# APPENDIX 1

Table of Metres

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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. अहहं, दैवगतिबलशालिनी | II.3, p. 15
Alas! The course of divine will is really powerful.

3. मनुजया विदिनया यदि वजिता भवति, तर्हि तु पुललिकायते | II.6, p. 16
The humans are merely puppets in the hands of Lord when deceived by the almighty.

4. स्वयंज्ञानकृते च धनाशया जगति कतंग नर: कव भवेरि: | 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 भवति चेत्तु सकलबोधनिधिं वितर्सन्ति तत्त | II.22, p. 20
If the teachers remain happy, then they surely give entire knowledge they possess.

6. गुरुकृपामिहिंगम्य जड़ो जनो भजति पण्डितां नही 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 तपस्ति गुणप्रिया: | II.36, p. 24
People respecting the qualities of others never remain unhappy in this world.

8. सुभद्या गुरुस्सतुतिश्चष्ययो: कमपि भेदल्यं नहि कृष्यते |
अपि विद्यासो बलवतरो भवति पुत्रसादपि 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 विम्बुगुणो यदि दर्पणे सुविमले वद तत्र किमद्वृतम्?
सृष्टिदेहसरोपे तथातिके निविष्टस्य यदि तत्र न संस्करितः: || 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. गुरुतत्वं सदा पूजयं वर्त्तेत धरणीते।
यदि न स्थायिवं तत्त्वं सत्यथो 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. सूर्योऽवाचः तमो हन्ति ह्रदयस्य च शिक्षकः।
सूर्यं — शिक्षकमुहोलोकः को महान्यं संस्करितः। || 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. शुभाभिभिमयाः तु गुरुवेश्च प्रयत्निति।
शिक्षाकी सत्तासंसारे पिताः 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. शिक्षकः यत्र पूजयते वत्सा मात्र्रं च जीविकाम्।
सर्वं: सम्पत्ययः तत्र निवसन्ति न संस्करितः। || 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. पूर्णस्पृष्टं सन्तुष्टेः समृद्धिः शिक्षकः।
राज्यस्: निर्मिती रम्या क्रियतेऽत्र न संस्करितः। || 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. मुदिता: शिक्षका एवं ज्ञानविज्ञानविद्या।
राष्ट्रं संज्ञितिशस्त्रियतं; राजा संज्ञिति 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. शिक्षकेणु विपन्नेशु राष्ट्रं नूनं विपदः।
सम्पन्नेषु च तेष्वेय सन्मयते 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. बोधवीति ततो धर्मं: प्रजानं भूपतेत् हथा।
केनबित्कारणेनापि दूयत्तां नैव शिक्षका: ॥ 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. धर्मीये नरे लोके प्रीयते नैव देवता:। III.32, p. 37

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

20. शास्त्रं शास्त्रमन्थ्यसाद्य समये नौपतिष्ठति। 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. कणतकानि त्यजतैव द्रितंहो मधुसूचये। III.35, p. 37

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

22. चायादेवप्रसन्नेशु श्रीयते वंशाविट्टका। III.36, p. 38

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

23. सर्वसामग्रै: पूजानं पूजातिशेषमहत्मा। III.37, p. 38
The worship of guests is greater than all types of worship.

24. देवत्वं लभते लोके समुद्रवृच मनुष्यता | III.39, p. 38

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

25. दुष्टापोषको नूनं दुष्टेः सह दिपायते | III.40, p. 39

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

26. बुधुक्षशाल्यं भुक्ते प्रियानं नैय बुध्मानं | III.41, p. 39

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

27. नूनमन्ते विषीविन्ति दुरावास्ता जाना | III.42, p. 39

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

28. वाद्यालयतो देशे निर्भर्तो जायते दुतम् | III.43, p. 39

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

29. करणेष्पेतु विश्वासो न कार्यस्वभाव्या बिना |

सर्पं आश्रिता उक्ता एते जिद्विषा मता: || III.46, p. 40

Do not trust back-biterers 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. गुणस्वतु सौन्दर्यस्या भवति करोति रक्षां गुणनां हि शक्तिः | IV.5, p. 44

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

31. शृणूतं दक्कुत्रस्वर्णश्चतुर्वृक्षजातः सदा मनस्तोषकरं सुगंधिम् | IV.6, p. 44

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

32. शृणुवंति वाक्यानि कदन्ति चापि मेधाविनो लाभकरणि शास्त्या |
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. वचासि सर्वाणि हितान्वितानि भवति नूनं न मनोहराणि || IV.12, p. 46
   It is not necessary that all the beneficial words please our mind.

34. सेवा सतां सिद्धेकरी जगत्याम् || IV.18, p. 47
   The service to wise persons is indeed substantial.

35. गुञ्जातिगुंर्थों च निन्तं च विद्या गुरुः प्रसन्न: प्रकटीकरोति || IV.19, p. 47
   On being pleased, a teacher teaches even his secret knowledge also to his disciple.

36. सेवा समेतं सुखमेव सूते || IV.21, p. 48
   The service gives happiness only to all.

37. तपस्विसंगेन जडापि सृष्टि: परोपकारं नियतं विधते || IV.32, p. 51
   By being in contact with ascetic people even non-living objects too start following altruism.

38. वनेदषि सौख्यं लभते चुच्चेता: || IV.41, p. 53
   A noble person gets happiness even in forest.

39. धायते मनुजा: सदैव सफला: कार्येषु निष्ठालवः || IV.51, p. 55
   A faithful person always becomes successful in the completion of his desired tasks.

Canto-5:

40. गतो विलग्बं नहि पुण्यकर्मणि कवापि कस्यापि नस्य धीमत: || V.1, p. 57
   Any intelligent man never delays in a virtuous act.

41. गणेशापूजा निधिलेषु कर्मसु यतो हि लोके प्रथमं विधीयते || V.3, p. 57
   Any auspicious activity begins with the worship of Lord Gaṇeṣa first.

42. यतो मयूरः: फणिनां स्वभावतो भवति लोके रिपवश्च भक्तः || V.9, p. 59
   (Because) The peacocks are by nature enemies and eaters of the serpents in
this world.

43. न लम्बते यदृ धनवानकर्मणा न चाप्यते यद्य बलेन भूतले ।

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

44. बभूत भूमालसुतोऽनुरागानन् न मूलसेवी फलवज्ञितो भवेत् ।

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

45. प्रभुलमाधानमवेक्य सर्वतो मनो मुद्य याति सदैव मालिनः ।

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

46. गुणी विज्ञानाति गुणान्न निमुनः ।

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

47. न यात्िति मोहं गृहभक्तसाधकः ।

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

48. अधीतिवक्षः गुरुसेविनस्तथा भवन्ति शिष्या विस्ता महीतले ।

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

49. न दृस्यते किशिवपीह वर्तु यत् समानमानं हि भवेत्तुविद्या ।

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

50. यतःहि लोके विज्ञायोऽनुवर्तते नयान्वितं धर्मयुतं धनुर्धर्मसः ।

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

51. मद्यस्य दीपो नहि वत्सः ! शोभते कवापि लोके गृहवाहकर्मणि ।

 The lamp of a temple illumines the home is never expected to be good in the society.
52. धनं बलं ज्ञानमसंशयं सतं सद्वेद सत्कर्मणि सम्प्रवर्तते ।
तद्वेद सत्कर्म मतं महत्तले तनोति यन्मानवमूत्यमान्यताम् ॥ 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. प्रसावयेद्ये: पितरं स्वकर्मणं स एव पुनरहिम्मतंदस्ति 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 वंशस्मुद्धिमीहते स्ववंशवदेवी समये प्रसाधिता । VI.9, p. 73
Family Goddess worshipped and pleased on time indeed brings prosperity to the family.

56. सुखस्य दु:खस्य वशाविशेषितो नरे यथा संस्मरति प्रियां निजाम् ।
तथा तु नैव छुटां न भ्रातरं न, नैव मातापितरी न सोवसम् ॥ 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. जनेदु संवर्धयति प्रतिक्षां गुणावुरंग गुणिनां समादर: । VI.16, p. 75
Respect expressed towards wise persons always increases the quality of respect amongst people.

58. प्रमादलोकपिन कर्मचारिणा स्वराष्ट्रकार्यं प्रशस्त्यते भुधि:। VI.17, p. 75
The scholars have declared that the officers’ laziness in their duty towards nation is never good.

59. जनान्युसूलस्य नृपस्य सर्वदा नृपानुकूला जनतापि जायते । VI.19, p. 75
The King who behaves appropriately towards people, people also stay accordingly with him.
60. तताप चैतस्यमशावती भूर्षं न मोदते स्त्रीतरकामिनिभ्रिया | VI.21, p. 76

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

61. परिश्रमी यत्कलवान्न सर्वदा | VI.59, p. 85

Does hard working man not always become successful?

Canto-7:

62. न संविद्यारहितसुखमशुरते | VII.9, p. 91

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

63. विमनसां सारण वनमुच्यते | VII.11, p. 91

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

64. प्रियतमारहितस्य सुखं कृताः | VII.13, p. 92

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

65. नरमणी स्मरणियमन्तरा जगति नैव सुखं लभते कवित्वम्
स्वदिष्टा-विश्राणलप्रेणितं न सुखयत्ति जनं सुखहेतावः | 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. नाहि सतेः नृत्वागभिरोचचाते | VII.21, p. 94

A liar is not liked by a straight person.

67. सुखकरो प्रकृतिविध्ये निधुर्भवति नात्र मनागपि संशय: | 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. प्रकटयत्ति निजागमनं ध्रिय: | VII.27, p. 95

The affluence gives the signs of its arrival.

69. भवति कृत्र सतां न समावर: | VII.28, p. 96

Where do the noble persons not get the respect?
70. **प्रकटिता गुणिनां भवति स्थिति:**  I VII.30, p. 96

The presence of virtuous persons is ostensible.

71. **बलवती नियतं भवितव्यता**  I VII.31, p. 96

Destiny is indeed powerful.

72. **सुखनिष्ठे: साविष्ठे नहि वेदना**  I VII.34, p. 97

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

73. **विधिविधानसंधं द्विःप्रतिति जनमनःपथ्यको नहि संशयः**  I 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. **गुणवत्ताः न चिरं दुरस्थिति:**  I VII.46, p. 100

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

75. **सुरभिमतं लघः कनकं न कः**  ? VII.47, p. 100

Who does not wish to have perfumed gold?

76. **जगति कोषि पिता स्वसुतापुतं परवशं न कवापि चिकिर्ति**  I VII.55, p. 102

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

77. **मनुजातानियमानुपहल्य यो निजसुखानि तनोति महीतले**  I

निजजनैर्‌श्री नीतिपथार्थिं नहि स सत्क्रियं पुरुषाद्यम्:  || 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. **नृदधर्मचितानाल: प्रियतमाविस्तारलतो महान्**  I VII.58, p. 103

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

79. **न होठी निष्ठवांगोपि रोधते**  I VII.59, p. 103

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

80. **विधिविधिततिधिं मानवस्तां न वेदि**  I VII.61, p. 104

Man cannot understand His will, as the will of almighty God is really amazing.
Canto-8:

81. ॐ तावं सर्व तुच्चि चुच्छवं वल्लभया विशेये । VIII.4, p. 106
   O Friends! All the means of happiness become the means of sorrow only in
   separation from the beloved one.

82. कामादेयं जनागति नियतं खेदयतीन्द्रियणि । VIII.9, p. 107
   The senses certainly torment a person blinded by lust in this world.

83. लोको शौकं कथय सततं केन भुक्तं जनेन ? VIII.12, p. 108
   Who has acquired the constant happiness in this world?

84. लोको बूहे वितरणं सुखं यामिनीकामिनिः:
   नैततंतस्यं कथयमापितं मामकीने परस्तु ।
   वां वते धनविरहिणे यो न सम्पत्तिशाली
   तं वातां भुदि न निधना याचकर आदियन्ते ॥ 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. प्रीति: प्रीति विवेधि सर्वे ! शूर्यतां सत्यमेतत् । VIII.14, p. 108
   O Friend! It is true that very few happy persons keep sympathy with a
   distressed person.

86. विजयते जीवितं जायस्येव । VIII.16, p. 109
   The life becomes fruitful by the presence of wife only.

87. पूजापुष्पायिपि न लभते यो न जायस्येत: । VIII.17, p. 109
   One who is wifeless cannot acquire the merits of performing rituals.

88. कामस्तूपस्तेन हि भवति चेदं भूलते मानवानां
   तसेन्द्यो नों भवति चुलभो मोक्षाभवः परम । 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. लोष्ठापाताद्वुपलकलं जायमाना समन्तात्
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.

No one can understand the Rājayoga in this world.

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

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

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.

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

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

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

A good lady wishes to have a good husband!

A good lady wishes to have a good husband!
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 दःङ्करे यतं पिता | IX.9, p. 118

Own father does not give any pain to his child.

100. यथा स्वकान्त्व्यथया प्रियतमा प्राप्तयते स्वव्यथया तथा न सा | IX.17, p. 120

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

101. कथापि लोके नहि पुत्री ! जायते वसुन्धरया गणनेन संगमः | IX.20, p. 121

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

102. धरासनीपें गगनं यवा — कथा विलोकयते, प्रेम न तन्त्र कारणम् | 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 रिवुता च मिन्नता समस्तसृष्टः सुसेवनं योभते | 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 प्रशान्तति सवा सुधीजना: सनस्तरेष्यवेव विवाहबन्धनम् | IX.24, p. 122

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

105. समस्तसृष्टः चेवु भवतःस्थ दम्पती तदा सुखं नित्यमवानुतोऽत्र तौ | 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 बहुदं न मन्यते कथापि युङ्कः स्वस्तीवर्षणसम् | IX.27, p. 122

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

107. समानचित्तौ यवि दम्पती तदा परस्परं तावनुरूप्तस्यस्यादा |
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 निःशिष्यता ।
अपेक्षयते 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 पूर्विदेहस्य वरेण पण्यं तनुजं करोति चेतु ।
तव समाजे नियतं भैवसो विग्रहीणाभाजनगामायणी ॥ 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. प्रशस्यस्ते वा न च विक्रयः क्रयः कदापि लोकेऽवरक्ष्योषुः । IX.33, p. 124

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

111. न रूचिः स्वार्थविखृष्टेऽजनाय लोके व्रजस्य 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 पदाधिनिर्णये महत्वपूर्णा विद्वान्ति 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 चन्द्रिक्षातिनिमिर्यं प्रजायते । IX.44, p. 127

By the shadow of the Moon, the darkness disappears.

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

The beloved wife of a king does not beget grief.

115. न लोभिना बिंतगतित्वस्थिता । IX.50, p. 128

The mind of a greedy man is never steady.

116. दुःखद्रता निर्मलकीर्तियाणि वचासि मिथ्या न वद्वति सज्जना: । IX.52, p. 129
A wise person fond of immaculate fame and strongly determined never speaks untrue statement.

117. विध्याय दाहं परकीयस्मानं: खला: स्वशैल्यं विनिवासयन्त्यहो ! IX.55, p. 129
An intelligent person does not entertain such activity which may be agonising to the race in future.

118. स्वयंबुताया मनुजेन योगितो ब्रह्म विशेषक्ष यथा समादरः : IX.73, p. 134
The wicked persons remove their coldness by setting fire in others houses.

119. स्वयंबुताया मनुजेन योगितो ब्रह्म विशेषक्ष यथा समादरः : IX.76, p. 135
A man should always heartily respect his lady who is selected by himself.

120. विशेषविधानं वद केन वारिःश्च 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 सीख्येः: पिता सुखान्यात्मकृते जगतःम् ? X.5, p. 139
Is there any father in the society who earns his happiness at the cost of his son’s happiness?

122. त्राक्षाकृति किन्तु कदापि लोके जनो स्वजीवो विन्याति नामक्रमः X.7, p. 139
But a person of taste never pays a mango for the cost of grapes in this world.

123. न भाति कर्त्त्वकैकपक्ष तातलीव 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 ततद्यथीव कर्त्त्वोध्या यथा समाजः 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. अदश्यभव्याप्तु भवन्ति भावः:, धीरा जनास्त्रङ्ग न यांति मौहम् X.14, p. 141
Everything is predestined only, wise persons do not fear from that.

126. **पुत्रो महीयो भवताद् यशस्वीति कामनं को न पिता करोति ?** X.19, p. 142

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

127. **निर्धारितं मद्यपि मानवायुः विधीयते पुत्र ! जगद्गृहात्रा** X.21, p. 143

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

128. **घृताहुति: प्राय्य तनूनापातो ज्याला वशीवर्षि निर्मर्स एषः** | X.44, p. 149

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

129. **बम्बरस्यते प्राणिषु चक्र्मैतत् सर्गस्थितिस्वचापि तयोहृच्वकस्ति** | 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. **अभीष्टवास्त्यसमाधिलीना: कृष्णन्ति 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 दौर्दिनानाथस्य जहाति ताराभरणानि नूतनम्** | 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 starts.

132. **प्रकाशाःद्वृश्य किमु वर्णणाभ न वर्धते ? वर्धत एव बन्धो !** XI.9, p. 153

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

133. **उक्कण्ठते को न भविष्यवर्षेः ?** XI.13, p. 154

Who does not get excited about his future?

134. **प्रजाहिते राजनि वर्तमाने, नूपेःनुसान जनतापि धले !** 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 कृष्णं पल्लवितां विलोकः क्षेत्रं प्रशंसन्ति न के कृष्णाणः :** ? 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. इव जगच्चापि न वर्तते स्थिरं समागतो यस्स गमिष्यति धुवम्

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

137. यतोहि कर्मापि शरीरधारिणः तनुर्नित्या क्रियते विरजिना

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

138. न लोभुद्वृत्या नच कामप्रह्या भयेन नाम्येवपि हेतुभिष्च नो

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

139. न कोशपि लोके भयवीह मानवो हृदालम्भा चित्तविपर्यये प्रभुः

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. पवेश बलम् सौम्यजननस्य सौख्यवद्; तदेव दुःखप्रदानमाति गर्भिणः

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

141. सुधाकरान्त्य विषयं सम्भवः

The poison does not emanate from the Moon.

142. किमस्ति योग्यं कुलकर्माकृतं विहाय काम्यं परकर्मेऽवनम्?

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. अनर्थेऽहूँ रतिवञ्चना यतो वद्विति सन्तोषपि न शोभनामिन्मि

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

144. मनुष्याताया महिमा महतमः
The grandeur (greatness) of humanity is supreme.

Canto-13:

145. काम: काम्यो नूँ तस्य विलासाश्चापि सन्ति हेयः।

पर्यावरतं सेरित: भवति स बुढिहासहेतु:।

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 रूप्या सत्यं चुरंतं च मतं रूप्यतमं यूनाम्।

भूता किन्तु सन्तनं क्षयेतुरुज्जायते 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. पितृशुचितां कर्मणां परिणामं भुइक्ते सन्ततिः।

XIII.11, p. 179

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

148. मनस्तिनो विस्मति प्रणयतो न महाविपथयि।

XIII.14, p. 180

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

149. भवतितः तत्तवत् बलवती।

XIII.30, p. 184

The destiny is very powerful.

150. भागीरथीप्रवाहं किं पावु प्रभवेद्व श्रृगाल:।

XIII.55, p. 190

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

151. जानवरं महोकस्थं नोपेक्षते चिरं गजेन्द्र:।

XIII.57, p. 191

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

152. पाण्डवे बीजं न नौहंसि।

XIII.77, p. 196

A seed does not grow on a stone.
153. बलिष्ठं नूनं कर्मफलम् I XIII.83, p. 197
The outcome of one’s deed is indeed the strongest.

Canto-14:

154. क्षात्रोऽहि धर्मं नितं कठोरो न मन्येतेज्ञिनः मुदुता वरेण्या I XIV.21, p. 204

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

155. जिनीषुणा संतंति चर्माने द्वय विषया न विपक्षीरे I XIV.22, p. 204

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

156. अधर्म्स्वाम्यत धर्मनाशं नूनं न कुष्टिः विचेकिनोत्र I XIV.32, p. 207

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

157. अधर्माभरेः मनोध्याते प्रमोदते कस्य सत्ते नालम् ? 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. यशोविनों त्यागसरयणां वेहान्तकाले प्रियताधिकैय I XIV.56, p. 213

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

Canto-15:

159. चमूनं चापोति विना चमुपति लक्ष्यं र्यः नौरिव नाविंक विना I 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 I XV.3, p. 215

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

161. कुन्तीत्तैत्तैं न जनोङपे मैतिमानु परं तत्स्पर्णितुं प्रभुपदे तः I XV.11, p. 217

Even a just and fair person cannot cross over the ferry boat of injustice.
162. दैवानुगस्तात ! मतो रे 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. रे जना नैव जयन्ति जातुवित पराजयते 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 धर्मं यथा र्काति र्कान्निनिजान् ।
tथा कुमत्या कुनयेन चार्जीतो निहत्यधर्मसमय 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 परोरपि लाभो भवतीह सचिना । XV.30, p. 222
By making collaboration, the protection of body is indeed secured; along with that other benefits are gained.

166. जिन्मीषुष्णा 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 पालेयद् धृतजनानिन्दे गृहे स्थीरः विदध्यादहितिप्रियंववान् ।
सम्पूर्णेऽयो हितादिविनश्य यः, स वारितीनोवपि न रक्षतो 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. विचन्ति पावं मरणंशि स्पिष्टं पापिनः । XV.47, p. 226
The sinners accumulate the evil deeds even at the time of their death.

Canto-16:
169. जगत्याती प्रीतियुद्धते सहायके भवेसाध्यं 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. धिकांतं नरं यो महिलां न सक्ति भूता समर्थापि तदस्थापितः | XVI.16, p. 233

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

171. पुण्यमुःतिविगृहराधातुलकं भस्मीभवत्यत्र न मेधस्ति 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. सर्वं वयं तुष्टिसुखं लभामहे विद्याधिनो ज्ञाननिधि 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. सात्सह्यते॥ जनतरुषूच्यनाद् | XVII.5, p. 244

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

174. सत्तास्य चाकृणिविविहता व्रजाहिते राज्यस्य मूलं च मता: प्रजा बुधे: | XVII.6, p. 244

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

175. निजालम्बकेऽ परिवृढ्ये नृपसमर्थस्यायं: च कुलेश्तदेवतामुः |

आस्तिक्यशुद्धि: च निजप्रजापौपोतासहितेवर् साहुविभावाशः द्विये || 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, तत्सिंहच तस्यं वस्तीति मान्यता | XVII.12, p. 246

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

177. आचार्यांशं व्यवहारयुद्धां व्यक्तितथृवृद्धेपरिधायत्सवः |

समुन्नयं वेषमात्रं च धार्येत्तमानं च कुर्यानिजराष्ट्रसंस्कृतं: || 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 सवा श्रेयेत्रजाभिष्ठ्य समं प्रशालने ।
कार्यानुसारं मृदुतां कठोरतां समाश्रयेद् वण्डविधिः 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. सामान्यकालेऽप्युभोः समन्वयं श्रयन्तृपो लोकनांसि साधयेत् ।
न रोटिकपापकृते स्वचूल्कके सूत्रो मृदुं वा कुर्वृते नलं खरस् ॥ 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 दन्द्वत्ते तात ! नवात्र 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. वसुन्धरेव नियतं वसुन्धरं सूत्रे प्रसन्ना च वसूनि धैनयत् । XVII.24, p. 249
This earth is indeed vasundharā (an earth). Since it, getting pleased, gives wealth like a cow.

182. राष्ट्रस्य सेवा प्रभुवन्नीचयते प्रभोः शरीरस्त्र विनिर्गताः प्रजा: । XVII.26, p. 249
The service to nation is considered as the devotion to Lord, and people are born of Lord’s body.

183. समाजरपस्य रथस्य धावने नारीनाराकारस्य रथाङ्गं-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. छिद्रेः नौर्त्तज्जति नात्र संशयः । XVII.47, p. 254
There is no doubt that a ship sinks even by a small hole.

185. न मत्स्यीति जनतापि चाम्हति । XVII.48, p. 255
Even people do not like the maxim of matsyanyāya.

186. **कार्यां खुपेष्टा नहीं तात्! कहँचित्त तुकृत्यलं वृक्ष्यगता इमेनिशम्** ॥ 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 पालनं प्रजा: लोकधर्ये भूतिपतिमहीयते** ॥ 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. **नाकर्ष्टि कं मनस्विता?** XVIII.1, p. 257

Whom does loyalty not attract?

189. **इद्यात्र भार्या नृत्तिष्ठ धर्मेविद्य न लम्ब्यते पुण्यफलं विना जने:** ॥ 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 यथायते यथा: यथा किवलं न च पुण्यमन्तरा।**

तथैव पुण्यस्य बलं विना जने: न प्राप्यते धर्मंधूरुप्यर्थेः 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. **नरेन्द्रलामोक्त्र गहामनीविधिः धर्मः प्रजानां प्रथमस्तु मन्यते।**

यथाभित्रस्ता: सुखशास्तिपूर्वर्कं वस्तति चार्जन्ति चिन्न्यतद्वति 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. **उतकोचहालाहलसीविनो जना: राज्यस्य राजश्च हिंतं न कृवते।** 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 धर्मनिरोधपि मानवः अशिक्षित्वालोन्न भवन्ति सत्कृतः।** XVIII.21, p. 262
Though belonging from a good family and being rich, illiterate people do not get respect in the society.

194. वदन्ति विद्यासूढ्यं श्रमं बुधाः | XVIII.23, p. 262

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

195. वदन्ति भूतं गुनयः श्रमं श्रियाम् | XVIII.24, p. 263

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

196. नायं विना नैव तरेद्वानिकिष्म | XVIII.25, p. 263

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

197. न कल्यावर्तस्य धनस्य लब्ध्ये विमानयेत्सज्जनताः च सद्गुणाऽ | XVIII.27, p. 263

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

198. नाशी मता भूतलदेवतोपमा | XVIII.28, p. 264

Women are considered to be the goddess of the earth.

199. अर्थोपयुक्ताः जनहानिवर्धिता: सृजते कुलेशनर्थमनल्पमाविलम् | 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. प्राणं मता अन्नमया मनीष्टिष्य: | XVIII.33, p. 265

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

201. धर्मेण राजा परिपालयन्त्र द्रष्टा: कवापि 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. बभौव संध: फलवा महौषधिः | XVIII.52, p. 270

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

Canto-19:

203. हेवलस | लोके बहुसंख्यका जना: वसन्ति सर्व नहि किंतु सज्जना: | 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. प्रायः चेतन्य सुखदः सदाश्विनो जनास्त्रिविगत्तिहितुब्धिः भवे |
तूरीयलक्ष्यं न विदत्त्वमि जनः: अवच्छिन्नत्वातीश्च मिनित्ता: || 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 गौँध प्रहसन्त्यरथयः | XIX.33, p. 279
A defeated enemy always attacks stealthily.

207. मौष्ट्य पथ्य अतिक्ष्टवायकः परन्तु मौष्ट्यः सततं सुखावहः |
तन्मायक्ष्ट्यवधीरयेत् उधः: तथानुस्यायिनेत कृप्यानवम् || 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. देहवस्थां 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. अहं जगति नित्यं किज्ञित्वपयत्र नास्तीति | XIX.53, p. 284
In this world there is nothing permanent.

Canto-20:

210. दे नायिके चेंद्रश्येत्वें प्रसादवेदते समकालेऽव 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. श्रीतांशुब्धमान्य कवापि भूतले पतन्ति कुमारिच तप्तरसमयः | XX.10, p. 287
The hot rays never come on the earth from the orbit of the moon.
212. निजाताजनातै नियन्त्रणति ये कुरुतिराति तानु बुलेलितास्तथाॆ भ्रामात्।
पधे पधे दुःखवाणुतिते दुःखाश्वणुस्थितमात्मा 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 दुस्तृसन्ततिः: बोभूयते पुत्र। विनाशकारणम्। XX.13, p. 288
O Son! Wicked sons become the cause of destruction for the society.

214. अयक्ष्यात्रे विहितं लताद्धक्षं पवचे ददं सत्तवस्त्राऽवम्यतलम्।
तदेव पवचे यदि कलुमिष्यते भनकि पात्रं तवसत्तयं तवा। 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. लभ्यायू मुक्तायू न कोदपे मानवः स्मरोऽण्णान् निजकाच्यण्णकान्। XX.17, p. 289
For any person should not remember (recall) the broken pieces of the glasses on receiving the pearls.

216. अधर्मलोकोऽपि च पर्वतायते कालं समासाय 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. गुणाति गद्भुगापि विलोकिता जनम्। XX.25, p. 291
Even the sight of (river) Gaṅgā makes a person pure and sacred.

218. पक्षास्थितस्यापि न वारिज्ञमनो विकारमायति कवापि सौभम्। XX.35, p. 293
The fragrance of a lotus never goes stale by staying even in mud.

219. पूर्वस्य साहाय्यमवायः मानवः प्रभातकाले तमसो विभेति किम्। XX.41, p. 295
Does a person fear from the darkness after getting the help of morning Sun-rise? Never.
**APPENDIX 3**

Table of Alaṅkāras

**Śabdālaṅkāras**

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<td>(c) <em>Śṛtyānuprāsa</em></td>
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<td>(d) <em>Antyānuprāsa</em></td>
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<td>2. <em>Yamaka</em></td>
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<td>3. <em>Punarūktavadābhāsa</em></td>
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<td>10. Smaraṇa</td>
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