

APPENDIX 1

Table of Metres

<u>Canto</u>	<u>Verses</u>	<u>Metres</u>
First	1-49	<i>Vaṁśastha</i>
	50-51	<i>Viyoginī</i>
Second	1-49	<i>Dṛtavilambita</i>
	50-51	<i>Vasantatilakā</i>
Third	1-49	<i>Anuṣṭup</i>
	50-51	<i>Mālinī</i>
Fourth	1-50	<i>Upajāti</i>
	51-52	<i>Śārdūlavikrīḍita</i>
Fifth	1-51	<i>Vaṁśastha</i>
	52	<i>Mālinī</i>
Sixth	1-68	<i>Vaṁśastha</i>
	69	<i>Mālinī</i>
Seventh	1-60	<i>Dṛtaivlambita</i>
	61	<i>Mālinī</i>
Eighth	1-41	<i>Mandākrāntā</i>
	42	<i>Śārdūlavikrīḍita</i>
Ninth	1-84	<i>Vaṁśastha</i>
	85	<i>Mālinī</i>
Tenth	1-44 & 46	<i>Upajāti</i>
	45	<i>Indravajrā</i>
	47	<i>Mālinī</i>
<u>Canto</u>	<u>Verses</u>	<u>Metres</u>

Eleventh	1-39 40	<i>Upajāti</i> <i>Mālinī</i>
Twelfth	1-56 57	<i>Vaṁśastha</i> <i>Mālinī</i>
Thirteenth	1-83 84	<i>Āryā</i> <i>Śārdūlavikrīḍita</i>
Fourteenth	1-60 61	<i>Upajāti</i> <i>Mālinī</i>
Fifteenth	1-50 51	<i>Vaṁśastha</i> <i>Mālinī</i>
Sixteenth	1-51 52	<i>Vaṁśastha</i> <i>Mālinī</i>
Seventeenth	1-51 52	<i>Vaṁśastha</i> <i>Vasantatilakā</i>
Eighteenth	1-52 53	<i>Vaṁśastha</i> <i>Mālinī</i>
Nineteenth	1-52 53	<i>Vaṁśastha</i> <i>Mālinī</i>
Twentieth	1-52 53-54	<i>Vaṁśastha</i> <i>Mandākrāntā</i>

The varieties of *Upajāti* metre:

1. <i>Kīrti</i>	IV.15, X.2, X.3, X.9, X.27, X.28, X.37, XIV.24	08
2. <i>Vāṇī</i>	IV.9, IV.10, IV.20, IV.35, IV.37, IV.39, X.22, X.30, XI.16, XI.37, XIV.12	11
3. <i>Mālā</i>	IV.18, X.29, XI.8, XI.24, XIV.1, XIV.20, XIV.39, XIV.42, XIV.53, XIV.60	10
4. <i>Śālā</i>	IV.2, IV.31, IV.34, IV.48, X.16, XI.6, XI.11, XI.20, XI.23, XI.26, XI.30, XIV.13, XIV.16, XIV.23, XIV.25, XIV.28, XIV.34, XIV.49	18
5. <i>Hamsī</i>	IV.17, X.14, X.17, X.34, X.46, XI.4, XI.13, XI.14, XI.27, XIV.8, XIV.56	11
6. <i>Māyā</i>	IV.4, IV.7, X.31, X.40, XI.32, XIV.29	06
7. <i>Jāyā</i>	IV.13, IV.21, IV.40, X.10, X.11, X.44, XI.5, XI.34, XIV.10, XIV.36	10
8. <i>Bālā</i>	IV.3, IV.12, IV.16, IV.19, IV.24, IV.28, IV.29, IV.42, X.12, X.23, X.36, X.38, XI.19, XI.21, XI.35, XI.36, XIV.4, XIV.26, XIV.27, XIV.50, XIV.51, XIV.57, XIV.58	23
9. <i>Ārdrā</i>	IV.1, IV.26, X.4, X.5, X.6, X.7, X.13, X.18, X.26, XIV.5, XIV.6, XIV.7, XIV.18	13
10. <i>Bhadrā</i>	IV.45, IV.47, X.21, X.35, X.43, XI.17, XIV.3, XIV.21, XIV.31, XIV.37, XIV.41, XIV.43, XIV.52	13
11. <i>Premā</i>	IV.6, IV.8, IV.11, IV.23, IV.30, IV.50, X.1, X.8, X.15, X.19, X.20, X.25, X.33, XI.2, XI.10, XI.12, XIV.30, XIV.35, XIV.40, XIV.44	20

12. <i>Rāmā</i>	IV.25, IV.27, IV.32, IV.46, IV.49, X.39, XI.3, XI.22, XI.25, XI.29, XI.31, XI.38, XIV.15, XIV.33, XIV.47, XIV.54	16
13. <i>Ṛddhi</i>	IV.5, IV.33, IV.36, IV.41, IV.43, IV.44, X.24, X.32, X.41, X.42, XI.9, XI.39, XIV.2, XIV.19, XIV.32, XIV.55	16
14. <i>Buddhi</i>	IV.14, IV.22, IV.38, XI.1, XI.7, XI.15, XI.18, XI.28, XIV.9, XIV.11, XIV.14, XIV.17, XIV.22, XIV.38, XIV.45, XIV.46, XIV.48, XIV.59	18

The varieties of *Vamśastha* metre:

1. <i>Vairāsikī</i>	XV.1, XV.25, XV.46, XVI.7, XVI.21, XVI.29, XVII.12, XVII.25, XVII.40, XVIII.19, XVIII.26, XVIII.33, XVIII.49, XVIII.51, XIX.8, XIX.26, XIX.29, XX.13, XX.22, XX.27, XX.28	21
2. <i>Ratākhyānakī</i>	XV.37, XV.47, XVI.10, XVI.17, XVI.20, XVI.23, XVI.25, XVI.34, XVI.38, XVI.44, XVII.32, XVII.38, XVIII.3, XVIII.6, XVIII.11, XVIII.15, XVIII.20, XVIII.37, XIX.9, XIX.36, XIX.41, XIX.49, XX.26, XX.42, XX.47, XX.48	26
3. <i>Indumā</i>	XV.9, XV.19, XV.36, XV.50, XVI.33, XVII.3, XVII.7, XVII.29, XVIII.32, XVIII.42, XVIII.45, XIX.5, XIX.42, XIX.43, XX.4, XX.6, XX.16, XX.25	18

4. <i>Puṣṭidā</i>	XV.4, XV.5, XV.13, XV.14, XV.16, XV.20, XV.27, XV.33, XV.42, XV.43, XV.45, XVI.8, XVI.9, XVI.18, XVI.27, XVI.31, XVI.41, XVI.50, XVII.5, XVII.13, XVII.22, XVII.37, XVII.46, XVII.47, XVIII.22, XVIII.28, XVIII.31, XVIII.35, XVIII.36, XVIII.43, XVIII.44, XVIII.46, XIX.15, XIX.23, XIX.37, XIX.38, XX.8, XX.19, XX.34, XX.36, XX.45	41
5. <i>Upameyā</i>	XV.2, XV.7, XV.8, XV.12, XV.35, XVI.32, XVII.44, XVIII.8, XVIII.14, XVIII.17, XVIII.25, XIX.1, XIX.46, XX.3, XX.9, XX.12, XX.46	17
6. <i>Saurameyī</i>	XVI.2, XVI.3, XVI.35, XVI.43, XVII.15, XVII.17, XVII.21, XVII.51, XVIII.5, XVIII.47, XIX.10, XX.2, XX.40, XX.49	14
7. <i>Śīlāturā</i>	XV.21, XV.40, XVI.5, XVI.36, XVII.8, XVII.16, XVII.33, XVII.39, XVIII.13, XVIII.34, XIX.13, XIX.25, XIX.30, XIX.32, XIX.48, XX.15	16
8. <i>Vāsantikā</i>	XV.15, XV.22, XV.26, XVI.26, XVI.30, XVI.46, XVI.48, XVII.6, XVII.23, XVII.28, XVII.35, XVII.42, XVII.43, XVII.45, XVII.49, XVIII.2, XVIII.9, XVIII.12, XVIII.18, XVIII.21, XVIII.30, XVIII.38, XVIII.39, XIX.7, XIX.11, XIX.24, XIX.31, XX.32, XX.33, XX.38, XX.41, XX.43	32

9. <i>Mandahāsā</i>	XV.3, XV.18, XV.28, XV.29, XV.48, XVI.19, XVI.28, XVII.24, XVII.26, XVII.34, XVIII.1, XVIII.41, XIX.28, XX.17, XX.23, XX.35	16
10. <i>Śisīrā</i>	XV.34, XV.38, XV.41, XV.44, XVI.42, XVI.45, XVI.51, XVII.30, XVII.31, XVII.36, XVII.48, XVII.50, XVIII.4, XVIII.40, XVIII.48, XVIII.50, XIX.16, XIX.17, XIX.20, XIX.33, XIX.39, XIX.47, XIX.51, XX.10, XX.31, XX.44, XIX.50	27
11. <i>Vaidhātrī</i>	XV.6, XV.23, XV.30, XVI.6, XVI.49, XVII.1, XVII.14, XVII.19, XVIII.7, XVIII.16, XIX.2, XIX.19, XIX.44, XX.1, XX.7, XX.11, XX.18, XX.21, XX.30, XX.39	20
12. <i>Śaṅkhacūḍā</i>	XV.24, XV.39, XVI.12, XVI.16, XVI.24, XVI.37, XVII.4, XVIII.29, XVIII.52, XIX.3, XIX.6, XIX.21, XIX.27, XIX.35, XIX.50, XX.37, XX.51	17
13. <i>Ramaṇā</i>	XV.31, XVI.11, XVI.13, XVI.47, XVII.9, XVII.11, XVIII.10, XVIII.24, XVIII.27, XIX.12, XIX.18, XIX.34, XIX.45, XX.14, XX.24, XX.29	16
14. <i>Kumārī</i>	XV.10, XV.11, XV.17, XV.32, XV.49, XVI.1, XVI.4, XVI.14, XVI.15, XVI.22, XVI.39, XVI.40, XVII.2, XVII.10, XVII.18, XVII.20, XVII.27, XVII.41, XVIII.23, XIX.4, XIX.14, XIX.22, XIX.40, XX.5, XX.20, XX.52	26

APPENDIX 2

A List of Wise Sayings (Canto-wise)

Canto-1:

1. शिशुं न माता विजहाति वत्सला । I.44, p. 12

A kind-hearted mother never leaves her child alone.

Canto-2:

2. अहह, दैवगतिर्बलशालिनी । II.3, p. 15

Alas! The course of divine will is really powerful.

3. मनुजता विधिना यदि वञ्चिता भवति, तर्हि तु पुत्तलिकायते । II.6, p. 16

The humans are merely puppets in the hands of Lord when deceived by the almighty.

4. स्वपदलाभकृते च धनाशया जगति कश्च नरः क्व भवेदरिः ? II.10, p. 17

In this world no one can predict or understand when one becomes an enemy of others for the sake of money or higher power and position?

5. गुरुजना मुदिता हि भवन्ति चेत् सकलबोधनिधिं वितरन्ति तत् । II.22, p. 20

If the teachers remain happy, then they surely give entire knowledge they possess.

6. गुरुकृपामधिगम्य जडो जनो भजति पण्डिततां नहि संशयः । II.24, p. 21

There is no doubt that even a foolish person becomes a scholar by the grace of a teacher.

7. जगति नैव तपन्ति गुणप्रियाः । II.36, p. 24

People respecting the qualities of others never remain unhappy in this world.

8. सुहृदया गुरवस्सुतशिष्ययोः कमपि भेदलवं नहि कुर्वते ।

अपितु शिष्यरसो बलवतरो भवति पुत्ररसादपि मानसे ॥ II.38, p. 24

The teachers with tranquil mind never keep any difference between own children and their disciples. Rather they have more attachment for their disciples than their own children.

9. फलति विम्बगुणो यदि दर्पणे सुविमले वद तत्र किमद्भुतम् ?

सदुपदेशरसोऽपि तथास्तिके निविशते यदि तत्र न संशयः ॥ II.47, p. 26

If the image of an object is seen in the clean mirror, then what is new in it? Similarly there should be no doubt that a faithful person is seen under the influence of good advice.

Canto-3:

10. गुरुतत्त्वं सदा पूज्यं वर्तते धरणीतले ।

यदि न स्यादिदं तत्त्वं सत्पथो दुर्लभो भवेत् ॥ III.16, p. 33

The teachers are really worthy of worship on this earth. If they are not there on the earth, then the path of virtue will become extinct.

11. सूर्यो बाह्यं तमो हन्ति हृदयस्थं च शिक्षकः ।

सूर्य – शिक्षकयोर्लोके को महानत्र संशयः ॥ III.17, p. 33

The Sun removes the darkness of the outer world i.e. gross world and the teacher removes the darkness of the mind. There is still doubt in the minds of people that who is greater amongst the Sun and the teacher.

12. शुभाशुभविमर्शं तु गुरुरेव प्रयच्छति ।

शिशवेऽसारसंसारे पितरौ जन्म केवलम् ॥ III.18, p. 33

In this world the parents only give the birth to the child. Rather a true teacher only gives the knowledge of what is correct and what is incorrect for the child.

13. शिक्षका यत्र पूज्यन्ते दत्त्वा मानं च जीविकाम् ।

सर्वाः सम्पत्तयस्तत्र निवसन्ति न संशयः ॥ III.21, p. 34

There is no doubt that there lives all kinds of prosperity in the nation, where the teachers are worshipped and honoured by providing them with the livelihood.

14. पूर्णरूपेण सन्तुष्टैः समृद्धैश्चैव शिक्षकैः ।

राष्ट्रस्य निर्मिती रम्या क्रियतेऽत्र न संशयः ॥ III.22, p. 34

There is no doubt that the beautiful creation of the nation is made by fully

satisfied and prosperous teachers only.

15. मुदिताः शिक्षका एव ज्ञानविज्ञानशिक्षया ।

राष्ट्रं सृजन्ति-रक्षन्ति; राजा रक्षति केवलम् ॥ III.23, p. 34

The satisfied teachers only make the development and protection of the nation by the teaching of their knowledge and wisdom. A king only protects the nation.

16. शिक्षकेषु विपन्नेषु राष्ट्रं नूनं विपद्यते ।

सम्पन्नेषु च तेष्वेव सम्पद्यते न संशयः ॥ III.24, p. 35

There is no doubt that in the absence of teachers the nation befalls the calamity; and when they become happy then the nation becomes happy.

17. बोभवीति ततो धर्मः प्रजानां भूपतेस्तथा ।

केनचित्कारणेनापि दूयन्तां नैव शिक्षकाः ॥ III.25, p. 35

Therefore it is the duty of people and king that the teachers never become unhappy for any reason.

18. निवसतीश्वरे सत्यं सत्ये निवसतीश्वरः । III.31, p. 36

Because Lord resides in the truth and the truth resides in Lord.

19. धर्महीने नरे लोके प्रीयन्ते नैव देवताः । III.32, p. 37

(Because) God does not get pleased on a person who is devoid of own duty.

20. शस्त्रं शास्त्रमनभ्यासात् समये नोपतिष्ठति । III.33, p. 37

Because the knowledge of weapons and scriptures are not recalled in times of need when not practised again and again.

21. कण्टकानि त्यजत्येव द्विरेफो मधुसञ्चये । III.35, p. 37

Honey-bee protects itself from the thorns while collecting honey from the flowers.

22. दायादेष्वप्रसन्नेषु क्षीयते वंशवाटिका । III.36, p. 38

Because the family which is in the form of garden, gets devastated when the successors get enraged.

23. सर्वासामेव पूजानां पूजाऽतिथेर्महत्तमा । III.37, p. 38

The worship of guests is greater than all types of worship.

24. देवत्वं लभते लोके समृद्धैव मनुष्यता । III.39, p. 38

Humanity, which has got developed in the society, only attains divinity.

25. दुष्टतापोषको नूनं दुष्टैः सह विपद्यते । III.40, p. 39

(Because) A person fostering wickedness gets trapped in an affliction with the wicked persons.

26. बुभुक्षाशान्तये भुङ्क्ते विषान्नं नैव बुद्धिमान् । III.41, p. 39

Any intelligent person never eats that food which is mixed with poison just to overcome his appetite.

27. नूनमन्ते विषीदन्ति दुराचारस्ता जनाः । III.42, p. 39

(Because) The persons who are engaged in malfeasance surely become unhappy at last.

28. वादजालगतो देशो निर्बलो जायते द्रुतम् । III.43, p. 39

A nation immediately becomes weak when it falls in the traps of controversies.

29. कर्णेजपेषु विश्वासो न कार्यस्त्वमतिं विना ।

सर्पा आशीविषा उक्ता एते जिह्वाविषा मताः ॥ III.46, p. 40

Do not trust back-biters without thinking on yourself. The poison remains present in the grinders of the snakes, while it remains present on the tongue of the back-biter.

Canto-4:

30. गुणास्तु सौन्दर्यसखा भवन्ति करोति रक्षां गुणिनां हि शक्तिः । IV.5, p. 44

Qualities are companions of a beauty; and the valour protects the persons endowed with qualities.

31. सूतेऽङ्कुरश्चन्दनवृक्षजातः सदा मनस्तोषकरं सुगन्धिम् । IV.6, p. 44

(Even) A small offshoot of a sandalwood tree also spreads its fragrance which satisfies the minds.

32. श्रृण्वन्ति वाक्यानि कटूनि चापि मेधाविनो लाभकराणि शान्त्या ।

नैरुज्यलाभाय जनाः सधैर्यं रुजान्विता निम्बरसं पिबन्ति ॥ IV.12, p. 46

Intelligent and wise persons always listen to the beneficial words though bitter. Sick persons also drink the (bitter) juice of the margosa tree with patience to get cured.

33. वचांसि सर्वाणि हितान्वितानि भवन्ति नूनं न मनोहराणि । IV.13, p. 46

It is not necessary that all the beneficial words please our mind.

34. सेवा सतां सिद्धिकरी जगत्याम् । IV.18, p. 47

The service to wise persons is indeed substantial.

35. गुह्यातिगुह्यां च निजां च विद्यां गुरुः प्रसन्नः प्रकटीकरोति । IV.19, p. 47

On being pleased, a teacher teaches even his secret knowledge also to his disciple.

36. सेवा समेषां सुखमेव सूते । IV.21, p. 48

The service gives happiness only to all.

37. तपस्विसंगेन जडापि सृष्टिः परोपकारं नियतं विधत्ते । IV.32, p. 51

By being in contact with ascetic people even non-living objects too start following altruism.

38. वनेऽपि सौख्यं लभते सुचेताः । IV.41, p. 53

A noble person gets happiness even in forest.

39. जायन्ते मनुजाः सदैव सफलाः कार्येषु निष्ठावः । IV.51, p. 55

A faithful person always becomes successful in the completion of his desired tasks.

Canto-5:

40. मतो विलम्बो नहि पुण्यकर्मणि कदापि कस्यापि नरस्य धीमतः । V.1, p. 57

Any intelligent man never delays in a virtuous act.

41. गणेशपूजा निखिलेषु कर्मसु यतो हि लोके प्रथमं विधीयते । V.3, p. 57

Any auspicious activity begins with the worship of Lord Gaṇeśa first.

42. यतो मयूराः फणिनां स्वभावतो भवन्ति लोके रिपवश्च भक्षकाः । V.9, p. 59

(Because) The peacocks are by nature enemies and eaters of the serpents in

this world.

43. न लभ्यते यद् धनदानकर्मणा न चाप्यते यद्धि बलेन भूतले ।

न वाप्यते यत्तपसापि भूयसा तदाप्यते निश्छलया सुसेवया ॥ V.13, p. 60

In this world that knowledge which cannot be gained by spending money, or by strength, or by severe penance too, can be obtained by sincere service.

44. बभूव भूपालसुतोऽनुरागवान् न मूलसेवी फलवञ्चितो भवेत् । V.14, p. 60

A person who sprinkles water to the roots of a tree does not remain devoid of its fruits.

45. प्रफुल्लमुद्यानमवेक्ष्य सर्वतो मनो मुदं याति सदैव मालिनः । V.25, p. 63

The mind of gardener always remains happy on seeing his own garden full of flowers from all sides.

46. गुणी विजानाति गुणान् निर्गुणः । V.26, p. 63

A virtuous person can understand the good qualities (of others) and not the wicked one.

47. न यान्ति मोहं गुरुभक्तसाधकाः । V.27, p. 63

The students having faith and devotion towards their teacher never fail.

48. अधीतिदक्षा गुरुसेविनस्तथा भवन्ति शिष्या विरला महीतले । V.31, p. 64

The students, expert in studies as well as in serving their teachers too, are rare on this earth.

49. न दृश्यते किञ्चिदपीह वस्तु यत् समानमानं हि भवेत्सुविद्यया । V.36, p. 66

I am not finding any valuable object (which can be) like that of good learning and donation in this world.

50. यतोहि लोके विजयोऽनुवर्तते नयान्वितं धर्मयुतं धनुर्धरम् । V.40, p. 67

(Because) The victory follows him who follows the path of justice and righteousness in this world.

51. मठस्य दीपो नहि वत्स ! शोभते कदापि लोके गृहदाहकर्मणि । V.43, p. 67

The lamp of a temple illumines the home is never expected to be good in the society.

52. धनं बलं ज्ञानमसंशयं सतां सदैव सत्कर्मणि सम्प्रवर्तते ।

तदेव सत्कर्म मतं महीतले तनोति यन्मानवमूल्यमान्यताम् ॥ V.44, p. 68

The wealth, strength and certain knowledge of noble persons is always used in good deeds. In the society those are considered to be virtuous deeds which fall in the category of humanity.

53. प्रसादयेद् यः पितरं स्वकर्मणा स एव पुत्रोऽभिमतोऽस्ति भूतले । V.45, p. 68

In the society that son is considered to be good who makes his father happy by his virtuous deeds.

54. मनोरथा नैव वृथा तपस्विनाम् । V.46, p. 68

The will of ascetics never turns in vain.

Canto-6:

55. असंशयं वंशसमृद्धिमीहते स्ववंशदेवी समये प्रसादिता । VI.9, p. 73

Family Goddess worshipped and pleased on time indeed brings prosperity to the family.

56. सुखस्य दुःखस्य दशाविशेषितो नरो यथा संस्मरति प्रियां निजाम् ।

तथा सुतं नैव सुतां न भ्रातरं न, नैव मातापितरौ न सोदराम् ॥ VI.11, p. 73

In the special condition of happiness and sorrow, a person as much remembers his beloved wife, as not his son nor daughter; not his brother nor sister; and not his mother nor father.

57. जनेषु संवर्धयति प्रतिक्षणं गुणानुरागं गुणिनां समादरः । VI.16, p. 75

Respect expressed towards wise persons always increases the quality of respect amongst people.

58. प्रमादलेशोऽपि न कर्मचारिणां स्वराष्ट्रकार्येषु प्रशस्यते बुधैः । VI.17, p. 75

The scholars have declared that the officers' laziness in their duty towards nation is never good.

59. जनानुकूलस्य नृपस्य सर्वदा नृपानुकूला जनतापि जायते । VI.19, p. 75

The King who behaves appropriately towards people, people also stay accordingly with him.

60. तताप चेतस्यमरावती भृशं न मोदते स्त्रीतरकामिनीश्रिया । VI.21, p. 76

Any woman does not become happy on seeing some other woman more beautiful than her.

61. परिश्रमी यत्फलवान्न सर्वदा । VI.59, p. 85

Does hard working man not always become successful ?

Canto-7:

62. न दयितारहितस्सुखमश्नुते । VII.9, p. 91

Being devoid of the beloved one, no one gets happiness.

63. विमनसां शरणं वनमुच्यते । VII.11, p. 91

The forest is said to be an abode of absent-minded persons.

64. प्रियतमारहितस्य सुखं कुतः ? VII.13, p. 92

How a person devoid of his beloved one can have happiness?

65. नरमणी रमणीमणिमन्तरा जगति नैव सुखं लभते क्वचित् ।

स्वदयिता-विरहानलपीडितं न सुखयन्ति जनं सुखहेतवः ॥ VII.14, p. 92

The excellent person does not get any kind of happiness in the world without the excellent woman. The other means of happiness cannot make a person happy who is being scorched by the fire of separation from his beloved one.

66. नहि सतेऽनृतवागभिरोचते । VII.21, p. 94

A liar is not liked by a straight person.

67. सुखकरी प्रकृतिर्विरहे रिपुर्भवति नात्र मनागपि संशयः । VII.25, p. 95

There is no doubt that even pleasure giving nature also becomes painful like enemy in times of separation from beloved one.

68. प्रकटयन्ति निजागमनं श्रियः । VII.27, p. 95

The affluence gives the signs of its arrival.

69. भवति कुत्र सतां न समादरः ? VII.28, p. 96

Where do the noble persons not get the respect?

70. प्रकटिता गुणिनां भवति स्थितिः । VII.30, p. 96

The presence of virtuous persons is ostensible.

71. बलवती नियतं भवितव्यता । VII.31, p. 96

Destiny is indeed powerful.

72. सुखनिधेः सविधे नहि वेदना । VII.34, p. 97

How a misery can stay by going near the sea of happiness.

73. विधिविधानरथं ह्यधिरोहति जनमनःपथिको नहि संशयः । VII.35, p. 97

One should not doubt in the fact that the mental wish of a person travels in the ruled chariot of the Lord.

74. गुणवतां न चिरं दुरवस्थितिः । VII.46, p. 100

The bad condition of virtuous persons does not stay for a long.

75. सुरभितं लषते कनकं न कः ? VII.47, p. 100

Who does not wish to have perfumed gold?

76. जगति कोऽपि पिता स्वसुतासुतं परवशं न कदापि चिकीर्षति । VII.55, p. 102

No any father wishes to see his daughter's child defeated in the world.

77. मनुजतानियमानुपहत्य यो निजसुखानि तनोति महीतले ।

निजजनैरपि नीतिपथाश्रितैः नहि स सत्क्रियते पुरुषाधमः ॥ VII.57, p. 103

On the earth, that person, extending his happiness by the assassination of human-values, is not respected by his own people walking on the path of justice only.

78. नृपधर्मचितानलः प्रियतमाविरहानलतो महान् । VII.58, p. 103

The fire of kingly duties is more painful then the fire of separation from the beloved one.

79. न हठिने हितवागपि रोचते । VII.59, p. 103

An obstinate person does not like even the matter of well-being.

80. विधिगतिरतिचित्रा मानवस्तां न वेत्ति । VII.61, p. 104

Man cannot understand His will, as the will of almighty God is really amazing.

Canto-8:

81. भ्रातः ! सर्वं तुदति सुखदं वल्लभाया वियोगे । VIII.4, p. 106

O Friends! All the means of happiness become the means of sorrow only in separation from the beloved one.

82. कामाधीनं जगति नियतं खेदयन्तीन्द्रियाणि । VIII.9, p. 107

The senses certainly torment a person blinded by lust in this world.

83. लोके सौख्यं कथय सततं केन भुक्तं जनेन ? VIII.12, p. 108

Who has acquired the constant happiness in this world ?

84. लोको ब्रूते वितरति सुखं यामिनीकामिनीशः

नैतत्सत्यं कथमपि मते मामकीने परन्तु ।

दानं दत्ते धनविरहिणे यो न सम्पत्तिशाली

तं दातारं भुवि न निधना याचका आद्रियन्ते ॥ VIII.13, p. 108

The world says that the Moon gives pleasure. But in my opinion, it is absolutely not true. That aristocrat, who does not donate to a poor one, is not respected by the poor beggars in this world.

85. प्रीताः प्रीतिं विदधति सखे ! श्रूयतां सत्यमेतत् । VIII.14, p. 108

O Friend! It is true that very few happy persons keep sympathy with a distressed person.

86. विजयते जीवितं जाययैव । VIII.16, p. 109

The life becomes fruitful by the presence of wife only.

87. पूजापुण्यान्यपि न लभते यो न जायासमेतः । VIII.17, p. 109

One who is wifeless cannot acquire the merits of performing rituals.

88. कामस्तृप्तो नहि भवति चेद् भूतले मानवानां

तत्तेभ्यो नो भवति सुलभो मोक्षभावः परत्र । VIII.18, p. 109

If a person does not get satisfied through the third human goal *kāma* by name in this world, then he does not get the fourth human goal *mokṣa* by name in the other world.

89. लोष्टापातादनुपलकलं जायमाना समन्तात्

कालेऽतीते सरसि नियतं लीयते वीचिमाला । VIII.19, p. 109

It is said that the waves, constantly produced all the sides by the falling of the pile of soil in the reservoir, indeed became tranquil after some time.

90. जानीतेऽस्मिञ्जगति मनुजो राजयोगं न कोऽपि । VIII.23, p. 110

No one can understand the *Rājayoga* in this world.

91. स्वीयं दुःखं प्रकटितकथं सत्परं पीडयेच्चेत्

तत्तत्स्वापेऽपि नहि कथयन्त्यात्मदुःखं महान्तः । VIII.24, p. 111

‘On telling own sorrow, it may give pain to others’ therefore great persons do not reveal their sorrows even in their dreams.

92. राज्यं धर्माय तु भवति नो किन्तु राज्याय धर्मः । VIII.31, p. 112

The kingdom is for breeding the duty; but the duty is not to acquire the state.

93. संसारेऽस्मिन् विविधसुखितः कामसौख्येन हीनः

कोऽपि प्राणी भवति न सुखी; देहिनामेष धर्मः । VIII.33, p. 113

If a person even though endowed with all types of happiness in this world, is deprived of sensual pleasure, then he does not become happy. This sensual pleasure is an inherent nature of animals.

94. पितृदेवो भवेति । VIII.38, p. 114

A son is expected to consider his father like a God.

95. संसारेऽस्मिन् किमपि नहि तद् बुद्धिसाध्यं न यत्स्यात् । VIII.40, p. 115

There is no any work in this world which cannot be done by intellect.

96. गूढं मर्मणि हन्ति किन्तु न मनाक् शब्दं विधत्ते विधिः । VIII.42, p. 115

God secretly makes an assault on some vital spots of a human-being, but does not make any kind of sound.

Canto-9:

97. सुमानवी वाञ्छति सत्पतिं निजम् । IX.3, p. 116

A good lady wishes to have a good husband!

98. भविष्यहेतोरिह मानवाश्च ये स्ववर्तमानं निहतं प्रकुर्वते ।

द्वये प्रणष्टे न सुखेन भूतले वसन्ति ते तथ्यमिदं न जानते ॥ IX.6, p. 117

They do not know this fact that those who neglect their present in order to see after future, they cannot stay here happily as both of them get vanished.

99. न जन्मदो दुःखकरो यतः पिता । IX.9, p. 118

Own father does not give any pain to his child.

100. यथा स्वकान्तव्यथया प्रियव्रता प्रपीड्यते स्वव्यथया तथा न सा । IX.17, p. 120

Lady in love becomes sadder due to the pain of her lover than her own.

101. कदापि लोके नहि पुत्रि ! जायते वसुन्धराया गगनेन संगमः । IX.20, p. 121

O Daughter! The convergence of an earth and the sky is never possible in this world.

102. धरासमीपे गगनं यदा – कदा विलोक्यते, प्रेम न तत्र कारणम् ।

प्रवृष्य तद् याति सुदूरतां यतश्चलं मतं प्रेम नरस्य योषिति ॥ IX.21, p. 121

Sometimes the sky appears to be near the earth. But love is not the cause in this case. Because it goes far from the earth. The love of man is never stable towards any lady.

103. सुते ! विवाहो रिपुता च मित्रता समस्तरेष्वेव जनेषु शोभते । IX.23, p. 121

O Daughter! Enmity, friendship and marriage these three relations stay better if they exist among the people equal status.

104. अतः प्रशंसन्ति सदा सुधीजनाः सनस्तरेष्वेव विवाहबन्धनम् । IX.24, p. 122

Therefore, intelligent persons always praise the marriage amongst the people of equal status only.

105. समस्तरौ चेद् भवतश्च दम्पती तदा सुखं नित्यमवाप्नुतोऽत्र तौ ।

तयोः कृते कापि शरीरयातना न जायते कापि च चित्तवेदना ॥ IX.25, p. 122

If husband and wife are of the equal status, then they always stay happily in this society. They neither suffer from physical affliction nor mental agony.

106. प्रियानुरक्तं हृदयं न मन्यते कदापि बुद्धेः रसहीनशासनम् । IX.27, p. 122

The heart in love with the dearest never accepts the dry control of intellect.

107. समानचित्तौ यदि दम्पती तदा परस्परं तावनुरज्यतस्सदा ।

अतस्तयोरन्यतरेण केनचित् न भुज्यते कापि कदापि वेदना ॥ IX.30, p. 123

If husband and wife are of same mind then they love each other. Therefore, no any physical or mental pain- both of them have to undergo.

108. असाधुता नास्ति च साधुतात्र वा विशिष्टवर्गस्य नरेषु निश्चिता ।

अपेक्ष्यते नैव च जातिवर्गयोः समानता प्रेमविवाहबन्धने ॥ IX.31, p. 123

Virtues and vices do not belong to any one class of the society; and to get into relation through love-marriage, the equality of caste and class is not considered.

109. पिता स्वलोभस्य च पूर्तिहेतवे वरेण पण्यां तनुजां करोति चेत् ।

तदा समाजे नियतं भवेदसौ विगर्हणाभाजनमात्मजापणी ॥ IX.32, p. 124

If any father under the influence of greed sells his daughter to a husband in marriage; it means if he wishes to acquire something in return to his daughter; that father is surely censured in the world.

110. प्रशस्यते वा न च विक्रयः क्रयः कदापि लोके वरकन्ययोर्बुधैः । IX.33, p. 124

The educated persons of the society never believe in trading of bride and groom in marriage as good.

111. न रोचते स्वार्थविमूढबुद्धये जनाय लोके हृदयस्य मन्त्रणा । IX.38, p. 125

In the world, a person with a blunt intelligent because of selfishness does not like the advice given heartily.

112. जनस्वभावो हि पदार्थनिर्णये महत्त्वपूर्णां विदधाति भूमिकाम् । IX.40, p. 126

The nature of a person plays very vital role in making the judgement of the form of any object or a person.

113. न चन्द्रबिम्बातिमिरं प्रजायते । IX.44, p. 127

By the shadow of the Moon, the darkness disappears.

114. न दुःखमाप्नोति नरेन्द्रवल्लभा । IX.49, p. 128

The beloved wife of a king does not beget grief.

115. न लोभिनां चित्तगतिर्व्यवस्थिता । IX.50, p. 128

The mind of a greedy man is never steady.

116. दृढव्रता निर्मलकीर्तिरागिणो वचांसि मिथ्या न वदन्ति सज्जनाः । IX.52, p. 129

A wise person fond of immaculate fame and strongly determined never speaks untrue statement.

117. विधीयते बुद्धिमता न कर्म तद् भवेद् भविष्ये कुलदुःखदायि यत् । IX.55, p. 129

An intelligent person does not entertain such activity which may be agonising to the race in future.

118. विधाय दाहं परकीयसद्मनः खलाः स्वशैत्यं विनिवारयन्त्यहो ! IX.73, p. 134

The wicked persons remove their coldness by setting fire in others houses.

119. स्वयंवृताया मनुजेन योषितो हृदा विधेयश्च यदा समादरः । IX.76, p. 135

A man should always heartily respect his lady who is selected by himself.

120. विधेर्विधानं वद केन वारितम्? निमित्तमात्रं भवतीह मानवः । IX.79, p. 135

Who can stop the will of almighty God? Man becomes just a cause of it.

Canto-10:

121. क्रीणाति को नाम सुतस्य सौख्यैः पिता सुखान्यात्मकृते जगत्याम् ? X.5, p. 139

Is there any father in the society who earns his happiness at the cost of his son's happiness ?

122. द्राक्षाकृते किन्तु कदापि लोके जनो रसज्ञो विजहाति नाम्रम् । X.7, p. 139

But a person of taste never pays a mango for the cost of grapes in this world.

123. न भाति कर्तव्यकथैकपक्षा तालीव लोके मम धारणेयम् । X.11, p. 140

It is my strong opinion that as clapping is not possible through one hand, similarly one-sided observance of duty does not give splendour in this world.

124. धाराप्रवाहाय तटद्वयीव कर्तव्यबोधाय सदा समाजे ।

पक्षद्वयी स्यात् यदि जागरूका तदा न मन्ये कलहः कुले स्यात् ॥ X.12, p. 141

I think that there will be no dispute in any of the family if both the sides of the family remain aware of their respective duties like the two banks of the river remain forever for an easy flow of a river.

125. अवश्यभव्यास्तु भवन्ति भावाः, धीरा जनास्तत्र न यान्ति मोहम् । X.14, p. 141

Everything is predestined only, wise persons do not fear from that.

126. पुत्रो मदीयो भवताद् यशस्वीति कामनां को न पिता करोति ? X.19, p. 142

Which father does not desire that his son may be popular ?

127. निर्धारितं यद्यपि मानवायुर् विधीयते पुत्र ! जगद्धिधात्रा । X.21, p. 143

Son! The longevity of any person is decided by the hands of Lord Brahma, the Creator of the Universe.

128. घृताहुतीः प्राप्य तनूनपातो ज्वाला वरीवर्धि निसर्ग एषः । X.44, p. 149

The flame of fire increases by provoking butter (*ghī*) in it; it is the nature of fire.

129. बम्भ्रम्यते प्राणिषु चक्रमेतत् सर्गस्थितिश्चापि तयोश्चकास्ति । X.45, p. 149

As a result, this wheel of sexual craving and sexual enjoyment always keeps on moving in beings; and because of these two desires only this world is surviving.

130. अभीष्टदाम्पत्यसमाधिलीनाः कुर्वन्ति नो कालकलांशभानम् । X.46, p. 149

It is true only, (that) persons, involved in the enjoyment of their favourite marriage life, could not make out the passing of time.

Canto-11:

131. उदेष्यति द्यौर्दिननाथरत्ने जहाति ताराभरणानि नूनम् । XI.3, p. 151

When the Sun is supposed to rise, then the Goddess of sky forsakes her ornaments which are in the form of stars.

132. प्रकाशवृद्ध्या किमु दर्पणाभा न वर्धते ? वर्धत एव बन्धो ! XI.9, p. 153

By the rise of light, does a mirror not shine? Of course it increases.

133. उत्कण्ठते को न भविष्यदर्थे ? XI.13, p. 154

Who does not get excited about his future?

134. प्रजाहिते राजनि वर्तमाने, नृपेऽनुरागं जनतापि धत्ते । XI.18, p. 155

People also get attached to their King, when their King always gets engaged in the activities of their welfare.

135. निजां कृषिं पल्लवितां विलोक्य क्षेत्रं प्रशंसन्ति न के कृषाणाः ? XI.32, p. 159

Which farmer does not appreciate his farm on seeing its crop (harvest) being verdant? It means everyone appreciates.

Canto-12:

136. इदं जगच्चापि न वर्तते स्थिरं समागतो यस्स गमिष्यति ध्रुवम् । XII.6, p. 163

This world is not stable. One who has come here, will surely go.

137. यतोहि कस्यापि शरीरधारिणः तनुर्न नित्या क्रियते विरञ्चिना । XII.10, p. 164

Since the almighty God does not make the body of any creature permanent.

138. न लोभवृत्त्या नच कामपीडया भयेन नान्यैरपि हेतुभिश्च नो ।

दृढव्रताः क्षत्रियजातिमानवाः निजां प्रतिज्ञां वितथां प्रकुर्वते ॥ XII.21, p. 167

The resolution made by those born in *Kṣatriya* caste is very firm. They do not break their pledges under the influence of greed, lust, fear and any other reason.

139. न कोऽपि लोके भवतीह मानवो दृढात्मनां चित्तविपर्यये प्रभुः । XII.25, p. 168

Any person does not become able to change the decision which is fixed in the mind of a strongly determined person in this world.

140. पदं बलं सौम्यजनस्य सौख्यदं; तदेव दुःखप्रदमस्ति गर्विणः । XII.28, p. 169

Power and position are pleasant for a gentle man; but for an arrogant person it only becomes painful (dolorous).

141. सुधाकरान्नैव विषस्य सम्भवः । XII.34, p. 170

The poison does not emanate from the Moon.

142. किमस्ति योग्यं कुलकन्यकाकृते विहाय काम्यं परकीयसेवनम् ? XII.48, p. 174

Is it appropriate for a lady belonging to a good family should be the wife of a person whom she does not know and by leaving a person whom she loves?

143. अनर्थहेतू रतिवञ्चना यतो वदन्ति सन्तोऽपि न शोभनामिमाम् । XII.51, p. 174

Since deprivation of love is the cause of calamity. The wise persons do not speak of it as propitious one.

144. मनुष्यताया महिमा महत्तमः । XII.52, p. 175

The grandeur (greatness) of humanity is supreme.

Canto-13:

145. कामः काम्यो नूनं तस्य विलासाश्चापि सन्ति हृद्याः ।

परमविरतं सेवितः भवति स बुद्धिहासहेतुः ॥ XIII.6, p. 178

The sensual love (pleasure) is indeed beautiful (lovely); and its enjoyment is more tempting. But, it becomes the cause of decay of intelligence when it is enjoyed constantly.

146. रामा रम्या सत्यं सुरतं च मतं रम्यतमं यूनाम् ।

भुक्ता किन्तु सन्तनं क्षयहेतुर्जायते सैव ॥ XIII.7, p. 178

It is true that a beautiful woman is winsome; and it is also the fact that the youths like the sensual enjoyment with beautiful woman the most. But, that beautiful woman only becomes the cause of the disease tuberculosis by name in a person who constantly gets involved in sensual enjoyment.

147. पितृकृतानां कर्मणां परिणामं भुङ्क्ते सन्ततिः । XIII.11, p. 179

The child suffers the results of the actions performed by his father.

148. मनस्विनो विरमन्ति प्रणपथतो न महाविपद्यपि । XIII.14, p. 180

The cerebrotonic (single-minded) person does not give up his resolution even in great calamities.

149. भवितव्यता बलवती । XIII.30, p. 184

The destiny is very powerful.

150. भागीरथीप्रवाहं किं पातुं प्रभवेत् शृगालः ? XIII.55, p. 190

Does any jackal become able to complete the flow of river Gaṅgā by drinking it? Never.

151. औद्धत्यं महोक्षस्य नोपेक्षते चिरं गजेन्द्रः । XIII.57, p. 191

Any giant elephant cannot tolerate the rudeness of any bullock for a long time.

152. पाषाणे बीजं न रोहति । XIII.77, p. 196

A seed does not grow on a stone.

153. बलिष्ठं नूनं कर्मफलम् । XIII.83, p. 197

The outcome of one's deed is indeed the strongest.

Canto-14:

154. क्षात्रो हि धर्मो नितरां कठोरो न मन्यतेऽस्मिन् मृदुता वरेण्या । XIV.21, p. 204

Kṣatriyadharma is indeed very stern; softness is not considered to be good in it.

155. जिगीषुणा संयति वर्तमाने दया विधेया न विपक्षवीरे । XIV.22, p. 204

A person, wishing victory, should not be compassionate towards the warrior of an opponent party in the battle-field.

156. अधर्मरक्षामुत धर्मनाशं नूनं न कुर्वन्ति विवेकिनोऽत्र । XIV.32, p. 207

Wise persons indeed do not protect the unrighteousness nor destroy the righteousness.

157. अधर्मभारे मनसोऽपयाते प्रमोदते कस्य सतोऽत्र नात्मा ? XIV.38, p. 208

Whose inner-self of a person does not get happy in the world on the removal of unrighteousness? It means that all wise persons become happy only.

158. यशस्विनां त्यागपरायणानां देहान्तकाले प्रियताधिकैव । XIV.56, p. 213

The popularity of renowned and recluse persons increases more at the time of their death.

Canto-15:

159. चमूर्न चाप्नोति विना चमूपतिं लक्ष्यं रणे नौरिव नाविकं विना । XV.2, p. 215

An army cannot achieve its goal (victory) without its commander-in-chief in the battle-field as a ferry-boat without its helmsman.

160. विनाशकाले कुमतीयते मतिः । XV.3, p. 215

At the time of devastation, the mind of a person becomes dull.

161. कुनीतिनौकां न जनोऽपि नीतिमान् परं तटं प्रापयितुं प्रभुर्भवेत् । XV.11, p. 217

Even a just and fair person cannot cross over the ferry boat of injustice.

162. दैवानुगस्तात ! मतो रणे जयः, दैवं च धर्मानुगमेव मन्यते । XV.22, p. 220
 O Son! The victory is under the influence of destiny in the battle-field; destiny is considered to be under the righteousness.
163. रणे जना नैव जयन्ति जातुचित् पराजयन्ते न च तात ! ते क्वचित् ।
 धर्मस्य सर्वत्र जयस्तु जायते भवत्यधर्मस्य तथा पराजयः ॥ XV.23, p. 220
 O Son! Humans never win in the battle-field; and never do they get defeated. There righteousness always wins; and unrighteousness gets always defeated.
164. मत्या च धृत्या च नयेन सेवितो धर्मो यथा रक्षति रक्षकान्निजान् ।
 तथा कुमत्या कुनयेन चार्जितो निहन्त्यधर्मस्समये स्वसेवकान् ॥ XV.24, p. 221
 Just as the righteousness, served with intelligence, patience and ethics, protects its follower at the time of need, in the same manner, the unrighteousness, acquired by bad-mind and mischievous activities, destroys its followers at the time of need.
165. शरीर-रक्षा तु सुनिश्चिता मता परोऽपि लाभो भवतीह सन्धिना । XV.30, p. 222
 By making collaboration, the protection of body is indeed secured; along with that other benefits are gained.
166. जिगीषुणा राज्यसुखाभिलाषिणा शरीर-रक्षा प्रथमं करेलिमा । XV.31, p. 222
 A person desirous of victory as well as that of kingly pleasures has to protect his body first of all.
167. यः पालयेद् धूर्तजनान्निजे गृहे सखीन् विदध्यादहितप्रियंवदान् ।
 सम्पूजयेन्नो हितवादिनश्च यः, स वारिलीनोऽपि न रक्षितो भवेत् ॥ XV.41, p. 225
 A person, who gives shelter to the rascals in his home, makes them friends who are playing sycophant; and does not respect those who talk of well-being, cannot be safe even though by sinking in water.
168. चिन्वन्ति पापं मरणेऽपि पापिनः । XV.47, p. 226
 The sinners accumulate the evil deeds even at the time of their death.

169. जगत्पतौ प्रीतियुते सहायके भवेदसाध्यं वद किं चराचरे । XVI.1, p. 229

When the Lord of the entire World affectionately helps one, then tell me, what object becomes unavailable in this world? In my opinion no any object of course.

170. धिक्त्तं नरं यो महिलां न रक्षति भूत्वा समर्थोऽपि तटस्थतास्थितः। XVI.16, p. 233

That man is reproached who though being able does not protect a lady by taking the help of objectivity.

171. पुण्यस्फुलिङ्गैरपराधतूलकं भस्मीभवत्यत्र न मेऽस्ति संशयः । XVI.29, p. 236

I do not doubt in the fact that by the small sparks of merits also, the great pile of sins like that of cotton can also be burnt.

172. सर्वे वयं तुष्टिसुखं लभामहे विद्यार्थिनो ज्ञाननिधिं यथा गुरुम् । XVI.38, p. 238

We are experiencing the sense of happiness born out of satisfaction as the students experience on seeing their scholar teachers happy and healthy.

Canto-17:

173. राजोच्यतेऽयं जनतानुरञ्जनात् । XVII.5, p. 244

A king is said to be king only when he pleases his subjects.

174. सत्तास्य चाङ्गीविहिता प्रजाहिते राज्यस्य मूलं च मताः प्रजा बुधैः । XVII.6, p. 244

The scholars have accepted the power of king for the sake and welfare of people only.

175. निजात्मशक्तेः परिवृद्धये नृपःसमर्चयेत्स्वां च कुलेष्टदेवताम् ।

आस्तिक्यबुद्धिं च निजप्रजास्वपि प्रोत्साहयेत् साधुविचारवृद्धये ॥ XVII.7, p. 244

A king wishing the growth of his self-power should always worship the deity of his family. Similarly, for the growth and development of the positive thoughts in his subjects, he should cultivate the positive thinking.

176. सत्ये निवासः परमात्मनो मतः, तस्मिंश्च सत्यं वसतीति मान्यता । XVII.12, p. 246

It is believed that the truth resides in the God and God resides in the truth.

177. आचारशौचं व्यवहारशुद्धतां व्यक्तित्ववृद्धयै परिपालयेत्सदा ।

समुज्ज्वलं वेषमसौ च धारयेत् मानं च कुर्यान्निजराष्ट्रसंस्कृतेः ॥ XVII.13, p. 246

A king should always be very pure in his own conduct and should have transparency in his behaviour towards others. He should wear proper clothes, and should always respect the culture of own kingdom.

178. न मार्दवं नापि कठोरतां सदा श्रयेत्प्रजाभिश्च समं प्रशासने ।

कार्यानुसारं मृदुतां कठोरतां समाश्रयेद् दण्डविधिं प्रपालयन् ॥ XVII.14, p. 246

And while making the justice, he should neither be soft nor very strict towards his subjects. He should be mild or fierce while giving justice following the rules of the science of punishment which are free from disputes.

179. सामान्यकालेऽप्युभयोः समन्वयं श्रयन्नृपो लोकमनांसि साधयेत् ।

न रोटिकापाककृते स्वचूल्हके सूदो मृदुं वा कुरुतेऽनलं खरम् ॥ XVII.15, p. 246

Even in pass time, considering both mildness and fierceness, he should control the minds of his subjects; just as a cook does not keep more or less fire of the stove while cooking chapatti.

180. प्रतापमूलं परिहासपावको दन्धह्यते तात ! नचात्र संशयः । XVII.16, p. 247

There is no doubt in the fact that the fire in the form of jest burns to ashes the courage like cotton.

181. वसुन्धरेयं नियतं वसुन्धरा सूते प्रसन्ना च वसूनि धेनुवत् । XVII.24, p. 249

This earth is indeed *vasundharā* (an earth). Since it, getting pleased, gives wealth like a cow.

182. राष्ट्रस्य सेवा प्रभुवन्दनोच्यते प्रभोः शरीराच्च विनिर्गताः प्रजाः । XVII.26, p. 249

The service to nation is considered as the devotion to Lord, and people are born of Lord's body.

183. समाजरूपस्य रथस्य धावने नारीनराकार-रथाङ्ग-युग्मकम् । XVII.44, p. 254

For the movement of chariot which is in the form of society, two wheels in the form of men and women are considered inevitable.

184. छिद्रेण नौर्मज्जति नात्र संशयः । XVII.47, p. 254

There is no doubt that a ship sinks even by a small hole.

185. न मत्स्यरीतिं जनतापि वाञ्छति । XVII.48, p. 255

Even people do not like the maxim of *matsyanyāya*.

186. दुष्टस्य रोगस्य रिपोर्हविर्भुजः लघीयसश्चापि नरेण केनचित् ।

कार्या ह्युपेक्षा नहि तात ! कर्हिचित् तुदन्त्यलं वृद्धिगता इमेऽनिशम् ॥ XVII.50, p. 255

O son! A person should never ignore even a small disease, enemy, fire and wicked person. Since they all give pain when they increase.

187. नयेन धर्मेण च पालयन् प्रजाः लोकद्वये भूमिपतिर्महीयते । XVII.51, p. 255

A king is worshipped both here and hereafter when he nurtures his subjects in the light of justice and duty.

Canto-18:

188. नाकर्षति कं मनस्विता ? XVIII.1, p. 257

Whom does loyalty not attract ?

189. हृद्यात्र भार्या नृपतिश्च धर्मविद् न लभ्यते पुण्यफलं विना जनैः । XVIII.4, p. 258

Since here on the earth people do not get desired wife and righteous king without their meritorious deeds.

190. पुण्यं विना नैव यथाप्यते यशः यथा कवित्वं न च पुण्यमन्तरा ।

तथैव पुण्यस्य बलं विना जनैः न प्राप्यते धर्मधुरन्धरो नृपः ॥ XVIII.5, p. 258

As people do not get popularity without merits and without merits one does not acquire the poetic skill; similarly without merits they do not get a righteous king too.

191. नरेशलामोऽत्र महामनीषिभिः धर्मः प्रजानां प्रथमस्तु मन्यते ।

यदाश्रितास्ताः सुखशान्तिपूर्वकं वसन्ति चार्जन्ति पिबन्त्यदन्ति च ॥ XVIII.10, p. 259

He told that even eminent scholars have put the suggestion that people select such a person as a king in whose rein they can live happily, earn their livelihood and eat peacefully.

192. उत्कोचहालाहलसेविनो जनाः राज्यस्य राज्ञश्च हितं न कुर्वते । XVIII.20, p. 262

Those, who bring in practice the bribes like poison, never do good of the kingdom or of the king.

193. लोके कुलीना धनिनोऽपि मानवाः अशिक्षितत्वान्न भवन्ति सत्कृताः । XVIII.21, p. 262

Though belonging from a good family and being rich, illiterate people do not get respect in the society.

194. वदन्ति विद्यासुहृदं श्रमं बुधाः । XVIII.23, p. 262

The scholars have showed hard-work as the friend of knowledge.

195. वदन्ति मूलं मुनयः श्रमं श्रियाम् । XVIII.24, p. 263

The saints have considered hard-work to be the root cause of prosperity.

196. नावं विना नैव तरेदपांनिधिम् । XVIII.25, p. 263

The sea should not be crossed without a ship (i.e. by swimming).

197. न कल्यवर्तस्य धनस्य लब्धये विमानयेत्सज्जनतां च सद्गुणान् । XVIII.27, p. 263

For such petty wealth they should not disregard their nobility and good qualities.

198. नारी मता भूतलदेवतोपमा । XVIII.28, p. 264

Women are considered to be the goddess of the earth.

199. अर्थोऽप्यधर्म्यो जनहानिवर्धितः सूते कुलेऽनर्थमनल्पमाविलम् । XVIII.32, p. 265

The wealth earned through unrighteous way and the increment made by the loss to the people, gives birth to calamity in the house of those persons.

200. प्राणा मता अन्नमया मनीषिभिः । XVIII.33, p. 265

The saints have showed all the living being as primarily in need of food.

201. धर्मेण राजा परिपालयन् प्रजाः कदापि कुत्रापि न याति दुर्गतिम् । XVIII.50, p. 269

A king never falls in the bad condition at any place that protects and nurtures his subjects well.

202. बभूव सद्यः फलदा महौषधिः । XVIII.52, p. 270

The strong medicine immediately gives its remedial effect (result).

Canto-19:

203. हेवत्स ! लोके बहुसंख्यका जनाः वसन्ति सर्वे नहि किन्तु सज्जनाः ।

न सज्जनाश्चापि समे मनीषिणः मनीषिणो नापि समे विवेकिनः ॥ XIX.4, p. 272

Son! There live so many people in this world. But all are not good; all good are not scholars; and all scholars are not wise.

204. न चास्तिका एव वसन्ति भूतले यतो वसन्त्यत्र तु नास्तिका अपि । XIX.5, p. 272

And on this earth not only devout people stay, but there live atheist people too.

205. प्रायेण चेत्यं सुखदुःखभागिनो जनास्त्रिवर्गाहितबुद्धयो भवे ।

तुरीयलक्ष्यं न विदन्त्यमी जनाः श्रयन्ति संसारगतीश्च मिश्रिताः ॥ XIX.14, p. 274

In this way people generally get engaged in the adoration of *dharma*, *artha* and *kāma*; and get happy or sad accordingly. They do not know the chief goal of human race; and therefore they experience happiness and misery of the world.

206. जिता हि गूढं प्रहरन्त्यरातयः । XIX.33, p. 279

A defeated enemy always attacks stealthily.

207. मोक्षस्य पन्था अतिकष्टदायकः परन्तु मोक्षः सततं सुखावहः ।

तन्मार्गकष्टान्यवधीरयेद् बुधः तथानुकुर्यादिह कूपखानकम् ॥ XIX.39, p. 280

The path of salvation is very difficult. But the state of salvation itself is the constant source of happiness. Therefore extremely wise person should neglect the sufferings coming in the path of salvation. In this matter he should follow the conduct of that person who digs the well.

208. देहावसानं नियतं तु देहिनाम् । XIX.49, p. 283

The death of the body which is the physical form of the Soul is indeed ascertained only.

209. अहह जगति नित्यं किञ्चिदप्यत्र नास्तीति । XIX.53, p. 284

In this world there is nothing permanent.

Canto-20:

210. द्वे नायिके चेद्विपरीतदेशगे प्रसादयेते समकालमेव कः ? XX.1, p. 285

Who can impress the two heroines together, if both of them are at different places at the same time?

211. शीतांशुबिम्बान्न कदापि भूतले पतन्ति कुत्रापि च तप्तरश्मयः । XX.10, p. 287

The hot rays never come on the earth from the orbit of the moon.

212. निजात्मजान् नैव नियन्त्रयन्ति ये कुर्वन्ति तान् दुर्ललितांस्तथोद्धतान् ।
पदे पदे दुःखमवाप्नुवन्ति ते दुष्टाश्वपृष्ठस्थितमानवा इव ॥ XX.12, p. 288
Those who do not control their children; who spoil their children and make them rebellious by caressing (fondling) them; suffer everywhere like people sitting on the seat of gone astray horses.
213. कृते समाजस्य च दुष्टसन्ततिः बोभूयते पुत्र ! विनाशकारणम् । XX.13, p. 288
O Son! Wicked sons become the cause of destruction for the society.
214. अपक्वपात्रे विहितं लताङ्कनं पक्वे दृढं सत्तदलङ्करोत्यलम् ।
तदेव पक्वे यदि कर्तुमिष्यते भनक्ति पात्रं तदसत्स्वयं तदा ॥ XX.14, p. 288
A foliage made on an unbaked earthen pot sufficiently beautifies the pot by becoming very firm when baked on the pot. But if they are made on the baked pots, then not only they cannot be made on them but they also destroy the pots while they are made on them.
215. लब्धासु मुक्तासु न कोऽपि मानवः स्मरेत्प्रणष्टान् निजकाचखण्डकान् । XX.17, p. 289
For any person should not remember (recall) the broken pieces of the glasses on receiving the pearls.
216. अधर्मलोष्टोऽपि च पर्वतायते कालं समासाद्य न नाथ ! संशयः । XX.23, p. 290
O Lord! There is no doubt that even a small lump of earth becomes a mountain on passing the time.
217. पुनाति गङ्गापि विलोकिता जनम् । XX.25, p. 291
Even the sight of (river) Gaṅgā makes a person pure and sacred.
218. पङ्कस्थितस्यापि न वारिजन्मनो विकारमायाति कदापि सौरभम् । XX.35, p. 293
The fragrance of a lotus never goes stale by staying even in mud.
219. सूर्यस्य साहाय्यमवाप्य मानवः प्रभातकाले तमसो बिभेति किम् ? XX.41, p. 295
Does a person fear from the darkness after getting the help of morning Sunrise? Never.

APPENDIX 3

Table of Alaṅkāras

Śabdālaṅkāras

<u><i>Alaṅkāras</i></u>	<u><i>Canto & Verse</i></u>
1. <i>Anuprāsa</i> (a) <i>Chekānuprāsa</i>	I.1, I.7, II.1, II.12, II.26, IV.16, IV.40, VI.49, VI.51, VII.55, VIII.3, X.30, XI.14, XII.22, XV.17, XVI.32, XVII.44, XVIII.35, XX.6, XX.42, XX.51
(b) <i>Vṛtyānuprāsa</i>	I.12, II.11, III.14, IV.21, IV.35, V.35, VI.22, IX.79, XII.17, XIII.49, XV.9, XVII.25, XVIII.25, XIX.45, XX.5, XX.43
(c) <i>Śrītyānuprāsa</i>	I.2, II.8, II.14, III.34, IV.5, V.18, VI.22, VII.3, VIII.29, IX.66, X.37, XII.41, XIII.33, XIV.45, XV.10, XVII.47, XIX.3, XX.35, XX.50
(d) <i>Antyānuprāsa</i>	I.31, II.20, VI.38, VI.44, VII.50, IX.36, IX.56, X.32, XII.30, XIII.19, XV.23, XV.24, XVI.38, XVIII.29, XIX.31, XX.26
2. <i>Yamaka</i>	I.12, II.36, V.35, V.41, VII.14, IX.42, XVI.26, XVI.47
3. <i>Punarūktavadābhāsa</i>	IV.40, V.7, IX.31

Artālaṅkāras

<u><i>Alaṅkāras</i></u>	<u><i>Canto & Verse</i></u>
4. <i>Upamā</i>	XIV.42
(a) <i>Pūrṇopamā</i>	XI.11
(b) <i>Luptopamā</i>	VI.2
5. <i>Mālopmā</i>	VIII.11, XI.5, XI.10, XVI.39
6. <i>Prativastūpmā</i>	II.46, IV.6, IV.32, IV.44, V.14, V.23, V.25, VI.20, XII.2, XIII.55, XIV.24, XVI.30
7. <i>Rūpaka</i>	II.17, II.28, II.29, II.49, V.35, V.52, VI.2, VI.4, VI.27, VII.18, XII.3, XII.57, XIII.8, XV.26, XV.49, XVII.2, XVII.6, XVII.44, XVIII.20, XVIII.31, XIX.20, XIX.36
8. <i>Sāṅga Rūpaka</i>	II.28, II.29, II.30, IV.37, XIII.8
9. <i>Utpreṣā</i>	IV.30, IV.31, VI.5, VI.37, VI.38, VIII.15, IX.39, XIV.40, XV.7, XV.21
10. <i>Smaraṇa</i>	II.18, VII.23, VIII.3, VIII.10, IX.12
11. <i>Sandeha</i>	X.25
12. <i>Samuccaya</i>	IV.41, IX.12, XV.16, XVII.50
13. <i>Kāvyaṅga</i>	VIII.34, XVIII.4
14. <i>Dīpaka</i>	II.5, II.19, III.23, XV.32, XVIII.44, XVIII.45

15. <i>Arthāntaranyāsa</i>	I.38, II.6, II.22, II.24, II.36, V.27, VII.59, VIII.9, IX.38, IX.55, XIII.14, XV.11, XV.47, XVI.16
16. <i>Kāraṇamālā</i>	XV.22
17. <i>Vyatireka</i>	II.15, III.46, VI.46, X.42
18. <i>Preya</i>	VII.41
19. <i>Ūrjasvi</i>	IX.81
20. <i>Sahokti</i>	II.45, XII.26, XVIII.23
21. <i>Samādhi</i>	IX.39
22. <i>Saṁsrṣṭi</i>	IV.31, XIV.56, XV.35
23. <i>Svabhāvokti</i>	VI.50
24. <i>Lokokti</i>	I.26, IX.73, X.7, X.11, XI.8, XV.3
25. <i>Vikalpa</i>	X.6
26. <i>Saṅkara</i>	VII.28, XIV.43
27. <i>Anyonya</i>	I.25, III.31, V.26, VI.19, X.45, XV.9, XVII.12
28. <i>Vinokti</i>	VII.14, XV.2, XVIII.13, XVIII.14, XVIII.15
29. <i>Ekāvalī</i>	IV.38, VI.47, VI.48
30. <i>Ullekha</i>	IX.40
31. <i>Bhāvika</i>	IX.43, XIV.35
32. <i>Atiśayokti</i>	XII.40
33. <i>Tadguṇa</i>	V.28
34. <i>Arthāpatti</i>	XIV.38, XV.40, XVIII.1
35. <i>Aprastutaprasāmsā</i>	II.38, IX.6, XIV.22, XV.29

36. <i>Parikara</i>	XII.56
37. <i>Virodha</i>	I.9, VIII.4
38. <i>Dṛṣṭānta</i>	VI.21, XI.6, XV.7
39. <i>Nidarśanā</i>	I.8, I.51, II.9, IX.20, XV.2
40. <i>Viśeṣokti</i>	VII.18
41. <i>Udātta</i>	I.12, I.13, I.14, I.15, I.16, I.17
42. <i>Āśīh</i>	I.11
43. <i>Sambhāvanā</i>	IV.17, VIII.34, IX.35
44. <i>Viśādana</i>	VII.61