

PUBLIC SPEECHES

in Ancient & Medieval India

(Based on Sanskrit and Prakrit Literature)

S. C. DE
M.A., B.L. (I.A.S. 1962)

ajanta publications (india)

SOLE DISTRIBUTORS
ALANTA BOOKS INTERNATIONAL
1, ENDEAVOR DRIVE, GURGAON, HRYD, INDIA
DELHI 110002

REVISED EDITION 1976
Rs. 25.00

TABLE OF CONTENTS

Dedication

Introduction

From the Kāṇḍīya

From Cloone's Chronicle

From the Mahābhārata

From the Vāyupurāṇa

From the Matsya-purāṇa

From the Vishva-purāṇa

From Saṅgṛaha-Nīlāya

From Buddha's Life

From Aśoka's Life

From Bala

From Kāṇḍīya

From Bhāṣya

From Bhāṣya

From Bhaṅga's Harīṣa-charita

From Māhātmya

From Bhāṣya

From Māhātmya

From Bhāṣya

From Śrīkṛṣṇa-charita

Conclusion

Style	92
Causes of the paucity of public speeches in ancient India	93
The Hindu's competency for writing History	95
Meat of Care in preserving historical works	99
The Law of Karma	100
Credibility	106
Causes of idealisation and exaggeration	108
Index	108 to 114

Dedicated to my birth-place Kancharipuri, its Sanskritised form being Kanchana-puri or golden village, formerly called Narabain, founded on the delta of Bhāgrathi and the Taranki and being Vaidikī and Trivra, situated about three miles northwest of the present Railway Station and locomotive workshop [of the E.R. Ry.] named after it, now almost depopulated by malaria and deserted by many of her sons, was celebrated for votaries of Sandeh and Bengali learning like Girvanandana Gupta, (the poet and the editor of the Pratikāra), Vidyasūtra Achāryya (the author of Ajñātanāntarāhā, III, the destroyer of the darkness of ignorance), Pramāda Kavirāya, (the author of Jñānāraṇa, III, the ocean of wisdom), Nirmalaśāstra, (the eminent Professor of Nyāya Philosophy at the Government Sandeh College, Calcutta), Harinandan Sen Gupta (the translator of Adhyāta-Kāndya and Tāhita's Kāndya) and Śaṅkhaśāstra Śāstra (the translator into Bengali verse of Śāstra-Bhāgavata and Yogavāchaka's Kāndya and editor of the Kancharipuri Patrikā, a monthly magazine), the village being famous in the past also for her Atyarvāda physicians whose diagnosis and therapeutic skill very often reached patients from death's door, well-known even for her trade specially in gold and silver in which her name and the palm (śāli) will hold at Sandehā, Calcutta, bear ample testimony, and celebrated for her beautiful temple (built by the Mallikā of Calcutta) of Kṛishna Śāli, the deity installed by the Vaidya-guru Śaṅkhaśāstra and provided with a building (later on demolished by the Bhāgrathi) by Kāchya Śāstra the uncle of Pratikāshya (the famous Bengali patriot and hero of Jinnora),

In the Prashnopanishad (composed about 1800 B.C.) attached to the Atharvaveda we find Pippalada (Wishl)'s attempt at elucidating an abstract idea to his disciples by means of analogy, "As the shadow of a man is caused by him, so life springs from the All-Soul and merges in it on extinction. As an emperor appoints separate governors to separate provinces, so life appoints deities to the various sense-organs As a heavenly body like the sun reflected on different kinds of liquid appears to be different, so intelligence in pervading different things appears to be different. As different rivers, when they fall into the ocean, lose their separate identities and names and assume the designation of the ocean, so the sixteen *kāṇḍas* or attributes (life, etc.), when they merge in the All-enfing Soul, lose their identities and names and are called 'The Soul'."

employed in twisting or allaying the feelings of those who listen. To this must be added a certain portion of grace and wit, learning worthy of a well-bred man and quickness and brevity in replying as well as attacking accompanied with a relaxed decorum and urbanity. Besides the whole of antiquity and a multitude of examples are to be kept in the memory . . . And why need I add any remarks on delivery itself which is to be collected by the action of the body, by gesture, by look and by modulation and variation of the voice? . . . Let us then cease to wonder at what is the cause of the scarcity of good speakers, since eloquence results from all these qualifications in each of which singly it is a great merit to labour successfully¹.

Public speaking or eloquent speeches addressed to the masses or to a fairly large number of men flourish naturally in Democracies.² Mr. Schlegel (translated by Mr. Shelton) says, "We encounter it [eloquence] in all its glory among two ancient peoples, the Greeks and the Romans Among the Greek States Athens was specially famous for her eloquence. The democratic nature of her republican constitution

1. Translation by J. Watson (Edin.).

2. See also Cicero's

and the freedom of debate allowed on all matters of public interest made the gift of words a mighty weapon in the hands of the demagogue The very conflict of eminent speakers always tended to raise the art to higher perfection After the loss of her freedom Attic eloquence declined At Rome oratory had great obstacles to overcome. Not only could it gain but a partial hearing amid the clash of arms, but the stern sense of the Romans thought it necessary to issue edicts against the opening of Schools of Rhetoric But when the Romans became better acquainted with the dialectic subtleties of the Greeks and the power achieved by a study of Rhetoric, the passion for training flamed up all around, and it had its complete justification in Cicero (106—48 B.C.) the worthy rival of the greatest of the Greek orators Under the Caesars, as with the Greeks in their decadence, eloquence lost all its essential moral characteristics, and with them its loftiness, its warmth and its naturalness. A certain excess of poetical expression, a deceptive brilliancy in thoughts and words, a pointing of epigrams, alliteration and antithesis, above all affectation and striving after effect—these were the features that marked the decline of the once mighty eloquence of Rome

Among nations of more modern times, eloquence could only develop naturally where after the formation of a cultured language, the state-policy was favourable and sanctioned some degree of free speech. Such was the case in England, France, America and much later in Germany and in other countries, where trials were held in public and the parliamentary system became part of the constitution."

Cicero, the greatest of the Roman orators, says that fluent speaking cannot be mastered in schools, but is to be acquired in public assemblies. This fact explains the lack of good public speakers in ancient and medieval India, though long arguments-composed in an ornate style and accompanied with cogent reasoning are frequent in the various departments of Sanskrit Literature. Cicero adds "When Demosthenes was to speak in public, all Greece flocked in crowds to hear him. But when our 'Aristi' orators venture to speak they are presently deserted If to speak in a dry and lifeless manner is the true criterion of 'Aristihood', they are heartily welcome to enjoy the credit of it; but if they wish to put their abilities to the trial, let them attend the Councils or a judicial process of real importance. The open forum

demand a better and a more elevated tone; and he is the center for us, who is so universally admired, that when he is to plead an interesting cause, all the benches are filled beforehand, . . . and the whole audience is hushed into a profound silence, which is soon interrupted by their repeated plaudits and acclamations or by those successive bursts of laughter or violent transports of passion, which he knows how to excite at his pleasure . . . Whoever has the happiness to be thus followed and applauded is beyond dispute an 'Aristo' speaker; for such was Pericles, such were Hyperides and Demosthenes, and such in the most eminent degree was the great Demosthenes."¹

Though forensic oratory and eloquent appeal to the masses are rare in the literature of ancient and medieval India,² it may be stated that carefully prepared speeches addressed to select audiences are to be found especially in the Epics, where good speaking is highly lauded and where Hanu, for example, is described as expert in speaking, Dharmata as the greatest of orators (बृहत्तमो वक्त्र), Hanuman as skilled in speech and Krishna as the greatest of speakers and most skilled in discussion.

¹ 'Aristo' translated by J. Wason. See also *Encyclopædia*.

In extracting passages from the Rāmāyana (composed about 500 B.C.) we may state that though there is a considerable quantity of fiction in this great Epic, yet there is in it a substratum of history as is attested by tradition and geographical names like Kāśhānāthī, Kānyakubja, Ayodhya, Rājagṛīha or Gīrivraja (or Kekaya) or Jāmalpur, Chitrakūṭa, Pāñcharatī or Nāśik, Kāncīvaram, Dharmakūṭi &c. in India and Sītā-Sīlpa and Kāvāra-Sīlpa in Ceylon¹. This is also the opinion of scholars like Mr. F. E. Pargiter, who says: "The story of Rama brings South India into view definitely for the first time. As related in the Epic it appears largely as fable, yet the fable must have grown out of some basis."²

Dakṣa the intending to insult his daughter Kāmā or Yavaraṅga or Mī-appears addressed the following to the assembled princes, ministers and citizens :—

ततः तस्मिन् समीपस्थाने वसुधाधियः ।

विशुद्धवर्णं वीर्यवान् तस्मिन् वयः ॥

1. *Mythology and Folklore* which were treated later on are actually omitted. "Dharma", though it occurs in the Rāmāyana, is an interpolation as Janki has noted.

2. *Eastern India Traditional History* (J. B. A. S., 1912). See also my *Kāśhānāth and Vīramūṛṭya*, p. 4.

दृष्टुमिच्छामहेतुं तन्वीर्यादुपशितम् ।
 शीतं वृत्ता दत्त्वा शीतुं इत्थं वाचम् ॥
 प्राणव्यवहृतेन कालेनानुमेन च ।
 तन्मया दृष्टुमिच्छामहेतुं शरीरिणम् ॥
 विहितं व्यवहृतुं तथा चैव प्राणव्यवहृतम् ।
 पूर्णमिच्छेत् शरीरैः सुखम् परिपालितम् ॥
 शीतद्विपद्युक्तैः कर्मिण्यैः परिपालितम् ।
 शीतत्वा ज्ञेयमिच्छामहेतुं शरीरिणम् ॥
 कालमवहितं शरीरैः कालमवदुर्लभम् ।
 तथा निवृत्तमिच्छेत् कालमवदुर्लभम् ॥
 इत्थं शरीरं कल्पयन्त शीतत्वा वाचं शिष्यम् ।
 प्राणव्यवहृतमवत्तं शरीरं तथा ॥
 प्राणं शरीरद्वयम् कल्पयन्तुमिच्छामहेतुः ।
 शीतमवत्तं शरीरम् निवृत्तमिच्छामहेतुः ॥
 प्राणव्यवहृतम् शरीरमिच्छामहेतुः ।
 शीतमवत्तम् शरीरम् शरीरं कल्पयन्तुं वाचम् ॥
 शीतम् निवृत्तमिच्छामहेतुं शरीरं कल्पयन्तुं वाचम् ।
 शरीरद्वयमिच्छामहेतुं शरीरम् शरीरम् ॥
 शरीरद्वयम् शरीरम् शरीरम् शरीरम् ॥
 शरीरद्वयम् शरीरम् शरीरम् शरीरम् ॥
 शरीरद्वयम् शरीरम् शरीरम् शरीरम् ॥
 शरीरद्वयम् शरीरम् शरीरम् शरीरम् ॥

सन्तुष्टः स ही मदीं उपवीतान् सन्तुष्टयतः ।
 विनीतवदति मदीम देम सन्तुष्टयतान् ॥
 सन्तुष्ट देवता सतः संवीर्योऽस्मिन् सन्तुष्टः ।
 सन्तुष्टो मदीमवति सुते मदीमिन्तम मे ॥
 सन्तुष्ट देऽनुसन्तुष्टं सन्तुष्टं सन्तुष्टयतः ।
 सन्तुष्ट देऽनुसन्तुष्टं सन्तुष्टं सन्तुष्टयतः ॥
 सन्तुष्ट देम मदीमिन्तमवदीमिन्तमः ।
 सन्तुष्ट सन्तुष्टयतः ॥ सन्तुष्टयतः ॥

(*Shantoshan, Anantya Khyon, Canto II, verse 1 to 8.*)

[Then the king of the whole world inviting all the members of the Assembly in a loud sonorous voice like that of the drum or of the cloud, but at the same time with pleasant and kinglike accents, addressed to them the following excellent, delightful and celebrated words—“Ye are aware that my royal predecessors ruled this good kingdom, as a father brings up his children. I also following the track of my ancestors have righteously protected my subjects to the best of my power. For the good of this extensive kingdom rendered happy by the rule of the I k a s h i k a family I want to tell you—I have rendered my body inasmuch as necessary the rights of sovereignty (lit., by living under the shade of the white umbrella, which is an emblem of royalty) for the wellbeing of my

numerous subjects. Having lived a very long life (i.e., a thousand years) I want rest for my decrepit body. I have become fatigued by the performance of duties too heavy for men lacking self-control, though with the aid of royal privileges. Therefore I long for rest after appointing my son as viceregent for the good of my subjects, with the permission of all these honourable twice-born gentlemen who are present. Rāma, the conqueror of foreign kingdoms, who is radiant like Indra (the King of the Gods), is endowed with all my virtues. So I want to install tomorrow morning as my Viceroy the most pious and best of men who is capable of doing good like the Moon when it is joined by Pūshya (the constellation Hercules). Rāma, the graceful eldest brother of Lakshmana, is not only fit to be your ruler but also to be that of the whole world. By making over presently the duties of ruling this kingdom to this the best of men, I shall become free from trouble. If this my proposal, which is to my liking and which appears to me to be good and which has been arrived at after prolonged deliberation, is accepted by you, kindly tell me how I am to carry it out. If there is any suggestion better than this (which I like), think of it, because the judgment of neutrals who take into consideration

circumstances for and against, is likely to be very valuable.]

In the following passage the high-minded and truthful Rāma says with fatherly affection to the inhabitants of Ayodhyā, who have been following him during his exile and trying to dissuade him from leaving the city—

अदुःखं महाशयं त्वं वनव्रतमवन् ।
 अदुःखं त्वानं मे वनवासं मनसा ॥
 * * * * *
 अनेनमद्यः कस्मिद् अदुःखं प्रतिशंसि ।
 वृषभ त्वं कस्मिद् वा त्वं वा त्वं वा वनव्रतं ॥
 वा प्रतिशंसिमानसं वनव्रीच्यतिवर्तितान् ।
 अतिशयं शिरीषं मते वा शिरीषान् ॥
 वा हि वनवासवर्तितः कीचिन्नान्नवर्तितः ।
 अतिशयं वनव्रतः शिवसि वा शिवसि वा ॥
 वानवृद्धो वनेश्वरो वृद्धसंवेष्टितचित्तः ।
 अदुःखः न मे भवति अतिशयं वनव्रतः ॥
 वा हि वनवृष्टिंशो वृषभः शरीरितः ।
 अति शयि मया शिरीः शयीं मे शरीरानवन् ॥
 वा वनवनेष्टुयां शयी वनवनें मे शयि ।
 महाशयस्य शयीं वा शिवशरीरितं ॥

"Incidents of *Ayodhya* caused for my delight to *Bharata* the same affection and respect as you have so long done to me. The son of my step-mother *Kaushalya*, *Bharata*, whose character and conduct are unexceptionable, will try to do everything which is properly due to you and conducive to your well-being. Though he is not old, yet he is wise; though strong and spirited, yet he is very gentle. Hence there is every likelihood of his becoming your successor, who will ensure you from all fears. As *Bharata* is endowed with all virtues necessary for his reigning over you, he has been selected as Viceroy (by the King) to being guided by me you should carry out the orders of the King. As you seek my welfare, you should act in such a way during my exile as may not aggravate my father's grief."

Here is another extract from the same book of *Kaushya* :-

एव महाशुभम् एतत् स्थितिं तदा ।

वसन्तं तदाः पुत्रं त्वं शश्वत्पतेः ॥

तत्रैव दुःखिनं तदा शिवानं पशयिष्यः ।

तदाः पुत्रोऽसौ तदा महाशुभोऽभवत् ॥

वसन्तः शश्वतोऽपि दुःखीऽप्यसीत्तदाः ।

दुःखीऽप्यसीत्तदाः शश्वतोऽपि ॥

सर्वे ज्ञानज्ञा विभवः परमज्ञाः सद्गुरुणाः ।

सर्वेषां विद्येयज्ञानां साक्षात्परमं प्रतिबन् ॥

अथा ज्ञानार्थं ज्ञानार्थं ज्ञानार्थं ज्ञानार्थम् ॥

एवं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानार्थम् ॥

अज्ञानं ज्ञानार्थं सर्वं ज्ञानार्थार्थम् ।

अज्ञानार्थार्थं ज्ञानं ज्ञानार्थार्थं ज्ञानः ॥

अज्ञानं ज्ञानं वा तु वा न प्रतिबिम्बते ।

आज्ञेयं ज्ञानं तु सर्वं सद्गुरुणात्परम् ॥

अज्ञानार्थार्थं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अथा ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अज्ञानं तु ज्ञानार्थं ज्ञानार्थार्थं ज्ञानं ॥

एवं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अज्ञानं ज्ञानार्थं ज्ञानार्थं ज्ञानं ज्ञानं ॥

अथा ज्ञानार्थार्थं ज्ञानं ज्ञानार्थं ॥

अथा ज्ञानार्थार्थं ज्ञानार्थार्थं ज्ञानं ॥

अज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अथा ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अथा ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

अथा ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ज्ञानं ॥

पञ्चदशमि दिनेन विदुः पुत्रसन्धीया ।
 लीलां कलिभ्यस्मि विदुःसन्धीया वाचयन् ॥
 न तेषां वाचनं तस्य शक्तं भाव्यसीत्यन ।
 स त्वयस्मि सदा वाच्यः न वै कस्यः न नः विद्या ॥
 तद्वचः विदुःसन्धीयां वाचयते कर्मवतीवचन ।
 सन्धीया वाचयिष्यस्मि कर्मवतीवचन ॥
 कर्मवतीवचनस्यैव लीलां पुत्रसन्धीया ।
 कलिभ्यस्मि विदुःसन्धीया वाचयन् ॥
 कलिभ्यस्मि विदुःसन्धीया वाचयन् ॥
 कलिभ्यस्मि विदुःसन्धीया वाचयन् ॥
 कलिभ्यस्मि विदुःसन्धीया वाचयन् ॥
 कलिभ्यस्मि विदुःसन्धीया वाचयन् ॥

*Śāntiparva, Anandāśāstra, canto 113, verse
 17 to 24, 26 to 28, 30, 31 to 32.*

[When on the death of his father (Draṇidraṇidra), the sorrowful and weeping Bhārata is with the cordial approval of the inhabitants of Ayodhya, tries to persuade his elder brother, Rama, to return to the capital and assume the reins of government, Rama, who is endowed with great wisdom and patience, asks him thus (in the presence of his subjects) not to lament for the demise of their father and advises him, to return to the metropolis and to reign as his representative, "A man cannot act of his own free-will like God. The all-devolving Time or Yama regulates his movements in this world and the next.

Where is accumulation, there is depletion ; where is rise, there is fall ; where is union, there is separation ; where is life, there is death. As a fruit, when it ripens, cannot but fall to the ground, so birth and growth are bound to be followed by death. Even the most strongly-built house supported by pillars is reduced to ruins in course of time. Similarly disease and infirmity bring about a man's decline. The night, which is past, does not return. The *Yamuna*, which flows with its large volume of water to meet the ocean, does not come back. As during the hot season the rays of the sun cause water to evaporate, so the regular succession of days and nights rob every living creature of its life. So rather mourn for yourself, (thinking) 'Death is inevitable ; what shall I do?' Why do you mourn for another ? Whether a man moves or remains motionless, his life gradually slips away As drifting timbers (ships) meet one another on the high seas and then separate after a while, so a man becomes united with his wife, children, relatives and wealth for some time and then becomes severed from them. Thus all these things are bound to be dissociated from one another. Life and Death is the law of this universe ; none can transgress it Our father, who

was a pious man and performed many sacrifices with proper gifts, has gone to heaven. So we should not mourn for him. As he has gone to heaven, give up your grief, go to the metropolis and reside there Our father, who was devoted to truth, asked you who are noted for your eloquence to reside in A p r d h y a. I will do as my pious father has bidden me; I cannot transgress his just commands, O Conqueror of foes. You should also obey him who was not only our father, but our (true) friend. I will carry out his pious orders by means of my wife, O Descendant of R a g h u. A kind-hearted and dutiful man, who seeks the welfare of his soul in the next world, should obey his superiors; O the most valiant of men, O the best of men, being guided by your good character and meditating on the good deeds of our father, do what conduces to (the welfare of) your soul."]

We may juxtapose for the sake of comparison an extract from Cicerō's speech against Verres (the rapacious Roman Governor of Sicily) and a passage from a speech of Śīlā p ā l i a, king of C h a d d i (Buddhikhand) who was irritated by B h i t t a m a n ' a (the Patriarch of the K u r u s) and Y a d h i a ṅ g h i r a ' s conferring the highest honours on K r i t h y a, regarded as an inar-

nation of Vishnu in the Mahabharata (composed about 500 B.C.) on the occasion of the Rajasūya sacrifice of the Paṇḍavas.

Cicero—"What, the worthlessness and infamy of that man (Verres) should have a more easy access to your own friendship, O Hortensius (Verres's Counsel) and to that of other great and noble men than the virtue and integrity of one of us! You are fond of Verres : I suppose so. If you are not gratified with his virtue and his innocence and his industry and his modesty and his chastity, at least you are transported at his conversation, his accomplishments and his good breeding. He has no such gifts; but on the contrary all his qualities are stained with the most extreme dishonesty and infamy, with the most extraordinary stupidity and levity. . . . What do you think, this can be endurable to any one—that we should live on slender incomes in such a way as not even to wish to acquire anything more, that we should be content with maintaining our dignity and the good-will of the Roman people, not by wealth but by virtue; but that that man having robbed every one on all sides and having escaped with impunity should live in prosperity and abundance?"

1. Cicero's oration against Verres, translated by Yonge.

विदुषः उवाच—

सामर्थ्येण सन्धीरैरुत्तमैश्चिद्विदुषाम् ॥

सङ्घेनैव, सौम्य ! सत्यम् परिपालयन् ॥ १

(Canto 37)

सामर्थ्येणैव सन्धीरैश्चिद्विदुषाम् ॥

सत्यम् परिपालयन्, सौम्य ! सन्धीरैश्चिद्विदुषाम् ॥ ४

सत्यम् परिपालयन् सन्धीरैश्चिद्विदुषाम् ॥

सङ्घेनैव सति सति सामर्थ्येणैव सत्यम् ॥ ६

सत्यम् सङ्घेनैव सति सामर्थ्येणैव सत्यम् ॥

सत्यम् सति सति सत्यम् सत्यम् सत्यम् ॥ ७

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥ ८

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥ ९

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥ ११

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥

सत्यम् सत्यम् सत्यम् सत्यम् सत्यम् ॥ १३

सकृत् न भवत्यस्य कर्मिणोऽस्य भवत्यस्यः ।
इत्यनुत्तरः स्यात् सत्यं न कीदृशं च सत्यस्यत् ॥ 19

सत्यं कर्मिणोऽस्यत् सत्यिणोऽस्यत् ।
सत्यस्यत् इत्यनुत्तरः सत्यस्यत्सत्यस्यत् ॥ 20

सत्यस्यत्सत्यस्यत् सत्यं सत्यस्यत् ।
सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ॥ 21

सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यं सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ॥ 22

सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यस्यत्सत्यस्यत्सत्यस्यत्सत्यस्यत् ॥ 23

सत्यं सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यस्यत्सत्यस्यत्सत्यस्यत्सत्यस्यत् ॥ 24

(Canto 41)

सत्यं सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यस्यत्सत्यस्यत्सत्यस्यत्सत्यस्यत् ॥ 25

सत्यं सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यस्यत्सत्यस्यत्सत्यस्यत्सत्यस्यत् ॥ 26

सत्यं सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यस्यत्सत्यस्यत्सत्यस्यत्सत्यस्यत् ॥ 27

सत्यं सत्यस्यत्सत्यस्यत् सत्यस्यत्सत्यस्यत् ।
सत्यस्यत्सत्यस्यत्सत्यस्यत्सत्यस्यत् ॥ 28

ब्रह्मवृद्धस्य वृद्धस्य वृद्धतेः किमर्थं त्वम् ।

ब्रह्मवर्तः प्रब्रह्मवर्तस्य वीर्यवत्, ब्रह्मवर्तः ॥ १६

* * * * *

ब्रह्मो ब्रह्मवत्, ब्रह्मो न दृष्टः, ब्रह्मः ब्रह्मः ।

ब्रह्मवर्तस्य ब्रह्मतेः ब्रह्मवर्तस्य ब्रह्मतेः ॥ १७

Mañdhātara, Brahman.

Śhāmpala—“O *Bhāṭhama!* *Kṛishṇa* does not deserve the highest honour conferred by you in the presence of so many worthy princes O *Bhāṭhama!* when a virtuous man like you acts thus for honoring a person, he becomes the butt of the Society's ridicule. O Chief of the *Kuru*! if you have worshipped *Kṛishṇa* for his age and experience, then how does *Vṛandava's* son (*Kṛishṇa*) deserve reverence, while the old *Vṛandava* is alive? If you have honored *Kṛishṇa* for his being good, well-wisher and follower, then how can he claim your worship in the presence of *Droṇa*? If you have paid your respects to him, O the Descendant of the *Kuru*, for his being a preceptor, then how can he be worshipped in *Droṇa's* presence? If you have worshipped him, O *Kuru*, for his being a priest, then why have you worshipped him through the old Sage *Vṛish* is alive? *Kṛishṇa* is neither a priest, nor a preceptor

me a King. Is not therefore your worship of
 Kṛiṣṇa, dear father, O Chief of the Kurus?
 If you were determined on worshipping Kṛiṣṇa,
 then why did you insult us by your invitation?
 We have been paying tribute to this great man
 (Yudhishṭhira) of Kurus not out of fear, nor out
 of greed, nor for propitiating him, but only because
 we want that the empire should go to the virtuous;
 but he has insulted us. Is your worshipping
 Kṛiṣṇa, who is devoid of royal attributes, with
 due reverence, in this assembly of Princes, anything
 but insulting us? The reputation of Yudhishṭhira,
 who has been without any royal name named 'the
 son of Piety', has vanished for his honoring this
 impious and wicked descendant of Yṛiṣṇi, who
 has killed the high-minded king Jarasandha by
 foul means. . . . The Paṇḍavas are following your
 lead, O Bhīṣma, just as a boat does, when it is
 tied to another, or when a blind man is led by
 another. . . .

O Dear Descendant of the Kurus, O Bhīṣma,
 wicked as you are, (It appears that) you have not
 learned the least from good men moral precepts which
 I shall communicate to you. (It is rejoiced that) men
 should hurl weapons at women, Vice and Brahmins

me as a person who has provided me with food and shelter. The good and virtuous always institute such lessons on honest men, all of which (it appears) have become fruitless in you. You have praised Kṛishṇa with the epithets 'experienced, old and great' as if I were ignorant (of his real nature) You have lauded Kṛishṇa by saying 'He is the wisest of the wise, the Lord of the Universe'; so he is under the erroneous impression that he really deserves your hyperbolic adulation."

When Duryodhana, the son of Dhritarashtra (the king of Hastinapura—modern Meerut near Meerut) and the prince of Sophists, was requested in the assembly-hall of the Kurus by Kṛishṇa and others to make over one-half of his kingdom to Yudhiṣṭhira (the eldest son of Paṇḍu, Dhritrashtra's brother), which was his due, he said :—

अर्धेण अर्धेणैवैवमिति शिवः ।

अथ हि विदितं शिवं विदिति ॥ ३ ॥

(Canto 127)

अर्धेणैव अर्धेणैवैवमिति शिवः ।

अथ हि विदितं शिवं विदिति शिवः ॥ ३ ॥

अथान् कृत्वाच एवम वाचान्वाचार्थी वा विवाचनः ।

अथैव परिचर्येणै वाचने वाचन परिचर्यम् ॥ ५

न चाहं कर्तुमे वदितुर्द्विचर्यावदितुर्वाचनः ।

अथ कर्त्तुं वाचनेन विद्विचर्या अवाचनः ॥ ६

* * * *

विवाचनस्यैवै वृत्ते वाचनम् वदुत्तुम् ।

विना वदुमिना वाचने वाच वि वदुत्तुम् ॥ ७

अन् तुर्वाचर्या विविचर्यावदन्त वाचनम् ।

विच्य वदन्तुत्तुर्वाचनम् वदुत्तुम् ॥ ८

अवाचनो वा वाचनार्थो वरि वाचनवाचिनाः ।

अथैव, अथवा वैच, वाचोः वाचिना वचम् ॥ ९

विच्य वाचनवाचिना विच्यवाचिनिः वदु ।

अवाचनः वाचनम् कृत्वा वाचनः वाचिनाम् ॥ १०

* * * *

न चाति वाचुतेन वाचनेन वचनेन वा ।

अथवा वाचनार्थो वाचानि वाचनद्वयम् ॥ ११

न वा तं, कृत्वा । वाचनेन वाचनार्थवदुत्तुम् ।

वाचनेन वृत्त्या वैचुन वाच, वदुमिनाम् ॥ १२

न वि वाचनवाचिनाः वाचनार्थो, वदुत्तुम् ।

विचर्या वृत्त्या वैचुन वाचनः विचुन वाचनीः ॥ १३

सत्यमीश्वरदयसो यदि भावः । संतुष्टे ।
 सकेस्य निबन्धे यदि ज्ञानदायः सन्निवः सत् ॥ 15
 सुखसौख्येन ही भवति, सुखिवासां, यथासौ ।
 सत्सुखीयैः संसारे पराजयस्य सत् ॥ 16
 * * * * *
 सत्यं सत्तु सुखे सत्तु, सुखसौख्येन सौख्यम् ।
 सत्तु सुखे सौख्येन सत्सुखीयैः सत्सुखिम् ॥ 17
 सुखसौख्येन न सौख्यसौख्येन हीन सौख्यम् ।
 सत्यसौख्येन सौख्येन न सौख्येन सत्सुखिम् ॥
 इति सत्यसौख्येन सौख्येन सौख्येन सौख्यम् ॥ 18
 * * * * *
 सत्यं सौख्यस्य सुखं सौख्येन, सौख्यम् ।
 सत्यसौख्यसौख्यं सौख्येन सत्यसौख्यं सौख्यम् ॥ 20

Meditation, Chapparam.

"O Kṛishṇa! You should have given your
 advice after due deliberation. Being influenced by
 the flattery of the Paṇḍavas you have tried first
 specially with me without rhyme or reason. Do you
 always calculate me after taking into consideration
 the strength and weakness of parties? Some of my
 relatives,—Yidura, the King (my Father), my Pre-
 ceptor and Grandfather—do likewise; but they do not

blame other princes; but I myself cannot find any fault of mine even after deep thinking; nevertheless you and several other princes are inimically disposed towards me. The Pāṇḍavas have lost their share of the kingdom to Draṅhama as a result of the display of which they are indignantly food. Am I to blame for this? On the contrary I ordered the contribution of some wealth was from them on the occasion. The baseness of the invincible Pāṇḍavas was the result of their usual reverse in the dice-game, O the Chief of Coquerers. This is not our fault. Being unable to cope with us single-handed, they have joined our enemy at least for an accusation which has been brought against us. Even the king of the gods will not be able to identify us, who are unflinching, into submission by violent acts and speeches. O Destroyer of foes I do not find any one who can conquer us by honourable (i.e., according to Kshatriya custom) fighting; even gods cannot overpower our warrior-like Bhishma, Droṇa, Kripa and Karna, not to speak of the Pāṇḍavas. If we, who are Kshatriyas, die in the course of a virtuous fight, we shall attain heaven in due time. The greatest duty of us, Kshatriyas, is lying on a bed of arrows on the field of battle. Now

born in a Kshatriya family and observing Kshatriya laws bows to any one in this world out of fear only for the sake of his life. Wise Kshatriyas making their true well-being always act in accordance with the precept of the sage Mātanga, viz., 'Be always adventurous. Never submit to anyone. A spirit of enterprise is true manliness. You may break at times, but should never bend.' (So long as I am alive) the Paṇḍavas shall not get back their share of the kingdom—not even the earth that sticks to the end of the finest needle."

It is difficult to extract controlled specimens from the Purāṇas which are records of actions and incidents (mainly imaginary but partly real, the nucleus of which was composed about 750 B.C.) narrated by sages to their inquisitive disciples. In the Vāyupurāṇam in which the God of Winds is supposed to be the speaker at least in some chapters, there is the story of the deception of the Daityas (the son of gods) by Bṛhaspati, the preceptor of gods. Bṛhaspati makes the Daityas believe that he is Śukra, their pre-

ceptor, and, thus induces them to reject the advances of Śūkra, the real preceptor of the Daityas, who becomes indignant. Later on the Daityas discover their mistake and propitiate their preceptor. Śūkra, the knower of right, being estimated, rebuked and said to them with kindness :—

एवं सुखोऽनुवीतः कस्यः कीदं स्वयम्भुव ।
 एतच्छुं व विद्वन् व संद्वन्द्वं दशतन्वम् ॥ ७०
 अत्रतन्वन्तौ कर्षोऽयं ज्ञोती वी क्विं ज्ञासि ।
 व तन्वन्तन्वन्तौ कर्षोऽयं कस्यतन्वम् ॥ ७१
 वेदज्ञ ज्ञाना एव वेदेषु कर्षं तं ज्ञितवन्तम् ।
 ज्ञानः कर्षोऽयन्तौ व इति ज्ञानान्वयम् ॥ ७२
 अत्रतन्वन्तं सुखान्निर्जितं विद्वान्मन्त्रिणम् ।
 सुखान्ता एत कर्षुर्वा देवनाकम्प सुखिनि ॥ ७३

* * * *

एतन्निदिं सुखदुःखं एतन् विद्व ज्ञितवन्ति ।
 कर्षोऽयन्तौ क्विं ज्ञोती वीकस्य सुखनिनि ॥ ७४
 एवं विद्वन्तं ज्ञोतं वीकसो कस्य ज्ञानम् ।
 * * * *

एतन्निदिं सुखदुःखं वी कर्षोऽयं ज्ञो सुखम् । ७५

“Do not fear. It is not necessary for you to proceed to the lower regions (prasthāna). Even if I be on the alert (and try my best) I cannot override fate. The curse (that ye shall lose your wisdom) which I have pronounced on you, cannot be reversed. The Creator also has ordained that ye shall lose your understanding in course of time. With my aid ye have become victorious over the gods and reigned in heaven for ten cycles (yugas) O Prachiān (the leader of the Daityas), you will reign for ten cycles in the Satvargikā yug, when your grandson Bali will be the emperor. The Creator has said this to me Therefore ye should not despair and become broken-hearted. Endure patiently what time brings on.” }

The following is taken from *Matsya-purāna* (composed about 100 B.C.) Chapter 148, where Virāṭa, the enemy of the Gods addresses his ministers thus :—

एतेषु वारं हि ते मन्त्रान् विदित्वा ।

अविद्यन् एतेषु वा अविद्यन्ते मम ॥ ३३

“

तन्वा मम न नः अविद्यन्तेषु वीर्यं मम ।

मम तान् कृतानुभवन्वा तु विदित्वा ॥ ३३

कालविदुषां च कालेति कालान्,
 कल्पलोकान् च कालेति कीं च ।
 काले हि च कालेति विद्यया,
 कुपन् च कालेऽपि कृती कर्तुं मे ॥ ३६
 कालान्कालान्कालान्कालान्
 कैरीकालकालेऽपि कालान्,
 कालान्काले हि कालान्कालान्,
 कालान् मे कालान् कालान्कालान्,
 कालान् मे कालान्कालान्
 कालान् मे कालान्कालान्कालान् ॥ ३७

३४४ कालान्

कालान्कालान् मे कालान् कालान्कालान्कालान् ।
 कालान्कालान्कालान्कालान्कालान्कालान्कालान् ॥ ३६
 कालान्कालान् कालान् कालान् कालान् कालान्कालान् ।
 कालान्कालान्कालान् कालान् कालान्कालान् ॥ ३७
 कालान् कालान् कालान्, कालान् कालान् कालान्कालान् ।
 कालान् कालान्कालान् कालान् कालान्कालान् ॥ ३८
 कालान्कालान् कालान् कालान्कालान्कालान् ।
 कालान्कालान् कालान् कालान्कालान् कालान् ॥ ३९
 कालान्कालान् कालान् कालान्कालान् कालान् ॥ ४०

*0-Counselors, if I do not invade the shade of

the Gods, my kingship becomes meaningless. If I cannot prevent my enemy, I cannot enjoy peace. (Our foes are enjoying the manifold pleasures of heaven; we are bereft of them). A man is born in vain, if he cannot erase unrighteousness. He, who does not satisfy his parents, remove the grief of his friends and earn spotless glory, is more dead than alive. Therefore make ready my eight-whoked war-chariot adorned with golden streamers and with my umbrellas begowned with pearls. Let the formidable Daitya soldiers follow me." Then Indra, the king of the Gods, addressed them (Gods) thus—

"O Deities of Heaven, attend carefully to my words. Ye taste the sacrifices offered by men, are easily satisfied and are endowed with purity and self-control. Ye have been administering the affairs of the world with your might and glory. The chiefs of the Daityas are persecuting you without rhyme or reason. A policy of conciliation is bound to fail. The only means of bringing them to their senses is punishment. Therefore prepare yourselves for war, master my horses, wield your weapons, prophitiate the gods of weapons, make your chariots ready, and conquer the enemy with Yama (the King of Death) as your general, O Gods."

The following is taken from "Yishya parāyaṇa, the nucleus of which was composed as early as 700 B.C." When the Daityas (the enemy of gods) Hiranyakaliya failed by means of threats and punishments to dissuade his son Prahlāda from worshipping Viṣṇu and extracted his teaching to a body of priests, Prahlāda addressed his discipules thus—

सूयतां पापघ्नीं मे हिंसा विदितव्यतः ।
 न प्राणवैद्यव्यसन्नं नतः सोमदिग्भ्रमणम् ॥ १३
 इत्येव कालं ततः कर्त्तव्यं वन्दुः शर्मतेति नीतवम् ।
 कल्पयन्ति कर्मणि कर्त्तव्यैर्दिवसं तदा ॥
 तदा कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥
 तदा कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥
 तदा कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥
 तदा कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥

* * * *

कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥
 कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥

* * * *

कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥
 कल्पयन्ति कर्त्तव्यैर्दिवसं तदा ॥

वा जज्ञीत वने काला वेदं वेदितुं वाचसाः ।
 तदात्तौत्सवसन्तदा जग्मो देवता भागवतः ।
 कर्मोदात्तं तदभिरुक्त्वती वीर्येण केवले तुवा ।
 तुवात्तं कर्त्तव्यं दातेः कर्त्तव्यसामनोदितम् ॥
 इदोदात्तं वा कर्मोदितं तदभ्यस्तानि वा वीर्ये ।
 किं कर्त्तव्यमिति वाचसात्तं कर्मदेव वा पद्मं कृतम् ॥
 एवं तुदात्तवर्धितवाचसाः तुवात्तं सदा ।
 केवलोदितितुवात्तं दाते वा वाचसिन् विपश्चितः ॥
 काले कर्त्तव्यसदात्तदा वीर्ये विपश्चित्तुवाः ।
 कदा वाचसात्तं वा कर्त्तव्यं वाचसिन्तुवात्तम् ॥
 तद्वद्वत्तमे विपश्चित्ता वीर्ये केवले सदा ।
 वाचसात्तं कर्त्तव्यमिदं वीर्येण तुवात्तम् ॥
 वीर्यं वीर्यदात्तवत्तं वीर्यं जज्ञीत वाचसम् ।
 तुदात्तवत्तमे विपश्चित्तं कर्त्तव्यं वाचसुविदः ॥
 वाचसात्तं कर्त्तव्यं वीर्येण तुवात्तं वाचसिन् वीर्यम् ।
 वाचसात्तं कर्त्तव्यं कर्त्तव्यं तद्वद्वत्तमे सदा ॥
 वीर्यवत्तमे वीर्यं वाचसात्तं वीर्येण तुवात्तम् ।
 वाचसात्तं कर्त्तव्यं कर्त्तव्यं तद्वद्वत्तमे सदा ॥

तत्रासीत्तद्विद्वत्तं श्रीतद्विद्वत्तं वदन् ।
 तदा श्रीनेत्रुं श्रीनेत्रुं देवं वदन्ः श्रीनेत्रुं वः ॥
 अथ श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन् ।
 तदा श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥
 श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥
 श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥
 श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥
 श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥

श्रीनेत्रुं श्रीनेत्रुं श्रीनेत्रुं वदन्ः ॥ ३३ ॥

"O the Offspring of the Daityas (who are the sons of Diti), hear the supreme truth. Do not think that my speech is actuated by self-interest etc. greatly. All creatures obtain birth, childhood, and youth; then waste away inevitably overtaken them. Thus all of us see that they die. . . . When we are born we suffer pain; when we die we have to endure intense pain; so long as we are in the womb we also suffer. . . . In this world which is an ocean of misery, the great God Vishnu is our sole Refuge, I assure you. We being boys do not know that the soul is eternal and that old age, youth, birth and other similar afflictions pertain to the body and not to the soul. We in our boyhood think that we should strive to attain our true well-being in our youth. When we become young men, we are of opinion that we should seek the welfare of the soul in our old age. When we grow old, we are under the idea that as we did not try to attain our soul's well-being while we were able, it is not possible for us—unfortunate men—to do anything now, when our organs have become weak. Thus men thirsting for worldly enjoyment and being always impelled by wicked desires never proceed towards the goal of good. Being occupied with toys in childhood and

with worldly ends in youth, ignorant men spend their old age, with unfulfilled purposes of the body and mind. Therefore a conscientious man thinking that the soul (being eternal) has no intimate connexion with childhood, youth and old age, should aim at the highest good from his boyhood. If you think that what I have told you is not false, you should for my satisfaction remember *Nishkama*, the giver of salvation. It is easy to remember Him and the remembrance of Him (always) confers good. Those, who think of Him day and night, get rid of their sin.

May you devote your thought always to Him and your love to all creatures who live, move and have their being in Him and thus may you be free from all misery ! When all the creatures of the world are stricken with the plague of evil (bodily, mental and accidental), no wise man can entertain any spite against these wretched beings. If others prosper and we suffer misery, even then we should be satisfied with our lot, as envy is productive of evil. If men being condemned in their vanity do evil to others, the latter, if they are wise, should pity them thinking that they have been controlled by passion and ignorance. At the whole of this infinite universe is pervaded by *Nishkama*, wise man

look upon others like themselves without distinction Do not remain contented with this unsubstantial world full of vicissitudes. I ask you boldly to accord equal treatment to all creatures, for the true worship of Vishnu consists in treating others like yourselves. What is not to be gained if Vishnu is pleased—not to speak of piety, wealth and desire—these being trifling things? If you place yourselves under the shadow of the Tree of the Supreme Soul, you will certainly obtain the noblest fruit thereof.

Hiranyakushipa, Prahlada's father, thought of providing his son through his priests, who told Prahlada that as he was the son of a great king and was born in a distinguished family, he should rely solely on his father who was the refuge of all, and should have nothing to do with the Ananta (the Infinite) whom his father Hiranyakushipa regarded as an enemy. Prahlada said thus to the assembly of priests:—

दुर्मित्रव्याधयः सर्वत्रैवव्यग्रवः ।

सर्वत्रैः सर्वत्रैः सर्वत्रैः सर्वत्रैः सर्वत्रैः ॥

द्विषां च ननु सर्वत्रैः सर्वत्रैः सर्वत्रैः ॥

सर्वत्रैः सर्वत्रैः सर्वत्रैः सर्वत्रैः ॥

पुण्यवाचि कर्मिणं विना नमस्ते पुनः ।
 मरुत्तं मरुतिवृत्तं मरुतवृत्तं द्वि न विद्यते ॥
 विना पुनर्न मरुतः पुनर्नमः नमस्ततः ॥
 मरुति मरुतवृत्तमिदं मरुति के विद्यते ।
 मरुतम् विनमरुतेषुत्तं पुनर्विद्यतेनमः ।
 यो मरुति मरुतुत्तं विनम् मरुतं नमोऽर्पयन् ॥
 पुनमना योऽप्यम् मरुती देवा मरुतवृत्ततः
 मरुतम् न पुनः मरु विनमरुतेन मरुतिनि ॥
 मरु योः विनमरुतेन मरुतु यो पुनो मरु
 मरुतम् मरुतमनेन मरुति मरुत्तं न मरुतम् ॥
 मरुतवृत्तमनेनमरुतः पुनमर्नो मरुततः
 मरुतवृत्तमिदं मरुतम् मरुतम् मि विनमिदं पुनः ।
 मरुतिविद्यतेऽपि मरुतवृत्तमनेनमः ।
 मरुतः मरुतवृत्तमनेनमरुतः मरुतवृत्तमनेन ॥
 मरुत्तं मरुतवृत्तमनेन मरुतम् मरुतवृत्तमनेनमरुतः ।
 मरुतवृत्तमनेनमरुतः पुनमर्नो मरुतवृत्तमनेन ॥
 मरुतवृत्तमनेनमरुतः मरुतवृत्तमनेनमरुतः ।
 विनमरुतेषुत्तमनेन मरुतवृत्तमनेन ॥

सर्वे सर्वोत्तमस्य शिवायै सर्वे इति ॥

सर्वे हि विश्ववन्द्येन शिवायै ॥

शिवस्य शिवायै सर्वे इति वा ॥

सर्वं सर्वं सर्वं विश्ववन्द्येनः ॥

Vishvasayana, Part I, Chap. vi, 12 to 15

"O highly fortunate beings, (I know that) this great dynasty is worthy of praise. None can gainsay that it is the best of Manu's dynasty in this world. I also know that it is true that my father's achievements are the most famous in this world. There is not the least error in the statement that my father is the best of all my superiors. There is not the least doubt that my father is to be revered and to be religiously worshipped. Still I think I have not offended (him). You (in your warning to me) have said that there is no need (for me) to resort to *ANANTA* or the Infinite. Who says that this has been properly spoken ? It does not appear that this statement is full of sense." Having said this, out of respect for them, *Prachhida* remained silent (for some time). Then smiling he added "Thanks for your question "What is the necessity for the Infinite ? O my Preceptors, you have done well

in raising this question. If you have no objection, I will tell you what may result from dependence on the Infinite. Is the Infinite negligible when the four human sub-piety, wealth, other things desired, and salvation—depend solely on the Infinite? Reverend M a r ĩ c ĩ and D a k ĩ ĩ a have obtained piety from Him, some have gained wealth, others—their other desires, and others again becoming free from worldly ties by their true wisdom, religious contemplation and trance and thus becoming acquiescent of the highest truths, have attained salvation (through His grace). The rest of prosperity, fame, greatness, wisdom, children and activity in such worship of Hari as may lead ultimately to the union of the individual soul with the Divine Soul. O Brahmanya, when such (valuable) blessings proceed from the Infinite, will you still assert that nothing will result from His worship? It is needless to tell you more, as you are my Preceptor. Whether you are telling the right thing or not, I cannot say, as my wisdom is little.”

The following sermon of the Buddha to his disciples on the Ancient Path is taken from Mrs. Rhys David's translation of S a m y e t t a N i k a y a (composed about 400 B.C.) in Mr. E. H.

Brothers of Life of the Buddha:—“Just as if Brothers, a man being through the forest, through the great wood, should see an ancient path, an ancient road traversed by men of former days. And he were to go along it, and going along it he should see an ancient city, an ancient prince's domain, wherein dwell men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. And that man, Brothers, should bring word to the Prince or to the Prince's minister, ‘Ferdin, Lord, know this. I have seen as I faced through the forest, through the great wood, an ancient path, an ancient road traversed by men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. Lord, restore that City.’

And Brothers, the prince or his minister should restore that city. That city should thereafter become prosperous and flourishing, populous, teeming with folk, groves and thicket. Even so have I, Brothers, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times.

And what, Brothers, is that ancient path, that ancient road traversed by the rightly enlightened ones of former times? Just this *Arya*, eightfold path, to wit, right views, right aims, right speech,

right action, right livelihood, right effort, right mind-fulness, right concentration. This, Brethren, is that ancient path, that ancient road, traversed by the rightly enlightened ones of former times. Along that I have gone and going along it I have fully come to know deep-and-death. . . . I have fully come to know the way going to the crossing of deep-and-death . . . This that I have come to know I have declared to the brethren, to the sisters, to laymen to laywomen, even this divine life, Brethren, that is prosperous and flourishing and widespread and to be known by many . . ."

(From Mr. G. H. Rowster's *Life of Gotama, the Buddha*.)

"Then the Exalted One (Buddha) addressed his Pajjaligama disciples and said, 'Five-fold. O House-holders, is the loss of the wrongdoer through his moral failure. In the first place the wrongdoer failing in morals falls into great poverty through carelessness; in the next place his evil report gets mixed abroad; thirdly whatever society he enters, whether of soldiers, Brahmanas, heads of houses, men of a religious order, he enters with dishonour and (becomes) confused; fourthly he is confused in mind when he dies; and lastly on the dissolution of the

body after death he is reborn into some unhappy state of suffering or woe. This, O Householders, is the fearful loss of the evil-doer.

Fifthly, O Householders, is the gain of the well-doer through his moral development. In the first place the well-doer morally developed acquires great wealth through his industry; in the next place good reports of him are spread abroad; thirdly, whatever society he enters whether of nobles, Brahmins, heads of houses or members of a religious order, he enters confident and well-possessed; fourthly he does not confuse his mind, and lastly on the dissolution of the body after death he is reborn into some happy state in heaven. This, O Householders, is the fearful gain of the well-doer."

Though the rock and stamplike edicts of Ashoka, the greatest of the Indian Emperors (305 to 272 B. C.) cannot be strictly regarded as public speeches, they are allied to them as they are addressed to a large number of men. Even some of Cicero's speeches (e. g. against Verres) were never delivered.

(From Mr. V. Smith's, *Life of Ashoka*—*Edict XI on True Charity*).

"There is no such Charity as the charitable gift of Law of Piety, no such friendship as friendship in piety, no such distribution as the distribution of piety, no such kinship as kinship in piety.

The Law of Piety consists in these things, to wit, kind treatment of slaves and servants, obedience to father and mother, charity to women (*Habbib*), and respect for the sanctity of life.

Therefore a father, son, brother, master, friend or comrade, nay even a neighbour, ought to say: This is meritorious, this ought to be done. He who acts thus both gains this world and hegets infinite merit in the next world by means of this very charity of the Law of Piety."

From Mr. V. Smith's *Life of A. I. Khan—Khalifa*.
Book-Billet No. II, on the duties of officials to the
Border Tribes.

" . . . I desire my slaves to be practically acted upon and carried into effect by suitable means; and in my opinion the principal means for accomplishing this object are my instructions to you.

All men are children and just as for my children I desire that they should enjoy all happiness and prosperity both in this world and the next, so for all men I desire the like happiness and prosperity. . . .

If you ask what is the King's will concerning the border-tribes, I reply that my will is this concerning the Borderers—that they should be convinced that the King desires them to be free from disquietude. I desire them to trust me and to be assured that they will receive from me happiness, not sorrow, and to be convinced that the King loves them good will, and I desire that . . . they should practise the Law of Piety and so gain both this world and the next.

* * * * *

Understanding this, do your duty and inspire these folk with trust, so that they may be convinced that the King is unto them even as a father and that as he cares for himself, so he cares for them, who are the King's children.

Having given you my instructions and notified to you my orders—my resolutions and promises being immutable—I expect to be well served by you in this business, because you are in a position enabling you to inspire these folk with trust and to secure their happiness and prosperity both in this world and the next; and by so acting you will gain heaven and discharge your debt to me. . . .”

Though public speeches in the strict sense of the term cannot be found in Sanskrit Dramas, still we shall append below passages which approximate them.

The *Dhītarākhyam* and *Dhātāghoṣṭakācham*, of Dhīta (flourished about 800 A. D.) furnish a few instances. In the *Dhītarākhyam* we find Kṛishṇa proceeding to the court of Dhītarākṣa and Duryodhana to persuade the latter to restore to the Pāṇḍavas the share of the kingdom which is their due. But Duryodhana is inexorable. Yaudera (Kṛishṇa) addresses Duryodhana in the assembly-hall of the Kurus and states that Yudhiṣṭhira has greeted Duryodhana and said to him—

अनुपुत्रं वदन्तु, न संतुष्टोः समनः स च ।
 अस्मान्ममनि कर्मणि वदन्तु, तद् विनाशदाय ॥
 * * * * *
 एवं वदन्तु, त्विदं वदन्तु, त्विदं वदन्तु ।
 वदन्तु, त्विदं वदन्तु, त्विदं वदन्तु ।
 तद् वदन्तु, त्विदं वदन्तु, त्विदं वदन्तु ।
 तद् वदन्तु, त्विदं वदन्तु, त्विदं वदन्तु ॥

(We have suffered great misery and the promised time of rule has ended. Please give us the portion of the kingdom to which we are morally and legally entitled. If there be no amicable settlement, the arrangement between Yudhishtira and Duryodhana will become more and more acute and shall eventually, O King, in the destruction of the Kurus. It is, therefore, desirable that you should give up your anger and comply with the affectionate request of Yudhishtira and his brothers.)

Duryodhana said in reply —

ये तु ! न शक्यं मया दण्डवत्प्रणम्य,
 दास्ये त्वं दुर्योधनः शत्रुघ्नोऽपि तं हितं कुरुते,
 शत्रुघ्ने न तु शक्यं न तु युधिष्ठिराय वा दास्ये ।
 कश्चिन्नेन्द्रादिभ्रातृभिरनुग्रहीतुं शक्यं मे मया
 शत्रुं वा शत्रुघ्नं शत्रुघ्नोऽपि विदुः शत्रुघ्नम् ॥
 " " " " "
 कदा ननु शत्रुघ्नं कदा शत्रुं न मे ददा ।
 शत्रुघ्नोऽपि मया तं हितं शत्रुघ्नोऽपि तु
 " " " " "
 कश्चिन्नेन्द्रादिभ्रातृभिरनुग्रहीतुं शक्यं मे ।
 शत्रुघ्ने तं हितं शत्रुघ्नोऽपि विदुः शत्रुघ्नम् ॥

[O Ambassador! you do not know the laws which govern kingdoms. Princes after debating their enemy with their own exertion and valour enjoy their kingdoms and do not beg them from others nor confer them on the suppliant. If you desire to obtain royalty, presently show your prowess, or if you are not so inclined, enter a hermitage, where the peaceful and pious seek for quietude.

* * * *

You could not show your kindness to Kuntī, the brother-in-law of your revered father. Then why do you ask us to be generous to those who have always injured us?

* * * *

Is it not ridiculous that you, who have shamefully killed a woman, a horse, a bull and two wrestlers, should hardly words with honest men?]

Ghagotkacha, the son of Bhīma by Higdmba, a Kākīkāsī, went by Kṛishṇa to the Court of Dāgīarashya, to enquire in Duryodhana the story of his being about the death of Abhimanyu. Arjuna's son and Kṛishṇa's nephew, in an upright light, is stated by his brother Duhāshana thus:—

विपदि वदति सर्वं लज्जयित्वा इत्ययम्,
 न च लज्जयति विचित्र्यादात् उत्पीडता ।
 यदि वदु एव सर्वं वदुस्त्वयिस्त्वरी
 वदन्ति वदु ईहा लज्जयित्वाभवाः ॥

[If thou long-headed, slightest us, wast rule words, and goest beyond the bounds of propriety and art most foolless in poor speech (i.e., dost not take into account anything while speaking) and if thou prides thyself on the fierceness thou hast inherited from thy mother, (thou shouldst remember that) we are also capable of being as angry and as foolish as thou.]

ॐ ह्यङ्गुलिकारिका—सर्वं सर्वं वदुः । लज्जयित्वाभवाः
 लज्जयन् वदुस्त्वयाः । वृत्तः—God forbid! Ye are much
 more cruel than demons! as—

न तु लज्जयति सुपत्न्यं वदन्तु सति विद्याभवाः,
 विपदि न तथा वदुः सर्वं सुपत्न्यं विद्याभवाः ।
 न च सुपत्न्यं लज्जयति सर्वं सति विद्याभवाः ।
 विद्याभवाः सुपत्न्याः सुपत्न्या न तु लज्जयति ॥

[Widow-walkers (demons) do not burn their sleeping
 brethren after confining them in a bar-house; they
 do not touch the hair of their brother's with; they

cannot remember any instance (if, indeed, any) of their having killed their son in a fight. Though they are hideous to look at and though their conduct is rude, yet they are not devoid of (all) pity.]

In the Fifth Act of Kālidāsa's *Abhijñāna Śākuntala* (composed about 450 A. D.) where King Dushmanta holds open-court expostulations, on account of Kingfishers brought on by Duryodhana's curse, his lawfully-married wife Śākuntala, who begins to cry after covering her face with her veil, Śaṅkaraṇa (her father's disciple who has accompanied her to the palace) says to the assembly—

इत्यस्मिन्निर्गते वाक्येन वृत्तिः—

अतः परीक्ष्य परित्यक्तं विविक्तम् कर्तव्यं तव ।

अज्ञानद्वन्द्वेभ्यं वेदोन्मत्तिर्नीदरम् ॥

उक्त—अपि येः विनाशवर्तमानान्द्वन्द्वान्मन्त्रादुत्प्रेक्षितो-

द्विपत्तिर्यथाः ।

कामनिव (कम्पयन्) कृतं अतीक्ष्णवर्तमानम् ।

अज्ञानद्वन्द्वः कालवर्तिद्विपत्तेः समन्तात्प्रवर्तमानं कथं कथम् ।

अद्विपत्तिद्वन्द्वेभ्यो वेदोन्मत्तिर्ने कम्पु विनाशवन्तः ॥

Unrestrained ignorance (which led to the thoughtless marriage between Dushmanta and Śākun-

talā), has now been burning out the marriage-bond. Therefore when marriage is contracted in secret, it should be done after due deliberation. When two hearts become attached without thoroughly knowing each other, such hasty love changes into enmity.

The King—O Sage, why are you reprehending me who am innocent by accepting Śaśuntalā's words as true?

Śaśuntalā (indignantly to the Assembly)—Gentlemen, you have heard this base insinuation: those who have not investigated even from their childhood are to be disbelieved, and those, who have made the deception of others their study, are to be regarded as most trustworthy ☐.

In canto XV by Bhāravīya's epic Kīrtar-janīyam (composed about 600 A. D.) wherein is described the fight between the Śālva soldiers under Śhaśula or Kāśhikya and Arjuna, in which the former are worsted and compelled to retreat, Śhaśula, whose glory has not hitherto suffered any diminution, being a little aggrieved for the retreat of his soldiers, says to them :—

वा विदुमिभ्य उभयं कथयन्मन्त्रोक्तः ।
 कृतं कृपांशुप्राप्तौल्लोकीय वि भवः ॥
 निवसन्तुसंकेतद्विदुषोऽहोयथाः ।
 कर्मो नो नोपेक्षुदुष्टो ह्यन्यथा कथयः ॥
 कथयन्ते कथयन्तं कर्तुं कर्तुंशुद्विदुषम् ।
 कर्मोऽप्यैः कथयन्तं कथयन्तं नो कथयन्ति ॥
 कर्तुंशुद्विदुषोऽहोयथाः कथयन्तुःकर्मोऽप्यैः ।
 कर्तुं कथयन्तं कर्तुं कथयन्तुःकथयन्तम् ॥
 वा ह्यु र्द्वयं न वा कर्मो कथयन्ते न कथयः
 वा कर्तुंशुद्विदुषोऽहोयथाः कथयन्ते वि कथयः ॥
 कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः वा ।
 कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥
 कर्तुं कथयन्तुःकथयन्तं कथयन्तुः कथयन्तुः ॥

[O soldiers, ye, to whom glory and war are of equal value, should not give up fighting. Why have ye, who have wanted the *Аураа* in the fight, destroyed your glory like *Агапкы* (those who are not worthy of being the followers of *Шива*)?

Then, your swords, raised aloft in vain, the brilliance of which has been dimmed by the rays of the sun, seem to be laughing at you.

I fear nothing will allay the pain inflicted by the whizzing arrows of the (pursuing) enemy, while ye (stake yourselves in the death-track in the forest in your flight).

I am at a loss to determine the serious peril for wanting which ye have resorted to your rash retreat, toward your enemies and contoured your quivering flame.

Your foe is no demon, no serpent, no gigantic monster, but (simply) a human demon of the earth, infused with new enthusiasm and spirit and capable of being easily overcome by you.

(It is a matter of great regret that) this matter has been out of pity and contempt greatly throwing his crumple-like missiles and sniffling your lips and thigh, as if ye were hunted animals. . . .

..... As it is better to have a naturally golden ornament than to have one from which precious minerals have been taken away, so it is better to be naturally devoid of valour than to have it and (then) to be dispossessed of it (by the foe).

Your enemy has no fast chariots, no speedy war-horses, no heavenly elephants with pleasant cries, and no reliable foot-soldiers, (and hence there is nothing to frighten you).

As there is nothing but unwholesome drink in a lake, the transparent water of which has been dried up (lit. drunk) by the sun, so there is nothing but ardent infamy in you who have been robbed of your valour by your enemy.

As a husband desires to hide the shame of his faithless wife, so your master (Śīva) wants to conceal you who have lost your prowess and whose backs have been seen by the foe.

* * * * *

Why have ye, having given up your godliness and having assumed human attributes and having displayed qualities antagonistic to your nature, abandoned your eminent courage and glory?

O Immortals! our opponent who brandishes his sharp sword, is fearless, shines with his great glory

and is self-reliant, does not quake with fear for your prowess.

Who is he (your enemy) who bright in his splendid-
est armour, with his feet breast erect, has been
impetuously - roaming without any fear in the
field of battle which kills men even with its hideous
din ?

You have flung away in this fight the continually
increasing prowess acquired by you in your fright-
ful great war with the Amaras, in which the routes
of chariots were blocked by dead war-horses, in which
the battle-field was flooded with the blood of big
elephants killed in the fray, in which
charioteers were hurled by steeds terrified by
dancing corpses, in which horse-soldiers were dragged
and killed by arrow-stems filled with the wind, in
which the valiant were inspired and the timid
were robbed of their anger, and the speedily increasing
din of which fascinated (those engaged in the
fight.)]

The following passage is taken from *Shajji
Kavyam* composed about 600 A.D. by *Shajji*
under the patronage of King *Śrī Dharmasena* of
Valabhī (Vata) in Kathiawar to illustrate the
rule of *Chamara* and *Shetoria*. The author here

describes Rama, Lakshmana and Sita's leaving Ayodhya for the forest and their being followed by the assembled citizens :—

यदीकं यो वीरकेलि कृतः ।
 वीरियं विं जयतस्मिन् ॥
 वीर्यं तव यदुत्तमोत्तमै ।
 द्युः कुमारादुत्तमै वीरिणि ॥
 जयजयजयदुत्तमोत्तमै
 वीर्यवचननिन्दुत्तमम्,
 विं वीर्यवचनैः वीर्यम्,
 विन्दुत्तमै विन्दुः कुमारीम् ॥
 वीर्यं यो, यो वीर्यवचनम्,
 यः वीर्यवचनम् वीर्यम् ।
 वीर्यवचनं विन्दुत्तमै तव
 दुत्तमै वीर्यं वीर्यं वीर्यः ॥
 विन्दुत्तमै वीर्यं वीर्यम्,
 वीर्यं वीर्यं वीर्यम् विन्दुत्तमै ॥
 वीर्यं वीर्यं विन्दुत्तमै
 यः वीर्यवचनैः वीर्यम् ॥

वीर्य । निरसंभविनि स्वगतोऽपि,
 तावत्त सीमापदुःखं वीर्य ॥
 वा दुर्लभं वा ज्ञानं वा वीर्यं,
 निरसंभवात् त्वं ननु वृत्तम् ॥
 कुर्वन्निर्भयं वा त्वं ननु वीर्यं-
 नैवं त्वं वा वीर्यं वीर्यः ॥
 त्वं ननु वीर्यं वीर्यं वीर्यं वीर्यं
 वीर्यं वीर्यं वीर्यं वीर्यः ॥

(Canto III, vs 10-11.)

The citizens of Ayodhya, realising that Rama would proceed to the forest the next day laden heavily with gold. Those who were patient giving up their lamentation, made up their minds to follow Rama.

Rama and Lakshmana who were on the point of leaving for the forest said to the citizens who had approached them and had been grieving mostly for their departure—"We wonder why you are mourning for us in the time of our prosperity due to the good fortune of our being entrusted with our father's commands.

He is our progenitor, he has protected us from foes, he has brought us up like himself. Is this trivial going to the forest a fit recompense for the great good he has done to us ?

He who shirks really difficult duties (not to speak of evil) imposed on him by his parents should rather be short-lived like a lightning-flash or like a blade of grass whose upper extremity has become dry." Rama added, "O Citizens, return (to the metropolis), try to relieve our father's sorrow. Do not look upon Śītā rājanī as different from me". So saying he said to his charioteer "Stop my chariot".

Rama knowing by signs that the citizens were bent upon following him, spent one night with them and protected them from forest incidents to a wilderness and on the next morning left them on the pretext (of performing his morning ablution)

The following passage taken from the same poem relates to Śītā's dejection for her prolonged residence at Ravana's palace. Śītā says to her royal husband (Rama) in the assembly of Rākshasas, monkeys and gods.—

ममः प्रदीप्तं वदं विद्वन्निवृत्तं वृत्तं—

"वदन्वदन्तं वदन्तं वदन्तं वदन्तं ॥

देवाद् विन्दति वाङ्मनसम् ।

विन्दति त्वं तथा मनस्य् ॥

मित्रा वाचमिन्द्रिय-

मनसा वाङ्मनस इत्यम् ॥

वेदस्य् त्वमिन्द्रिये, मनेषु स्वस्य इत्यम् ।

विन्दन्मनसु वाचमो देवाः वाचमिन्द्रियम् ॥

त्वं विन्दति विन्दति विन्दन् मने । वाचमनसम् ।

मनसु विन्दु मन्मनां मिन्द्रिये मे विन्द्रियमनसम् ॥

मनसा, वाचमनसोर्विन्द्रियमनसोर्विन्द्रियमनसा ।

मन्मनां । मिन्द्रियमनसोर्विन्द्रिय मन्मनां मना ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

मन्मनां मन्मनां मन्मनां मन्मनां मन्मनां ॥

एवमस्य सोमस्य अदम्योन्मत्तितं चित्तम् ।
 एतु अद्वितीयस्य तुमं उपदिश ममः ॥
 उपदिशि चतुर्दशैः एतदं वसिष्ठस्य मया ।
 तर्हि चित्तसु सुखसु भवतः स-सुखसमयाः ॥
 नं तुमं अस्मिन्-सुः सुखसु नुं ।
 संस्य कल्पयित्वां सुखं मया वा ॥
 एतदं अस्तु वसिष्ठस्यममस्य ॥
 नो ज्ञाना विनिवृत्तैर्विद्विषयम् ॥

(Gita III, 41-42.)

"Give up the line which has arisen in your mind
 from your regarding me as a common woman.

O Descendant of Ikshvaku, be afraid of what
 the gods may obtain for you (i.e., your wrong suspi-
 cion); feel shame for what this assembly may think
 of you; you have falsely accused me who was
 kidnapped by the enemy against my will.

All the activities of my mind were in you; (only)
 my body was taken away by the Rākshasas. I tell
 the Gods, who are omnipresent, for their information
 that these my words are true.

O God of Winds, who continuously purifies the
 three worlds and pervades all creatures, thou
 knowest if my mind ever became corrupt.

To Waters who pervade the sky, the heavens and earth and who see every part, know that my thoughts and feelings have been good.

Then Earth, who bearest all things, knowest that my character has not deviated from the path of right day and night.

Then Hot-rayed Sun, who evaporates water, shines brightly, dispelst darkness and travellest in the sky, exerting thyself, mayest try to know my conduct.

Then Space, who existest in the heavens, in the earth and in the lower regions, art cognisant of what I have done or have left undone.

O L a k h m a y a, prepare my funeral-pyre which is the only remedy for this false accusation ; either I will satisfy K a m a today or Fire will purify my sinful body by burning it'.

Then seeing that L a k h m a y a has prepared the funeral-pyre with the consent of K a m a, S i t a while moving round it, addressed the following words to the assembly—

... "Let all of you (including Yama), who are present here, hear and know that for K a m a's suspicion I throw my body into the fire.

गणतन्त्रस्य सङ्घः सत्त्वानुभवसुखमित्यम् । सुखं मे तस्मिन् ।
 सुखानुभवसुखं गणतन्त्रसुखं मे तस्मिन् तस्मिन् मे सुखं ।
 सुखानुभवसुखं गणतन्त्रसुखं मे तस्मिन् तस्मिन् मे सुखं ।
 सुखं मे तस्मिन् । सुखानुभवसुखं गणतन्त्रसुखं मे तस्मिन् ।
 सुखं मे तस्मिन् । सुखानुभवसुखं गणतन्त्रसुखं मे तस्मिन् ।

"How except the Gauda king would by such a murder abhorred by all heroes and resembling that of Drona by Duryodhanayama put an end to such a great soul (Rajya vardhana) just at the moment when he without resorting to any artifice by means of his sheer valour had subdued all princes and made them surrender their weapons? Excepting that vile wretch (the Gauda king) on whose mind would not the valour and other virtues of my noble brother, which were spotless like the white foam of the *Īkṣvāka* and the veins of the *Mānava* lake and which evoked me of the prowess of *Parasurama*, make a favourable impression? How could he (the Gauda king) being fierce and cruel like the tempestuous, whose hot rays dry up the water of the bed of sand thus kill lotuses, extend his hands, slighting his friendship (with *Rajya vardhana*), to rob my lord of his life? The very name of

His misdeed seems to have benumbed my tongue with the taint of sin. With what design (Oh, for undertaking what work) did this mean-minded pitiless fellow bring about the death of the noble soul, just as a worm enters (insidiously) into and then destroys a beautiful sandalwood pillar capable of delighting the whole world? As a simpleton eager to taste honey does not take into account the stings of bees, which may afflict him, so the fool did not certainly consider the calamity of the shower of the sharp points of arrows, when he deprived this noble prince of his life. As a lamp placed in a lattice-window disfigures the whole room with soot, so this base Ganja king has by his treachery earned only foul shame to the dwelling of his family.....Even when the gad, which tramples an unruly elephant obedient, is broken, there exist for his discipline the still sharper claws of the lion capable of clearing the motionless thick heads of all mad elephants. Who should not kill those who destroy the best of spirited men and are like bad jewels who break brilliant gems? Whence will the feet now go (for protection)..... My mind has become so full of indignation on account of this calamity that it has no room for

complying with the observance of mourning. Nay, so long as this vile monster of a Ganga King, who is like a pestilence there in my heart, who is condemned by the whole world for his wickedness and who deserves to be pounded in a mortar, is alive, I am ashamed to utter with dry lips helpless cries in my grief.....So long as I have not been able to wipe the tearful eyes of the ladies of the enemy with tears, on the day of defeat, how can my hands offer the oblation of water (to the spirit of my deceased brother)? Unless my eyes are (and come in contact) with the smoke issuing from the funeral-pyre of the vile Ganga King, there is little tear to be shed (by me). Listen to my vow : I swear by touching the dust of my late honored brother's feet that if I be unable in a few (10, 20, 30 or limited) days to remove the Ganga King from the earth and to put ascending letters on the feet of all princes, who have become insolent on account of their quick archery, then I will hurl my sinful self into the bottom-fed fire like a moth."

The drama 'Mṛicchakatikā' or clay-cart, though ascribed to Śūdraka (an imaginary and ideal Princes), was probably composed

about 650 A.D., (there being a reference to Śhaṅka—*Act VIII*: Śhaṅka's statement, 1450—author of *Niparadanta* which was composed before *Harsha-charita*m. *Harsha-charita*m, though mentioning many authors, omits *Wāldraha* and his work) by one who adapted *Shiwa's drama-Chirudatta* for the express purpose of demonstrating the weakness of the ascetic (and the subsequent marriage between the pious Brahman merchant, *Chirudatta* [the hero whose devoted wife was alive] of *Aspati* and the beautiful and accomplished courtesan *Yasasvati*—and also the desirability of overthrowing a tyrant like *Pālaka* and substituting for him even a good and spirited ruler like *Kṛṣṇaka*¹ and also for exposing the stratagems of designing and wicked men like the *Śaṅka* (*Śaṅka's* depraved and wicked brother-in-law) and the defects of the administration of justice of the time—

1. Historically about 700 A. D. Gupta, the first Pala King of Bengal, though a pāṇḍita, was elected sovereign (with M. M. P. Ghosal, *A. S. S. Memoirs*, Vol. III, p. 3). See also *J. B. S. S.*, 1938, p. 292, where Dr. Charpeiron remarks, "His episode [that of *Gyāyatri*] with a drama could scarcely be more heavily connected with the main action." This indicates its introduction for a special purpose.

कर्मोत्पत्तिं विप्रसर्गवतीं कृप्यं त्विहः किल वाचयः ।
 कृप्याकृप्या मरिच्यं च यत्नं कर्मवर्तीनां कर्मवर्तीनां ॥
 तस्मिन् विप्रसर्गवतीनां कर्मवर्तीनां कर्मवर्तीनाम् ।
 कर्मवर्तीनां कर्मवर्तीनां कर्म वचनं कर्म किल कर्मवर्तीनाम् ॥

(*Myristicaceae*, Act 1, 1 and 2.)

The simplicity of the style of *Itana* has been retained in order to make the reader believe in its ancient origin and in order that the author might set his pet theories with impunity. The society depicted is decidedly more complex and degraded than that of *Itana* or *Kalidasa*. This drama is one of the richest in its variety of Prakrit dialects. This also proves the lateness of its composition.

After Charudatta has been acquitted of the false charge of murdering Yavantasthana, and after the great Prince has been dethroned by the cowherd Āryyaka and after Charudatta has magnanimously pardoned the wicked Yakhra, the hero (Charudatta) addresses Suvritha, his translator, in the presence of the people, who have assembled, thus—

कर्म कर्मवर्तीनां कर्मवर्तीनां कर्मवर्तीनाम् ।
 कर्मवर्तीनां कर्मवर्तीनां कर्मवर्तीनाम् ।
 कर्म कर्म कर्म, कर्मवर्तीनां कर्मवर्तीनाम् ।
 कर्म कर्म कर्मवर्तीनां कर्मवर्तीनाम् ।

काञ्चिद्गुणवतीं दृष्टुमिति वा, काञ्चिन्नगदुःखी,
 काञ्चिद्गुणमितीं वदति न पुनः काञ्चिन्नगदुःखिणम्,
 काञ्चिन्मं दृष्टिगुणवतीमिति तौ काञ्चिन्मं वीर्य-
 विन काञ्चितीं क्षुण्णवदति काञ्चिन्नगदुःखीति विधिः ।

तथापीत्यम् ।

अङ्गिणः अस्तु वारी, अस्तु अस्तुवतीं काञ्चिन्नगदुःखी,
 वारीणः काञ्चिन्मं, काञ्चिन्नगदुःखीमिति वारीणम् अस्तु,
 वीर्यवतीं काञ्चिन्मं, काञ्चिन्नगदुःखीमिति वीर्यवतीम् अस्तु,
 वीर्यवतीः अस्तु वारीं काञ्चिन्नगदुःखीमिति वीर्यवतीम् अस्तु ॥

(Act II)

Since Kṛṣṇaka enjoys the sovereign sway
 And holds me as his friend ;—since all foes
 Are now destroyed, save one (our wretch released)
 To learn repentance for his former faults ;
 Since my fair fame again is clear and this
 Dear girl, my wife and all I cherish most,
 Are mine once more¹, I have no further wish
 That asks for your indulgence, and no wish
 That is not gratified. Fate views the world
 A scene of mutual and perpetual struggle,
 And sports with life as if it were the wheel
 That draws the limpid waters from the well ;

1. To be added—"and you, Śrīrādhā, have become my friend."

For some are raised to affluence, some disposed
 In want, and some are hence a while aloft,
 And some hurled down to wretchedness and woe,
 Then let us all thus limit our desires,
 Full-admired be the king, the soil be fertile;
 May copious showers descend, and balmy gales
 Breathe health and happiness on all mankind;
 From pain be every living creature free;
 And reverence on the pious Brahman wait;
 And may all monarchs, prosperous and just
 Humble their foes and guard the world in peace.

—Wilson.

The following passage is extracted from Act III of Bhavabhūti's *Mahavīrahārī* (composed about 700 A. D.). When Parashurama, the life-long enemy of the Kāshītraya, wants to punish Rāma for breaking the Vāiva. bow at the palace of Janaka, the king of Videha, the result of which has been Rāma's marriage with Sītā, the daughter of Janaka, S'atānandā, the priest of Janaka, becomes irritated by Parashurama's insult and insolence and is on the point of cursing him—

वचनम्—उत्तमं शरीरं सुखिनः । श्री श्री
 वचनम् । परमं वचनम् ।

कसीरः कस्यञ्चैव पुराणिभ्यस्त-

दुर्दुष्टं दुष्टात्प्राप्तमिति च ।

पद्मपत्रमुत्तममिति चामरी

पत्रमिति चामरी चामरी ॥

कसीरः—कसीरः कस्यञ्चैव ! पुराणपुराणैः कस्यञ्चैव पुरा-
णैः कसीरः ।

कसीरः कसीरः कस्यञ्चैव पुराणिभ्यस्त-

दुर्दुष्टं दुष्टात्प्राप्तमिति चामरी ।

कसीरः कसीरः कस्यञ्चैव पुराणिभ्यस्त-

दुर्दुष्टं दुष्टात्प्राप्तमिति चामरी ॥

कसीरः (कसीरः कस्यञ्चैव) कस्यञ्चैव कस्यञ्चैव ! कस्यञ्चैव
कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव । कस्यञ्चैव—

कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव—

कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव ।

कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव—

कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव ।

कस्यञ्चैव—कस्यञ्चैव कस्यञ्चैव : कस्यञ्चैव कस्यञ्चैव कस्यञ्चैव ।

वचनः—सपत्न्येदं विद्धी, इत्यप्येति वृत्तुं नोः सवाचः ।

वृत्तयेति वाच्यतयति च विद्वानं विदु इति

द्विपत्यप्यभिधायित इतिहेन द्वे वृत्त ।

एतद् वृत्तैवमवृत्तवदवृत्तैवमवृत्त-

एतद् विद्विद्वयतिव् एतद् एतद्वयति च यतिः ।

Vatasaṅdā—[angrily taking the water for cooling (Jāśāṅgīya)] O you gentlemen who are assembled here, behold—My indignation being cooled by the insolent remarks of my enemy shall immediately destroy that who set my fox, just as the fire of lightning due to a violent atmospheric disturbance burns away a tree.

[From behind the scenes (Dāśarūthā)—Yield to compassion, My Lord, let the considerable line of your asceticism be quenched, as he is your guest. He is one of the best of Brāhṃya on account of his virtues. He is also your friend. As he has now come to your house, is it proper to treat him thus ? As he, though learned, has deviated from his proper course, there are Kṣātrīya to punish (lit. conquer) him ; compose yourself.

Vaśiṣṭha (taking away the water for cooling from *Vatasaṅdā*)—Dear *Vatasaṅdā*, do

just as Dairaratha, who has become related to you (by the marriage of his son with Sītā, the daughter of your Yājñamañā Janaka), says Manu—

I will do (it, cause to exist) by my spiritual meditation—everything which is conducive to the well-being (of the two royal families). You, Faith-manda, along with Javali and the other sages should conjure peace in the presence of the sacrificial fire. Let Vasudeva (the second priest of Dairaratha, Yastishya being the first) with our disciples chant the Samavedic hymns of victory for conquering (the enemy).

Janadagaya—Hear (O men, all of you, the trembling of this Brahmagṛha (Vatananda) dependent on the Kshatriyas! What does it matter? O the Brahmagṛhasmen of the Kings of Kōśala and Vidēha (Dairaratha and Janaka), O all the Kshatriyas residing in the whole of the world (literally, the seven Kula mountains and seven islands, I tell you—If there be here any one among you, who pretends to practice asceticism or to wield weapons, let him battle with his counsels, unassisted hostility and impotence. Parasūrama (referring to

himself) still thinking for vengeance will appear his several parents by assuming from the world Janaka, Dairatha and Rama.

(Janaka from behind the scenes)—Son of Bhṛṅgi! Son of Bhṛṅgi! certainly you are bragging too much.

Janadāgya—This is Janaka, who being excited and angry, has doubtlessly been challenging me for accusing me.

Janaka (entering)—My natural Kshatriya spirit, which led me to victory (in the past) and which declined with the destruction of my foe, and also on account of my old age, and for my making the observance of Vedic rules governing household duties my chief aim, and for my constant effort to understand the nature of the Supreme Soul, having revived, has been prompting me to wield my bow for action.

Janadāgya—O Janaka, I admit you are devoted to the Supreme Soul, old and experienced, and endowed with piety. The adult sage Yājñavalkya, who was a disciple of the God of the Sun (or who practiced austerities to gain the favour of the Sun-god) taught you monothestic Philosophy (Yodista—see Brihat Āraṇyaka of Śatapatha Brā

हमरागः। For this your noble character and conduct I have treated you with humility (or politeness); why do you bring angry and fearless war-words towards me?

जुनाका—Humility indeed! though using heart-rending words (i.e., words calculated to tear the bowels) from, O Assembled Gentlemen; he has been born in the family of the Śākyas, and has practised asceticism; through our enemy, we have always forgiven him, but as he being insolent has been off and on striking us like straws (i.e., insulting or rebuking us), there is no other alternative than to bend our bows against (and hurl our arrows at) this Brāhmaṇa!

The following is taken from Maṅgla's Śiṅgapaśāhānam, composed about 100 A. D.. When being advised by Śākhya Yuddhiṣṭhira conferred the highest honours as Śyāmbha in the Rājasthāna earlier after his world-conquest, Śiṅgapa became very angry and said to Yuddhiṣṭhira in the assembly of the Princes—

अहो यत्कुरुते नमः । सुप्रसिद्धिर्न भवतु ।

हेन निजसुखे अहोयुते दुःखेन भवः अहो सुप्रसिद्धिः भवती ॥

सदस्ये साकस्येऽनुत्पत्तिरिति सुप्रसिद्धिः ।
साकस्य इव साकस्येण यवने जसस्यु न यवोत्पत्तिस्तु ॥
साकस्यं तिस्रं च साकस्येण जसस्येण साकस्येणुत्पत्तेः ।
सिन्धुस्य च सुविशेषसाकस्येण साकस्येण सिन्धुस्यसाकस्येण ॥
एव साकस्येण त्रिं यवम साकस्येणुत्पत्तौ यवयोः ।
सौम्येणुत्पत्तिरयस्येण सुमयस्यस्येणो यवयोः यवयोः ॥
एते साकस्येणस्य एव सिन्धुस्ये जसस्ये सुमयस्येणः ।
सौम्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः सिन्धुस्येणुत्पत्तिः ॥
साकस्यं च साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः ।
साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः सिन्धुस्येणुत्पत्तिः ॥
" " " " "
साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः सिन्धुस्येणुत्पत्तिः ।
साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः सिन्धुस्येणुत्पत्तिः ॥
" " " " "
एते सुमयं जसस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः ।
साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः ॥
साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः ।
सुमयं साकस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिरयस्येणुत्पत्तिः ॥

सर्विभक्त्येति सर्विलेन वदुःखेति दुःखं इति ।

सर्ववदुःखमममः सितः सितः सर्वेति इति वा सर्ववदुःखे ॥

सर्वदुःखोत्तरायणं दुःखदहनः सर्वदहनः ।

सर्वदुःखदहनं दुःखः दुःखेति सर्वदुःखदहनं ॥

(Sanskrit text in Devanagari script)

(O Yudhishthira, son of Pritha, thy worshipping Kṛishṇa in the presence of the assembled Princes, though he is not worthy of being worshipped by good men, shows merely thy partiality for him who is thy relative. Thou knowest he is not a king. As only a king deserves this high honour, Kṛishṇa has been hesitating to accept thy worship, as a pariah dog cannot approach the *phala* (sacred letter) of the sacrifice. Thou hast proclaimed as it were by the beat of a drum that thou never wilt do a lie: but by worshipping the wicked Kṛishṇa thou hast uttered a lie. O Yudhishthira I wonder why people have given thee the title of Dharma-rāja or the Prince of Piety. Probably this appellation is similar to that of Tuesday which though very insignificant is emphatically designated *Māṅgalavāra* or auspicious day

Ye men of Kusāṅ, if ye wanted to worship a ṛiśhṇa on any account, why have ye insulted so many valiant princes by your invitation? Ye seem to be too foolish to understand the true nature of piety. But I am surprised at the thoughtlessness of Śhāṅkha (the son of Śhāṅgīratih) whose old age, it seems, has not brought him wisdom. . . . People praise Kṛiśhṇa for his slaying a powerful demon Madhu: but the fact is that he collected honey (madhu) by killing bees (honey-bees) with a stick. . . . O thoughtless Kṛiśhṇa, thou art devoid of all virtues: thy worshipper has always borne the loss of the world's riches and has made his labour as vain as when one crushes a hairless head.

O Princes, ye, who are lions, have been insulted by the sons of Kusāṅ who like jackals have worshipped Kṛiśhṇa. . . . This hard-hearted Kṛiśhṇa killed Pātana, who was not only a woman but virtually his mother whose breasts he sucked. . . . Moreover the Kṛiśhṇa, a beast in human shape, who tended the cattle of Kāśha (the son of Ugrasena) killed his master treacherously and thus committed the most unusual and heinous crime."

The following is taken from Rājatarahgiṅī

or History of the Kings of Kashmir, composed about 1148 A. D. by Kalhaṇa, the courtier of King Jayasīdha who ruled Kashmir from 1118 to 1155 A. D. Maṅyigupta famous for his learning, piety and magnanimity was made king of Kashmir 418 to 480 A. D., Kalhaṇa says, by his patron Harsha Vikramāditya of Ujjayinī. Maṅyigupta himself became the patron of Bāṅyimentha, author of the epic *Harayagrīva-kānda*. Maṅyigupta, has been identified without any cogent reason¹ with Kālidasa and Harsha Vikramāditya with Chandragupta II, son of Samudragupta. Maṅyigupta's kingdom was wrested from him by Pravarasena II (King of Kashmir, 485-501 A. D.) who addressed his ministers thus—

एते विदुषावन्ति सद्गुणविभवान् ।

विदित्वा कश्चित्कालमावस्यन्ति ॥

विदुषोऽस्युपि सद्गुणैश्च यते ननः ।

सद्गुणवन्ति न ते विदुषोऽपि ननः ॥

1. Kalhaṇa refers no more tradition in his description of the Kings who were made from his own time. Evidently he does not mention the name of Kālidasa, the poet of *Meghadūta* and *Yashodhara-stotra* etc.

कर्मिणो विनिवृत्तः किं वाच्यं वीरवर्तिभ्युक्तिः ।
 ये तदुच्यन्ते सदा विनीतं तेषु वीर्ये ।
 सन्तानानुदयं द्वितीयं कर्मिणः कीदृशव्यसिद्धयन्तः—
 कर्मिणोऽपि कर्म-व्यसिद्धयन्तः सदा वीर्यं वरः ।
 सन्तानानुदयं विनिवृत्तः तदुच्यन्ते वीर्य-
 ये तेषु कर्मिणो वरः तदुच्यन्ते वीर्य-व्यसिद्धयन्तः ॥ १

Śāntarāgī, Canto III—v. 1 to 10.

When the ministers came into his (Pravara's) presence after his story had become known, he restrained them from hostility against Maṅḍigupta addressing them thus: "My mind is bent on destroying the arrogant Vikramaditya; my mind is not irritated by anger against Maṅḍigupta. What would be gained by crushing enemies (like Maṅḍigupta) who are unable to bear up with distress? If bulls (are to engage in) victory over those (like Vikramaditya) who are able to uproot the farmer (Maṅḍigupta). Who else is slighted by lotus-flowers but the bloom whose rice they hate? What sense is there in his breaking the teeth of those elephant-skins which uproot those lotus-flowers? But foolishly the great, eager to manifest their strength, abandon

the contest with those who are not their equals and let loose their accumulated anger against those (like Vikramaditya) who have power over the former (Matyāgupta).¹⁷

Bhikshācharya, a grandson of Harsha (King of Kashmir from 1089 to 1102) rebelled against and ousted for about a year (1100—01 A. D.) Yuvraja who ruled Kashmir from 1101 to 1116 A. D.—

सः सङ्कुलबुद्धयेन पुनः पञ्चास्र सन्वीत । १
 विभेदेषु पुन सन्नि कुर्वे विदुर्मेघनाभः ॥
 स्यान्ने सङ्कुलं कुर्वन् सन्वीतः सौम्यवर्धितान् ।
 दृग्गणस्यविदाली-वैदुर्गणविमोहकान् ॥
 स मे सङ्कुलं सङ्कुलं सन्वीतं कुर्वन्तः पुनः
 कुर्वे सङ्कुलं कुर्वन्तं सङ्कुलं सङ्कुलं विदुः ॥
 सङ्कुलं पुन मे सङ्कुलं विदुः सङ्कुलं सङ्कुलं ।
 सङ्कुलं सङ्कुलं सङ्कुलं सङ्कुलं सङ्कुलं ।
 इति सङ्कुलं सङ्कुलं सङ्कुलं सङ्कुलं सङ्कुलं ।
 दृग्गणस्यविदाली सङ्कुलं सङ्कुलं विदुः विदुः ॥

1. *Śaṅkaraśāstrī* translated by H. A. Fisher.

सार्वभौमस्यैव कर्तव्यमिति ज्ञानतः ।
 सत्यं सार्वभौमस्यैव कर्तव्यमिति ॥
 किं सार्वभौमस्यैव कर्तव्यमिति वा ज्ञानं ।
 न सत्यतः प्रसिद्धं सार्वभौमस्यैव कर्तव्यं ॥

(Mahabharata, Book VIII, 100 to 103)

From that time onwards Bhishma (Bhisma-dharmya), the great soldier, was in battle ever the precursor in the front and in the rear like the Vire-Darya at the battles. Showing on all occasions boldness and unshaken fortitude, he did not forget to justify his course by thus addressing his adherents—

“ My endeavor is not for the throne, but my purpose is to remove the great disgrace which has attached itself to the work of my forefathers. These protectors of the people, being at the time of their death left as it were without a protector, were surely envying those who had a protector, thinking (then) that their family was extinguished. In this thought I struggle on with firm resolve bearing my hardships; tomorrow myself I come again to my rival kingdom (Kuru-rajya) day after day. How can he who feels ambitious, shrink back from a bold act, when he knows that no body dies

until his time has arrived? What would be the use of crooked designs for promoting our object if they were revealed? Or again why should we not reveal them since we have vowed to take our stand on the (straight) road indicated by the *Śāstra* ?¹

Jayasimha, king of Kashmir (1125-48 A.D.) addressed the following to his ministers (Dharmya and others), when they were hesitating in 1144 to being the cause of *Vishpāta* in which the king's Minister Bhoga, the *Ḍumara* or Social Chief *Aśmāka* : *śhākra* and other rebels had taken shelter, and were advising the king to conclude peace with them (the rebels)—

दुष्टमिच्छामस्य ह्यसं हि मङ्गलम् ।
 अकारणं हिः कर्मविदेव प्रति वृत्तिः ॥
 ज्ञेयमिदं हिः अकारणविदेव विदुषः ।
 कारुण्येन कर्मणं नीतुमकारणम् ॥
 अविदेव न दुष्टस्य कर्मणम् अकारणतः ।
 विदुषो हि मङ्गलि कर्मणोऽपि ह्यसं ॥
 युष्मत् कर्मणोऽपि मङ्गलमिच्छामः ॥
 विदुषोऽप्युक्तमपि कर्मणोऽपि ह्यसं ॥

1. *Śāstra* (straight) translated by H. A. Saha.

नानाशब्दपरिभाषित् सत्ताशक्तुयमं ततः ।
दुःखदण्डं दण्डम् न कुर्वीत-पीडयि लभते ॥
दण्डम् दण्डम् दण्डपरिभाषित् कुर्वीतः कुर्वीतः ।
विद्योतिगतेषु न विद्योतिं तु कुर्वीतः ॥
परीतु परीतु न तदु पीतं न पीतं न पद्यविद्योतम् ।
पुंशःपुंशःपुंशः तु नरीं वि सन्तु सन्तुपुंशः पुरीतः ।
सन्तुपुंशः पति विद्योतःपुंशःपुंशःपुंशः दण्डः ।
सन्तुपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः ॥
पुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः ॥
पुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः ॥

सन्तुपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः
सन्तुपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः ।
पुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः
पुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशःपुंशः ॥

(Sikhsangh, Book VII, 124-125)

"The Quakers on receiving letters (from them) would let my rival kinemen go and they would get off to their own place, having acquired money. If we even in this critical state (of affairs) show no persistent effort and vigour, then we surely

shall come to regret it owing to the people reproaching us with lost opportunities. Another prince too feels mortified when he hears it said "If King Hara-ha (of Kashmir—1080 to 1091 A. D.) had but held out for seven days, he might have got the stream of milk (or could have saved his throne)." Everybody attains what is destined for him by his acts (be they good or bad). But a lost opportunity (kyūtsūpatti) is held by the people equal to three worlds. The winged ant, though it has feet as well as wings, cannot move about on the ground or in the air, but only in a hole, as if it were lame and blind. What is the use of attainments when the course is laid down by necessity? Arupa, though he has no thighs, guides the course of the Sun (Saka-sra-pā-dā). Could he have accomplished more, perhaps, if he had had two feet? Therefore cease to remain (meri) co-lodgers and lay siege to the whole castle. Let our life-time pass, as well as theirs, in this enterprise. The wind here does not cease to occupy itself with the fire and it continually shakes the high mountains and the water. A firm devotion to tasks, even if it does not lead to their fulfillment, produces at every

ture in this world results of unexpected importance" 1

The oracle was then heaped by Dhanya and other ministers of the king and was compelled to surrender.

The following passage is extracted from Biliāga's *Vikramāditya-charitam* or the Life of the Author's Patron, Vikramāditya Tribhuvannalla, the Chalukya king, who ruled at Kalyāna (near Bidar in the Nizam's dominions) from 875 to 1175 A.D.² It is the speech of king Khavaramalla (942 to 1088 A.D.), the father of Vikramāditya, to his ministers, when he being stricken with an incurable malignant fever, decided to drown himself in the Tungabhadra, the Ganga of the south—

‘ममार्त्तविषादीयं हिमं कर्षे विविक्तम् ।

इतीत्यवमतीत्यन्वदेवम म मरिचः ॥

विषा दृष्ट्वापि सवर्षात्तु मर्षुणम् ।

दिवेन मरिचं विनाशकमपिच ॥

विश्वानरः कर्षेतिवर्षी मरुतः ।

ममदीप्यन्तु मरिचः मरुतिवम् ॥

1. *History of India*, translated by M. A. Dainoff.

2. 1142 according to Dr. Venkayachari, *Indian Antiquary*, 1922.

लक्ष्मिं नयति सः प्रसादयन् वनिष्ठाः ।

लक्ष्मिन्नायसि शीघ्रं शिवसदचरुं नमः ॥

(Kaṇṭi IV, 49 to 51).

The (King *Āhavamalla*) being afflicted with the heat of his internal organs on account of his malignant fever, as painful as the loss of his dear fame, spoke thus to his ministers with his beautiful teeth shining brightly like a moonlight night, "I have engrained as it were on the gem-adorned turbans of (conquered) princes by means of my power, which is like a diamond-nettle, the leaves of my commands. I have converted, as it were, into a cage for the residence of my swan-like glory all the countries in the four directions in which my arrows have caused a series of perforations. Without impoverishing my kingdom and without limiting its prosperity I have led wealth into the houses of honest men, as if she were a devoted wife. I have obtained as my son *Vikramāśka* (or *Vikrama-lakṣhana*, i.e., one whose chief sign is valour) who has the strength and determination of the Kakrothea (or the renowned solar royal family of *Āyodhya*) and to whom there has been an accession of prosperity

(*manuṣya*) for his skill in wielding the bow, it is the glorious *Vikramaśīla* who has (*praṇi*) conferred the viceroyalty on his elder brother, *Samakṛva*, and has made him the bearer of the burden of the empire. Thus I being one of the best worshippers of *Śiva* have celebrated the deity of his investiture in the town consecrated to the God *Śiva* (*śi*, the husband of the daughter of the Mountain-God). The wanted places whose followers have been insulted (*śi*, mistreated by the monk) by my insolent door-keepers know that Fortune has been fighting against them. On account of my being born in the stainless family of *Chakrīya* Kings, some particles of sacred love have entered into (*śi*, made friends with) my ears. Knowing that this trivial life is futile (*śi*, un-pleasant like the stammering of the ears of an elephant), I have repudiated all my trust in some other than *Śiva* (*śi*, the husband of *Parvati*). Therefore I desire presently to destroy this illusory body in the waters (*śi*, up) of the *Taṅgabhadrā*, while meditating on *Śiva*. As this body (of mine) has so long been employed in worshipping *Śiva* for the good (of men), it will be an ungrateful act, if I part with it at an unworthy place (*śi*, at all,

places." The ministers assented to the words of the King, saying "Let this be done"; for whose minds we are not here on encouraging right conduct?"

Bhīṣma who left his native land, Hastinā, about 1000 A. D. and composed his *Vishramāyāna-dharmācharitam* about 1000 A. D. addresses Princes thus at the end of the eighteenth canto—

सेन्यावहृत्प्राप्येवमर्षितः कदा न हेतुं विभः ।
 राजानं कदा प्रत्यक्षतद्वदन् न विदामसि ॥
 कदा वेदाः पठेत्तु न तुभिरिह कान्यकु-
 मारान्मया तुभिरिह तुभ्योविनिर्दिष्टीकृतः ॥
 हे राजाजयन्त तुभ्योविदमन्ते त्रिभिः ।
 युद्धाः कर्तव्यैः सुभिरिह कदां युष्मिन्प्रासादात् ॥
 तुभ्येवं तद्वत्पुत्रपुत्रादिभ्यः कर्तव्यं
 युष्मिन्प्रासादात्तुभ्यो कदा कदां दशमः ॥
 यदा सेन्यावहृत्प्राप्येवमर्षितः कदा न हेतुं विभः ।
 कदा वेदाः पठेत्तु न तुभिरिह कान्यकु-
 मारान्मया तुभिरिह तुभ्योविनिर्दिष्टीकृतः ॥
 हे राजाजयन्त तुभ्योविदमन्ते त्रिभिः ।
 युष्मिन्प्रासादात्तुभ्यो कदा कदां दशमः ॥

[Princes of the earth] prosperity, the wildly unstable lightning of the cloud of fate cannot be contained. Incessantly sounds the drum that announces the departure of the breath of life. Worship then those true poets who seek the salvation of your bodies of glory through the sector of their verse, and reverencing pride make them your spiritual guides.

O Ye Kings! abstain from opposing the attachment of true poets. In such pure flame comes to you through their favour. Pleased they composed that gave beautiful life of Kāma; angered they made ten-headed Ravana, the conqueror of the world, an object of derision.

May the God who is the first creator of the revealed texts, the dear husband of Parvatī, give you intelligence to understand the sayings of true poets—he who imitating the ways of the Śivama frightened the unaccustomed placed on his crest, so that she concealed her deer in some distant hiding place.)

—Sūktī.

From the passages cited above, it will appear that analogy plays an important part in these addresses. Metaphor and simile, anathesis, interrogation, sarcasm and other figures of speech and rigid

argumentation are common and even sophistry is not rare.

It may also have been noticed that the simple style of the epics gradually degenerated into the turgid rhetoric of *Maadhakaritam*, and *Kirttarisuliyam*, the almost meaningless passages of which, full of puns and jingles, we have purposely omitted.

It may be stated that as the instances adduced are culled mostly from literature and not from life, they are artificial. This they to some extent are. But we must remember that literature "receives its chief value from the stamp and colour of ages through which it has passed."

The paucity of eloquent public speeches in Ancient India is thus accounted for by Dr. Keith in his *History of Sanskrit Literature* (pp. 144-5), "We may remember that India produced no oratory despite the distinct power often displayed both in the epics and classical *Maayan* of rhetorical presentation of a case by opposing disputants. Oratory doubtless, as history proves, has flourished best where there has been political freedom. Athens was celebrated for oratory as Sparta was deficient in it, and Rome produced its best orators

when there still was a republic in which certain classes at least had effective political rights. It may be that India failed to produce historians because the great political events which affected her during the period up to 1200 A. D. did not call forth popular action in the sense in which the repulse of the Persian attacks on Greece evoked the history Herodotus. The national feeling which is at least a powerful aid to the writing of history was not evoked in India in the same manner as it was when democratic states found the most serious element of resistance to the Persian attack at a time when most oligarchic governments were apparently far less deeply moved by any sentiment of nationalism."

We agree with Dr. Keith that century and history flourish best there where exists political freedom or where in other words all classes of a community are allowed to express their thoughts and feelings freely. Though democracies like the Greek States did not exist in ancient India, yet the governments were not generally autocratic (See my *Kalidasa Vikramaditya*, pp. 422-23); and the Brahmanas at least could not usually be restrained even by the sovereigns from giving vent to their ideas and fel-

ings and composing brilliant dialogues as in the *Epics* and *Dramas* and writing learned treatises on *Philosophy*, *Law*, *Mathematics*, *Astronomy* and *Medicine*, and the majority of the authors belonged to this sacerdotal caste. They could furnish us with genealogies¹ as in the *Purāṇas*, they could compose biographies like *Harsaharitam* and *Vikramādhikādevacharitam* and histories like *Rājatarāṅgī*. It is to the *Brahmans*, as Dr. Keith has said, that all Indian thought " owes its life and strength."²

Epigraphic records or inscriptions on stone pillars, caves, copper-plates, stone tablets and statues, many of which have been destroyed or disfigured beyond recognition by the fanatical zeal of Mohammedan conquerors, bear ample testimony to the fact that the ancient Hindus understood the value of their history. *Kaithya*, the author of *Rājatarāṅgī*, seems to be a pioneer in the field of modern his-

1. "In the *Smṛitis* too, expressions—*वंशवृक्ष* and *वंशवृक्ष* seem to indicate that genealogies were not accepted blindly, but were scrutinized in order to ascertain the true or most trustworthy version."
—*Bagley's Ancient Indian Historical Traditions*, page 61.

2. *History of Ancient Literature*, Preface, page xviii.

tical records. He describes then the materials on which he has based his famous history—

एतैर्वत् पूर्वमुद्रितानां दण्डशासनानि ।

एतानि शिलालेखानि चतुर्भुजाणि ॥

एतेषु पूर्वमुद्रितेषु चतुर्भुजाण्युत्तमैः ।

प्रसिद्धैः कश्चित् एतन्निर्वाचयत् ॥ १

I have consulted eleven histories of kings composed by my learned predecessors and also studied the theory of Nīlām on I. By looking into the permanent documents (i.e. copper-plates) relating to the consecration of gods and grant of property by former kings and by looking into inscriptive inscriptions and authoritative books I have overcome the worry of earlier errors.

The Aśoka pillars, the pillar of Samudragupta, Yajñakumar and others furnish much accurate information of the times in which they were erected. Not only were historical achievements, religious precepts and secular and religious gifts thus recorded, but also poems and dramas of no mean order were preserved in this manner. The Lalitavistaraśataka, Nāṭyaka and Harakeli Śāṭyaka, for example, were inscribed on stone-slabs

1. Pūṭi Tīrtha, vol. 14, col. 10.

in the Sanskrit College (now called *Āṅgīrī-dhika-
[ap]ā*) which had been founded at Ajmer by *Vīra-
ditya*, the first Chola Emperor of India in 1158 A.D.,
and which was later on partly destroyed and converted
into a mosque by Shahrabadin Ghori who attacked
Ajmer in 1191 A. D.¹

National sentiment was stirred and imagination
stimulated by victories like that won over the Greeks
under *Indraskor* or *Gomtrior*² by *Pushyamitra*
about 144 B.C. and described in *Kālidāsa's* *Mā-
laviṅgīmitra* or by those of *Chandragupta*
II (*Vikramāditya*) over the Sakas of *Bharukhya*,
Malwa and *Mathura* about 400 A. D. which led to
the composition of *Kālidāsa's* *Raghuvamśam*,
or by that of *Harsha* of *Kanauj* and *Thānōvar*
over the *Gandhā* King about 610 A. D. which evoked
Harja's *Harshacharitam* or by those of *Lalit-
aditya* of *Kashmir* over *Yasovarman* of
Kanauj and others about 740 A.D. narrated with so
much ardour by *Kaśhāpa* in his *Rajatarāṅgīnī*
or by that of *Yasovarman* of *Kanauj* over the

1. See Chapter VII. H. B. Sarda's 'Ajmer'.

2. See *Jayantī's* *Māhīśaṅga* Inscriptions (J. B. S. B. S., 1907)
and H. Ray Chaudhri's *Political History of Ancient India*, p. 249.

3. See my *Kālidāsa and Vikramāditya*, pages 22 and 23f.

Gandhara-king (about 700 A. D.) which stimulated the composition of the Pāli Epic *Gandhara-vāha* by Vāṅpati (c. 8th or by those of Vikramādityadeva of Kalyāṇa (about 800 A. D.) rounded with so much enthusiasm by Bīhṛga in his *Vikramāditya-darśanātītam* or by that at Tirauri in 1191 A. D. won over Sultan Shāhshahīddīn Ghori who had been debated six times and twice taken prisoner, but magnanimously pardoned by Pīthivīraja of Ajāmir (1175-82) the last Hindu Emperor of India, the flower of Rājapūṭya chivalry, "whose whole life was one unbroken chain of chivalrous deeds and glorious exploits" described in the *Pīthivīraja-Vijaya* and whose untimely end at Thānāvīgar in 1181 bears ample testimony to the treachery of his countrymen and the ingenuity of his enemy. But the fondness of ancient Sanskrit authors for idealisation and exaggeration has made it extremely difficult for modern scholars after truth to separate the grain from the chaff. This fondness has led the flower to regard *Hypocrite* (*alīpāṅkī*) as the best of the figures of speech (See *Duggā's Kavyaśāstra*).

1. Colonel Todd's *Annals and Antiquities of Rajasthan*, Vol. I, page 222 and Dr. Hatcher Smith's *Ajmer*, 1899.

Dr. Bühler in his introduction to *Śiṅgū*'s *Vikramādityaśataka* says, "The reason for the scarcity of such works (biographies) is I believe, the fact that the Purāṇas have a greater liking for the wonderful legends of the heroic age and for the no less marvellous stories of those kings whom for one reason or other they have lifted out of the sphere of matter of fact history and transferred to the region of fiction. For the Purāṇit, Kṛṣṇa, Arjuna and Nala are no more historical persons as Śivāji or Bajī Rao Peshwā; only they appear so much more interesting to him, because their deeds are most marvellous and they are surrounded by the halo of sanctity that encircles the happier yugas in which they are supposed to have lived.....The reason why the Sanskritist toge is vain for works that could serve as foundation for his historical researches lies not, therein, that the rulers of India found no contemporaries willing to describe their deeds, but therein that nobody cared to preserve historical works from destruction or to make them really accessible by copying and recopying the original manuscripts."

To account for this love of idealisation and exaggeration ingrained in the minds of ancient Indians,

which prevented them from writing sober history and recording accurately important events and transactions including public opinion and from preserving the few chronicles which were¹ written, is equivalent to losing the history of British and Psychology from the earliest times, a task beyond the competency of the present writer.

To make the belief of the Indians in the Law of Karma responsible for many of their faults of omission and commission including their lack of historical sense, as Dr. Keith has done, is we think, beside the mark, for notwithstanding their belief in the far-reaching effects of deeds, they have been frequently advised not to remain contented with their lot but to strive and profit by the examples of others. To warn King Harshavardhana against carelessness and too much 'confidence', Skandagupta, his minister and commander of his war-elephants cited more than twenty instances, both legendary and historical, of Nagasena of Padmasavali (Padmapuraya in Malwa), Sretavarman of Śaurastri, the king of Yava, Sumitra (son of Agnimitra) Brikhadraja (the last of the

1. History of South America, page 121. See also my *Indians and Christianity*, page 27-28.

Mauryas) the son of *Prishnaga*, Bhadrakarma of *Kalinga*, the last of the *Shūngas*, *Kamīrasena*, *Gajapati* (son of the king of *Vidisha*) etc.¹

Dr. Keith has said elsewhere.² "The whole of Indian Philosophy suffers from the fundamental error of ignoring the will..... The conception (the doctrine of *Karma*) is one rather of logical sequence than of moral value; logically there is no possibility of reading the *Karma* and one man's action is irrevocably determined; illogically enough this can be represented as urging him to good deeds in this life, but the truth is clearly that the good deeds will result from *Karma* itself and all attempts in Indian thought to modify this fatalism are illogical"..... We do not know Dr. Keith's attitude towards the Biblical doctrine of 'original sin' which may be compared to some extent with the law of *Karma* and which is believed to coexist with the capacity for following Biblical precepts nor towards the Greek doctrine of *Nemesis* as it implied in the belief of the *Greeks* in *Fates* and *Furies*. But modern science has demonstrated the

1. *Harshadharma*, Chapter VI.

2. *J. R. S.*, 1912, page 126.

truth of the law of heredity according to which physical and mental tendencies which are transmitted from generation to generation through the inherited nervous system are capable of being modified by physical and social environments, and also by the power of the human will. Similarly the Hindus believe that the Law of Karma may be counteracted to some extent by *Pravachakara* (Power of the Will); otherwise drastic moral and religious precepts would be meaningless. In nature there are many instances of the concurrent operation of contrary laws. The path of the projectile should be a parabola under the law of the gravitation, but the law of the resistance of air stands in the way. Again in the deflection of the ray of light from a distant star, the law of gravitation interferes with that of rectilinear propagation. The belief of the Hindus in the capacity of the Will for modifying the effects of one's past deeds has been thus expressed in the *Maitreya - Parashram*—

हेतुं प्रवर्तते च हि मनुष्यो ज्ञानि हि ।

व्यास हि संवत्सरे देव वेदप्रवर्तनीयतः ॥

सत्यं वचनम् ।

सर्वेषु कर्मैः देवैः कृतं विधिः देवैः प्रकृतम् ॥

तस्मात् सर्वेषु कर्मैः देवैः प्रकृतम् ॥

प्रकृतं कर्म देवैः प्रकृतम् ॥

सत्यं वचनम् ।

“ “ “ “

देवैः प्रकृतं कर्म देवैः प्रकृतम् ॥

देवैः प्रकृतं कर्म देवैः प्रकृतम् ॥

“ “ “ “ “

तस्मात् सर्वेषु कर्मैः देवैः प्रकृतम् ॥

प्रकृतं कर्म देवैः प्रकृतम् ॥

सत्यं वचनम् ।

तस्मात् सर्वेषु कर्मैः देवैः प्रकृतम् ॥

Manu said to Shatya: (the First Incarnation of God)—O Lord! be pleased to remove completely my doubt regarding the comparative strength of Fate and the human Will.

1. Manu Smriti, chapter 10, Bhojpur Edition, Calcutta.

The Fish replied, "Daiva (Fate or Destiny) is the influence exerted on a man by the deeds of his past lives. Learned men have regarded Will-power as superior. An adverse fate can be overcome by the force of the will of righteous and industrious men.

O King! men can attain their desired ends by the strength of their will. Men devoid of a strong will succumb to destiny.....

Therefore men should always exert their will in a righteous cause; even if they fail in this life they are bound to attain their ends in the life to come. Indolent men relying on Fate can never meet with success. Therefore one should exert oneself most in doing what is good and right."

In this connection the following cutting from the Calcutta 'Statesman' of the 2nd April, 1900 will be of interest :—

"Reincarnation was suggested as a solution to many of life's problems by Mrs. M. Howe in the course of an interesting address on Evolution to the Calcutta Rotary Club, at Pillai's yesterday.

"Without reincarnation," she said, "we have no proof of a divine justice that can satisfy the human

intellect, that can quench its thirst for a divine ideal or give it a positive faith and the just working-out of the laws of right and wrong.

First of all there is the physical inequality of birth; one person is born beautiful, another ugly, deformed or diseased. But even more important is the seeming inequality of mental, artistic or moral qualities at birth. Why is one born with a singing voice, the painter's hand or the poet's soul; another born dull, inarticulate, vacuous? How well can we explain the phenomena of born natural ability, of child-prodiges, of genius itself, except by saying that the person so born has worked hard along those particular lines in past lives and comes into re-incarnation bringing with him the fruit of his past labours?

"When we once realize," added the speaker, "that a man begins each new life exactly where he left off in the past life to reap exactly what he himself has sown, then the whole panorama of life becomes harmonious and all seeming inconsistencies disappear."

To say¹ that "the acceptance by the Indian mind of the miraculous in the shape of divine intervention, magic and witchcraft and the rarity in India of the scientific attitude of mind which seeks to find natural causes for events of nature" account for this want of historical insight, is an insufficient explanation, firstly because even the most advanced countries of Europe are not free from this impatience, and secondly because elaborate treatises on Philosophy, Medicine, Mathematics, Astronomy etc. were composed in India in ancient times. Again the statement², that the doctrine of the Brahma-*nyāsa* that all action and existence are a positive-vill has made them feel but little inclination to chronicle historical events, is supported neither by the presence even in Greece (which produced famous histories) of Cynics like Diogenes, nor by the divine philosophy of the *Śhūngaradgīya* which condemns unequivocally with a life of inaction.

Whether this divine *nyāsa* for identification and exaggeration of the Hindus was due to their

1. Dr. Hutton's *History of British Literature*, p. 141.

2. Dr. Macdonell's *History of British Literature*, p. 11.

laying greater stress on the spiritual and unseen world than on the material and visible universe, or to the desire of the priestly caste to perpetuate their authority over the masses by the wonderful tales of heroes and gods who could be approached only through them or of kings whose chief ministers they were or to their desire for securing favours from their royal patrons or to their conviction that the ideal is a more impressive and potent educator than the actual or to their comparative isolation from foreigners on account of their religious and social prejudices and economic self-sufficiency, which prevented them from correcting their erroneous notions by the knowledge of the progress of events and of science, art and literature in the other parts of the world, it will be for learned researchers to determine.

INDEX

A

Aakāśha Śikharatām	43
Akhilanya	47
Aparāśakti-Śaṅkṛā	47
Aparāśakti	55
Aparivra	100
Aparivraṭa	87, 89
Aparivra	87
Aparivra-Śikharā	84
Aparivra	86, 88
Aparivra	87, 88, 89
Aparivra	88
Aparivra	89
Aparivra	89, 90, 91
Aparivra	92, 93, 94
Aparivra (popular, in anal.)	
ent. infid.	1
Aparivra	84, 84
Aparivra-Śikharā	1
Aparivra	1, 81
Aparivra	4, 5, 1
Aparivra	47
Aparivra	7, 11, 12, 14, 16, 26, 31, 39

B

Bāhī Śikharā	88
Bāhī	88
Bāhī	88, 89
Bāhī	87
Bāhī	101
Bāhī	100
Bāhī	84, 79
Bāhī	8, 12, 14, 16
Bāhī	88
Bāhī	85, 87, 88
Bāhī	85
Bāhī-Śikharā	85
Bāhī	79
Bāhī (for Bāhī)	84, 84
Bāhī	47
Bāhī	18, 20, 21, 22, 78, 78
Bāhī	87, 8, 11, 16, 89
Bāhī	88
Bāhī	78, 78
Bāhī	101
Bāhī	87

Bardana	—	48
Bellaruga	25, 41, 42, 47, 76, 77, 78, 79, 84, 85, 100, 101	
Breaser, E. H.	45, 46	
Bythotreche (Maurya)	100	
Bythopod	—	38
Bytho-Asagata	—	73
Baidya	—	38, 43, 44
Baidhya	—	43
Bikar, Dr.	—	95, 96
Bondelkhand	—	16

C

Cassia	—	4
Cayton	—	7
Chakya (Sag)	—	83, 85
Chandra Gupta II, (Vikramaditya)	—	85, 87
Charpentier, Dr.	—	47
Chikitsa	—	47, 68
Chid	—	14, 42
Chikitsa	—	7
Chikan	—	59
Cinco	2, 4, 5, 14, 17, 43	
Concha	—	8
Cyria (of Greece)	—	108

D

Dakya	26, 27, 28, 35, 36, 37	
Dakia	—	27

Dakara	—	84, 85
Dagdi	—	88
Dakshina	1, 14, 73, 75, 74	
Daksh, Mrs. Sagar	—	89
Dakshina	—	87
Dakshinam	—	3
De Guesse (Charr's)	—	2
Dikantidhi	—	7
Dikaya	—	85, 87
Dikarmanija	—	78
Dikantayama	—	84
Dikantidya	27, 45, 47	
Digram	—	100
Din	—	34
Dipa	—	25, 26, 44
Dipala	—	80
Dipodhara	25, 45, 46, 47	
Dipilana	—	47, 49
Dirdal	—	49
Dishanra	—	48
Dita Chapatasham	—	45
Ditarthya	—	45

E

Eropa	—	108
-------	---	-----

F

Fata (Greek)	—	101
Furia (Greek)	—	101

G

Gajapati (Son of the King of Vishal)	101
Ganga	81, 84, 85 86, 87, 88
Gangavali	88
Gangavahini	47, 48
Gauraha	7
Gayika	47
Gokarna	41
Goswami	35
Goswami	84, 100
Goswami	3, 4, 37, 101
Greek States	3, 54

H

Hanuvaha	8
Haryasikha	90
Hari	20
Harka (King of Hastin)	85, 86
Hastinapuram	85, 87, 88 89, 90, 100
Hastinapuram	85, 87, 100
Harka Vikramaditya	85
Hastinapur	33
Hastinapur	
Inscriptions	87
Kapilavastu	85
Kapilavastu (Consolidation)	10

Haryasika	84
Haryasika	47
Hindu	85, 86, 100, 100
Hiranyasikha	81, 86
Hindu,	104
Law Education	
and Re-organisation	
Horticulture	37

I

India	9
India 2, (South) 7, 84, 87	88, 100
India	85, 86, 100, 100
Indian Antiquary	87
India (in the Rigveda)	1
in the Epic Age	85, 86

J

Janti	7
Jalapur (in the Punjab)	7
Jhansingha	75, 75
Janta	76, 76, 76, 76
Jarandha	31
Jhili	74
Jayanta	85, 84
Jayanti, N.E.	87
J.R.A.S.	104

K

Kalpa	12
Kalpa	85, 85

Vinaya	6	Vandava	57
Vasavanti	47, 48	Vandya	17, 21, 24, 25, 28
Vasavanti	47	Vandya-purāṇa	112
Vasishṭhā	73	Vandyaśekh	53
Vas	45	Vandya	51
Vasava	50	Vandya	50
Vasava	45		
Vas	100	W	
Vasavapāṇa	20	Wada (God of)	2
Vasava-Sukhīnī, Dr.	4	Y	
Vasava	14, 17, 45	Yajñavalkya	4
Vasīṣṭha	73, 74	Yama	20
Vasava	24	Yama	10
Vasavāditya	51, 52, 54	Yama-dharma	53
Vasavāditya-deva-charita	47E, 51, 52, 54, 55	Yama-dharma	57
Vasavāditya-deva Triśya		Yama	7
vanamālā or Vikrama		Yama-dharma	13, 21, 22, 42
Vasavān	47, 48, 50, 51		457, 58, 78