

गुमानी नीति

"गुमानी नीति" गुमानी पंत (1790-1846) द्वारा कृत्य 71 पदों का संग्रह है जिसे सर जॉर्ज गियर्सन ने Indian Antiquary (1909) में छापा। वैसे इनमें से एक पद गियर्सन Indian Antiquary (1885) में छाप चुके थे पर तब उन्होंने गुमानी को पटना का एक बिहारी कवि लिखा। उस समय उनके पास गुमानी के बारे में और जानकारी नहीं थी।

इन पदों की संरचना इस प्रकार से है कि प्रथम तीन पंक्तियाँ तो संस्कृत में रामायण, महाभारत या अन्य पुराणों से एक परिस्थिति को दर्शाती हैं, चौथी पंक्ति उन्ही परिस्थिति के अनुसार हिंदी या कुमाउनी में एक लोकोक्ति होती है।

इस pdf में प्रथम पन्ना Indian Antiquary (1885) से है और बाकी पन्ने Indian Antiquary (1909) से।

This and some subsequent verses were collected in Tirhut, and are said to be by G u m â n i K a v i of P a ṭ n â . His name however is quite unknown in **Paṭnâ** itself. Each verse consists of four lines; the peculiarity of them being that the first three are in Sanskrit, and the last introduces a Hindî proverb.

पूर्वमसुप्यत येन खट्वया हाटकमय्या

तेन नलेन प्राप्ता वने कापदि तृणशय्या ।

वक्ति गुमानिर्देवशक्तिरिह नूनमसह्या

जिसी बिधि राखे राम उसी बिधि रहना भैया ॥

Nala, who formerly slept upon a golden couch, found in the forest, when reduced to misfortune, not even a bed of straw. Saith Gumâni, the power of fate, of a verity, is here shown to be unconquerable; yea,—“Stay in that state of life to which it hath pleased God to call thee.”

THE GUMANI NITI.

COMPILED BY PANDIT REWADHAR UPRETI.

(Communicated by G. A. Grierson., C.I.E., Ph.D., D.Litt.)

[Introductory Note.]

[In the *Indian Antiquary* for 1885 I published a few curious verses by a poet named Gumânî, which I had collected in Tirhut. The first of these will be found on p. 124 of that volume. I was at the time unable to give any information regarding their author, whom local tradition wrongly made out to be a native of Patna on the Ganges. A short time ago, through the kindness of Pandit Ganga Datt Upreti, the well-known author of several works on the languages, folklore, and ethnology of Kumaun, I came into possession of a small pamphlet containing over seventy similar verses by the same poet.

It appears that his full name was Gumânî Pant, that he was a native of what is now the district of Almora, and that he flourished about a hundred years ago. He was a prolific author, both in Sanskrit and in Hindî. His works are still greatly admired in the land of his birth, but his reputation in the plains of India, which, as we have seen, extends to Tirhut, some five hundred miles away, depends, so far as I am aware, on the short verses of which I published a few in 1885.

A favourite literary diversion in India is known as *Samasyâ-pûrti*. It consists in one person setting a single line of a stanza, and challenging another to complete the whole. These verses, so completed, are sometimes in Sanskrit, sometimes in one or other of the modern vernaculars. The verses of Gumânî partake of the character of these *samasyâs*, but have one peculiarity. The line, which is usually first composed by the setter of the competition, and on which the other lines are founded, is in this case some familiar Hindî or Kumaunî proverb. He uses it as the last line of a four-lined stanza, and completes the latter by composing the three preceding lines in Sanskrit, in such a way that they poetically describe some situation which is aptly illustrated by the concluding apothegm. Each stanza, therefore, consists of three lines of Sanskrit, followed by one line in an Indian vernacular, and in adjusting most of his proverbs to the procrustean bed of Sanskrit prosody he has succeeded in displaying considerable ingenuity.

These verses are not always easy. Gumânî was a learned man and dearly loved a rare word, while an unusual aorist possessed an attraction that he was incapable of resisting. Pandit Rewadhar Upreti has been kind enough to send me, through Pandit Ganga Datt Upreti, as full a collection as possible of these verses of Gumânî, which it now gives me great pleasure to prepare for the pages of the *Indian Antiquary*. The last-named gentleman has added to his kindness by writing an English translation of the text. As this seemed to me to be of too detailed a character for the readers of this Journal, all of whom may be supposed to be familiar with the story of the Mahâbhârata, I have taken the liberty of preparing a fresh translation, largely basing my version on his. At the same time, as I have done this, I must accept the responsibility for any mistakes that may be noticed in what follows.—GEORGE A. GRIERSON.]

Text.

बलाधिकान्मन्त्रविदः सपापान्
 हत्वा रणे तान्धृतराष्ट्रपुत्रान् ।
 शशास धर्मात्मज एव राज्यम्
 आखिर्भले का जग मे^५ भला है ॥ १ ॥

Translation.

1. Although the sons of Dhṛitarâshṭra were powerful and well-versed in strategy, still as they were sinful, they were all killed in the battle, and Yudhisṭhira alone became the ruler of their kingdom. "In this world, it is the good man's end that is good."

पापः परद्विष्टः परतापकारी
 परापवादी परदारहर्ता ।
 बभ्रंश राज्यासनतो दशास्यो
 नीयत नही तो बर्कत कहाँ से ॥ २ ॥

जगद्गुरुभ्यां विपिने सयत्नं
 संरक्ष्यमाणाय रघुत्तमाभ्याम् ।
 अहारि सीता दशकन्धरेण
 होनी हुए बिन रहती नहीं है ॥ ३ ॥

प्रज्ञावन्तो वीर्यवन्तो वनेषु
 चेहः पार्था दुःखिता दीर्घकालम् ।
 आसीद्राजा धार्तराष्ट्रः कुबुद्धिः
 जग मे सारी बात है बन पड़े की ॥ ४ ॥

यस्मिन्देशे निर्गुणे निर्विवेके
 न कापि स्याद्वेदशास्त्रार्थचर्चा ।
 प्राज्ञः प्रज्ञाहीनवत् तत्र तिष्ठेत्
 कीजे काणे देश मे आँख काणी ॥ ५ ॥

रामवधूमहरदशवक्त्रो
 बन्धनमाप मुधैव समुद्रः ।
 व्यक्तमसज्जनसगफलं तद्
 दुर्जन के ढिग बास न कीजे ॥ ६ ॥

2. Râvana, the ten-headed, the sinner, the hater of others, the oppressor of others, the slanderer of others, the ravisher of another's wife, fell from his throne. "If there be not unselfish thoughts, whence can come the blessing?"
3. Although assiduously guarded in the forest by Râma and Lakshmana, the masters of the world, still was Sîtâ ravished by the ten-necked Râvana. "That which is destined cannot remain unfulfilled."
4. The Pândavas, though wise and heroic wandered wretched in the forests for many a day, whereas the wicked Duryôdhana became king (in their place). "In this world everything is but (a matter) of luck."
5. In a country in which there is no virtue and no common sense, in which there is nowhere any study of the Vêdas or of the Scriptures, there let the wise man conduct himself as one void of wisdom. "In a one-eyed country let your sight be one-eyed."
6. The ten-headed Râvana carried off the spouse of Râma, and for no fault was the Ocean subjected to bonds (owing to its being near to Lañkâ, Râvana's abode). Manifestly was this the fruit of company with the wicked. "Never abide thou near an evil man."

दृप्तजरांसुतसंगरभीतो
 दुर्गमचीकरदम्भासि कृष्णः ।
 तत्र गतोऽपि सशंकमतिष्ठद्
 दुर्जन को भय होत बढ़ो है ॥ ७ ॥

देवकजाहननाय धृतासिं
 कंसमवेक्ष्य रथे वसुदेवः ।
 नोदचरत् कटु किञ्चन वाक्यम्
 दुर्जन से गन खाय भलो है ॥ ८ ॥

बन्धुगुणाढ्यमनुष्ठितहार्द
 भ्रातरमात्मन एव कुबेरम् ।
 हन्त बबन्ध रणे दशकण्ठो
 दुर्जन का अपना नहि कोई ॥ ९ ॥

7. Terrified by the warfare with the haughty Jarâsandha, Kṛishṇa built a fort (Dwâra-kâ) in the midst of the ocean. But even there did he remain full of apprehension. "Great is the fear caused by the wicked man."
8. When Vasudêva beheld Kamsa in his chariot, with sword drawn to slay the daughter of Dêvaka, still uttered he not a single harsh word. "Right is it to show patience when dealing with the wicked."
9. Although Kubêra had all the virtues of kinship, although he was full of love for Râvaṇa, although he was his own brother, natheless did the Ten-headed bind him in the battle. "To the wicked man no one is a relative."

शम्भुशिरःस्थितिलब्धगुरुत्वात्
पूज्यत एककलात्मक इन्दुः ।
पूर्णतमो ऽपि तथा न स बन्धः
सज्जन की नित संगति कीजे ॥ १० ॥

पूर्वजशुद्धिमिषादिह गंगाम्
आहूतवान् स भगीरथभूपः ;
बन्धुरभूज्जगतः परमो ऽसौ
सज्जन है सब का उपकारी ॥ ११ ॥

पीयूषार्थं मथ्यमानात्महाब्धेर
लेभे लक्ष्मीं लोकवन्द्यां मुकुन्दः ।
कालप्रख्यं कालकूटं कपाली
जो किस्मत् मे है लिखा सो मिले है ॥ १२ ॥

विश्रवसस्तनया राजिपुत्रा
कश्यपजाः कुरवो यद्वश्व ।
नेशुरवाण्य परस्परभेदम्
फूट भली नहि आपस की है ॥ १३ ॥

10. The crescent moon is worshipped, for it obtaineth honour by its home on Siva's head. Even when full it is not so greatly revered. "Ever make thou thine association with the good."

11. With intent to purify (the ashes of his) ancestors did that king Bhagiratha bring down the Ganges to the earth. Thus, too, became he a supreme friend of the world. "The righteous man doeth good to everyone"

12. While he churned the ocean for the sake of nectar, Viṣṇu therefrom took out Lakshmi, the adored of the world, while Siva took out the death-manifesting *kālakūṭa* poison. "Whate'er be written in his fate, that doth man receive."

13. The offspring of Viśravas (Hāvaṇa and Vibhishana), the sons of Rāji (?), those born of Kaśyapa (the demons), the Kauravas, and the Yādavas, all perished through mutual dissension. "Not good is family discord."
(Who those born of Rāji were, I do not know.—G. A. G.)

वधूर्लोकवीरस्य लङ्केश्वरस्य
 प्रसूर्मेधनादस्य कन्या मयस्य ।
 रतो देवरे हन्त मन्त्रोदरी सा
 भई राँड नारी गई लाज सारी ॥ १४ ॥

अश्वत्थामा सेनापालस्तस्य द्वौ संयत्-
 मध्ये शिटौ भोजाचार्यौ योद्धारौ तावत् ।
 इत्येवेयं रेजे सर्वा तस्सेनासंपत्
 मार्या जी के तीनो कपड़े सूतन् नाड़ा बस् ॥ १५ ॥

पार्थः प्रोचे किं भीत्या
 वैराटे द्विदसंहत्याः ।
 युध्यस्वेह त्वं शक्त्या
 नाचन् निक्सी धूगद् क्या ॥ १६ ॥

14. Spouse of the world-hero king of Laikâ, mother of Mēghanâda, daughter of Maya, yet did Mandôdarî woo Vibhîshana, her husband's brother. "A woman became a widow; all chastity went its way."
15. When Aśvatthâman became the general (of the Kauravas), on the battlefield in his army he had but two warriors left, Bhôja (*i. e.*, Kṛitavarman) and The Master (*i. e.*, Kṛipa). Only in these did the glory of his troops consist. "His Honour has but three articles of clothing: (1) his trousers, (2) the tape to tie them with, and (3) nothing else." (Utter poverty.)
16. (When Uttara, the son of Virâta, was deputed by his father to fight the Kaurava army, he ran away. On this occasion Arjuna thus addressed him :—) Vairâṭi, now that thou art here, what hast thou to do with fear of the onslaught of thy foes? Fight thou with all thy might. She came out to dance. Why doth she veil her face?

नादात्पूर्व बाणो मायी
कृष्णध्वस्तो युद्धस्थायी
पश्चादसीत्कन्यादायी
झख् मारी फिर् खिच्ड़ी खायी ॥ १७ ॥

नङ्कयति नूनं यर्हि मदङ्गे
पापमशेषं प्राप्तकुसंगे ।
तर्हि शिवं मे दास्यसि गंगे
बाप मरेगे बैल बटेगे ॥ १८ ॥

वनभुविकुन्तीमित्य द्राक्
सविपदमूचे कृष्णः प्राक् ।
त्यजसि किमर्थं चक्षुर्वारं
जब कब गंगा सोई पार ॥ १९ ॥

थावद्रामः शस्त्रासारी
नायातीह त्वत्संहारी ।
तावत्तस्मै देया नारी
ऊँ भीजे तूँ कम्बल् भारी ॥ २० ॥

17. At first the treacherous Bâṇa refused to give (Ushâto Aniruddha), but afterwards, when conquered by Kṛishṇa in the battle, he gave his daughter in marriage. "He killed a fish, and then had to eat the guts." (Killing a fish is looked upon as sinful.)
18. O Ganges, (thou sayest that) thou wilt not give me thy blessing till all the sins within my body, infected as it is by evil company, shall be destroyed. "When the father dies, the bullocks will be divided." (Waiting for a dead man's shoes. The point is that the speaker is similarly waiting for the death of his sins.)
19. Once upon a time Kṛishṇa came to Kuntî, as she was lamenting in the forest, and said to her, — Why art thou shedding tears from thine eyes? "Some time or other the Ganges will get across Soron." (He consoles her by saying that sometime or other she will ultimately get through all her troubles. Just as the Ganges will ultimately get across the whole of Soron, where the sixty-thousand sons of Sagara are buried.)
20. (Mandôdarî addresses Râvaṇa:—) Before Râma, the pourer forth of arrows, cometh here to attack thee, do thou restore to him his wife. "The more the blanket soaketh, the heavier doth it become."

शङ्खा त्वामनुत्तमशः

त्रैलोक्यः संधिं चिकीर्षतीत्युक्तः ।

कृष्णो ऽथ दूतमुचे

ओ बूढ गई विलायत् कूँ ॥ २१ ॥

प्राह भीमो नृपं मुञ्च मानं वृथा

त्वं सुखेनारिभिर्योधनीयो युधि ।

भासि दुर्योधनो नामतो नार्थतो

नाम के नैनसुख् आँख रोनुँ नहिँ ॥ २२ ॥

दुष्कृतिनां प्रकृतिः किल घोरः ।

मानसवृत्तिरतीव कठोरा ।

वाक्सुधया सदृशी रसपूरा

सुख् पर राम बगल् पर छूरा ॥ २३ ॥

21. When the ambassador said to Kṛishṇa that Siśupāla of Chêdi, who had abused him, now repented and desired peace, Kṛishṇa replied : "That drop has now gone to a far country." (*I. e.*, spoken words are past recall.) (Metre, *Āryā*).

22. (Bhîma addresses Duryôdhana :—) Quoth Bhîma to the prince, — Abandon thou thy vain pride. Easy art thou to be conquered by thine enemies in the battle. Only in name, but not in truth, art thou Duryôdhana (*i. e.*, hard to conquer). "His name was Nayana-sukha (eye-bliss), but he is blind of both eyes."

23. Horrible indeed is the nature of the wicked, and very hard is the disposition of their souls, though full of flavour and like to nectar are their words. "Râma on the mouth, and a dagger in the armpit."

जानन्नपि निजबन्धनं
तण्डुल खण्डफलाय ।
जाले पताति पतद्गुरो
लालच बुरी बलाय ॥ २४ ॥

विजितो ऽसकृद्युविष्ठिरो
द्युतं न परिजहार ।
ग्लहमधिकं पुनराददे
जुवा मीठी हार ॥ २५ ॥

नाजगरो ऽइनमथर्यति
रचयति फणी न धाम ।
विहगः कमपि न सेवते
सब के दाता राम ॥ २६ ॥

भ्रमदपितीर्थशतेषु यं
गांगत्वममलतोय ।
सिन्धौ यातमपेयतां
राम करइ सो होय ॥ २७ ॥

24. Although he knoweth that the grain is scattered beneath the snare in order to entangle him in the net, still doth the bird fall therein. "Greed is an evil calamity."
25. Although he was defeated many times, still did not Yudhishthira cease from gambling, but over and over again increased his stake. "Gambling losses are like sweetmeats" (and the player still wants more).
26. The boa hath not to beg for his food, nor hath the snake to build a house. The bird hath to serve none for wages "God giveth all to all."
(This is a translation of Mulūk Dās's famous Hindī couplet:—
*Ajagara karai na chākarī
pachchhī karai na kāma,
Dāsa Malūka kahī gaē
saba kā dūtā Rūma.*
27. (Addressed to the Ganges). Although thou wanderest past countless bathing places, and still retainest the pure water of thy Gangeshood ; yet in the sea thou becomest undrinkable. "What God decreeth, that cometh to pass."

त्रिष्वस्मासु प्रक्षीणायाः
 सद्यो मृत्युर्जातो ऽम्बायाः ।
 प्रासूत द्राक् पुत्रं जाया
 उस् को बद्ध इस् मे आया ॥ २८ ॥

जल्पन् सीतान्वेषार्थाय
 वायोः सूनुं प्रागुत्थाय ।
 नुन्नः सद्यस्तत्कार्याय
 जो बोले सो घी कूँ जाय ॥ २९ ॥

युधि वैराटं प्राह किरीटी गोमहसंनहना
 योद्धुं प्राप्ता कौरव्यैषा सेना रिपुदहना ।
 न तु भेतव्यं शिशुना भवता धार्या धीर्गहना
 नामर्दी तो देई खूदा ने मार मार तो कहना ॥ ३० ॥

28. Three were we in family, and on the very day that my old mother died my wife bare a son. "The loss on the one hand (was balanced by) the gain on the other."
29. When once upon a time Hanumân, the son of the Wind, advised the starting on the search for Sîtâ, he was at once sent off to make that search himself. "He who speaks of *ghî*, is he who is told to go and fetch it."
30. (Virâṭa sent his son Uttara in charge of an army to pursue the Kauravas who had raided his cattle. Uttara showed signs of fear.) In the battle Arjuna addressed Uttara saying, — Here, before thee, are the enemy-destroying troops of the Kauravas, the raiders of thy cattle. Though thou art but a young lad, still shouldest thou not fear. Take thou deep courage. "Even though God has given weakness to a man, still should he cry out 'strike,' 'strike,'" (*i. e.*, bluff often saves the situation).

रण्डा बालियुवतिरश्रीका
 सुग्रीवोत्सुकहृदयाभीका ।
 तारा वेषमकृत निह्रीका
 नक्रटी नाँख् चन्दन का टीका ॥ ३१ ॥

पूर्वमसुप्यत येन खट्वया हाटकमय्या
 तेन नलेन प्रापि वनेष्वापदि तृणशय्या ।
 वन्ति गुमानी दैवशक्तिरिह नूनमजय्या
 जित्सि विधि राखे राम उसि विधि रहना भय्या ॥ ३२ ॥

पार्थमाह हरिरेष विधाय
 कैतवं तु शकुनिर्विजिगाय ।
 द्यूतमवश्यमवेह्यशिवाय
 धरमहार धन कोई खाय ॥ ३३ ॥

31. On the death of Bâli, Târâ his spouse, became a hapless widow. Yet, even then, feared she not to let her heart incline to Sugrîva, and shamelessly did she proceed to adorn herself. "The noseless woman adorned her forehead with spots of sandal." (Disgrace renders a person callous to further loss of reputation.)

32. Once did Nala sleep upon a golden bed. In the days of his misfortune that same Nala was glad to take in the forest a couch of withered grass. Saith Gumânî, — In this world is the power of fate invincible. "Brother, remain thou in that state in which it may please God to place thee."

33. Saith Hari to Yudhishtîra, — This Sakuni hath defeated thee by cheating. Look thou upon gambling as naught but a cause for thy misfortune (and cease therefrom). Replied Yudhishtîra, "I regret not wealth taken from me at the cost of the taker's honesty."

पार्थान्वीक्ष्य शिशून्संताप-
दग्धान्मानसुखं सुष्वाप ।
पुत्रान्तं धृतराष्ट्रो ऽवाप
जिस् का पाप उसी का बाप ॥ ३४ ॥

यावद्वाणः कृष्णेनाजौ न ध्वस्तौ भयसंवेगी
तावत् त्रातुं नम्रा देवी तामूचे हरिरावेगी ।
अथ श्वो वा हन्तव्यो ऽयं पुत्रस्ते जगदुद्देगी
बक्री अपने बच्चे कारन कब लो खैर मनावेगी
॥ ३५ ॥

उद्धव कृष्णो वक्तव्यो यत्तव चित्तस्तेना
हेया चेत्किमु प्रेम्णि नियुक्ता सा गोपीसेना ।
कृतहृत्स्नेहाच्छ्रेष्ठः स प्रेम न धत्ते ना
उस् हाता से सूम भला जो पहले कर देना ॥ ३६ ॥

34. Dhṛitarāshṭra slept in proud content when he had seen the young Pāṇḍavas (banished and) in distress. But also did he witness the death of all his sons. "Sin is the father (the master, or punisher) of him who commits it."

35. While Bāṇa was as yet undefeated by Kṛishṇa in the battle (his mother Kôṭṭavi) Dêvî came naked before Kṛishṇa, and in terror prayed for his life. To her said Hari hotly, — This day or the next must this son of thine, the molester of the world, be slain. "How long need a she-goat care for the welfare of its kids (destined for the butcher)." (See Hari-vamśa, 10720 ff.)

36. (The Gôpîs address Uddhava:—) O Uddhava, say thou to Kṛishṇa, — If thou must desert the young Gôpîs of Vraja who stole away thy heart, why didst thou entangle them in love? That man who proffereth not love at all is better than he who awakeneth passion and then abandoneth it. "If it were to be arranged beforehand, a miser is better than such a giver."

दैत्यः शण्डानर्कावूचे कुप्यन्नुत्सेका-
 -द्वयप्रह्लादस्य प्रज्ञा जातानुद्वेवा ।
 को दोषो वां दुष्टा वृत्तिर्मत्सूनोरेका
 अपना सोना खोट क्या बस् परखनूहारे का ॥३७॥

छिन्नाङ्गो यो रामपत्त्रिणा पुरा समुद्रे पदं चकार
 तं मारीचं प्राप्य भीरुकं दशाननो द्राघुदाजहार ।
 सीतामीहे हर्तुमत्र मे वनं सहायो भवार्थकार
 कुत्ता रोवे दई गाण मे मियाँ कहे तुम् चलो
 शिकार ॥ ३८ ॥

रुक्मिण्यर्थी दुर्बोधात्
 भङ्गं लब्ध्वा गोविन्दात् ।
 खिन्नस्तापं चैद्यो ऽगात्
 हारे मीयाँ दाढी हात ॥ ३९ ॥

37. Hiraṇyakaśipu in anger said contemptuously to 'Saṇḍa and Marka (to whom he had entrusted Prahlâda's education), — What fault is it of yours that this Prahlâda hath so little wisdom? It is my son's character that alone is vile." "If my own gold be counterfeit, it is not the fault of the assayer."

38. When the demon Mârîcha had already been maimed by Râma's arrow (during Viśvâmitra's sacrifice), and had taken refuge in the sea, Râvaṇa arrived and addressed him as he lay there terrified (and with his wounds not yet healed), — O thou who carriest out my aims, be thou now my helper in the ravishing of Sîtâ. (To whom Mârîcha replied). "While the dog is still whining from the pain in his buttocks, his master calls him to the chase."

39. Sisupâla of Chèdi, when in his presumption a claimant for the hand of Rukmîṇî, suffered defeat at the hands of Kṛishṇa, and then it was that he showed repentance. "Not till my Lord is vanquished, does he seize his beard." (It requires a beating to humble him).

कौरवेन्द्रदत्तमाप्य राजलक्ष्मतार-
 -मुन्नदन् रणेऽर्कसुनुरुद्धतश्चचार ।
 तं विलोक्य वायुजो गिरं समुज्जगार
 भीख माँगि टुक्कड़े बजार मे' डकार ॥ ४० ॥

शोणितके स्मरमनुरतप्यत पाशवृत्तो गृहशोकपरो वै
 वीक्ष्य तथाविधमेनमजल्यत बाणजया हृदि
 शोकभरो वै
 तां च तथानुशुशोच सुतामथ बाणवधूरवलोक्य
 पुरो वै
 रोषत मा धिय कूँ धिय जार कुँ जार पने
 घरबार कुँ रोवै ॥ ४१ ॥

40. When Karna, the offspring of the Sun, had received the kingdom conferred upon him by Duryôdhana, he strutted proudly, shouting in the battle-field. To him, on seeing him, cried out the Wind-born Bhîmasêna, "He lives on scraps obtained by begging, and belches in the market-place" (to make people think that he has just enjoyed a sumptuous feast).

41. In the city of Sônitapura, when in days gone by Aniruddha, the son of Smara, was bound in the noose (of snakes) by Bânâsura, he called to mind his home and family and was distraught with grief; to Ushâ, too, when she saw him thus bound, was born a burden of grief; and Bânâ's spouse, her mother, seeing her daughter in sorrow, mourned for her. "The mother weeps for her daughter, the daughter for her lover, and the lover for his house and home."

शुल्य ऊचै ऽर्केजं वाक् तवेषूत्कटा
 सारथौ ते मयि स्निग्धता दुर्घटा ।
 नन्वपर्वा चमूपालताव्युद्धटा
 यो नई जोगिनी गाण भेँ है जटा ॥ ४२ ॥

शुद्धे वीरश्रीरामास-
 -मानं द्रोणाङ्गीनप्यास ।
 भीष्मे जातःसहावासः
 सब के गुरु गोवर्धन दास ॥ ४३ ॥

42. (When Karna was appointed general of the Kaurava army, and asked for Salva as his charioteer), the latter said, (alluding to Karna's alleged low birth), — Thy words are raging as arrows. If I am to be thy charioteer, hard is it to be mild in speech. Forsooth, a new army leadership is this, and very eminent. (The concluding proverb will not bear translation. A decent parallel is *nayā jōgī aur gājar kī sañkh*, “a jōgī so new that he has only a carrot for his conch-shell.”)
43. Heroism in battle and pride of splendour abounded in Drōṇa and his fellows, but it was in Bhīshma that there was love and trust (and therefore he was the first commander of the Kauravas). “Gôvar-dhana Dâsa is the spiritual guide of all.” (Cf. *sabhī bhûm Gôpâl kī*, God is the God of all the world. According to the dictionaries, the aorist of the root *pyui* occurs only in the Aitarêya Âraṇyaka).

को ऽमे ऽहं स्यादित्यावृष्टो राज्ञा सस्नेहम्
भाष्मेणोक्तं कृष्ण पूज्यस्त्यक्त्वा सदेहम् ।
तत्रापृष्टश्चेद्य प्रोचे नैतन्मन्येऽहम्
तन् किस् ने फर्माये हो जी आपी फर्मे हम् ॥ ४४ ॥

गान्धारेशः सर्वानूचे सैनिकताढा किं मयि नो
युष्माभिर्यत्संख्यातो ऽहं शूरजनानां संयति नो ।
मन्यध्वं तद्वीरं राज्ञो मानुलभूतं मां रथिना
नै दुल्हन की मौसन् लागु मोहि गिनो रे मोहि
गिनो ॥ ४५ ॥

व्यग्रेषु यदेषु पार्थो
द्वारावत्यास्त्रिदण्डधुम्भूत्वा ।
अहरद्रहसि सुभद्रां
नजर् बची तो माल दोस्तो का ॥ ४६ ॥

योगी भूत्वा निःस्वादी
निर्गच्छाध्वं कृत्वा दो ।
मिथ्या सर्वं मुञ्चादौ
लेना एक न देना दो ॥ ४७ ॥

44. When Bhīshma was asked at the
Āśvamêdha who was to be honoured first
of all, he lovingly replied, — Without
doubt Kṛishṇa is to be worshipped. But
there, though not asked, Śiśupāla objected
that that was not his opinion. “Who
asked for your opinion? I asked for it
myself.”

45. Sakuni, the king of Gāndhâra addressed
all (the Kauravas), — Am I not worthy
of being elected a general, that you have
not counted me in the battle of heroes?
Consider ye me as a hero, for I am the
uncle of the king, ye charioteers. “I
am the bride’s step-mother. Regard me,
regard me!”

46. While the Yādavas were distracted (with
other things), Arjuna, in the guise of
an ascetic, carried off Subhadrâ from
Dvârakâ. “As soon as a thing is out
of sight, it becomes the property of my
friends (the thieves).”

47. Become thou an ascetic, devoid of all
worldly desire. Lift up thine arms to-
wards the sky and go thou forth. First
of all resign thou all this false (dream
of the world). “Take not one, when
thou givest two.” (I.e., see that thou
gettest the worth of thine actions).

कृष्णः पार्थनिमन्त्रितो
यज्ञसदसि वव्राज ।
चैद्यं चात्र जघान युधि
एक पन्थ दो काज ॥ ४२ ॥

गोपस्त्रीषु हरिर्यथा
प्रीतिं व्रजे चकार ।
न तथा मथुरामुपगतो
मतलब के सब यार ॥ ४९ ॥

अवदत् कृष्णो मद्वंशीमिह जहार गोपिका
प्रोचे राधा वंशी लब्धारण्ये मयेति निर्भीका ।
दास्याम्येनां मुक्तास्रङ् मे देया त्वया च सश्रीका ।
दमड़ी का जो शिर हमारा उस का टका
मुँडाई का ॥ ५० ॥

स्तोकं दत्तं गृहजनैर्
भिक्षुरातृषि बुभोज ।
सात पाँच की लाकड़ी
एक जने का बोज ॥ ५१ ॥

48. Kṛishṇa, invited by Yudhishtīra, went to the assembly of the sacrifice. And there also slew he Śiśupāla in battle. "One journey, two things done" (two birds with one stone).

49. As Kṛishṇa loved the herd-maidens in Vraja, so loved he them not when he had gone to Mathurā. "Every one is in love with his own object." (*I. e.*, the world is selfish).

50. Said Kṛishṇa,—Some herd-maiden hath carried off my flute. Saucily answered Râdhâ,—I found it in the forest. I will give to thee, but thou must give me a fine garland of pearls in return. Replied Kṛishṇa, "My head is worth but a quarter of a pice, yet costs it two pice to be shaved."

51. A beggar feeds himself to repletion on the small offerings of many households. "Sticks collected by five or seven, make a full load for one."

कर्णेनाथ घटोत्कचे युधि हते स्वां वीक्ष्य शक्तिं हतां
तुष्टः प्राह शचीपातिः शिवमहो पार्थश्चिरंजीवितः ।
एतद्भीमसुतस्य साधु निधनं मन्ये स्वसूनोर्वधात्
छोरा आफनु मर्न चाञ्जित बरू मीतै कुँछोरा
मरौस् ॥ ५२ ॥

शस्त्रपूरितो रथः पुनश्चमूभरः
सारथिर्वृहन्नडः स्वयं धनुर्धरः ।
कौरवैस्तदप्यलं न योद्धुमुत्तरः
काठ की करी बिरालि म्याडँ को कर ॥ ५३ ॥

52. (Indra had given Karna a magical "sakti"-weapon, which could not fail to kill him against whom it was directed, but which could only be used once. Karna intended to employ it in killing Indra's son, Arjuna, but actually used it in slaying Ghatôtkacha, the son of Bhîmasêna, Arjuna's brother.) When Ghatôtkacha was killed by Arjuna in the battle, and Indra saw that the virtue of his *sakti*-weapon was exhausted, full of joy he exclaimed,—Good Luck! Now Arjuna will live long. Better, I ween, is the death of this son of Bhîma than the slaying of my son. "May my friend's son die rather than my own."¹

53. (Another reference to Uttara's cowardice). With a chariot loaded with weapons, also with a mighty army, with Brihannaḍa (Arjuna) for his charioteer, and himself armed with a bow, still Uttara did not dare to fight the Kauravas. "Who can teach a wooden cat to mew?"²