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 तुके 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 उन्हीं परिस्थिति के अनुसार हिंदी या कुमाऊँनी में एक लोकोक्ति होती हैं।

इस pdf में प्रथम पन्ना Indian Antiquary (1885) से है और बाकी पन्ने Indian Antiquary (1909) से।
A Macaronic Verse of Gumani Kavi.

This and some subsequent verses were collected in Tirhut, and are said to be by Gumâni Kavi of Patnâ. His name however is quite unknown in Patnâ itself. Each verse consists of four lines; the peculiarity of them being that the first three are in Sanskrit, and the last introduces a Hindi proverb.

पूर्वमसुध्यत येन खड़या हातकमच्या
तेन नलेन प्रामा वने कापडि तृणशह्या।
वक्ति गुमानिहेंवशानिकिरिह नूनसह्या
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."

G. A. Grierson.
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 Gumaní, 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 Gumaní 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 Hindi. 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 Samasyá-pürti. 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 Gumaní partake of the character of these samasyás, 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 Hindi or Kumauní 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. Gumâñî 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 Gumâñî, 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.**

बलाधिकान्तमन्नविठि: सपापान्
हल्वा रणे तन्न्वराश्पुप्रतान्
श्रमास धनोपकर एव रञ्जोम्
आखिरु नले का सग नईं भला है।

**Translation.**

1. Although the sons of Dhrîtarâshîra were powerful and well-versed in strategy, still as they were sinful, they were all killed in the battle, and Yudhishṭhira alone became the ruler of their kingdom. “In this world, it is the good man’s end that is good.”
2. Rāvana, 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 Rāma and Lakshmī, the masters of the world, still was Sītā ravished by the ten-necked Rāvana. "That which is destined cannot remain unfulfilled."

4. The Pāndavas, though wise and heroic wandered wretched in the forests for many a day, whereas the wicked Duryodhana 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 Vēdas 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 Rāvana carried off the spouse of Rāma, and for no fault was the Ocean subjected to bonds (owing to its being near to Laṅkā, Rāvana's abode). Manifestly was this the fruit of company with the wicked. "Never abide thou near an evil man."
7. Terrified by the warfare with the haughty Jarâsandha, Kṛṣṇa built a fort (Dvārakā) 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 Vasudēva beheld Kaṁsa in his chariot, with sword drawn to slay the daughter of Dēvaka, still uttered he not a single harsh word. “Right is it to show patience when dealing with the wicked.”

9. Although Kubेra had all the virtues of kinship, although he was full of love for Rāvana, although he was his own brother, notwithstanding the Ten-headed bind him in the battle. “To the wicked man no one is a relative.”
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 lust) ancestors did that king Bhāgiratha 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 Lakṣmī, the adored of the world, while Siva took out the death-manifesting kālikūṭa poison. "Whate'er be written in his fate, that doth man receive."

13. The offspring of Viśravas (Hāvaṇa and Viḥṣīṭhaṇa), the sons of Raṭi (?), 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 Raṭi were, I do not know.—G. A. G.)
14. Spouse of the world-hero king of Laikâ, mother of Mêghanâda, daughter of Maya, yet did Mandôdarî woo Vibhishana, her husband’s brother. “A woman became a widow; all chastity went its way.”

15. When Ásvatthâman became the general (of the Kauravas), on the battlefield in his army he had but two warriors left, Bhûja (i.e., Kûtavarman) and The Master (i.e., Kûipa). 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: —) Vairâti, 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?
17. At first the treacherous Bāna refused to give (Uśāto 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 Kunti, 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 some time 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. (Mandodari addresses Rāvaṇa:—) Before Rāma, 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."
21. When the ambassador said to Krishṇa that Siśupāla of Chêdi, who had abused him, now repented and desired peace, Krishṇa replied: “That drop has now gone to a far country.” (I.e., spoken words are past recall.) (Metre, Āryā).

22. (Bhīma addresses Duryodhana: —) Quoth Bhīma 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 Duryodhana (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. “Rāma on the mouth, and a dagger in the armpit.”
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 Mulâk Dâs’s famous Hindî couplet:—

\[ Ajagara karai na châkari \]
\[ pachchhi karai na kâma, \]
\[ Dâsa Matûka kahi gaâ \]
\[ saba ka dâtâ Râma. \]

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."
often saves the situation.

"O! ye men of old,

49. (and be) with the king.

Go and fetch it.

He who speaks of gold, is he who is told to go out to make that search himself. "He goes to the search for gold, he was at once sent on the errand. The wind, advised the king, the other.

29. Then once upon a time Hahnam, the hand (was balanced by) the king on the one side, the loss on the one side, "The birth of a son, "The birth of a son, very dear that my old mother did my heart, and on the one hand, when she was in famine, and on the other she was in plenty.

30. 

Here, before addressed Utthera says, —

In the battle Arjuna, who had tired his horse, Utthera showed an army to pursue the Kannarvas who were in charge of Uttaera.

What shall we now make? We shall make a ship of the bones of the dead, and of the water that is in the sea.

What shall we do? We shall make a ship of the bones of the dead, and of the water that is in the sea.
31. On the death of Bāli, Tārā his spouse, became a hapless widow. Yet, even then, feared she not to let her heart incline to Sugrīva, 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 Gumānî, — 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 Yudhishṭhira, — This Sakuni hath defeated thee by cheating. Look thou upon gambling as naught but a cause for thy misfortune (and cease therefrom). Replied Yudhishṭhira, “I regret not wealth taken from me at the cost of the taker’s honesty.”
34. Dhṛtarāṣṭra 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 Kōṭṭavi) Dēvi 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 Harivamśa, 10720 ff.)

36. (The Gōpīs address Uddhava:—) O Uddhava, say thou to Kṛishṇa,— If thou must desert the young Gōpīs 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."
37. Hiranyakasipu in anger said contemptuously to Sańcāra and Marka (to whom he had entrusted Prahlāda’s education), — What fault is it of yours that this Prahlāda hath so little wisdom? It is my son’s character that alone is vile.” “If my own gold be counterfeited, it is not the fault of the assayer.”

38. When the demon Mārīchā had already been maimed by Rāma’s arrow (during Viśvāmitra’s sacrifice), and had taken refuge in the sea, Rāvana 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 Sītā. (To whom Mārīchā replied). “While the dog is still whining from the pain in his buttocks, his master calls him to the chase.”

39. Śiśupāla of Chedi, when in his presumption a claimant for the hand of Rukmīṇī, 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).
40. When Karna, the offspring of the Sun, had received the kingdom conferred upon him by Duryodhana, he strutted proudly, shouting in the battle-field. To him, on seeing him, cried out the Wind-born Bhimasena, “He lives on scraps obtained by begging, and belches in the marketplace” (to make people think that he has just enjoyed a sumptuous feast).

41. In the city of Sonitapura, when in days gone by Aniruddha, the son of Smara, was bound in the noose (of snakes) by Bana, 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 Bana’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.”
42. (When Karna was appointed general of the Kaurava army, and asked for Salya 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 kā saṅkh, "a jōgī so new that he has only a carrot for his conch-shell.")

43. Heroism in battle and pride of splendour abounded in Drôṇa and his fellows, but it was in Bhishma that there was love and trust (and therefore he was the first commander of the Kauravas). "Ḡovardhana Dāśa is the spiritual guide of all." (Cf. sabhī bhum Ḡarpāl hī, God is the God of all the world. According to the dictionaries, the aorist of the root pyui occurs only in the Aitarêya Āranyaka).
44. When Bhishma was asked at the Aśvamēdha who was to be honoured first of all, he lovingly replied, — Without doubt Kṛishṇa is to be worshipped. But there, though not asked, Siśupāla objected that that was not his opinion. “Who asked for your opinion? I asked for it myself.”

45. Sakuni, the king of Gāndhāra 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 Subhadrā from Dvārakā. “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 towards 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).
48. Kṛṣṇa, invited by Yudhishthīra, 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 Kṛṣṇa 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 Kṛṣṇa,—Some herd-maiden hath carried off my flute. Saucily answered Rādhā,—I found it in the forest. I will give to thee, but thou must give me a fine garland of pearls in return. Replied Kṛṣṇa, “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.”
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 Ghatotkacha, the son of Bhimasena, Arjuna’s brother.) When Ghatotkacha 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 Bhima than the slaying of my son. “May my friend’s son die rather than my own.”

53. (Another reference to Uttara’s cowardice). With a chariot loaded with weapons, also with a mighty army, with Brihannada (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?”