

APPENDIX III

SODDHALA'S SUBHASITAS

1. ABOUT FATE

एकेन ध्रियमाणः पलायितोऽन्यस्य गोचरे पतितः ।
 गमितोऽन्यस्य भुखे किल यदहमे बलवती नियतिः ॥
 (पृष्ठ-३४)

When held by one, I escaped, but fell in the clutches
 of another and found myself being devoured by the third.
 Oh, how powerful is the fate ?

जीवितविषयान्मृत्युं मृत्युभुक्ताऽजीवितं च नियमेन ।
 जनमानसो नयत्यपि चिरमति न बन्धाप्यसौ नियतिः ॥
 (पृष्ठ-३४)

The fate invariably takes people to death from the
 province of life and leads them to life from the province
 of death. It never stops.

गात्राणि कांस्यपात्राणि कर्मधिरिह द्रितान्यसौ ।
 कांस्यकार इवाजस्रं परिवर्तयते विधिः ॥
 (पृष्ठ-६९)

The fate like a coppersmith incessantly turns the
 copper vessels in the form of bodies indented by former
 actions.

सेवितो जैः सुरैर्भूत्वा तैरेव दशकन्दारः ।
हा हतो मर्कटैर्भूत्वा वैपरीत्यामही बिभेः ॥

(पृष्ठ १११)

The ten headed Ravana who was served by gods was alas, killed by the same by taking the form of monkeys. Oh the perversity of fate ?

त्वं विक्रमेण करिवृन्दविदारणैक -

मत्तो मृगेन्द्र जगतीह सदा बलिष्ठः ।

अद्यत्वं तव पयोभृति कल्पितोरु -

फालस्य पौरुषमप्यस्य विधिर्बलीयान् ॥

(पृष्ठ ५८)

O lion, you, exclusively strong in tearing the herds of elephants are always the strongest of all in the world; but to day, when you are ready to have a leap to the cloud, the fate is stronger than prowess of yours.

ii. ABOUT MUNDANE EXISTENCE

अहो वैचित्र्यमेतस्य संसारस्य किमुच्यते ।

गुणोऽपि क्लेशहेतुः स्वादिभ्रान्तः क्वापि देहिनि ॥

(पृष्ठ २४)

How can the strangeness of mundane life be described. Even a virtue may become the cause of trouble when residing in a particular person.

iii. ABOUT AN INDIVIDUAL SOUL

आत्मा शुभाशुभप्रयं धनमेष हृत्वा
 द्योन्वन्तरेष्वपि विविश्य तिरोदधामु ।
 अन्विष्य नूनमचिराद्बुभुक्षुर्लिंगम् -
 राबध्यते ऽन्नं सुखदुःखशतैस्तथा ऽपि ॥
 (पृष्ठ ३८)

May this self taking away the wealth in the form of good and bad actions and concealing it in other births, vanish; but still the self is held in bondage by hundreds of pleasures and pains, which pursue him on his path after finding him out.

iv. ABOUT STRAY VERSES

एवैकशः प्रकीर्णमुक्तामणिभिरकिमभिरभिस्तु ।
 यं सृजसि हन्त हारं तस्यान्याः कोऽपि परिभोगः ॥
 (पृष्ठ १३)

What is the use of these single stray jewelled like verses. Extraordinary will be the appreciation of the necklace which you would create by means of these.

मुक्तकवृत्तैः कविता कैव फित्ता ऽक्षौ विना प्रबन्धेन ।
 ताराभिर्न विराजति शून्या चन्द्रेण गगनज्जी ॥
 (पृष्ठ १३)

Indeed, what is the use of poetry in stray verses without a composition. The sky does not look charming by stars alone when it is devoid of the moon.

v. ABOUT ROYAL SERVICE

~~क्रामात्यहमर्चिषा नलमुखी द्वास्तो गृहवक्त्रा स्वने -
रुतमेत्वारवती विद्योभिरसनोत्तीव्रस्फुरत्कतिका ।
बिभ्राण - विशुष्क सेवकलसत्कङ्कालमौलीपति -
सेवा शक्तासपुत्रिणेन कथं हो जीवन्तमुज्जति ॥~~

(पृष्ठ ३४)

The royal service like a young demoness possessing fiery mouth on account of the flames in the eyes of cruel ministers, shouting loudly by means of the cries of the collection of previous fees by the gate keepers, displaying a sharp dagger in the form of the tongues of servants and bearing a fully manifest skelation in the form of apathetic servants, allow to escape alive ?

vi. ABOUT A WICKED MAN

~~जीव्य जातिभित्तयेव लोकस्वित्तिजिरोधिनी ।
अशिवाऽपि शक्ती येयं ज्वालास्तुण्डेन मुञ्जति ॥~~

(पृष्ठ १९)

The class of law people is invariably averse to the stability of the society. This class being mal-fecial

(not a female jackal) gives out flames of fire through the mouth.

सूनाग्रहघटस्येव पिशुनस्य कुजन्मनः ।

आस्फालितगुरवस्यापि भाङ्गारः केन वाच्यते ॥

(पृष्ठ १७)

Who would prevent the prattling of a low born wicked man whose face is smashed, like the noise of an earthen pitcher in a slaughter house, when struck on the mouth.

नो जीविकेयमिदमन्य गुणपहार -

कर्म प्रकामसुखदं व्यसनं श्वत्सुख ।

उत्तरोः सुवर्णमपहृत्य कृतं निवास -

रन्ध्रे करोति किल कागिह देहवृत्तिम् ॥

(पृष्ठ १७)

The work of robbing other people of their due merits is not the means of livelihood of the wicked people. It is their habit which gives them extreme pleasure. Having stolen gold, the mouse keeps it in its hole, what livelihood can there be by its means in his case ?

vii. ABOUT A DULL PERSON

कुर्वीतः कविताभोद्यौ प्रबन्धेन विमृशमाणम् ।

कवेः प्रौढस्य कस्यास्ति जलमाबुधतो भयम् ॥

(पृष्ठ १७)

While swimming with his composition in the ocean of poetry how can there be danger to the advanced poet, from aquatic monster in the form of human being devoid of power of poetic appreciation ?

viii. ABOUT THE GREEDY POET

उत्पद्यति गिरौऽधीशं देवीं कवीनपि लज्जय-
त्यपि न नयति स्वं तृष्णान्धः कवित्वेषुतामसो ।
यमपटमिल वलीलः स्वीयं प्रबन्धमुदाहर-
न्नुदरभृतये धाति क्षारं गृहस्य गृहस्य यः ॥
(पृष्ठ १५२)

The poet, who being blind with greed wanders from door to door, of different houses exhibiting his own composition for the sake of filling his belly like a eunuch exhibiting the scroll of death, grieves the deity presiding over the speech, puts other poets to shame and brings himself to a lowly position.

ix. ABOUT THE PERVERSITY OF KINGS IN POETIC APPRECIATION

शुद्धाष्टापदवोटि कुञ्जरशतप्राप्यः समर्थ इति
क्रीताः पूर्वनरैर्धरैः सरभसं ये काव्यभाजो गुणाः ।
विक्रीयन्त इमे त एव पुरतो यस्यैव तस्याधुना
काकण्याऽपि भुखप्रमोहनमहो द्विष्टा गुणेष्वेवाचराः ॥
(पृष्ठ १५२)

The poetic qualities were hastily purchased by former sovereigns considering them to be very valuable and fit to be obtained by means of crores of pure Astāpada coins and hundreds of elephants. The very same poetical qualities when they are sold, now the poets' face is smashed by only a cowrie. Oh how are the kings averse to qualities!

शीलं सदा सहजमीदृशमेव राज्ञां
 यद्गुञ्जते प्रियममी गुणिजोऽपस्तर्क ।
 तैः शैशवेऽपि गुणवन्तमपास्य हारं =
 मास्वादितानि जजनीकुचयोः पयांसि ॥
 (पृष्ठ १५२)

The inborn character of kings is like this only, since they enjoy royal wealth after having driven away the meritorious people. By them even in the childhood the necklace possessing a string (by pun : merit) was set aside from the breast of the mother and milk was tasted.

x. ABOUT THE ENVY OF CONTEMPORARY POETS

वृत्तेभ्यः किल किं भयं न च भयं तेभ्योऽपि ये सांप्रतं
 वर्तन्ते कवयः प्रबन्धकरणस्त्वैशोपलब्धमगाः ।
 अन्येभ्यश्चकितोऽस्मि बृहत्कवितामात्रेण भाङ्गारिणो
 ये तेषामभितोऽद्यतत्त्वविदुषां ऋद्धे न पुच्छे ग्रहाः ॥
 (पृष्ठ १५७)

What fear indeed is there from those who lived in the past or what fear can there be who lived at present and who have taken great pains to compose a treatise. I am affraid of those who are noisy only on account of metrical compositions, ignorant as they are of essential principle. They can be grasped neither by means of horn or by tail.

xi. ABOUT GOOD PERSON

तापमुत्सारयन्मूलमातपत्रस्य सप्रभः ।
तेनैव ध्रियते लोकैर्मस्तकैर्वरि राज्ञानः ॥
(पृष्ठ १७)

A good person is like an umbrella; since it removes heat (misery); therefore he is held on the head by others.