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THREE SATIRES

BY BHÁLLATA,
KSHÉMÉNDRA
& NILA·KANTHA



Edited & translated by

SOMADEVA VASUDEVA

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THREE SATIRES
NĪLAKAṆṬHA, KṢEMENDRA
& BHALLAṬA

EDITED AND TRANSLATED BY
SOMADEVA VASUDEVA



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CONTENTS

Sanskrit alphabetical order	7
CSL conventions	7
THREE SATIRES	
Introduction	13
1. Bhállata: THE HUNDRED ALLEGORIES	27
2. Ksheméndra: THE GRACE OF GUILÉ	92
3. Nila·kantha: MOCKERY OF THE KALI ERA	319
Notes	341
Bibliography	378
Index	383
<i>A sandhi grid is printed on the inside of the back cover</i>	

NILA·KANTHA:
MOCKERY OF THE KALI ERA

PAṆḌITĀḤ

Na bhetaṅgāṃ na boddhāṅgāṃ
na śrāvyaṅgāṃ vā dīnaṅgāṃ
jhaṭṭiṅgāṃ pratīvaktāṅgāṃ sabhāsu vijigīṅgāṃ
Asaṅgāṃ, vilajjāṅgāṃ, avajjāṅgāṃ pratīvādini,
hāso, rājāṅgāṃ stavaś c' ēti pañc' āte jayaṅgāṃ.

Uccair udghoṅgāṃ jetāṅgāṃ madhyaṅgāṃ ced apanḍitaṅgāṃ
paṅgāṃ yadi tatr' āva paṅgāṃ pāto 'dhiropyatāṃ.
Lobho hetur dhanāṅgāṃ sādhyāṅgāṃ dṛṅgāṃ tu purohitaṅgāṃ
ātṅgāṃ'ōtkarṅgāṃ nigamanāṅgāṃ anumāṅgāṃ ayāṅgāṃ vidhiṅgāṃ.

5 Abhyāṅgāṃ lajjamāṅgāṃ tattvaṅgāṃ jīṅgāṃ ciraṅgāṃ
jigīṅgāṃ hriyāṅgāṃ tyaktvā kāryāṅgāṃ kolāhalo mahāṅgāṃ.
Pāṅgāṃ granthaṅgāṃ nirmāṅgāṃ pratiṅgāṃ tāvad āpyate
evam ca tathyaṅgāṃ vyutpattir āyūṅgāṃ nte bhaven na vā?

Stotāṅgāṃ ke bhaviṅgāṃ mūrkhāṅgāṃ jagatīṅgāṃ?
na stauti cet svayāṅgāṃ ca svam kadā tasy' āstu nirvṅgāṃ?
«Vācyatāṅgāṃ! samayo 'titaṅgāṃ. spaṅgāṃ agre bhaviṅgāṃ.»
iti pāṅgāṃ granthe kāṅgāṃ kutra vartate?
Agatitvam atīṅgāṃ jñāṅgāṃ'ābhāṅgāṃ tṅgāṃ
trayaṅgāṃ śiṅgāṃ hy ete mūrkh'ācāryasya bhāṅgāṃ.

MĀNTRIKĀḤ

10 Yadi na kv' āpi vidyāṅgāṃ sarvathā kramate matīṅgāṃ
māṅgāṃ tu bhaviṅgāṃ yogino yatayo 'pi vā.
Avilambena saṅgāṃ māṅgāṃ āpyate yaśaṅgāṃ
vilambe karmaṅgāṃ vikhyāṅgāṃ' āpyate dhanam.

ACADEMICS

If you want to triumph in a meeting, do not be afraid, do not pay attention, do not listen to the opponent's arguments,—just immediately contradict them! Unflappability, shamelessness, contempt for the adversary, derision, and praise of the king: these five are the grounds of victory.

If the arbitrator is not learned, one wins by shouting. If he is learned one has only to insinuate bias: "Greed" is the premise, "money" is the probandum, "the priest" is the example, "personal advance" is the result: such is the correct syllogistic procedure.*

The humble seeker after wisdom must ponder the truth 5 for a long time; the careerist has to set aside modesty and cause a great commotion. A reputation is above all won by composing works and by teaching; and might perhaps even true erudition be achieved in this manner before the end of life, or not?

Who, on this earth, will praise a fool? Were he not to praise his own work, could he ever be happy? "Read on! We are behind time. It will become clear further on,"—with such a method of teaching, what could prove difficult in a text? Resourcelessness, excessive faith, satisfaction with the appearance of knowledge—these three qualities in a student are a blessing for a dimwitted teacher.

SORCERERS*

Should our intellect absolutely fail to penetrate any sci- 10
ence at all, then we can always become mantra-sorcerers,
yogins, or ascetics. When success is immediate, mantra-

Sukhaṃ sukhiṣu duḥkhaṃ ca jīvanam duḥkhaśāliṣu
 anugrahāyate yeṣāṃ te dhanyāḥ khalu māntrikāḥ.
 Yāvad ajñānato maunam ācāro vā vilakṣaṇaḥ
 tāvan mähātmya|rūpeṇa paryavasyati māntrike.

JYAUTIṢIKĀḤ

Cārān vicārya daiva|jñair vaktavyam bhūbhujāṃ phalam
 graha|cāra|parijñānam teṣāṃ āvaśyakaṃ yataḥ.

15 «Putra ity» eva pitari «kanyak» êty» eva mātari
 garbha|praśneṣu kathayan daiva|jño vijayī bhavet.
 Āyuh|praśne dīrgham āyur vācyam mauhūrtikair janaiḥ
 jīvanto bahu|manyante mṛtāḥ prakṣyanti kaṃ punaḥ?

Sarvam koṭi|dvay'ōpetam sarvam kāla|dvay'āvadhi
 sarvam vyāmiśram iva ca vaktavyam daiva|cintakaiḥ.
 Nirdhanānām dhan'āvāptim dhaninām adhikam dhanam
 bruvāṇāḥ sarvathā grāhyā lokair jyautiṣikā janāḥ.
 Śatasya lābhe tāmbūlam sahasrasya tu bhojanam
 daiva|jñānām upālambho nityaḥ kārya|viparyaye.

20 Api sāgara|paryantā vicetavyā vasu|dharā
 deśo hy aratni|mātre 'pi n' āsti daiva|jña|varjitaḥ.
 Vārān ke cid grahān ke cit ke cid ṛkṣāṇi jānante
 tritayam ye vijānanti te vācas|patayaḥ svayam.

sorcerers become celebrities; when there is a delay, exorbitant rituals are prognosticated and they make money.

Blessed indeed are mantra-sorcerers, whose livelihood benefits from both the happiness of the well-off and the misery of the wretched. Provided the sorcerer keeps quiet in his ignorance or adopts bizarre behavior, his greatness is ensured.

ASTROLOGERS

Because insight gained from the movements (*cāra*) of the planets is indispensable for them, astrologers announce a prediction to the king after consulting spies (*cāra*).

When asked about a pregnancy, the astrologer wins if ¹⁵ he tells the father: "A son!" and the mother: "A daughter!" When asked about the length of life, the astrologer predicts a long life. Those who survive will be in awe of him. Who will the dead call to account?

Astrologers should say that everything has two sides, everything happens within two time-limits, and everything appears to be in flux. The people will always welcome astrologers who predict a gain of wealth to the impoverished, and even more wealth to the wealthy. For a predicted gain of a hundred, an astrologer earns some betelnut, for a predicted gain of a thousand a meal, and for a predicted fiasco eternal censure.

One may scour the earth up to the edge of the sea, ²⁰ but nowhere is there even a single ell of land free from astrologers. Some know the days, some the planets, some the constellations,—those who know all three are veritable Vachas-patis.* Fortune-tellers, interpreters of dreams, and

Naimittikāḥ svapna|dr̥śo devat' |ôpāsakā iti
nisarga|śatravaḥ sṛṣṭā daiva|jñānām amī trayah.

BHIṢAJAḤ

Svasthan asādhyarogaiś ca jantubhir n' āsti kiṃ cana
kātarā dīrgha|rogās ca bhiṣajām bhāgya|hetavaḥ.

N' ātidhairyaṃ pradātavyaṃ n' ātibhītis ca rogiṇi
naiścintyān n' ādime dānaṃ nairāśyād eva n' āntime.

25 Bhaiṣajyaṃ tu yathā|kāmaṃ pathyaṃ tu kaṭhinaṃ vadet
ārogyaṃ vaidya|māhātmyād anyathātvam apathyataḥ.

Nidānaṃ roga|nāmāni sātmy' |āsatmye cikitsitam
sarvam apy upadekṣyanti rogiṇaḥ sadane striyaḥ.
Jṛmbhamāṇeṣu rogeṣu mriyamāṇeṣu jantuṣu
roga|tattveṣu śanakair vyutpadyante cikitsakāḥ.

Pravartan' |ārtham ārambhe madhye tv auśadha|hetave
bahu|mān' |ārtham ante ca jihīṣanti cikitsakāḥ.

Lipsamāṇeṣu vaidyeṣu cirād āsādya rogiṇam
dāyādāḥ samprarohanti daiva|jñā māntrikā api.

30 Rogasy' ôpakrame sāntvaṃ
madhye kiṃ|cid|dhana|vyayaḥ
śanair anādarah śāntau
snāto vaidyaṃ na paśyati.

priests;* these three natural enemies have been created for astrologers.

PHYSICIANS

The healthy and the terminally ill are of no interest, doctors thrive on hypochondriacs and those suffering from chronic diseases. The patient must neither be given too much hope nor too much fear. In the first case he will not pay up because he has no worry, in the second because he has no hope. .

A doctor prescribes medicine ad libitum, but insists on 25
a difficult, meager diet. If health is restored it is by the greatness of the physician, if not, the dietary regimen was not followed.

Pathology, diagnostic, what is agreeable and disagreeable, treatment,—the women in the patient's house will instruct him in all.* As epidemics spread, as people succumb, doctors learn, eventually, about the nature of diseases.*

Initially to make a housecall, in the interim for medicine, at the end out of gratitude,—physicians demand payment. When doctors, greedy for money, have at last secured a patient, two co-inheritors pop up: the astrologer and the mantra-sorcerer.*

At the onset of the disease the patient shows him kind- 30
ness, in the middle stage he parts with some money, as health returns he loses interest in him, after the bath of convalescence the physician has become a *persona non grata*.

KAVAYAḤ

- Daiva|jñatvaṃ māntrikatā bhaiṣajyaṃ cātu|kauśalam
 ek'âikam artha|lābhāya dvi|tri|yogas tu durlabhaḥ.
 Anṛtaṃ cātu|vādaś ca dhana|yogo mahān ayam
 satyaṃ vaiduṣyam ity eṣa yogo dāridrya|kāraḥ.
 Kātaryaṃ durvinītatvaṃ kārpaṇyam avivekatām
 sarvaṃ mārjanti kavayaḥ śālīnāṃ muṣṭi|kiṃkarāḥ.
 Na kāraṇam apekṣante kavayaḥ stotum udyatāḥ
 kiṃ cid astuvatām teṣāṃ jihvā phuraphurāyate.
 35 Stutaṃ stuvanti kavayo na svato guṇa|darśinaḥ
 kītaḥ kaś cid «aliḥ» nāma—kiyatī tatra varṇanā?
 Ek" âiva kavita puṃsāṃ grāmāy' âsvāya hastine
 antato 'nnāya vastrāya tāmbūlāya ca kalpate.
 Śabd'|ākhyam aparaṃ Brahma saṃdarbheṇa pariṣṅtam
 vikrīyate katipayair vṛth" ânyair viniyuḥyate.
 Varṇayanti nar'|ābhāsān Vāṇīm labdhv" âpi ye janāḥ
 labdhv" âpi kāma|dhenuṃ te lāṅgale viniyuñjate.
 Praśaṃsanto nar'|ābhāsān pralapanto 'nyath" ânyathā
 kathaṃ tarantu kavayaḥ kāma|pāramya|vādināḥ?
 40 Yat sandarbhe yad ullekhe yad vyaṅgye nibhṛtaṃ manaḥ
 samādher api taj jyāyāḥ Śaṅkaro yadi varṇyate.

POETS

Astrology, sorcery, medicine, skill in flattery: each on its own is profitable, but it is rare to find two or three together. Dishonesty and flattery are a great conjunction auguring wealth; the conjunction of honesty and erudition leads to poverty. Cowardice, barbarity, avarice, and lack of judgment, poets can expunge it all, hirelings for a handful of rice. Poets, poised to praise, require no reason: when they are not praising something their tongues vibrate. Poets praise 35 what is already praised, they are not in fact appreciative of virtues: there is a gnat called “bee,” —and what poetic labor is wasted in its portrayal?

“Unique” is the poetry which men compose in return for a village, for a horse, an elephant, when it comes to it for a meal, for clothing, for some betel. The second Brahman called “Speech,” arranged beautifully in poetic composition, is peddled by some, is squandered in vain by others. These wretches who, attaining the Goddess “Speech,” abuse her to eulogise would-be heroes, they might even yoke a wish-granting cow to the plow!

Praising reprobates, twisting everything with their prattle, how can poets find salvation, professing that desire is supreme?* Captive attention on whatever composition, on 40 whatever description, on whatever suggestion, is superior to meditative trance, if Shiva is the topic.

BANDHAVAḤ

Gṛhiṇī bhaginī tasyāḥ śvaśurau śyāla ity api
 prāṇinām kalinā sṛṣṭāḥ pañca prāṇā ime 'pare.
 Jāmātaro bhāgineyā mātulā dāra|bāndhavāḥ
 ajñātā eva gṛhiṇām bhakṣayanty ākhu|vad gṛhe.
 Mātulasya balaṃ mātā jāmātur duhitā balam
 śvaśurasya balaṃ bhāryā svayam ev' ātither balam.
 Jāmātur vakratā tāvad yāvac chyālasya bālatā
 prabudhyamāne sārāyaṃ prabuddhe 'smin palāyanam.
 45 Bhāryā jyeṣṭhā śiśuḥ śyālāḥ śvaśrūḥ svātantrya|vartini
 śvaśuras tu pravās" īti jāmātur bhāgya|dhoraṇī.*.
 Bhūṣaṇair vāsanaīḥ pātraīḥ putrāṇām upalālanaiḥ
 sakṛd āgatya gacchantī kanyā nirmārṣṭi mandiram.
 Gṛhiṇī svajjanaṃ vakti śuṣk'|āhāraṃ mit'|āśanam
 pati|pakṣyān tu bahv|āśān kṣīra|pāṃs taskarān api.
 Bhārye dve putra|śālīnyau bhaginī pati|varjitā
 aśrānta|kalaho nāma yogo 'yaṃ gṛha|medhinām.
 Bhārye dve bahavaḥ putrā dāridryaṃ roga|saṃbhavaḥ
 jīrṇau ca mātā|pitarav ek'|āikaṃ narak'|ādḥikam.

UTTAMA'RṆĀḤ

50 Smṛte sīdanti gātrāṇi, dṛṣṭe prajñā vinaśyati
 aho! mahad idaṃ bhūtam uttama|rṇ'|ābhisābditam.
 Antako 'pi hi jantūnām anta|kālam apekṣate
 na kāla|niyamaḥ kaś cid uttama|rṇasya vidyate.

MOCKERY OF THE KALI ERA

RELATIVES

A wife, her sister, her parents, and the brother-in-law: these five additional vital breaths Kali has created for men. Sons-in-law, nephews, maternal uncles, the in-laws, feed in the house-holder's home like rats without his knowledge. The mother is the power behind the maternal uncle, the daughter is the power behind the sons-in-law, the wife is the power behind the father-in-law, the guest is his own power. While the son-in-law is young—the brother-in-law is deceitful; when he begins to understand—he is forthright; when he has grown to understand—he takes flight.

A wife who is the eldest daughter, a brother-in-law who is a child, a wilful mother-in-law, a father-in-law abroad, this is an easy ride for the son-in-law. In just one visit, a daughter departs with jewellery, garments, vessels, and children's toys,—pillaging the home. 45

A wife claims that her parents eat dry scraps, sparingly, but that her husband's parents are gluttons, drink milk, or may even be thieves. Two wives blessed with many children, and a sister without husband: this is a conjunction called "incessant quarrel" for the house-holder. Two wives, many children, poverty, disease, an aged father and mother, each one is worse than hell.

MONEY-LENDERS

When he is remembered, the limbs hang loose, when he is seen, the spirit perishes. Lo! Mighty is the wraith called "money-lender." Even Death awaits the last days of creatures, but a money-lender is not bound by time. We cannot detect a fang in his mouth, nor a noose in his fist, never- 50

Na paśyāmo mukhe daṃṣṭrām na pāsaṃ vā kar'āñjale
uttama|ṛṇam avekṣy' āiva tath" āpy udvejite manaḥ.

DĀRIDRYAM

Śatrau sāntvaṃ pratīkāraḥ sarva|rogeṣu bheṣajam
mṛtyau Mṛtyuñ|jaya|dhyānaṃ dāridrye tu na kiṃ cana.
Śaktiṃ karoti saṃcāre śīt'ōṣṇe maṣayaty api
dīpayaty udare vahniṃ dāridryaṃ param'āuśadham.

- 55 Giram skhalantīm mīlantīm dṛṣṭiṃ pādaḥ viśamsthulau
protsāhayati yācñāyāṃ rāj'ājñ" ēva daridratā.
Jīryanti rāja|vidveśā jīryanty avihitāny api
ākimcanya|bal'āḍhyānām antato 'śm" āpi jīryati.
N' āsya corā na piśunā na dāyādā na pārthivāḥ
dainyaṃ rājyād api jyāyo yadi tattvaṃ prabudhyate.

DHANINAḤ

Prakāśayaty ahaṃkāraṃ pravartayati taskarān
protsāhayati dāyādā' lakṣmīḥ kiṃ|cid|upasthitā.
Viḍambayanti ye nityaṃ vidagdhan dhanino janāḥ
ta eva tu viḍambante śriyā kiṃ|cid|upekṣitāḥ.

- 60 Prāmānya|buddhiḥ stotreṣu devatā|buddhir ātmani
kīṭa|buddhir manuṣyeṣu nūtanāyāḥ śriyaḥ phalam.
Śṛṇvanta eva pṛcchanti paśyanto 'pi na jānate
viḍambanāni dhanikāḥ stotrāṃ' ity eva manvate.
Āvṛtya śrī|maden' āndhān anyo'|nya|kṛta|saṃvidah
svairam hasanti pārśva|sthā bāl'ōnmatta|piśāca|vat.

theless, as soon as the money-lender is spotted the heart convulses.

POVERTY

Against an enemy peace-negotiations are the remedy, there is a medicine for every disease, to ward off death there is the *Mrityuñ-jaya* mantra, but against poverty there is nothing. It gives one the strength to make one's rounds, even makes heat and cold bearable, kindles the digestive fire,—poverty is the ultimate medicament.

Stammering words, lowered eyes, tottering feet—poverty 55
spurs one on to beg as does a royal condemnation. Those abounding in utter destitution can digest the contempt of the king, they can digest what is beyond the pale, and in the end they can even digest stones. For him there are no thieves, no denouncers, no inheritors, no kings,—poverty is superior to kingship if seen for what it is.

THE RICH

A slight increase in prosperity heightens egoism, encourages thieves, and emboldens inheritors. But the rich who always belittle the learned, are themselves derided when fortune no longer smiles upon them. Believing flattery to be 60
fact, considering oneself divine, thinking common people to be worms,—such is the result of new money.

Though they can hear they moot the question, though they see they do not understand, the rich take even mockery to be praise. Hangers-on, colluding with each other in secret, laugh freely at those blind with the intoxication of wealth, as if they were children, deranged or demonically possessed.*

Stotavyaiḥ stūyate nityaṃ sevanīyaiś ca sevyate
na bibheta na jihreti tath” āpi dhaniko janaḥ.

Kṣaṇa|mātraṃ grah’|āveśo yāma|mātraṃ surā|madaḥ
lakṣmī|madas tu mūrkhāṇām ā|deham anuvartate.

65 Śrīr māsam ardhā|māsaṃ vā ceṣṭitvā vinivartate
vikāras tu tad|ārabdho nityo laśuna|gandha|vat.

Kaṇṭhe madaḥ kodrava|jo hṛdi tāmbūla|jo madaḥ
lakṣmī|madas tu sarv’|āṅge putra|dāra|mukheṣv api.

Yatr’ āsīd asti vā lakṣmīs tatr’ ōnmadaḥ pravartatām
kule ’py avataraty eṣa kuṣṭh’|āpasmāra|vat katham?

Adhyāpayanti śāstrāṇi tṛṇī|kurvanti paṇḍitān
vismārayanti jātiṃ svām varāṭāḥ pañcaśā kare

Bibhartu bhṛtyān dhaniko dattām vā deyam arthiṣu
yāvad yācaka|sādharmyaṃ tāval loko na mṛṣyati.

PIŚUNĀḤ

70 Dhana|bhāro hi lokasya piśunair eva dhāryate
kathaṃ te taṃ laghū|kartuṃ yatante ’parathā svataḥ?
Śram’|ānurūpaṃ piśune kim upakriyate nṛpaiḥ?
dvi|guṇaṃ tri|guṇaṃ v” āpi Kṛt’|ānto lālayiṣyati.

He is ever lauded by those he ought to praise, he is served by those deserving his service, despite this the wealthy man knows no fear and no shame. Possession by an astrological demon lasts but a moment, drunkenness lasts for a watch, but the foolish are intoxicated with wealth for as long as the body endures. The goddess of wealth lends a helping hand for a month or perhaps for half a month and then withdraws, but the change she brings to pass lasts for ever, like the stench of garlic. 65

The inflammation wrought by ditch millet* numbs the throat, betel-nut stuns the heart, but the stupor caused by wealth affects the whole body, even the faces of wives and children. It makes sense that delirium afflicts someone who once was or still is wealthy, but how can it spread in a family, like leprosy or epilepsy? Five or six small coins in the hand give licence to lecture on science, consider the learned as chaff, let one forget one's caste.

The wealthy man may support his dependents, may give charity to beggars, but as soon as he looks like he might ask for a favor, nobody will suffer his presence.

INFORMERS

Surely, the world's burden of wealth is borne by informers alone; otherwise why are they striving all by themselves to lighten it? Does the king compensate the informer with a reward appropriate to his effort? Twice, and even three times more, Death will care for him. 70

Go|karṇe Bhadra|karṇe ca japo duṣkarma|nāśanaḥ
 rāja|karṇe japaḥ sadyaḥ sarva|karma|vināśanaḥ.
Na sv'ārthaṃ kiṃ cid icchanti na preryante ca kena cit
par'ārtheṣu pravartante śaṭhāḥ santaś ca tulya|vat.
 Kāl'āntare hy anarthāya gr̥dhro geh'ōpari sthitaḥ
 khalo gr̥ha|samīpa|sthaḥ sadyo 'narthāya dehinām.

LOBHINAḤ

75 Śuṣk'ōpavāso dharmeṣu bhaiṣajyeṣu ca laṅghanam
 japa|yajñaś ca yajñeṣu rocate lobha|śālīnām.
 «Kiṃ vakṣyat' īti?» dhanikād yāvad udvijate 'dhanāḥ
 «kiṃ prakṣyat' īti?» lubdho 'pi tāvad udvijate tataḥ.
 Sarvam ātithya|śāstr'ārthaṃ sāksāt kurvanti lobhinaḥ
 bhikṣā|kavalam ek'āikaṃ ye hi paśyanti Meru|vat.

Dhana|pālaḥ piśāco hi datte svāmīny upasthite
 dhana|lubdhaḥ piśācas tu na kasmai cana ditsate.
 Dātāro 'rthibhir arthyante dātṛbhiḥ punar arthinaḥ
 kartṛ|karma|vyatīhārād aho nimn'ōnnataṃ kiyat!

80 «Svasmīn asati n' ārthasya rakṣakaḥ saṃbhaved iti»
 nīscity' āivaṃ svayam api bhuṅkte lubdhaḥ kathaṃ cana.
 Prasthāsyamānaḥ praviśet pratiṣṭheta dine dine
 vicitrān ullikhed vighnāṃs tiṣṭhāsura atithiś ciram.

Murmuring mantras at the sacred fords called “Cow-ear” and “Lucky-ear” annihilates past misdeeds. Murmuring into the king’s ear at once annihilates all deeds. *They have no interest in their own affairs, they cannot be guided by anyone, they meddle in other people’s business, the wicked as well as the good, who for themselves want nothing, are not goaded by anyone else, and act from the highest motives.* It seems a vulture perched on the house is an omen for some future disaster, but a villain loitering near the house heralds immediate doom.

THE AVARICIOUS

The avaricious favor the meager fast among religious ob- 75
servances, starving the system among medical cures, murmured prayers among sacrifices. Just as the pauper dreads the rich: “What will he say?” so the avaricious dreads the pauper: “What will he ask for?” The avaricious directly perceive the scriptural teaching* concerning hospitality, for they perceive each mouthful of almsfood to be like Mt. Meru.

The demon “treasurer” gives when his lord arrives, the demon “miser” wants to give to nobody whomsoever. The charitable are implored by the needy, then the needy by the charitable. Lo! in this reversal of subject and object,—what ups and downs!

Reasoning in this way: “If I were no longer alive, there 80
would be no guardian for my wealth,” the miser somehow forces himself to eat. Day by day, on the verge of departing,* he comes back in and stays put, pointing out all manner of impediments,—he is a guest eager to draw out his visit.

DHĀRMİKĀḤ

Pradiyate viduṣy ekaṃ, kavau daśa, naṭe śatam
 sahasraṃ dāmbhike loke śrottriye tu na kiṃ cana.
 Ghaṭakaṃ samyag ārādhya vairāgyaṃ paramaṃ vahet
 tāvad arthāḥ prasiddhyanti yāvac cāpalam āvṛtam.

«Ekataḥ sarva|śāstrāṇi tulasī|kāṣṭham ekataḥ»
 vaktavyaṃ kiṃ cid ity uktaṃ vastutas tulasī parā.
 85 Vismṛtaṃ Vāhaṭen' êdaṃ tulasyāḥ paṭhatā guṇān
 viśva|sam̐mohinī vitta|dāyin" îti guṇa|dvayam.
 Kaupīnaṃ bhasit'|ālepo darbhā rudr'|ākṣa|mālikā
 maunam ek'|āsikā c' êti mūrkhā|sam̐jīvanāni ṣaṭ.

Vāsaḥ puṇyeṣu tīrtheṣu prasiddhaś ca mṛto guruḥ
 adhyāpan'|āvṛttayaś ca kīrtanīyā dhan'|ārthibhiḥ.
 Mantra|bhramśe sam̐pradāyaḥ prayogaś cyuta|sam̐skṛtau
 deśa|dharmaś tv anācāre pṛcchatāṃ siddham uttaram.
 Yathā jānanti bahavo yathā vakṣyanti dātari
 tathā dharmāṃ caret sarvaṃ na vṛthā kiṃ cid ācaret.
 90 Sadā japa|paṭo haste madhye madhye 'kṣi|mīlanam
 «sarvaṃ Brahm' êti» vādaś ca sadyaḥ|pratyaya|hetavaḥ.
 Ā|madhy'|āhnaṃ nadi|vāsaḥ samāje devat"|ārcanam
 santataṃ śuci|veśaś c' êty etad dambhasya jīvitam.
 Tāvad dīrghaṃ nitya|karma yāvat syād draṣṭṛ|melanam
 tāvat sam̐kṣipyate sarvaṃ yāvad draṣṭā na vidyate.

THE PIOUS

One gives one to the learned, ten to the poet, a hundred to the actor, a thousand to the horde of sanctimonious hypocrites, but nothing to the orthodox brahmin.* After petitioning the pimp,* one should show off extreme austerity. Fortunes are gained, as long as the duplicity remains concealed.

“On the one hand there are all the scriptures, on the other there is the wood of the holy basil.”* This is just a figure of speech: in reality holy basil is supreme. Váhata,* 85 enumerating the properties of the holy basil, had forgotten this pair of properties: the power of universal delusion and the ability to provide wealth. A loin-cloth, a dusting of ash, sacred *darbha*-grass, a rosary of *rudrāksha* beads, a vow of silence, and sitting in solitude,*—six are the livelihoods of the fool. 90

Lodging at sacred fords, a famous but dead guru, repeated cycles of teaching, these are valued among people on the make. When the mantra is wrong, it is “a tradition,” when there are lapses in the rites, it is “an applied procedure,” when the comportment is improper, it is “a local custom”—this is the effective answer to those who protest. All religion should be practised so that many know of it, so that they report it to a donor; do nothing pointlessly. The rosary-veil ever in hand, closing the eyes from time to 90 time, prattling that “everything is Brahman,” these are the causes for instant confidence.* Loitering by the river until midday, worshipping the gods in public gatherings, always wearing a religious costume, this is the life of hypocrisy.

Ānanda|bāṣpa|romāñcau yasya svecchā|vaśam|vadau
kiṃ tasya sādhanair anyaiḥ—kiṃkarāḥ sarva|pārthivāḥ.

DURJANĀḤ

Daṇḍyamānā vikurvanti lālyamānās tatas tarām.
durjanānām ato nyāyamaṃ dūrād eva visarjanam.

95 Adānam iśad|dānaṃ ca kiṃ|cit|kopāya durdhiyām
saṃpūrṇa|dānaṃ prakṛtir virāmo vaira|kāraṇam.
Jyāyān asaṃstavo duṣṭair īrṣyāyai saṃstavaḥ punaḥ
apatya|saṃbandha|vidhiḥ sv' |ānarthāy' āiva kevalam.

Jñāteyamaṃ jñāna|hīnatvamaṃ piśunatvamaṃ daridratā
milanti yadi catvāri tad diśe 'pi namo namaḥ.

Para|chidreṣu hṛdayamaṃ para|vārtāsu ca śravaḥ
para|*marmāsu* vācaṃ ca khalānām asṛjad vidhiḥ.

Viṣeṇa puccha|lagnena vṛścikaḥ prāṇinām iva
Kalinā daśam' |āṃśena sarvaḥ Kālo 'pi dāruṇaḥ.

100 Yatra bhāryā|giro Vedā yatra dharmo 'rtha|sādhanam
yatra sva|pratibhā mānaṃ tasmai śrī|Kalaye namaḥ!

Kāmam astu jagat sarvamaṃ Kālasya' āsya Vaśam|vadamaṃ
Kāla|kālaṃ prapannānām Kālaḥ kiṃ naḥ kariṣyati?
Kavinā Nīlakaṇṭhena Kaler etad viḍambanam
racitaṃ viduṣāṃ prītyai rājāsthān' |ānumodanam.

Long-winded daily ritual while there is a crowd of onlookers—when nobody is watching all is abbreviated.

For one who can shed tears of bliss and whose hair stands on end at will, what need is there for other practices,—all kings are his lackeys.

THE WICKED

Punishment makes them worse, kindness even more so. Therefore, for the wicked the rule is distant exile. Giving 95 nothing and giving little provokes the anger of the evil-minded just somewhat. They take giving to satiety for granted, a cessation of gifts turns them rabid. Better no dealings with the wicked, familiarity engenders their jealousy. A marital alliance with their offspring leads only to ruin.

Family, ignorance, slander, poverty, if these four meet in the same person, then “Hail to the horizon.”*

The creator fashioned the heart of the wicked for the *bodily openings* : *failings* of others, their ear for the rumors of others, and their voice for the vulnerable points* of others.

Just as the whole scorpion terrifies living beings with the poison lodged in its tail, so the whole of Time terrifies living beings with its tenth part, the Kali era. Hail to the 100 glorious Kali era, where the words of the wife are the Veda, where religion is a means to making money, where one’s own fantasy is the law!

Granted, the world may be under the sway of this era, but what can Time do to us who are sheltered by the Slayer of Time, Shiva? The poet Nila-kantha composed this Mockery of Kali for the delight of the learned and the pleasure of royal court.

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Three Indian satirists with three different strategies:
Bhállata attacks his philistine king;
Ksheméndra hopes to convert his society to morality;
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क्रे

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