SIMILES IN MANUSMRTI
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BY

DR. M. D. PARADKAR
M. A., Ph. D.
BHAIU DAJI PRIZEMAN
HEAD OF THE DEPARTMENT OF SANSKRIT, K. J. SOMAIYA COLLEGE,
GHATKOPAR, BOMBAY.

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PREFACE

This is an humble attempt to study the similes in Manusmṛti. First two chapters deal respectively with the field of observation of Manu and the peculiarities of construction that have appeared in expressing the similes. Chapter three gives the translation of relevant passages from the text of Manusmṛti with the Upamānas arranged according to the Sanskrit Alphabetical order. Herein I have clearly stated the Upameya, Upamāna, Sādhāraṇa Dharma and Upamāvācaka in each simile along with full notes on the peculiarities of construction found in each. Chapter 4 brings together other Alaṅkāras divided into two parts viz. (A) Alaṅkāras based on Aupamya and (B) Alaṅkāras independent of Aupamya. Although these do not form an important part of my study they have been included with a view to complete the information, about figures of speech in Manusmṛti.

In the translation of the passages from Manusmṛti, I have followed Buhler. I have used the edition of Manusmṛti—1929—with the commentary of Kullūka brought out by Pandurang Javji, Proprietor, Nirmaya Sagar Press, Bombay.

I have no adequate words to thank my revered Guru Prof. H. D. Velankar under whose guidance and at whose inspiration, I have been able to complete this work. But for his words of encouragement, I would never have been able to apply myself to this work. Sincere thanks are also due to Prof G. V. Devasthali, M.A., Ph.D.—who has kindly written a Foreword to this work and to M. M. Dr. V. V. Mirashi, M.A, Ph.D., D.Lit., who has spared his valuable time for writing a few words of encouragement, which appear at the end of this book.
I would, of course, be failing in my duty if I forget to thank Dr. J. C. Jain, M.A., Ph.D., who has been taking active interest in this work of mine and has been kind enough to introduce me to the Publishers of this book—Messrs. Motilal Banarsidass of Delhi—who have brought out this work in good time. My thanks are also due to them.

The Author acknowledges his indebtedness to the University of Bombay for the grant-in-aid received by him from the University towards the cost of publication of this work.

Mahim, Bombay-16  
14th May 1960  

M. D. PARADKAR.
FOREWORD

It gives me great pleasure to write a foreword to this valuable work of my gurubandhu Prof. Dr. M. D. Paradkar. The very fact that this work has been done under the guidance of Professor H. D. VELANKAR is, in my opinion, guarantee enough of its high standard and as such should require no foreword at all. But when my friend Dr. Paradkar expressed his desire that his work should have one and further that I should write it, I found it difficult to say ‘no.’ In a way I took it for a privilege and gladly undertook the task.

The present work forms about half of Dr. Paradkar’s Thesis—a portion of the other half dealing with Śaṅkarācārya’s work on similar lines has appeared in the Bombay University Journal, VOL. XXVII, Part I, September 1956. Even a cursory perusal of the work is enough to give the reader an idea of the scheme followed by the author.

Simile, as is well-known and self-evident, has played a very significant part in human language in general and belles lettres in particular. Nor is it less important in philosophical and such other works. It not only softens the acidity and toughness of the subject matter by adding some enlivening aspect to it, but more often than not serves to make it more appealing to the reader and better impressed and ingrained into his head. A study of the similes used by an author is again sure to give us a probe into his head and heart. For similes as a general rule, spring out of the thought material that is very deeply set in one’s experience and are at the same time calculated to call out similar experience in the reader.

Similes may be studied from the point of view of their structure also, taking into account each of the four parts thereof, or the omission of any one or more of them, or an admixture or confusion of divergent constructions, or any deviation—stylistic or structural—from the norm. A close observation of all such
peculiarities in works belonging to some special field—say religion and philosophy—in particular is bound to be interesting no less than instructive. Hence it is that scholars of repute—both Indian as well as foreign—have directed their energies to a detailed study of, similes and Metaphors in the Ṛgveda', and 'Similes in the Various Family Maṇḍalas of the Ṛgveda'. Similes in the Great Epic, the Mahā-Bhārata, 'Similes in Sanskrit Dramatic Literature' and 'Similes of Kālidāsa' among others have also been studied on similar lines. Dr. Paradkar's Thesis belongs to this category and certainly deserves a place of honour therein. It deals in full details and exhaustively not only with the similes occurring in the Manu-smṛti, but also some other figures either based on Simile or independent of it—these latter, of course, forming the main subject of study.

In one section Dr. Paradkar has put together all the Similes (in translation) with his own observations on them. As a result of a close study of these, he has arrived at some conclusions regarding (i) the Field of the authors' observations, and (ii) the Peculiarities of Construction, which have been set forth by him in two different sections. Atāṅkāras based on aupamyā and Ālāṅkaras independent of it have been similarly studied (Of course, cursorily) in two parts in the section at the end. The number of similes discussed in this work is 228 while the other figures discussed are Aṭiṣayokti, Aṭāṅhutī, Dīpaka, Dīṣṭānta, Nidārsanā, Rūpaka, Kāvyalīnga and Sāra.

Very wide, indeed, is the field of the author's observation as revealed by the similes in the Manu-smṛti. But even more interesting than this are the findings of Dr. Paradkar regarding the stylistic and structural peculiarities in that work. Thus though as a general rule the Upamāna and the Upameya are expected to agree in gender, number and case, there are cases where such an agreement is found lacking; and with his careful study of all such cases, Dr. Paradkar has shown (i) that divergence in gender between the Upamāna and the Upameya is often the result of an added Metaphor (i.e. the Upameya being couched in an expression involving a Rūpaka); (ii) that the use of one Upamāna for more Upameyas than once often results in disagreement in gender as
well as number; and (iii) that case disagreement is due, either to grammatical considerations, or to anakoluthic construction or to exigencies of metre.

As regard Sādhāraṇa dharma it is observed that though it is generally stated only once, it may be expressed more than once (i) when the Simile is expressed in two independent sentences, or (ii) when the construction of the Upamāna-vākya differs from that of the Upameya-vākya or (iii) when the Sādhāraṇa dharma is not really Sādhāraṇa. In cases of the first variety, the common property is expressed by means of exact synonyms, or in some similar or slightly varying expressions, or positively as well as negatively; in the second, the statements of the common property further differ in case, tense, mood etc.; while in the third a restatement of the common property becomes an absolute necessity to make the point of the simile quite clear.

Similar interest attaches to Dr. Paradkar’s findings regarding the statement of the upameya and the upamāna, viz., when they are stated in restricted expressions, and under what circumstances they are elliptic. Cases of similes with one or more of their component parts dropped as also similes expressed in a totally irregular way have also been subjected to a similar scrutiny in this work; and the reader may do well to acquaint himself with the author’s findings in connection with all these aspects by going through the work itself.

It may thus be easily seen that Dr. Paradkar has in these pages set a good example to young scholars stepping into the field of research which they could do well to emulate. Varied indeed is the field for Oriental Research and the larger the number of young enthusiastic scholars attracted to it the better. The present work of Dr. Paradkar will, I hope, prove a milestone for other fellow workers in the field and will, therefore, have a hearty welcome from all quarters as it very well deserves.

G. V. DEVASTHALI
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FIELD OF OBSERVATION

1. Similes are used for introducing simplicity and clarity of expression. Every author chooses his Upamānas from his experience and hence a study of the Upamānas goes a long way in determining the powers of observation of the author as they (i.e. the Upamānas) reveal things that have caught his fancy. From this point of view it is interesting to take a note of the Upamānas used by the author of Manusmṛti.

2. Broadly speaking the Upamās can be divided into five categories. Some Upamās are culled from the God-world, others are to be traced to the world of Sacrifice, which was once the central theme of ancient Indian thought. Majority of the Upamās, however, as is only expected, belong to this mortal world of ours. Hence Upamās from the Nature world, Animal-world and Human-world have a lion’s share.

3. In the God-world, Agni (as a deity) is brought in as an Upamāna for a king who is advised to be full of luster and brilliancy like the former (2)¹. Indra sending showers on earth during four months becomes the Upamāna for a king who is advised to shower gifts on his kingdom at proper times (36). Deva or god once becomes the standard of comparison for the householder who does not neglect the three fires, in point of the common property of enjoying bliss in the heavenly world (108) and secondly for a husband, even though he be destitute of character, devoid of virtues and a seeker of illicit pleasures, in respect of the common property i.e. receiving worship in the case of a faithful wife (109). Yama is the Upamāna for a king in point of impartial behaviour free from likes and dislikes and characterised by self-control (172). Again Yama exercising equal control over friends and foes becomes the standard of comparison for a king who also is expected to regulate his subjects impartially.

¹. Figures in brackets indicate the serial numbers of the similes in chapter 3.
(173). Māruta or Wind (as a deity), entering all created beings (in the shape of vital airs) and moving everywhere becomes the standard of comparison for a king who is expected to enter the hearts of his subjects through his spies (185). Similarly Vāyu on which depend the lives of all creatures (jantavah) has rightly become the Upamāna for the householder on which depend all the members of other āśramas (orders of life) for their existence (94). Varuṇa becomes the Upamāna for a king in respect of binding down the sinners; the former does it with his nose, the latter with his sceptre (180).

4. Similes from the Sacrificial world are few and far between. By the time Manusmṛti was composed, the sacrifice had lost its importance which it had during the days of Samhitā and the Brāhmaṇa period, particularly due to the rise of Upaniṣadic thought and of the two antagonistic systems namely Jainism and Buddhism. Yet sacrificial similes are not totally absent. Thus a Brāhmaṇa, learned or not learned, is compared to sacrificial fire sanctified or not sanctified in point of being a great deity all the same (1) Kāma which grows all the more, instead of being extinguished by its enjoyment is rightly compared to sacrificial fire (krṣṇavartman) which also blazes merrily and is never extinguished by clarified butter and other offerings i.e. havis (3). Aghamarṣaṇa sükta is compared to the Aśvamedha sacrifice in point of being efficacious in removing all sins (20). Non-metallic and unbroken vessels (pātrās) are likened to Camasa-cups in sacrifice as both are cleaned with water (84). The study of the three vedas has become the Upamāna for Dharmaśāstra i.e. its study in point of being the cause of obtaining the heavenly world (102).

5. Looking at the Animal-world, it can be safely said that the author is a very careful observer of the habits of animals, birds and insects. Here the cow often occurs as an Upamāna.

6. Thus the cow belonging to others occurs as an Upamāna for others' wives in respect of the inability of the begetter in obtaining the progeny (73). The cow is also chosen as an Upamāna for unrighteousness (adharma) in point of being fruitful to a person not at once but after an amount of time. If the word
gauh is here understood as a milch cow or a full-grown bull, as does Kullāka, the Upamā would be based on Vaidharmyā (74). A blind cow is chosen as the Upamāna for Sāmbhojanidaksinā as both remain confined to the place where they exist without making progress (75), and a cow in mire rightly becomes the standard of comparison for the kingdom of a monarch where a Śūdra explains the law, in respect of sinking or perishing (76). Once an ignorant person accepting even a small gift is said to sink (perish) like a cow in the deep mire (78). A cow in case of another cow is compared in point of fruitlessness of acts for spiritual advantage performed by a brahmin who has not studied the Vedas (77).

7. She-goats (9), ewes (18), mares (21), female camels (46) and buffalo-cows (162) belonging to others occur as Upamānas for others’ wives in respect of the inability of the begetter in obtaining the progeny. A serpent with its slough occurs as the Upamāna twice. Once the twice-born respecting the three Vyāhrtis a thousand times and hence being free from sin (23) and secondly the man who confesses his guilt and hence is free from demerit (24) is compared to a serpent freed from its slough. The bull occurs as the secondary Upamāna for akṣetrin for which see under seed (bīja) in Sec. 20 no. 149 below. As a tortoise hides its limbs, so is a king advised to secure the members of his government from treachery (56). Vaidharmyena Upamā occurs when a person who does not eat meat by disregarding rules is compared with a piśāca who eats it (133). The ants gradually raising an ant-hill supply a very appropriate Upamāna for a person slowly accumulating spiritual merit (134). The lives of living creatures are brought in comparison with the vital airs of kings and tormenting the body which puts an end to the lives of the former serves as the Upamāna for oppressing the kingdom which also destroys the vital airs i.e. lives of the latter (140). A king is said to be on par with a heron in point of planning the undertakings (144), with a wolf in respect of snatching the prey (193) with a hare in point of doubling in retreat (202) and with a lion in respect of showing valour (216).

8. The Brāhmaṇa who with a downcast look and cruel
disposition, is dishonest, falsely gentle and intent upon attaining his own ends is compared to a heron in point of behaviour (145 and 145A). Similarly, the Brāhmaṇa who is a hypocrite, a deceiver, a detractor of merits, is ever covetous, intent on doing injury, and is one who displays the flag of virtue is likened to a cat in respect of behaviour (148). If the king were not to inflict punishment on those who deserve it, the weaker ones would be roasted by the strong like fish on spike or like weaker fish devoured by the strong fish in water (158). Fish with bones occur as the subsidiary Upamāṇa with the blind man for which see Sec. 13 no. 11 below. A trussed up deer (carmanaya mṛga) (167) and the wooden elephant (kāsthamaya hastin) (228) aptly become the standards of comparison for a brahmin who does not study, in respect of 'the want of substantiality.' The dear occurs as a subsidiary Upamāṇa for duties (of a king) for which see Sec. 13 no. 22 below. As enemies do not hurt animals (mṛga) sheltered by caves or fortresses, so the foes do not harm the king who has taken refuge in his fort (169). The king who is advised to (gradually) accept taxes little by little i.e. very moderately, from his kingdom is properly compared once with a calf (178), secondly with a leech (189) and thirdly with a bee (209) accepting their food bit by bit. The bird (śakuni) leaving the tree (vṛkṣa) occurs as an Upamāṇa for an ascetic leaving his body without any attachment (197). The swan (225) and the elephant (vāraṇa 227) are chosen as the appropriate Upamāṇas for a woman in respect of a graceful gait.

9. Casting a glance at the similes in the Human World, we find that here also the observation of the poet is very keen and covers a wide field. Here Guru, a thief and a Śūdra are often introduced for comparison.

10. Thus the Guru becomes the Upamāṇa for the teacher’s teacher (62), for superiors, sons of the teacher that are born of wives of equal caste and venerable relatives of the teacher (63) as well as for a learned and virtuous son of the teacher, the wives of the teacher and a blood relative (sapinḍa) of the teacher (66) in respect of being treated with great reverence. Being highly respect-worthy forms the common property between Guru, the
Upamāna and the teacher’s son imparting instruction, the Upameya (64). Respectability is mentioned as the common property between the Upamāna Guru and the Upameya namely the teacher’s wives belonging to the same class (65). Guru is the Upamāna used for a more powerful king who is recommended to be served by a weak king whose disloyal subjects as well as his foe’s army are expected to be kept under check by him (67). The nijoga being over, the person appointed for it in case of the widow has to treat her like a daughter-in-law (223) and the widow has to treat him like the father-in-law i.e. guru (68).

11. A thief (caura) is introduced as an Upamāna for a driver who kills a man under his chariot, in respect of sin and punishment (87) and for a person who sells another man’s articles without his consent, in point of the infliction of punishment (88). Similarly a thief (caura) is chosen as the Upamāna for the person who does not return a deposit as well as he who demands what he never deposited (89), for persons appointed to guard provinces and vassals who remain neutral in attacks by robbers and the like (90) as well as for those individuals who receive stolen goods and those who offer fire, food, arms and shelter to thieves (91), in respect of punishment. A Brāhmaṇa seeking to obtain wealth by teaching or sacrificing for a thief is deservedly compared to a thief (stena) himself, as both become sharers of sin (92).

12. Śūdra is the Upamāna for a Brāhmaṇa who does not know the form of returning a salutation, in point of being unfit for being saluted by a learned man (203). All brahmins who are cattle-breeders, traders, mechanics, actors, singers, menial servants and usurers are compared with a Śūdra in point of degradation or low status (204). In one case, the Vaiśya and Kṣatriya or Pārthiva who commit adultery with a Brāhmaṇa woman are compared with a Śūdra in respect of severe punishment in the form of being burnt in a fire made of dry grass (205). Śūdra is also offered as the Upamāna for that Brāhmaṇa who neither worship in the morning nor in the evening, in respect of being excluded from all duties and sacred rights of a twice-born one i.e. dviṣa (206), On one occasion, a Śūdra begetting on a Brāh-
mana female a person excluded from the Aryan fold (bāhya), is offered as the Upamāna for the Bāhya himself getting a Bāhyatara person from a female belonging to the four castes (154).

13. Gifts given to an ignorant man (10) and a eunuch in case of women (210) are compared in point of fruitlessness of acts for spiritual advantage performed by an ignorant brahmin who has not studied the Vedas. A blind man eating fish with bones is used as an Upamāna for a liar who speaks falsehoods, in point of evil consequences (11). Arundhati occurs as a standard of comparison for a woman who remains faithful to her husband as both are not required to leave the Bharti-loka at any stage (17). A hunter following the track of the wounded deer by the drops of its blood is appropriately used as an Upamāna for a king who follows his duties with the help of inferences (22). One's own self becomes the Upamāna for a son (26) and the latter (son) becomes the standard of comparison for a daughter (135) in respect of inheritance to wealth. Similarly a legitimate (aurasa) son rightly becomes the standard of comparison for a son begotten on an appointed female in respect of inheritance to property (53). An Anārya having appearance of an Aryan is brought in comparison with a person who does not belong to any caste and is born of impure origin, as both can be known by their actions (34). A weeder plucking up weeds and preserving the corn is appropriately brought in as an Upamāna for a king who is expected to destroy his opponents and protect his kingdom (54). The wife of the teacher becomes the standard of comparison for the sister of the mother, the maternal aunt, the mother-in-law and the sister of the father, in respect of receiving honour (70) as well as in point of respectability (72). The violation of Guru's bed (gurutalpa) is chosen as an Upamāna for conjugal relation with sisters by the same mother, with maidens and females belonging to lowest caste as well as with wives of a friend or a son, in respect of pāpavatvā (71); a wise man who should not explain unless he is asked and should not answer if asked improperly, even though he knows, is compared with an idiot in point of behaviour (93). Slave-girls (dāsi) are brought in comparison with others' wives as in case of both the begetter
does not obtain the offspring (106). The twice-born men (dvijāti) who are constantly sanctified by sacrifices become the Upamāna for kings constantly sanctified or purified by checking or controlling the wicked and favouring or protecting the good (111). Like a servant (bhṛtaka) waiting for his wages (nirdeśa) an ascetic, neither desirous of living nor of dying, should wait for his appointed time (123).

14. The eldest brother is compared with the father and the younger (lit. remaining) brothers are advised to live under him (like sons) (128). A king should behave towards his subjects like a father (129). The eldest brother behaving like the eldest, is to be respected or honoured like the father (130) or the mother (164). As a father protects his own son, so is a king asked to protect and provide for a Śrotirika or learned Brāhmaṇa, after having ascertained the ability of the latter (131). Like a father protecting his sons, the eldest brother is asked to protect or support his younger brothers (129) and the latter are also advised to behave towards him like sons (136). The eldest brother who, however, does not behave like the eldest is to be treated like an ordinary relative (146). The son of a son i.e. grandson is brought in as an Upamāna for the son of a daughter, as both save a person in the next world (139). The mother is given as the Upamāna for the sister of one’s father and of one’s mother as well as of one’s elder sister, in respect of honour to be done to them (163).

15. A dead person (preta) is offered as the Upamāna for an outcaste (or a patita) in respect of the breaking of a pitcher filled with water, indicating his total severance from all relations (142). A virtuous wife remaining faithful to the husband after the death is said to obtain the heavenly world even without a son like the Ancient Celibates (152). A person who foolishly causes religious duties to be performed by wives of lower caste, even when his wife of the same caste is alive is compared with a brāhmaṇacandāla i.e. a candāla begotten on a brāhmaṇa woman by a Sudra in point of being equally despicable (155). A charioteer who tries to control his horses serves as a befitting Upamāna for a person who is asked to restrain his senses that run riot among
sensual objects (171). A *vipra* i.e. *one of the brāhmaṇa* guests becomes the Upamāna for one’s own father in respect of being fed at the funeral sacrifice (190). *Vaiśyas* are brought in comparison with Śūdras as the same mode of purification is common to both (198). In one case, men who have committed crimes and have been duly punished are said to go to heaven like *meritorious persons* (218).

16. In the Nature-World, as is quite expected in a work like Manusmṛti which professes to teach rules of conduct and the like, Upamānas or standards of comparison like *fire*, the *sun* and *water* should figure prominently.

17. Thus *fire* very commonly occurs as the Upamāna. A Brāhmaṇa is compared to *fire* (*jvalana*) in point of being free from all taints or being naturally pure (according to Buhler) (4). The same common property with a different emphasis is used when Brāhmaṇas not being impure even after being engaged in evil pursuits are compared to *fire* (*pāvaka*) which is also not soiled though found in *cremation grounds* (5). *Fire* (*vahni*) burning the *fuel* with its *lustre* becomes the standard of comparison for a knower of Vedas destroying all sin by (the fire of) his knowledge (6). Similarly *fire* burning *trees* (*druma*) even though wet, becomes a befitting Upamāna for a Vedajña burning all taint of his soul arising out of evil deeds (7). An ignorant vipra is compared with *tṛṇāgni* i.e. *fire made of grass* in point of dying out soon i.e. becoming useless (97).

18. The *sun* (*āditya*) once becomes the Upamāna for a king in point of dazzling the eyes and the mind (by this lustre) (27) and secondly (this time *sahasrāṁśu*) for the Universal Egg in respect of brilliancy (*prabhā*) (29). The *sun* (*āditya*) sucking up *water* (*toya*) with its *rays* becomes a standard of comparison for a king who is advised to elicit taxes from his kingdom (28).

19. *Water* has become the standard of comparison several times. It has already occurred with the *sun* and its *rays* in Sec. 18 above. In point of being free from taints or being pure by nature (according to Buhler) it i.e. *water* (*ambu*) becomes the Upamāna for Brāhmaṇas (40). *Water* (*udaka*) trickling out of the *foot of a skin* serves as an appropriate Upamāna for the
Prajñā or intelligence of a person which also slips away due to the misbehaviour of even one of his senses (39). The fame of a king who behaves in the right manner spreading in the world rightly compared to a drop of oil spreading in water (āmbhās) (99) and that very fame diminishing in the world on account of his improper behaviour is likened to a drop of ghee going down in water (āmbhas) (81). Once it occurs along with nara where a man digging the ground with a spade and obtaining water (vāri) is brought in as an Upamāna for an obedient Brahmacārīn obtaining Vidyā from his teacher by service (120).

20. Aparāpakṣa and Pūrvapakṣa occur as the Upamāna for the Aparāhṇa and Pūrvāhṇa as in both the former excels the latter and hence is preferable to it for a Śrāddha (12). Amṛta and viṣa are brought in comparison with insult (13) and honour (191) respectively, as a Brāhmaṇa is expected to long for the former and turn away from the latter. A stone-boat (āsmaplava) in water (āmbhāsi) once occurs as an Upamāna for a Brāhmaṇa who neither performs austerities, nor studies Vedas and yet longs for a gift, as both ultimately sink or perish (19). Secondly the stone-boat (aupala-plave) which drowns a man trying to cross with its help, becomes the appropriate Upamāna for the ignorant receiver of a gift who is responsible for the spiritual fall of an ignorant giver (143). The sky (ākāśa) which is not tainted by mud serves as an Upamāna for a person who is not tainted by sin even if he, in life’s peril, accepts food from any person whatsoever (25). A Brāhmaṇa accepting out of greed a gift, great or small, is likened to an unbaked clay-vessel (āmapātra) in water, as both quickly perish (33). The arrow (isu) and the wound serve as a double Upamāna for bija and paraparigraha i.e. another’s wife where the bijakṣepa of a man upon another’s wife after the bijakṣepa of the legitimate husband is declared to be as useless as the throwing of an arrow at the wound of a deer which is already wounded (37). Subsisting on begged food on the part of a student is compared with fasting (upavāsā) in point of bringing equal merit to the person who performs or undertakes it (45). Vidyā which should not be bestowed on a pupil without merit or money is aptly compared to a good seed, (śubham bija) which should not
be sown on a barren soil (āṣara) (47). The son of an Āryan woman by an Āryan woman being worthy of all sacraments is compared to a good seed (subīja) in a good soil (sukṣetrā) prospering extremely well in the form of a sprout (219). In one place the giver of sacrificial food to an ignorant Vipra is aptly likened to a sower (vapṭr) sowing seed on a barren soil (īriṇa), as the activity of both yields no reward (151). Once the bija of an akṣetrin (one having no wife) sown on another’s wife is compared to the dropped seed or bija of a bull (ārśabham bija) sown on cows belonging to others, in point of being fruitless to the sower (149). The corporeal beings resuming (in new births) their respective kinds of action (prescribed by the creator) are compared to seasons obtaining their respective characteristics of their own accord at the change of each season (49). Dead body is said to resemble a log of wood (55) and a clod of clay (176) in point of being abandoned as useless. A clod of clay (loṣṭa) dissolving in a great lake (mahāhṛda) is used as an Upamāna for evil deeds melting under the influence of the triple Veda (161).

21. Houses cursed by female relations call comparison to houses affected by kṛtyā in respect of the common property i.e. bringing about ruin (58). Silken cloth (kṣauma) is used as an Upamāna for conch-shells, horns, bones and ivory on account of the common property of being purified by a mixture of cow’s urine and water (60). The earth (gauḥ) which yields its product only after a good deal of work upon it is brought in as the standard of comparison for unrighteousness which also produces its fruit after an amount of time and not at once (79). The earth (dharā) also becomes the Upamāna for a king in point of supporting all creatures equally (112). In one case, land (bhūmi) has become the Upamāna for water, carnal enjoyment of women, jewels in water as well as those made of stones as false evidence or speech in case of all these leads to the same disastrous consequences (156). A planet (graha) standing supreme among stars (naksatra) is brought in comparison with the supervisor (sarvārthacintaka) appointed by a king lording over the subordinate (80). All created beings are shown to resemble the wheel in being turned round and round continuously by the Lord (82). Skins and
objects made of split cane are compared to clothes (caila) (86) and vegetables, roots and fruits are likened to grain (114) in point of being cleansed with water etc. The moon giving delight to men is given as the Upamāna for a king giving delight to his subjects (83). The sevenfold kingdom is shown to resemble the triple staff of an ascetic as in case of both no single part is more important than the other, all being equally important (101). An ignorant householder (of course a Brāhmaṇa) accepting gold, land, cow, etc. stands on par with a piece of wood (dāru) which is reduced to ashes (by contact with fire) and so turns out to be useless (105). A tree (druma) that is being watered well (sicyamāna) becomes the Upamāna for the nation of a king protected by him in point of growth and prosperity (194). A tree becomes the subsidiary Upamāna with fire which can be seen under fire see Sec. 17 above. A tree (urkṣa) leaving the bank of a river as well as a bird (sakuni) leaving the tree (196) are offered as the standards of comparison for an ascetic leaving his body and becoming free from attachment. Impurities of metallic ores (dhātu) which are burnt on account of being melted in a blast become the standard of comparison for taints of the senses or organs which also are destroyed through the control of breath (113).

22. Rivers, small and great (nadinadāh) finding a resting place in the ocean (sāgara) supply the Upamāna for all members of other orders of life (āśramas) finding protection in a householder (119). A river (nimnagā) united with the ocean (samudra) is the standard of comparison for a wife united with her husband, as in case of both the former assumes the qualities of the latter (212). Rivers (sindhavaḥ) running towards the ocean (samudra) again become the Upamāna for the subjects turning towards i.e. following that king who subdues his passions and decides the affairs according to law (213). Killing a brāhmaṇa becomes the Upamāna for falsely attributing a high birth to oneself, giving information to king (regarding a crime) and falsely accusing a teacher (153) while stealing gold is chosen as the Upamāna for stealing a deposit, a horse, silver, land, men, diamonds and gems (175). In one place voluntary neglect of sacred fires on the part
of an Agnihotrin is said to resemble the *killing of a warrior* (192), while in another, forgetting the Veda, reviling the Vedas, giving a false witness, slaying a friend, eating forbidden food and swallowing substances unfit for food are declared to be on par with *drinking wine* (221). In all these cases the common property is the same namely *pāpāvahatva*. 
PECULIARITIES OF CONSTRUCTION
OF THE SIMILIES

Manusmṛti is primarily a work on Dharmaśāstra. Hence the author is not much interested in expressing his similes in the usual form accepted in Poetics. Consequently peculiarities of construction figure prominently in the work.

1. Majority of the Upamās contain single Upamānas. These are 176 in number. Out of these seven are Mālopaṃas. In 46 Upamās, a double Upamāna is present. Among these instances of Mālopaṃā are 3. Some Upamās contain a triple Upamāna also. These are 5 in number. In No. 61 vahni, edhas and tejas are given as the Upamānas for vedavit, pāpa and jñānāgni respectively. The sādhāraṇa dharma is dahanā. For the disagreement in gender and the sādhāraṇa dharma with slight variation see sections 4 and 10 respectively. In No. 22, arṣkpāta, mṛgayu and mṛga are the standards of comparison for anumāna, nṛpati and dharma respectively. Here the sādhāraṇa dharma is padanayana. For the twice mention of sādhāraṇa dharma see section 10 and for the sāmānya-viśeṣa-bhāva between the Upameya and the Upamāna see section 15 below. In No. 54 nṛpa, pari-panthin and rāṣṭra are compared to nirdātā, kakṣa and dhānya respectively in respect of uddhṛtya rakṣanam, which is the sādhāraṇa dharma. For the disagreement in gender and number see section 3 below. In 151, vaṭṭā, biya and īrīṇa are brought in correspondence with dātā, havis and anśca vipra respectively in point of na labhate phalam which is the common property, For the disagreement in case refer to section 7. In No. 154, bāhy, cāturvarnya and bāhyatara are likened to śūdra, brāhmaṇi and bāhya in respect of prasūyate which is the sādhāraṇa dharma. For the disagreement in gender see section 4 below. No. 28 is the solitary instance of Upamā containing a quadruple Upamāna. Here āditya, toya, raśmin and samudra (lupta) are brought in as

1. Figures indicate the serial numbers of the similes in chapter 3.
standards of comparison for nrpa, kara (tax), adhikārin (lupta) and rāstra respectively. The sādhāraṇa dharma is haraṇa or acceptance. For the disagreement in gender see section 4 below. For the restrictive adjective in the Upamāna-vākyas see section 14 below. For the lopa in both the Vākyas in this Upamā see section 16 below.

2. The words expressive of Upamā are generally yathā-tathā and iva. In No. 5 evam is used for expressing Upamā and the antecedent yathā is dropped. This antecedent is dropped in No. 149 also and tathā is used. In No. 11 iva is irregularly used for yathā. In Nos. 57 and 197 two pairs of Upamānas namely vṛksa and nadikūla as well as sakuni and vṛksa are given for the double Upameya yati and his deha. As this is done with two different sentences, yathā is repeated twice. In the irregularly expressed Upamā where cāramamaya mṛga (167) and kāśṭhamaya hastin (228) are brought in comparison to anadhiyāna vipra, the poet being influenced by the word ‘te’ in ‘d’ uses yaśca instead of tathā for emphasizing the Upameya. When the usual order of the Upamāna and Upameya is inverted, tathā, which should be mentioned with the Upameya is generally dropped. This happens in Nos. 53, 67, 123, 152 and 217 in view of the Upameya-vākyas preceding the Upamāna-vākyas. At times iva, the Upamā-vācaka comes after the adjective of the Upamāna as in No. 34 where iva comes after the adjective āryarūpa of the Upamāna nara which is to be taken twice i.e. both with the Upameya-vākyas and the Upamāna-vākyas. This happens in No. 58 also where iva comes after the adjective kṛtyāhatāni of the Upamāna gehāni which is to be supplied from the first line of the verse.

3. Disagreement in either of the two namely gender or number or in both is very common in Manusmṛti. There is disagreement in gender as well as number between te i.e. viprāḥ and aṁbu (40), anumāṇena and asṛkpātaiḥ (22), kakṣam and paripanthinaḥ (54), savarṇaḥ guruvyōṣitaḥ and guru (65), pāpānam nigrahena and sādhūnāṁ sangrahena with ijjābhiḥ (111), prākaraṇika (ghastha) and puttikāḥ (134), sādhūvī strī and brahmacārīnaḥ (152) abheṣu āśmamayesu ratneṣu and bhūmi (156) and praṣāh and priyadvesyau (173).
4. Disagreement in gender obtains between the subordinate Upameya jñānāgniṇā, and the corresponding Upamāna tejasā in No.6, on account of the Rūpaka jñānāgniṇā, which otherwise would have been jñānena. This kind of disagreement (i.e. in gender) is also very common in Manusmṛti. Thus it exists between anṛcaḥ vipraḥ and śrāutasmārtā karman (lupta) with dānam and ajñāḥ respectively (10), asvamedha and aghamarṣāṇam sūktam (20) enas and tvac (23), adharma and tvac (24) jīvitāyayamāpanṇaḥ and pāpam and ākāśam and paṅka respectively (25), kara and toyam as well as rāṣṭram and samudra(lupta) (28) haimam anḍam and sahasrāṇaḥ (29), lobhātpratiṣṭighakṛtvipra and aṁbhsa āmapāram (33), bījam and paraparigraha with īsu and kham respectively (37), prajñā and indriyam with udakam and dṛśīpāda respectively (39), bhaikṣeṇa vṛtti and upavāsa(45), vidyā and śubham bījām (47), (yateḥ) deha and (nadi-) kīlām (57), jāmiśāpa and kṛtyā (58), adharma and gauḥ [cow (74), earth (79)], rāṣṭram and paṅke gauḥ (76), anṛca vipra and śrāuta-smārtā karman (lupta) with gauḥ and gauḥ (77) te sarve i.e. rājaṇapurṣaḥ and nakṣatrapī (80), nyateḥ yasas and loka with gṛthabindu and aṁbhas (81) as well as tailabindu and aṁbhas respectively (99) prakṣṭayāḥ (subjects) and mānavāḥ (83), atajjasāni nirvṛtiṇāni pāṭraṇi and camasāḥ (84), saṃtāṇgam rājyam and tridāṇḍāḥ (101), rājan and dharā (112) indriyāṇi and dhātavaḥ (113), gurugata vidyā and vāri (120), duhitā and putra (135), cāturvarṣaṇya and brāhmaṇi where cāturvarṣaṇya is used for want of a suitable feminine form (154), indriyāṇi and vājinaḥ (171), karāḥ (tax) and ādyam (178, 189 and 209) kāmakārataḥ agninaṁapavedha and vīrahatyā (192), rāṣṭram and sīcyāṇa druma (194) śrāutasmārtā karman (lupta) and strī (210) āryāyām and sukṣetra (219).

5. Disagreement in number only is found in te i.e. vipraḥ and jualana i.e. agni (4), doṣam and drumān (7), pitarāḥ and váyu (183) and ubhau i.e. vaiśyapārthivau and śūdra (205).

6. Comparison of many Upameyas with a single Upamāna results in disagreement in either number or gender or in both. Disagreement in number exists between śreyāmsaḥ, ārṣaḥ guruputrāḥ, guruḥ svabhāndhavaḥ and guru (63), carmanī vaidalāni with cailam (86), rakṣādhiṅktaḥ (naraḥ) sāmantaḥ and caura (90), aṅnidaḥ, bhaktadaḥ, śastraivyakāśadaḥ, samnīdhātaraḥ and caura (91),
and śākāni, mūlāni, phalāni and dhānyam (114). At times such a comparison results in disagreement in gender also as is seen in No. 153 where all the Upameyas namely samutkarše anṛtam, rājagāmi paśūnam and guroḍh alikanirbandhaḥ differ in gender from the Upamāna brahmahatyā. In No. 156, strīṇām bhogaḥ and maithunam in gender from bhūmi, the Upamāna. The same happens in No. 221 where the Upameyas namely brahmajjhata, suhṛdvadhaḥ and garhitādyaḥ jāgdiḥ differ from the Upamāna surāpānam. This way of comparing many Upameyas with a single Upamāna has once given rise to disagreement in gender as well as in number as is seen between one of the Upameyas namely abjeṣu asmamayesa ratresu and the Upamāna bhūmi (156).

7. Disagreement in case is also conspicuous by its presence. In No. 78, the correspondence of case between svalpaka pratigraha, and pāṅka cannot be maintained on account of the two meanings, primary, and secondary of sīdati which is the sādhāranā dharma. Its secondary meaning (going with pratigraha) namely failure requires the instrumental while the primary meaning (going with pāṅka) stands in need of the locative. In No. 83, the Upameya yasmin is in the locative and the Upamāna candham is in the accusative due to the correspondence of the expression candram dṛṣṭvā in the Upamāna-vākyya with yasmin in the Upameya vākyya, which ultimately means yam dṛṣṭvā. No. 143 is an irregularly expressed Upamā where ignorant dātā and ignorant prātīcchaka are compared to udake taran (nara) and aupala plava. Disagreement in case exists between the Upameya prātīcchaka which is in the nominative and the corresponding Upamāna aupala plava which is in the instrumental. This is due to the fact that the double Upameya is expressed with a dvandva in dātṛprātīcchakau. For the suggestion contained in the Upamā see section 14. In No. 151 anṛce (caturthī) havirdāna is compared to īrīne (saptamī) bijavapana. Here the disagreement is due to the roots connected with the two namely dā and vap which govern the dative and the locative respectively.

8. Change in construction of the Upamāna-vākya and the Upameya-vākya inevitably results in disagreement in case between the Upameya and the Upamāna. In No. 173, yama
controlling priyadveṣyaṃ is brought in comparison with the king or rājan who is advised to control his subjects i.e. projaḥ. Here Yama, the Upamāṇa is in the nominative and rājan the Upameya is in the instrumental. Similarly in Nos. 178, 189 and 209 vatsa and ādya, vāryokas and ādya and saṭpada and ādya are brought in comparison with rājan and kara (tax) in point of alpādana or alpa-grahaṇa. Here also the Upamāṇas namely vatsa, vāryokas and saṭpada are in the nominative while the Upameya rājan is in the instrumental. Disagreement also obtains between karāḥ which is in the nominative and the corresponding Upamāṇa ādyam which is put in the accusative case. The same is true of No. 185 where māruta is brought in comparison with rājan in point of praviṣya samcāra, which is the sādharaṇa dharma. Here also the Upamāṇa māruta is in the nominative while the Upameya rājan is in the instrumental. In all these cases, the Upameya-vākya is in the passive construction and the Upamāṇa-vākya in the active. No. 180 offers a case opposite to this putting the Upamāṇa-vākya in the passive and the Upameya-vākya in the active. Here rājan is compared to Varuṇa in point of pāpānāṁ nigraha. Because of the construction referred to above, the Upamāṇa Varuṇa here is put in the instrumental and the Upameya rājan in the nominative.

9. This leads us to disagreement in respect of both case and gender. In No. 23, dvija and enas are compared to aki and tvac in point of vimucyaṭe, which is the sādharaṇa dharma; enas is neuter and tvac is feminine. Here enasaḥ is put in the ablative and tvacā in the instrumental. This is due to the consideration of metre as tvacāḥ, would have disturbed it by causing one letter more. It is also possible to regard the Sandhi tvacevāhiḥ as an irregular Sandhi of tvacāḥ iva—tvacā iva and then double Sandhi tvaceva. No. 39 gives a case exactly opposite to this. Here slipping of praṣṭāḥ due to the misbehaviour of one indriya is compared to the trickling of udaka from dṛtipāḍa or foot of a skin. Here the Upamāṇa tena (indriyena) is put in the instrumental and the Upameya dṛteḥ pādāt in the ablative, since the root kṣar is used with both the instrumental and the ablative. In No. 112 the prākaraṇika rājan is compared with dharā in point
of equally supporting the people (dhāraṇa). Here dharā, the Upamāna is put in the nominative while being influenced by the word vratam (of the king) in ‘d’ the Taddhita pārthivam becomes an adjective Here bibhrataḥ naturally refers to rājñāḥ (to be supplied) which thus is put in the genitive. The word bibhrataḥ is really the short form of the expression ‘yāḥ (rājā) bibharti tasya’. For the anakoluthic construction here see section 23 below. In No. 219, subīja springing up in sukṣetra is brought in comparison with the son of an Āryan born by an Ārya. Here disagreement in case and gender obtains between the Upameya (āryāt) masculine and the corresponding Upamāna subijam (neuter), as the former is in the ablative while the latter is in the nominative. This is due to the sādhāraṇa dharma not being really sādhāraṇa. For this see section 12 below.

10. When the Upamā is expressed with the help of two independent sentences, the sādhāraṇa dharma is repeated twice. Exact repetition of this dharma takes place in Nos. 1, 7, 10, 12, 20, 22, 28, 36, 37, 77, 120, 140, 151 and 210. In Mālopamās generally the sādhāraṇa dharma between the Upameya and the Upamānas is the same. There is only the following exception. In Nos. 144, 193, 202 and 216, rājan is compared to baka (heron), vṛka (wolf), śaśa (hare) and simha (lion) respectively. Here the sādhāraṇa dharma is different in case of each Upamāna. It is arthacintana in case of baka, avalumpana in the case of vṛka, vinispatana in case of śaśa and parākrama in that of simha. Sometimes the repetition of this sādhāraṇa dharma is undertaken with only a slight variation. In No. 6, dahati is the sādhāraṇa dharma which is mentioned once with the upasarga nir (going with the Upamāna) and secondly without it (going with the Upameya). In No. 94 the sādhāraṇa dharma namely āsṛitya vartante occurs with the upasarga sam while going with the Upamāna and without it, while going with the Upameya. Similarly in No. 169 the sādhāraṇa dharma i.e. na himsanti is repeated twice once with the upasarga upa and secondly without it. At times the sādhāraṇa dharma is expressed twice but by two synonyms. This happens in No. 161 where the sādhāraṇa dharma is expressed once by the word vinaṣyati and second by mājjati which ultimately mean the
same thing. Sometimes the sādhāraṇa dharma is expressed in both ways negative and positive in order to lend force to the expression. Thus in No. 3, not being satisfied with a negative expression namely na śāmyati going with the Upameya kāma and their upabhoga, the poet expresses the same idea in a positive manner with the word abhivardhate going with the Upamāna kṣṇavartman and havis. In No. 5, however, the poet uses na dusyati, a negative expression going with the Upamāna pāvaka and chooses pūjyāḥ, a positive one with the Upameya. Here the latter being brāhmaṇāḥ, the positive and emphatic expression in its case can be attributed to the fact that the poet was a champion of Brahmanism.

11. When the construction of the Upamāna-vākyya differs from that of the Upameya-vākyya the mention of the sādhāraṇa dharma twice in two different expressions becomes necessary. Thus the Upamānavākyya is put in the active construction and the Upameya-vākyya in the passive and hence the sādhāraṇa dharma is mentioned twice in Nos. 173, 178 (189, 209), 180 and 185. In No. 173 the sādhāraṇa dharma is expressed twice but with synonymous expressions namely niyacchati with the Upamāna and niyantavyāḥ with the Upameya. In Nos. 178 (189 & 209), the dharma takes two different forms according to the nature of the associate. With kara (tax), the Upameya it is alpagrahaṇa (alpo grhitavyāḥ) and with ādyā, the Upamāna it is alpādāna (alpam alpam adanti). In No. 185, the sādhāraṇa dharma is mentioned twice with a variation. With Māruta the Upamāna it is praviśya saṁcāra while with rājan, the Upameya it is merely praveśa or praveśṭavyam. In No. 180, however, the poet has preferred to put the Upamāna-vākyya in passive construction and the Upameya-vākyya in the active. Here the sādhāraṇa dharma is expressed with different yet synonymous expressions namely baddhāḥ going with the Upamāna Varuṇa and nigrhyāṅgāḥ going with the Upameya rājan. In all these cases, an advice is given to rājan in the Upameya-vākyya and hence the words expressive of common property (sādhāraṇa dharma) going with it (the Upameya) are put in the potential namely niyantavyāḥ in No. 173, alpo alpo grhitavyāḥ in Nos. 178, (189, 209), praveśṭavyam in No. 185 and nigrhyāṅgāḥ in No. 180.
The dharma with the Upamāna is in the present tense. Thus all these are cases of disagreement in mood or vidhi. For the difference in case owing to change of construction see sec. 8.

12. At times the sādhāraṇa dharma is not really sādhāraṇa dharma but is similar and hence it has to be expressed with two different words altogether. This happens in No. 219, where a son born of an Ārya from an Āryā is compared to subīja born in suṅṣetra. Here the sādhāraṇa dharma takes two different forms namely saṁskāramahati with the Upameya and sampadyate with the Upamāna. For the difference in case and gender see sec. 9 above and for restrictive expression see sec. 13 below. No. 47 offers an example where the choice of passive construction on the part of the poet has created a difficulty in expressing the sādhāraṇa dharma which is not really sādhāraṇa. Here vidyā is the Upameya and śubham bīja, the Upamāna. The sādhāraṇa dharma is conceived as dropping or employing which should have been expressed in two different ways according to the nature of the associate as in No. 219 above. With vidyā it is vaktavyā and with bīja it is vaptavyam. The poet had to choose the former instead of using a common expression on account of the passive construction. This has given rise to liṅgabheda also for which see sec. 4 above. No. 172 offers a different case altogether as Padanidarsanā contained in yāmyā vṛtti forms the sādhāraṇa dharma of the comparison of the nṛpa or rājan with yama.

13. Sometimes the Upamāna is conditioned by a restrictive attribute or expression in order to bring it in correspondence with the Upameya. In No. 33, the Upameya is a brāhmaṇa who perishes on account of coveting gifts. Here the Upamāna āmapātra is restricted by the attribute ambhāsi in order to make it suitable to the context of vināśa, as āmatva by itself does not lead to destruction. In the Upamāna, āma corresponds to lobkāṭpratigrāha in the Upameya but there is nothing corresponding to ambhāsi in the Upameya. Similarly in Nos. 75 and 76 the Upamāna gauḥ is restricted by the attributes andhā and paṅke respectively. In the former this is undertaken to suggest the similarity of andhāva of gauḥ with the sambhōjanīta of daksinā, the Upameya; so that ekatraivāste stands to reason in case of both. In the latter, paṅke
the adjective of the Upamāṇa gauḥ makes it correspond with rāṣṭram of a king in which a śudra explains the law, in point of the sādhāraṇa dharma sīdāti. In No. 131, the second Upamāṇa namely putra for the Upameya śrotiṛiya is restricted by the word aurasa in order to support sarvataḥ samrakṣaṇa, the sādhāraṇa dharma. In No. 158, if the reading jale matsyāṇivāhiṁsyuḥ is accepted, jale becomes a restrictive attribute of the Upamāṇa employed for making it suitable as an Upamāṇa for durabalāḥ, the Upameya in point of āhimsana to sādhāraṇa dharma. In No. 219, su in the double Upamāṇa subija and sukṣetra is employed in order that it may correspond with the double Upameya ārya and āryā. No. 185 offers an example where a word belonging only to the Upameya is used in order to bring out its correspondence with the Upamāṇa. Here rājan is compared to māruta in point of praviśya saṁcāra; but nothing corresponding to cāraḥ (in case of the former) is used in the Upamāṇa; as cāraḥ belong to the Upameya rājan only and make it correspond to māruta. In No. 97, however, the restrictive adjective anadhiyāna of the Upameya brāhmaṇa corresponds to tvra which is compared with the Upamāṇa tṛṇāgni, which means tṛṇakṛta agni. Here the sādhāraṇa dharma is na śāṅyati, as both of them do not function for long.

14. At times restrictive words used in the Upamāṇa suggest a corresponding restriction in the Upameya. In No. 7, the adjective ādrān of the Upamāṇa namely drumāṇ suggests a corresponding adjective such as dустaram or dīrgham in case of the Upameya viz. karmajam doṣam as is indicated by the word api in ādrānapi drumāṇ. Similarly the adjective jātabala of the Upamāṇa vahni suggests the arthajñāna of the Vedas in case of Vedajñā, the Upameya. Really the arthajñāna corresponds to the strength of fire. Ultimately the meaning is that just as strong fire burns even wet trees so a learned brahmin destroys even great sins, evils or misfortunes. In No. 21, the adjective kraturāṭ used of the Upamāṇa āsvamedha indicates a similar adjective sūktarāṭ of the Upameya aghamārṣaṇa sūkta. In No. 28, aṣṭau māśān serves a restrictive adjunct in case of the Upamāṇa āditya drawing up water with rays. This suggests a corresponding restriction in the drawing of the taxes (karas) by the nṛpa gradually on appro-
priate occasions and in proper time. For the lopa in the stanza see sec. 16 below. Similarly in No. 36, vārsikānicaturom māsān restricts the Upamāna-vākya namely Indra sending showers and suggests that the nīpa (Upameya) should shower gifts on his rāstra on proper occasions only. In No. 37, viddhamanavidhyataḥ restricts the Upamāna īṣu which is said to be shot in vain and suggests a similar adjective namely kṣiptamanuksipataḥ in case of the Upameya namely the person who sows the seed in another’s wife. In No. 49, rūtparyaye restricts the double Upamāna ṛtu and rutiṅga and suggests a corresponding restriction such as sṛṣṭyaṁtare in case of the double Upameya dehināḥ and karmāṇi. Here ṛtus obtaining their distinctive marks i.e. rutiṅgas are offered as the Upamāna for dehins resuming their respective karmāṇi in their new births. The word paśyataḥ used in the Upameya-vākya in No. 76 where the rāstra of a king who allows a śūdra to discuss dharma or law in his kingdom is compared to paṅke gauḥ in point of śidana, suggests the comparison of the king with a cow boy who helplessly watches the calamity. In No. 102, the Upamāna trivedādhyayana given for the Upameya dharmāśāstra suggests the adhyayana of the latter though not expressed. In No. 120, a suśrāṣu pupil obtaining vidyā from the guru is compared to a person a nara obtaining vāri i.e. water by digging into the ground with a khanitra i.e. spade. Here the correspondence between the adjectives of the Upameya and the Upamāna namely suśrāṣu and khanītrenā khanana suggests the comparison of sevā and khanitra. It appears that the poet wants to suggest the adjective prthvīgam of vāri, the Upamāna corresponding to gurugatā, the adjective of vidyā, the Upameya. This further suggests the comparison of guru and prthvī; the former being the treasure of vidyā i.e. knowledge and the latter, the storehouse of vāri i.e. water. For the lopa contained in the verse see sec. 16 below. In No. 143, the double Upamāna namely udake taraṇ (nara) and aupala plava is brought in correspondence with the ignorant dātā and (equally) ignorant pratīcchaka. Here the instrumental in the Upāmāna aupala plava brings out its karaṇatva which suggests a similar karaṇatva of the corresponding Upameya namely pratīcchaka in spite of its being put in the nominative. For the difference in case between the two refer to sec. 7 above. In
No. 194, the adjective *siciyānā* of the Upamāna *druma* is intended to bring out the correspondence with *bāhubalāśritam* in case of the Upameya *rāstram*. Here *bāhubalāśraya* is compared to *seka* or sprinkling, resulting into *vardhana* or prosperity which is the *sādhāraṇa dharma*.

15. Sometimes the Upamāna is related to the Upameya as is *višeṣa* to *sāmāṇya*. No. 22 is a case in point. Here the subsidiary Upameya is *anumāṇa* and the corresponding Upamāna is *asykpāta*. It is evident that *asykpāta* is only one of the *anumānas* which lead the *mṛga* or hunter to trace the track of *mṛga* or deer. For the disagreement in gender and number which results from this, see sec. 3 above. In No. 34, the adjective *āryarūpa* of the Upamāna *nara* (to be taken twice in both the *vākyas*), corresponds to *avijñāta* in the Upameya. Correspondence does exist in case of the two predicative adjectives of the Upameya namely *varṇāpēta* and *kaluṣajonīja* and a similar adjective namely *anārya* in case of the Upamāna. Sometimes one and the same word serves as the Upamāna and Upameya on account of *Śleṣa* as in No. 56 where the word *aṅga* means a member (limb) of the government with the Upameya *rājan* (*prākaranīka*) and limbs with the Upamāna *kūrma*. In No. 119, the words expressive of Upamāna namely *nadīnada* is a *samāhāra*. In No. 148, the secondary Upamāna namely *ṛṣabha* is indirectly mentioned through the *taddhita* from *āṛṣabham*. In Nos. 178 (189, 209), the word expressive of the subsidiary Upamāna namely *ādaya* though mentioned once is to be construed with all the three Upamānas namely *vatsa*, *vāryokas* and *satpada* brought in correspondence in the Upameya *rājan*. For the change in construction resulting into disagreement in case see sec. 8 above. For the Lopa see sec. 16 below.

16. This brings us to Luptopamās. At times words in the Upameya-*vākyas* are *lupta*. Thus in Nos. 10, 77 and 210, *dāna* and *ajña*, *gauḥ* and *gauḥ* and *saṇḍha* and *stṛī* are brought in as standards of comparison with *aphalatva* as *sādhāraṇa dharma*. Here doubt exists about the exact nature of the double Upameya. Part of it is *anṛca vipra* corresponding to *dāna*, *gauḥ* and *saṇḍha*. The other part corresponding to *ajña*, *gauḥ* and *stṛī* appears to be *śrautasmārta karma*, as suggested by Kullūka. This, however, is *lupta*. Thus
anrca vipra who is aphala in śrautasmārtā karma is compared with dāna in case of ajña, gauḥ in case of another gauḥ and śaṅḍha in case of striyāḥ; as all these are also aphala. For the resulting disagreement in gender see sec. 4. This happens in No. 120 where a śuśrūṣu pupil obtaining vidyā from the guru is compared to a nara or a person obtaining vāri or water by digging into the ground (khanan) with a khanittra or a spade. Here the correspondence exists between the adjective śuśrūṣu in the Upameya-vākya and the corresponding adjective khanitreṇa khanan in the Upamāṇa-vākya. Thus resulting into the comparison of sevā and khanittra as pointed out in sec. 14 above. But the substantive brahmacāri in the Upameya-vākya corresponding to nara in the Upamāṇa-vākya is not expressed. For other suggestions in the verse see sec. 14 above. Lopa in the Upamāṇa-vākya is not conspicuous by its absence. In Nos. 178, 189 and 210, vatsa, vāryokas and satpada accepting their ādya i.e. food bit by bit are brought in comparison with rājan who is advised to accept the karas (taxes) from his rāṣṭra little by little. Here the source of food corresponding to rāṣṭra, in the Upameya-vākya is not mentioned in the Upamāṇa-vākya. For the change of construction in the stanza resulting into difference in case as well as for Upamāṇa being mentioned only once, refer to sections 8 and 15 above. Both these were cases of Lopa in double Upamāṇas. Lopa in a quadruple Upamāna is also present in No. 28. Here āditya sucking up toya (water) by its raśmayaḥ is given as the Upamāṇa for the king i.e. nṛpa accepting karas (taxes) from his kingdom i.e. rāṣṭra. Here Lopa occurs in both i.e. in the Upameya-vākya as well as the Upamāṇa-vākya. Thus corresponding to raśmibhiḥ in the Upamāṇa, there should be adhikāribhiḥ in the Upameya, which, is dropped. On the other hand, the Upamāṇa does not contain the word samudrādibhyah corresponding to rāṣṭrāt in the Upameya. Along with these Upameya-luptā and Upamāna-luptā Upamās, the solitary instance of Vādilupta may be mentioned. Thus in Nos. 225 and 227 a woman i.e. stri is compared with a hamsa i.e. swan and vāraṇa (hastin) i.e. elephant in point of gamana or graceful gait. As the Mālopamā is expressed here with the help of a compound namely haṁsavāraṇagāminīṁ, the
Upamā drops vādi i.e. iva the word expressive of it and hence the Upamā is Vādiluptā.

17. Dharmaluptā Upamā is, however, most common. These Upamās can be mainly divided into two categories, samāsagā and vākyagā. The former occurs when the Upamāvācaka is compounded with the Upamāna and the latter occurs when it is not so compounded and the Upamā is expressed with the help of a full sentence. Coming to Dharmaluptā Upamās expressed with the help of a samāsa we find that in case of single Upamānas it occurs 7 times and in that of double Upamāna only once. In Nos. 4 and 40 vīpras are compared with jvalana i.e. agni or fire and ambu i.e. udaka or water. Here the sādhāraṇa dharma as understood by Buhler is swcitva which is not expressed. This would make the Mālopamā Dharmaluptā; jvalanāmbusamā makes it samāsagā. If, however, na doso bhavati is understood as the common property, Upamā would become samāsagā Pūrṇopamā. In Nos. 130 and 164, jyeṣṭhavyṛti jyeṣṭha is compared with pīṭa and mātā. This is also Mālopamā containing single Upamānas. Here vyṛti or treatment which is the sādhāraṇa dharma is omitted. Hence Dharmaluptā; māteva or piteva make it samāsagā. In No. 45, bhaikṣeṇa vyṛti is likened to upavāsa in point of pūnyāvahatva, the sādhāraṇa dharma, which however, is lupta; upavāsamā brings in samāsagā. In No. 71, retahseka with svayonis (sisters by the same mother), kumaris, antyajas and sakhyuḥ or putrasya striyāḥ is compared with gurutalpa (violation of Guru’s bed) in respect of being pāpāvaha or (equally) sinful. Here pāpāvahatva is not expressed. The expression gurutalpasamam makes it samāsagā. In No. 175, the apaharaṇa of nikṣepa, nara, aśva, rajata, bhūmi vajra, and maṇi is compared to rukumasteya (stealing gold) and in No. 192, kāmākārataḥ agnīnampavedha (voluntary neglect of sacred fires) is likened to virahatyā (killing of a warrior or the slaughter of a son), in respect of being (equally) pāpāvaha. The word pāpāvahatva is dropped in both the stanzas. The expression rukmaṣṭeyasamam in the latter make both the Upamās samāsagā. In No. 221, however, many Upameyas, namely brahmaṣjhatā, vedanindā, kauṭajasākyam, suhṛdvadhāḥ and garhitānādyayoḥ jagdhiḥ are compared to a single Upamāna namely surāpānām. Here also the sādhāraṇa dharma is pāpāvahatva,
which is lupta. The word surāpānasamam makes this Upamā also samāsagā. No. 11 contains double Upamāna where the intention of the poet is to compare an arthavaikalya-bhāṣitā nara i.e. a liar with an andha i.e. blind man eating sakaṇṭaka matsyas i.e. fish with bones as both ultimately come to grief. Here duḥkhapraḍīti, which is the sādhāraṇa dharma is lupta; matsyānimā makes it samāsagā. For the irregularity in expressing the Upamā see sec. 22 below.

18. This leads us to Vākyagā Dharmaluptā Upamās. They are 7 in number. All of them contain single Upamānas, expressed with the help of full sentences. The sādhāraṇa dharmas that are lupta are dhanasvīkārayogyatva in case of putra, the Upameya, and ēśman, the Upamana in No. 26 as well as in that of Duhitā (Upameya) and putra (Upamāna) in No. 135, ādaraṇīyatva in case of mātrvāsā, mātulāni, śvaśrū with pitrvasā (Upameyas) and gurubhāryā (Upamāna) in No. 70, doṣabhāktva in case of lipsāvān brahmaṇa (Upameya) and stena i.e. caura or thief (Upamāna) in 92, svargasādhanatva in case of dharmasāstra (Upameya) and trivedādhyayana (Upamāna) in No. 102, pāpāvahatva in case of many Upameyas namely samutkarse anṛta, rājagāmi paisuna with gurōḥ alikanirbandhaḥ and the single Upamāna brahmaḥatyā in No. 153 and patitavā—between the Upameya namely bhartā who causes the duties to be performed by another (woman) when the wife of equal caste exists and the Upamāna namely Brāhmaṇacāndāla in No. 155.

19. Thus in Dharmaluptā Upamās we find that pāpāvahatva and punyāvahatva are the usually omitted dharmas. This is perfectly natural in a work on Dharmasastra. This shows that the respective Upamānas were too well-known to make the mention of the dharma with reference to them, necessary. Thus upavāsā was known to be punyāvaha and gurutalpa, brahmaḥatyā, rukmasteva, virahatyā and surāpāṇa were the avowed pātakas of the day. The same argument can be advanced in case duḥkhapraḍīti of a blind man eating fish with bones, ādaraṇīyatva in case of pīṭa and mātā as well as patitavā of a brāhmaṇacāndāla and doṣabhāktva of a stena or thief.

20. Triluptā Upamās occur in expressions like bakavṛtti in No. 145, bakravatika in No. 145A and baidālavratika in No,
148. In these expressions only \textit{vṛttī} or \textit{vrata}, the Upameya is mentioned and all other parts (remaining three) of the Upamā are dropped. These words are formed on the authority of the Vārtika, \textit{‘saptamyupamānapūrvaapadasya bahuvrihiruttarapadalopāsca’}.

21. There are only two Upamās based on Vaidharmya. In No. 74, \textit{adharma} is compared to \textit{gauḥ} in respect of the \textit{sādhāraṇa dharma-na sadyaḥ phalati}. Kullūka takes \textit{gauḥ}, in the sense of a milk cow or a full-grown bull which gives its reward immediately and understands the Upamā to be based on Vaidharmya. The Upamā can be considered as one based on Sādharmya if \textit{gauḥ} is understood in the sense of a cow which yields its reward i.e. milk only after bringing forth the calf and thus bringing about the \textit{abhāva} of \textit{sadyaḥ phalana} like that of \textit{adharma}. No. 133, however, is a clear instance of an Upamā based on Vaidharmya, as here the fact that the king who does not eat meat, disregarding the rules, becomes deer to men and free from disease is brought out by the dissimilar example of \textit{piśāca} eating meat without any idea of observing any rule and becoming hateful.

22. In addition to this, there are some Upamās in Manu-śmrṛti, which are expressed in a totally irregular way. These Upamās deserve a separate mention. Thus No. 11 compares an \textit{-arthavaikalyabhāsitā nara} i.e. a liar with an \textit{andha} i.e. a blind man eating (\textit{aśana}) \textit{sakaṇṭaka matsyas} i.e. fish with bones as both ultimately come to grief. \textit{duḥkhapṛāpti}, therefore, is the \textit{sādhāraṇa dharma}, which is not expressed as is indicated in sec. 17 above. The Upamā is expressed in a very unusual manner. Very probably the poet has conceived it as a Nidarśanā where \textit{arthavaikalya-bhāsitā naraḥ} is ultimately compared to \textit{sakaṇṭakamatsya-bhakṣayītā andhaḥ}. This is indicated by the fact that the Upameya \textit{sa naraḥ} is sandwiched between two parts of the Upamāna namely \textit{matsyāṃ} and \textit{kanṭakaih}. If \textit{iva} is taken to be \textit{Uṭprekṣāvācaka}, the Nidarśanā would certainly be less spoilt. In No. 149, two verses namely IX-50 and 51 go to form the Upamā. The real Upamā is in 50 d and 51 ab; 50 d expects a context of 51 a, b and c. The intention of the poet is to compare the seed (\textit{bija}) of an \textit{akṣetrin} (i.e. another’s wife) to the dropped (\textit{skandita}) \textit{bija} (i.e. seed) of a bull (\textit{ārṣabha}) in cows belonging to others. The \textit{sādhāraṇa dharma}
is moghatva or uselessness. Here ṭṣabha or vṛṣabha the secondary Upamāna corresponding to parakṣetapravāpi is expressed indirectly with the Taddhita form ārṣabhām as indicated in sec. 15 above. The Upameya has two adjectives namely akṣetra and parakṣetrapravāpin. Corresponding to the latter there is anyagocu in 50 a i.e. the Upamāna-vākyya; but a similar adjective corresponding to akṣetra in the Upameya could not be conceived in case of ṭṣabha or vṛṣabha, the Upamāna, as the latter does not possess any kṣetra as such.

23. In two Upamās, the construction becomes anakoluthic in view of the irregularity in expressing the Upamā. Thus in No. 112, dharā or earth is brought in as an Upamāna for rājan in point of bhūtānām dhāraṇa i.e. supporting all creatures. Here the poet begins with an active construction in the Upamānā-vākyya and puts the Upamana dharā in the nominative; but being influenced by the words pārthivam vratam in d, he chooses to express the Upamāna rājan which is to be supplied with a genitive (such as rājāḥ) as shown by the expression bibhrataḥ. This bibhrataḥ is to be taken as the short form of the expression yah bibharti tasya as is shown in sec. 9 above. Nos. 167 and 228 offer another example of this kind of construction. Here carmannaya mṛga and kāṣṭhamaya hastin are brought in comparison with an anadhiyāna vipra in point of nāma bibhrati, which is the common property. Here the poet uses yaśca instead of tatha for emphasizing the Upameya as shown in sec. 2 above. The poet begins with an Upamā, but being influenced by the word ‘te’ in d which replaces tathā by yaśca, concludes the verse with a Dīpaka where the prakṛta vipra and aprakṛta mṛga and hastin are connected by means of one common property namely nāma bibhrati. Hence the anakoluthic construction.

24. In conclusion, we find that the author of Manusmrīti is not very particular in expressing Upamās as they are not his primary concern. This gives rise to changes of construction in the Upameya-vākyya and the Upamāna-vākyya, which in their turn, give rise to disagreement in case. Parts of the Upameya and Upamāna are dropped many a time. Dharmaluptā is not conspicuous by its absence. Irregularities in expressing the Upamā do arise on account of the change of the mind of the poet. This brings in anakoluthic construction.
TRANSLATION (OF THE PASSAGES) AND NOTES

(1) श्रिः (and महाबैरत्मः)
A Brähmana, be he ignorant (avidvān) or learned (vidvān) is a great divinity just as Agni i.e. fire whether consecrated (prāṇita) by prayers or not consecrated (apraṇita) is a great divinity (IX-317).

Upameya—Brähmana
Upamāna—Agni
Sādhāraṇa Dharma—mahat daivatam,
Upamāvācaka—Yathā

Note:—Correspondence between Brähmana and Agni as also between avidvān and apraṇita, vidvān and prāṇita is intended; only they have been mentioned in an inverted order i.e. the correct order would have been apraṇitaśca prāṇitaśca. But this would have disturbed the metre by causing one letter more. The Upameya-vākya precedes the Upamāna-vākya, hence the dropping of tathā. The Upamā is expressed with the help of two independent sentences; therefore the common property namely daivatam mahat is mentioned twice.

(2) श्रिः (and प्रतापसुक्तं-तेजस्विन्)
(If) he (i.e. the king) is ardent in wrath (pratāpayukta) against criminals and endowed with brilliant energy (tejasvī), and destroys wicked vassals, then his character (vratam) is said (to resemble) that of Fire (āgneyam) (IX-310).

Upameya: nipta from stanza 309.
Upamana—Agni
Sādhāraṇa Dharma:—pratāpayukta and tejasvī

Note:—This is Gamyopamā suggested by the Nidarśanā contained in ‘āgneyam vratam’ in d. ‘As the Upamā is gamyā, the Upamāvācaka is conspicuous by its absence.

(3) श्रिः i.e. कःप्यवत्मनूं and हविस्
Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like Kṛṣṇavartman i.e. fire (fed) with havis i.e. clarified butter or oblation.
(II—94).

**Upameya:** Kāma and Kāmānām upabhoga

**Upamāna—**kṣṇavartman and havis

Sādhāraṇa Dharma:—abhivardhate and na śāmyati

Upamāvacaka: iva.

*Note:*—This Upamā contains a double Upamāna. Here the Sādhāraṇa Dharma is repeated twice, once namely na śāmyati goes with the Upameya and the other abhvivardhate, with the Upamāna. The former is negative, while the latter is positive. Not being satisfied with the negative expression in a and b the poet expresses the same idea in a positive manner in d.

(4) **ब्रह्मि** i.e. ज्वलन (and ब्रह्मोपमक्ततः)

By teaching, by sacrificing for, and by accepting gifts from despicable (men), no sin accrues to Brāhmaṇas or Vipras; (for) they (te) are like jvalana i.e. fire (and ambu i.e. water) (X—103).

**Upameya:** Te i.e. vipṛḥ mentioned in c

**Upamānas:** jvalana as well as ambu

Sādhāraṇa ‘Dharma—na doṣo bhavati

Upamāvacaka—sama

*Note:*—This is a Mālopaṇā as two Upamānas are mentioned for one Upameya. There is disagreement in number between the Upameya namely te which is plural and Upamānas namely jvalana and ambu, both of which are singular in number. There is also disagreement in gender between the Upameya i.e. te and one of the two Upamānas namely ambu, as the former is masculine while the latter is neuter.

G. Bühler translates d as ‘for they (are as pure)’ as fire and water. It seems that the common property between the Upamānas and the Upameya, according to him is purity or śucitva. This would make the stanza an instance of Dharmaluptā Upamā as the dharma namely śucitva or purity is left to be understood. This construction, though quite plausible, is not necessary in view of ‘na doṣo bhavati’ mentioned in c which serves the purpose of supplying the common property intended by the poet.

Also see No. 40 below.

(5) **ब्रह्मि** i.e. पावक and इमशान

The brilliant fire namely pāvaka is not contaminated even.
in burial places i.e. *śmaśānēṣu* and when presented with oblations (of butter) at sacrifices, it again increases mightily. Thus, though Brāhmaṇas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity (IX-318-19.).

_Upameya: Brāhmaṇa and aniṣṭāni karmāṇi_
_Upamāṇa: Pāvaka and śmaśānas_
_Sādhāraṇa Dharma: na dusyati and pūjyāḥ_
_Upamāvācaka: evam_

**Note:**—There is a double Upamāṇa in the Upamāṇa. Here the antecedent *yathā* is dropped. The Sādhāraṇa Dharma is repeated, once negatively in *na dusyati* going with the Upamāṇa and then positively with *pūjyāḥ* going with the Upameya. Not being satisfied with a negative expression in verse 318 b, the poet expresses the same idea in a positive manner in verse 319 c. The emphasis on the Sādhāraṇa Dharma going with the Upameya, namely Brāhmaṇas, stands to reason in case of the author who is a champion of Brahmanism. Here the antecedent *yathā* is dropped.

(6) _श्रभिन i.e. वळ्ळ and चस्रू and तेजः_

Just as _vahni_ i.e. _fire_ in one moment consumes with its _flame_ (*tejasā*) the _fuel_ (*edhas*) that has been placed upon it, even so he who knows the Vedas, destroys all guilt by the fire of knowledge (*jñānāgni*). (XI—246).

_Upameya: Vedavit, pāpa and jñānāgni_
_Upamāṇa: Vahni, edhas and tejas_
_Sādhāraṇa Dharma: nirdahati or dahati_
_Upamāvācaka: yathā—tathā_

**Note:**—Here a triple Upamāṇa is present. *Jñānāgni* is a Rūpakā. On account of this Rūpakā, there is disagreement in gender with reference to the corresponding *tajasā* in the Upamāṇavākya. Otherwise *jñāna* would have been the proper Upameya. As the Upamā is expressed with the help of two independent sentences, the Sādhāraṇa Dharma namely _nirdahati_ is mentioned twice, once with the Upasarga _nir_ and secondly without it.

This is Pūrṇopamā helped by Rūpakā and hence the verse is an example of Saṅkara of Rūpakā and Upamā.
(7) अभिन्न i.e. वाह्नः and दृमः

Just as vahni or fire that has gained strength (jātabalo) consumes even trees (drumān) full of sap (ārdrān), even so he who knows the Veda, burns out the taint of his soul which arises from (evil) acts. (XII-101).

Upameya: Vedajña and Karmaja dōṣa
Upamāṇa:—Jātabalo Vahni and druma
Sādhāraṇa Dharma:—dahati,
Upamāvācaka:—yathā—tathā

Note—This Upamā contains a double Upamāṇa. Vedajña is compared with jātabalo vahni. It is clear that by Vedajña a person who knows the meaning of the Vedas in addition to knowing it by heart is meant. Compare ‘granthato arthataśca vedajnāḥ (Kulluka) and the knowledge of the meaning corresponds to the increased strength of the fire. Corresponding to the adjective ārdrān, author probably means that we should supply a corresponding adjective in case of karmajam dōṣam such as dustaram or dirgham, as is indicated by api in ārdrānapi drumān. There is also disagreement in number between dōṣam and drumān i.e. the former is singular, while the later is plural. The Sādhāraṇa Dharma, as usual, is mentioned twice in keeping with two sentences that go to form the Upamā.

(8) अभिन्न and दृमः see under कृमः and ब्रह्म No. 56 below.

(9) अभिन्न (and उत्सादकस् प्रजामनिल्लरम्)

As with cows (gauḥ), mares (aśvā), female camels (uṣṭrā), slave-girls (dāsī), buffalo-cows (mahiṣi), she-goat i.e. ajā and ewes (avikā) (belonging to others), it is not the begetter i.e. utpādakaḥ, who obtains the offspring (but their owner alone is so); even thus (it is) with the wives of others (IX-48).

Upameya: anyāṅganā
Upamāṇas: ajā, gauḥ, aśvā, uṣṭra, dāsī, mahiṣi, avikā (belonging to others)
Sādhāraṇa Dharma: notpādakaḥ prajābhāgi
Upamāvācaka: yathā—tathā

Note:—The stanza is an instance of Mālopaṃā as anyāṅganās are here compared with as many as seven Upamāṇas namely ajā, gauḥ, aśvā, uṣṭra, dāsī, mahiṣi and avikā (belonging to others).
In the Upamā, uṣṭrā, the feminine form is evidently intended, although uṣṭra is the word that actually occurs. Hence uṣṭra should be understood as referring to uṣṭrajāti.

(10) ब्र्ण and दान

Just as a sanḍha i.e. a eunuch is unproductive with striyah i.e. women, as a gauḥ, or cow with another gauḥ is unprolific and as dāna i.e. gift made to ajña i.e. an ignorant man yields no reward i.e. aphala, even so is Brāhmaṇa useless, who (does) not (know) Rks (II—158).

Upameya: anṛca vipra and śrautasmārta karma (lupta)
Upamāṇas: (i) dānam and ajña
(ii) sanḍha and stṛi
(iii) gauḥ and gauḥ

Sādhāraṇa Dharma: aphalatva
Upamāvācaka: yathā—tathā

Note:—There is a double Upamāna in this Mālopaṃā: dānam and ajña, sanḍha and stṛi, and gauḥ and gauḥ. Aphalatva is the Sādhāraṇa Dharma which is exactly repeated. The doubt, however, is about the exact nature of the double Upameya. Part of it is anṛcaḥ vipraḥ corresponding to dānam, sanḍha and gauḥ. The other part corresponding to ajña, stṛīṣu, and gavi seems to be śrautasmārta karma (performed through anṛca vipra) as suggested by Kullūka. There is disagreement in respect of gender between the Upameya namely anṛca vipra (masculine) and two Upamāṇas namely dānam (neuter) and gauḥ (feminine). The other Upameya śrautasmārtam karman (neuter) differs in gender from all the three Upamāṇas namely ajña (masculine), stṛi (feminine) as well as gauḥ (feminine).

(11) चन्द्र and सक्रान्तकमत्स्याशं

That man who is a court (of justice) gives an untrue account of a transaction (arthavaikalya) (or asserts a fact) of which he was not an eye-witness, resembles an andha or a blind man who swallows matsyas i.e. fish with kaṭakas i.e. bones (VIII—95).

Upameya: Nara and arthavaikalyabhāṣaṇa
Upamāṇa: Andha and sakaṇṭakamatsyaśaṇa
Sādhāraṇa Dharma: duḥkha-prāpti (lupta)
Upamāvācaka: iva
Note:—In effect, the Upamā containing a double Upamāna, appears like Vākyagā where *iva* is irregularly used for *yathā*. The intention of the poet is to compare a liar with a blind man eating fish with bones (*kaṇṭakaiḥ saha*). *Sakaṇṭakamatsyāśana* is conceived as the subsidiary Upamāna for *Arthavaikalyabhāṣaṇa*, both being dangerous.

It is, however, probable that the poet has conceived this as a Nidarśanā where the liar is identified with or represented as a blind man swallowing fish with bones. This is clear from the words ‘*sa napal*’ referring to the Upameya (liar), sandwiched between the two parts of the Upamāna namely *matsyān* and *kaṇṭakaiḥ*. But this intended Nidarśanā is spoilt by the use of the Upamāvācak *iva*. It is perhaps possible to take this *iva* as an Utprekṣāvācaka, in which case the Nidarśanā would be less spoilt.

As it stands, the stanza would be an example of Śrauti Samāsagā Dharmaluptā Upamā. It is Dharmaluptā as the common property (*dharma*) namely *duḥkhapratīti* (i.e., coming to giref) is not expressed.

(12) अपराक्षः and पूर्वाक्षः

As the *Aparapakṣa* i.e. the second half of the month (*kṛṣṇapakṣa*) is preferable to *Pūrvaṇakṣa* i.e. the first half (*śuklapakṣa*), even so the afternoon is better for (the performance) of a funeral sacrifice than the forenoon (III—278).

*Upameya*: *Aparāhīna* and *pūrvāhīna*

*Upamāna*: *Aparapakṣa* and *pūrvapakṣa*.

*Sādharāṇa Dharma*: *viśisyate*

*Upamāvācaka*: *yathā—tathā*

Note:—Here also a double Upamāna is present. The Sādharāṇa Dharma namely *viśisyate* is expressed twice in keeping with the two sentences used, in expressing the Upamā. The repetition is exact. For the *Aparapakṣa* giving better fruit than *Pūrvapakṣa*, compare ‘*kṛṣṇapakṣaḥ śuklapakṣāḥ śrāddhasya saṁbandhī viṣiṣṭaphalaḥ* bhavati (Kullūka).

(13) अर्धसूत्र (and *आकाशः*)

A Brāhmaṇa should (always) dislike homage like *poison* i.e. *viṣa*; and constantly desire (to suffer) *scorn* i.e. *avamāna* as (he would long for) *Amṛta* i.e. nectar (II—162).
Upameyas: (i) avamāna, (ii) sammāna
Upamāna: (i) amṛta, (ii) viṣa
Sādhāraṇa Dharma: ākāṅkṣet
Upamāvācaka: iva

Note:—Here ‘uduijeta viṣādiva’ in b contains another independent Upamā for which see No. 191 below. Thus the verse contains two Upamās. In both t Upameyas viz. avamāna and sammāna are masculine in gender; while the Upamānas namely amṛtam and viṣam are neuter in gender.

(14) अम्बि see उद्रक No. 40 below.
(15) अभिसम्भू and शतकिन्तु see under शतकिन्तु and अभिसम्भू No.81 below.
(16) अभिसम्भू and तैलकिन्तु see under तैलकिन्तु and अभिसम्भू No. 99 below.
(17) श्रौतसी (and भूपङ्कस्यिति)
That woman, who after being (once) given by her parents (in marriage) remains chaste, i.e. faithful to her husband till her life (lasts), never leaves the Bhartṛloka like Arundhati [V (21).]

Upameya: Yā i.e. pātiyratā,
Upamāna: Arundhatī
Sādhāraṇa Dharma: bhartṛlokaṁ na tyajati
Upamāvācaka : yathā—tathā

Note:—This śloka is accepted and commented by the commentator Rāmacandra. Hence it is included here.

(18) ब्रह्मिका (and उत्पादकत्व प्रजामागित्वाभाव) IX-48.
Upameya : anyāṅganā,
Upamāna : avikā (belonging to others)
Sādhāraṇa Dharma : notpādakaḥ prajābhāgī
Upamāvācaka : yathā—tathā

Note:—For the details of the Upamā, see under अभिसम्भू No. 9 above.

(19) (अभिसदि) अभिसम्भव (and मजन)
A Brāhmaṇa who neither performs austerities nor studies the Veda, yet delights in accepting gifts sinks with it (i.e. prati-graha), just as (he who attempts to cross over in) a boat made of stone i.e. aśmaplava (is submerged) in the water (aṁbhasi) along with it V—190).
Upameya: An anadhiyāna dvija with pratigraha
Upamanā: A dvija with an (āmbhasi) asmāplava,
Sādhāraṇa Dharma: majjati
Upamāvācaka: iva

Note:—There is a correspondence between the attributes of the main Upamanā and Upameya both of which are conveyed by the same word dvijaḥ. ‘Want of study and penance’ correspond to the ‘use of a stone-boat in water’. Majjati is the Sādhāraṇa Dharma. It metaphorically means ‘sinks down or perishes’ and literally it means ‘sinks’ or ‘is submerged’. The double Upameya is dvija receiving a pratigraha for prosperity and the Upamanā is the dvija who uses an āsma-plava i.e. a stone-boat in water. In case of the Upameya the cause which leads to the failure of his pratigraha is want of study and penance and that in case of the Upamanā is ‘being made of stone’ of the boat makes him sink. Thus there is a correspondence between the two.

Here in this interpretation ‘tena’ refers to the pratigraha only and not to the ‘dātā’ as Kullūka and other commentators suggest. If their interpretation of ‘tena’ referring to ‘dātrā’ is accepted, the whole simile will be disturbed, for it will bring out a correspondence between dātā and plava. But the dātā never wants to become a plava i.e. a cause of taraṇa himself, but offers gifts to the dvija whom he expects to be a plava leading him to the heavenly world. Between the dātā and pratigraharaucih dvijaḥ, the latter is expected to be a plava leading the former to a higher world. So it is better to take ‘tena’ as referring to pratigraha in the Upameya or else supply dātā as the subject of majjati in d and take the first half as a relative clause with yathā supplied and tenaiva going with it in view of No. 143 below.

(20) अथि मेघ (and सर्वपापानादन)  
As the Āsvamedha i.e. horse-sacrifice, the king of sacrifices removes all sin, even so that Aghamarṣaṇa hymn effaces all guilt (XI—260.).

Upameya: Aghamarṣaṇa Sūkta,
Upamānā: Āsvamedha
Sādhāraṇa Dharma: Sarvapāpāpanodanatva
Upamāvācaka: yathā—tathā
Note:—Here the suggestive adjective kraturāḥ used of the Upamāṇa Aśvamedha indicate that a similar adjective is to be understood in case of the Upameya i.e. the Aghamarṣaṇa Sūkta such a sūktrāṇāḥ i.e. the best of Sūktas. There is disagreement in gender with reference to the Upameya Aghamarṣaṇa Sūkta and the Upamāṇa Aśvamedha i.e. for former is neuter while the latter is masculine. The common property or the Sādhāraṇa Dharma is mentioned twice in keeping with two independent sentences that go to form the Upamā. The repetition is exact.

(21) भ्रम (and उपादकत्व प्रजाभागित्वाभ) IX—48.
Upameya: anyāṅganā
Upamāṇa: aśvā (belonging to others)
Sādhāraṇa Dharma: notpādanaḥ prajābhāgī
Upamāvačaka: yathā—tatha.

Note:—For the details of the Upamā see under भ्रम No. 9 above.

(22) ससुप्रति and सुग्रु and सुग
As a hunter i.e. mrgayu traces the liar (pada) or tracks the the stēps of a (wounded) deer i.e. mrga by the drops of blood i.e. asṛkpāta, even so the king (nṛpati) shall discover the path of Dharma (i.e. shall discover on which side the right lies) by inferences i.e. anumāṇa (from the facts) (VIII—44).

Upameya: Nṛpati, dharma and anumāṇa
Upamāṇa: Mrgayu, mrga and asṛkpāta
Sādhāraṇa Dharma: padanayana,
Upamāvačaka: yathā—tatha

Note:—This Upamā contains a triple Upamāṇa. Here asṛkpātaḥ in the Upamāṇa corresponds with anumāṇena in the Upameya. Between the two there is disagreement in respect of number and gender. As a matter of fact asṛkpāta is only an anumāṇa i.e. hetu, so that in the Upamāṇa one particular anumāṇa is mentioned, while in the Upameya anumāṇa in general is stated. It is also possible to drop both these in the scheme of the Upamā because asṛkpāta and anumāṇa are not really related to each other as the Upamāṇa and Upameya but only as the viṣeṣa and sāmānya. The Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. Disagreement
mood or *vidhi* is present here as the root *ni* is used in the present tense in the Upamāna and with the potential form in the Upameya.

(23) ब्रह्मि and तवः

A *dvija* i.e. twice-born man who (daily) repeats these three (i.e. *vyāhritis*) one thousand times outside (the village), will be freed after a month even from great guilt, as a *snake* or *ahi* from its slough i.e. *tvac* (II—79).

Upameya: *dvija* and *enas*
Upamāna: *ahi* and *tvac*
Sādhāraṇa Dharma: *vimucyate*
Upamāvācaka: *iva*

*Note:*—Here a double Upamāna occurs. In the Upamā, *tvacā* corresponds with *enasah*. There is disagreement in respect of gender between them, the former is feminine, while the latter is neuter. Moreover, the Upamāna namely *tvacā* is put in the instrumental while the corresponding Upameya namely *enasah* is in the ablative. This is evidently for the sake of metre as it would have been disturbed if *tvacaḥ* namely the ablative were to be used. Even though the root *much* with *vi* is associated with both the ablative and the instrumental (cases), the former is more common; hence the poet has begun with it. It is, however, possible to say that *tvaceva* should be taken as equal to *tvacā iva* and then a double Sandhi.

(24) ब्रह्मि and तवः

In proportion as a man who has done wrong (*adharma*), himself confesses it, even so far is he left by i.e. freed from guilt as a *snake* or *ahi* is left by i.e. freed from its slough i.e. *tvac* (XI—228),

Upameya: *nara* and *adharma*
Upamāna: *ahi* and *tvac*
Sādhāraṇa Dharma: *mucyate*
Upamāvācaka: *yathā—yathā* and *tathā-tathā*

*Note:*—The Upamā contains a double Upamāna. Here *tvacā* corresponds with *adharmaṇa*. There is disagreement in respect of gender between them, the former is feminine while the latter is masculine,
(25) आकाश and पाञ्ख
He, who when in danger of losing his life accepts food from any person whatsoever, is not tainted by sin just as the sky i.e. अकाशा is not affected or tainted by mud i.e. पाञ्खा (X—104).

Upameya: Jīvītāyayamāpannāḥ (purusā) and pāpā
Upamāṇa: Akāśa and pāṅka
Sādhārana Dharma: na lipyate
Upamāvācaka: īva

Note:—Here also a double Upamāṇa is present. There is disagreement in gender between the principal Upameya namely jīvītāyayamāpannāḥ (purusāh) (masculine) and the corresponding Upamāṇa namely ākāśam (neuter) as well as the subsidiary Upameya namely pāpena (neuter) and the corresponding Upamāṇa namely pāṅkena (masculine).

(26) आत्मस (and धनस्यकारयोग्यता)
A son is even as good as oneself i.e. ātmā, (such) a daughter, i.e. duhitā is similar to a son i.e. putra, how can another (heir) take the estate or dhana (lit. money) while such (an appointed daughter who is even) oneself, lives ? (IX—130).

Upameya: putra.
Upamāṇa: ātman
Sādhārana Dharma: dhanasvīkārayogya (lупta)
Upamāvācaka: yathā—tathā

Note:—This is Śrauti Vākyagā Dharmaluptā Upamā. It is Dharmaluptā because the dharma or the common property namely dhanasvīkārayogyatva is lupta i.e. not expressed. As a matter of fact, however, the author does not mean a mere Upamā here; it is something more. A representative i.e. pratiniñdhī rather than a standard of comparison i.e. Upamāṇa, is intended to be conveyed by the word yathaiva tathā.

For another Upamā contained in the verse see No. 135 below.

(27) आदित्य (and तपन)
And like āditya or the Sun; he burns the eyes and the hearts (of men), nor can anybody on earth even gaze on him (VII—6).

Upameya: esa i.e. nṛpa from stanza 5,
Upamāṇa: āditya,
Sādhāraṇa Dharma: tapaṇa,
Upamāvācaka: vāt

(28) भ्रात्तियं and तौयं and रशिमिद् and समुद्र

As āditya or the Sun during eight months (imperceptibly) draws up the water i.e. toya with his rays i.e. raśmibhiḥ, even so let him gradually draw his taxes from his kingdom for that is his arkavrata i.e. the office in which he resembles the Sun (IX—305).

Upameya: prākaraṇika nṛpa and kara, adhiṣṭiṣṭaḥ and rāṣṭra
Upamāna: āditya and toya and raśmin and samudrādi
Sādhāraṇa Dharma: haraṇa
Upamāvācaka: yathā—tathā

Note:—The Upamā contains a quadruple Upamāna. Here āṣṭauṃsān is a restrictive adjective in the Upamāna-vākyya and perhaps it suggests a corresponding restriction in the drawing of taxes by the King gradually on appropriate occasions in proper times. The sun can draw up water during eight months. The King also should receive taxes and tributes only on proper occasions. For a similar adjective compare ‘vārṣikāṃcature māsān’ in No. 36 below. Corresponding to raśmibhiḥ of the Upamāna, there is nothing actually stated in the Upameya. Perhaps adhiṣṭiṣṭaḥ is suggested. On the other hand, the Upamāna does not contain the word samudrādi corresponding to rāṣṭrāt in the Upameya. The Sādhāraṇa Dharma is here repeated twice with the same root hr in the potential tense in the Upameya and in the present tense in the Upamāna. This gives rise to the disagreement in mood i.e. vidhi.

‘arkavratam’ in a is an instance of Nidāraṇā. The stanza, therefore, is an instance of Saṅkara of Upamā and Nidāraṇā. Saṅkara is defined by Mammaṭa as ‘aviṣrāntijūṣāmatmanyāṅgāṅgi tvam tu saṅkarḥ

(29) भ्रान्तिय i.e. सहस्र ाशु (and प्रभा)

That (seed) became a golden egg, in brilliancy (prabhā) equal to the Sun i.e. Sahasrāṃśu, in that (egg) he himself was born as Brāhmaṇa, the progenitor of the whole world (I—9).

Upameya: haimam aṇḍa
Upamāna: Sahasrāṃśu
Sādhāraṇa Dharma: prabhā
Upamāvācaka: samam

Note:—There is disagreement in respect of gender between the Upameya and (which is neuter) and the Upamāna (which is masculine).

(30) भ्राष्ट and वस्त्र see No. 177 below.
(31) भ्राष्ट and वायोक्ते see Nos. 177 and 188 below.
(32) भ्राष्ट and घटूद्र see Nos. 177 and 208 below.
(33) भ्राष्टावा (and বিনাশ)

And if a Brāhmaṇa, though learned in Veda, accepts through covetousness a gift from such (a man), he will quickly perish like āmapātra i.e. a vessel of unburnt clay in water (ambhasi) (III—179).

Upameya: lobhāṭpratigrakahṛt vipra
Upamāna: ambhasī āmapātra
Sādhāraṇa Dharma: vināśam vrajati
Upamāvācaka: iva

Note:—In d, ambhasi is used as the restrictive adjective of the Upamāna āmapātra. In the Upamāna itself, the adjective āma corresponds to lobhāṭpratigrahā in the Upameya. The conditioning of the word expressive of Upamāna by the word ambhasi is adopted by the author to make the Upamāna suitable in the context. If it is dropped āmapātra cannot serve as the Upamāna in the present case as āmatva by itself does not lead to destruction. Disagreement in gender exists between the Upameya lobhāṭpratigrakahṛt vipra (masculine) and the Upamāna (ambhasi) āmapātram (neuter).

(34) भ्राष्टक नर (and বিভবন)

A man of impure (kālusa) origin (yoni), who belongs not to any caste (varṇāpeta), (but whose character is) not known (avijñāta), who is like Anārya having the appearance of an Ārya, one may discover (vibhāvyet) by his acts (X—57).

Upameya: avijñāta
Upamāna: Āryarūpa nara,
Sādhāraṇa Dharma: vibhāvana,
Upamāvācaka: iva,

Note:—In this Upamā, āryarūpa in the Upamāna corresponds to avijñāta in the Upameya; nara is to be taken twice i.e. both in the Upameya and the Upamāna. Here varṇāpeta and kālusa-yonija.
of the Upameya and anārya of the Upamāna are predicative adjectives. Here ina instead of directly coming after the Upamāna nara comes after its predicative adjective āryarūpa.

(35) इत्या and द्विजाति See. No. 111 below
(36) इत्य (and अभिवर्ष्या)

As Indra sends copious rain during four months (catura māsān), of the Rainy Season (vārṣikan) even so let the king, taking upon himself the indravrata i.e. the office of Indra, shower benefits on his kingdom (IX—304).

Upameya: pākaraṇika nṛpa,
Upamāna: Indra,
Śādhāraṇa Dharma: abhivarṣana,
Upamāṅgacaka: yathā—tathā,

Note:—Here vārṣikāṇcarūta māsān is a restrictive attribute in the Upamāna-vākyya and perhaps it suggests a corresponding restriction in the showering of gifts by the king only on appropriate occasions. For a similar adjective see aṣṭau māsān in No. 28 above. The common property is expressed twice in keeping with the two sentences that go to form the Upamā. As the stanza seeks to give advice to the king (the Upameya) the common property going with him namely abhivarṣet is a potential form. This gives rise to disagreement in vidhi or mood.

‘indravratam’ in d is an instance of Nidarśanā according to ‘abhāvān vastusaṁbandhah upamāparikalpakaḥ’ (Mammaṭa). This makes the stanza an instance of Saṅkara of Upamā and Nidarśanā.

(37) उ and वा

As the iṣu i.e. arrow, shot (viddhaḥ) by (a hunter) who afterward hits (anuvijñah) a wounded (deer) (viddham) in the wound i.e. khe (made by another) is shot in vain, even so that seed (bijam) sown on another’s wife (paraparigraha), is quickly lost (to the sower) (IX—43).

Upameya: bija and paraparigraha
Upamāna: iṣu and kham
Śādhāraṇa Dharma: nāyati
Upamāṅgacaka: yathā—tathā

Note:—The Upamā contains a double Upamāna. In the
Upameya-vākyya the words corresponding to viddhaḥ on the one hand (i.e. ksiptam), and to viddhamanuvidhyataḥ (i.e. ksiptama-nukṣiptataḥ) on the other the Upamāṇa-vākyya, are not employed even though they seem to be intended. So that the meaning seems to be that the bijakṣepa of a man upon another’s wife which follows the bijakṣepa of the legitimate husband is useless. The word kha in this verse evidently refers to the wound made by the dart on a mṛgā as is clear from ‘śalyavato mṛgam’ in verse 44 of d the same Adhyāya immediately below and corresponds to paraparigraha. The Upamāṇa iṣu is here restricted by the additional words ‘viddhamanuvidhyataḥ’ and suggest a corresponding restriction in the Upameya (as is indicated above). Here the Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamāṇa. The repetition is exact.

(38) द्रिष्टि and बल्तू and भीज see No. 151 below.
(39) उदक and ध्रविपाद

But when one among all the organs slips away (from control), thereby (man’s) wisdom (prajñā) slips away from him, even as udaka i.e. water (flows) through the one (open) foot namely pāda of a (water-carrier’s) skin i.e. dyti (II—99).

Upameya: prajñā and indriya
Upamāṇa: udaka and dṛtipāda
Sādhāraṇa Dharma: kṣarati
Upamāvācaka: iva

Note:—This is a double Upamāṇa. Here the poet has conceived all indriyas as a group and he wants to say that the whole group suffers when one even of them misbehaves. Here Upameya is used in the instrumental (tena i.e. kṣaratā indriyena) and Upamāṇa is put in the ablative (dṛtkeḥ pādē) as kṣarati can go with either of these cases (tena or tasmāt kṣarati). This is exactly the opposite of enasaḥ (Upameya) and tvacā (Upamāṇa) in No. 23 above. There is disagreement in gender between the Upameya prajñā (feminine) and the corresponding Upamāṇa udakam (neuter). The same is true of the Upameya indriyam (neuter) and the corresponding Upamāṇa dṛtipāda (masculine).

(40) उदक i.e. ब्रम्सु (and ब्रद्वेदमाल्क्य) (X—103)
Upameya: te i.e. Vipras mentioned in c
Upam na: ambu
Sādhāraṇa Dharma: na doṣo bhavati
Upamāvacaka: sama

Note:—For the details of the Upamā see No. 4 above.

(41) उद्धरि i.e. तोष य जर्रदिव रंगमित्रित्ती and समुद्र See No. 28 above

(42) उद्धरि i.e. अन्नाक्षर जर्रदिवत्ती See No. 81 below.

(43) उद्धरि i.e. अन्नाक्षर जर्रदिवत्ती See No. 99 below.

(44) उद्धरि i.e. वासि and नर See No. 120 below.

(45) उपमास (and अग्नि)

He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person) only (eka); the subsistence of a student on begged food is declared to be equal (in merit) to upavāsa i.e. fasting (II—188).

Upameya: bhāikṣeṇa vṛtti
Upamāna: upavāsa
Sādhāraṇa Dharma: punyāvahatva (lupta)
Upamāvacaka: sama

Note:—This is Ārthī Samāsāgā Dharmaluptā Upamā. It is Dharmaluptā because the dharma i.e. common property namely punyāvahatva is not expressed i.e. is lupta. In a work on Dharmāśāstra, pāpāvahatva and punyāvahatva are expected to be supplied at proper places.

(46) उद्धरि (and उपदक्षरण प्रजामागित्वाभाव) (IX—48).

Upameya: anyāṅganā
Upamāna: uṣṭra (belonging to the others)
Sādhāraṇa Dharma: notpādakaḥ prajābhāgi
Upamāvacaka: yathā—tathā

Note:—For the details of the Upamā see No. 9 above.

(47) उद्धरि (and उपदस्त्र प्रजामागित्वाभाव) (IX—48).

Where merit and wealth are not (obtained by teaching) nor (even) due (tadvidha lit. of that type) obedience in such (soil) i.e. to such a person, sacred knowledge must not be uttered just as good seed i.e. subham bijam (must) not (be thrown) on uṣara i.e. barren soil (II—112).

Upameya: vidyā and the pupil without dharmārtha or śuṣrūṣā
TRANSLATION AND NOTES

Upamāṇa: =subham bija and uśāra
Sādhāraṇa Dharma: na vaktavyā
Upamāvācaka: iva

Note:—Here also a double Upamāṇa is present. The Sādhāraṇa Dharma is here conceived as dropping, giving or employing. This can be expressed in two different ways according to the nature of the associate. In the case of Upamāṇa namely—subham bija it becomes vaptavyaṃ, in case of the Upameya namely vidyā it is vaktavyā. The poet has chosen the latter instead of using the common expression such as dātavya. Even then the liṅga-bheda would remain, which is due to the choice of a passive construction instead of the active one on the part of the poet. As it is, however, the Sādhāraṇa Dharma is not really so; it only goes with the Upameya.

(48) ऊर्जा i.e. श्रीरिः and बन्धु and बीज See No. 151 below.
(49) क्रतु and क्रतुलिङ्ग

As at the change of seasons (ṛtuparyaye) each season i.e. ṛtavaḥ (lit. all seasons) verily of its own accord assumes its distinctive marks i.e. ṛtuliṅgas, even so corporeal beings (resume in new births) their (appointed) course of action (I—30).

Upameya: dehin and karmāṇi
Upamāṇa: ṛtu and ṛtuliṅgāni
Sādhāraṇa Dharma: svāni svāni abhipadyante
Upamāvācaka: yathā—tathā

Note:—This Upamāṇa contains a double Upamāṇa. Here ṛtuparyaye is a restrictive adjective of the Upamāṇa; it suggests a corresponding attribute i.e. srṣṭyantare in the Upameya. Cf. Rāghavānanda’s explanation—‘tathā svavakarmāṇi dehināḥ srṣṭy-antare prapadyante’.

(50) क्रतुलिङ्ग and क्रतु see No. 49 above.
(51) क्रत्रम see No. 149 below.
(52) श्रीरिः and बन्धि see No. 6 above.
(52A) श्रीपल चक्षु and उदके तरन् see No. 143 below as well as No. 19 above.
(53) श्रीरिः (पुज्र) (and चन्द्ररश)

A son (legally) begotten (jātak) on such an appointed female (niyuktāyāṃ) shall inherit like a legitimate son of the body
i.e. aurasāḥ; for that seed and the produce belong according to the law to the owner of the soil (IX—145).

Upameya: niyuktāyāṁ jāta putra,
Upamāna: aurasā,
Sādhāraṇa Dharma: (dhanam) haret,
Upamāvācaka: yathā.

Note:—Here tathā which should have been mentioned with the Upameya is dropped owing to the inversion of the usual order of the Upamāna and the Upameya. For such an omission of tathā see Nos. 67 & 218 below.

(54) कछ्र and निद्रात्र with धान्य
As the weeder i.e. nirdāṭṛ plucks up the weeds i.e. kakṣa and preserves the corn i.e. dhānya, even so let the king protect his kingdom and destroy his opponents (VII—110).

Upameya: mṛta, paripanthin and rāṣṭra
Upamāna: nirdāṭṛ, kakṣa and dhānya
Sādhāraṇa Dharma: uddhṛtya rakṣaṇam
Upamāvācaka: yathā—tathā.

Note:—In the Upamāna kakṣasyoddharaṇam precedes dhānyasya rakṣaṇam; while in the Upameya the hanaṇa of paripanthinanāḥ succeeds or follows the rakṣaṇa of rāṣṭra. Besides the destruction of kakṣa and the paripanthin is expressed by means of two synonymous words uddharati and hanyāt while the protection is mentioned by the same root rakṣa. In the Upamāna, kakṣam which corresponds to paripanthināḥ differs from the latter both in point of number and gender. As the stanza seeks to give advice to the King, the common properties, namely rakṣet and hanyāt that go with him are put in potential while the words corresponding to these in the Upamāna-vākya namely uddharati and rakṣati are in the present tense. Hence the vidhībheda.

(55) कछ्र (and जितै उत्सर्जन)
Leaving the dead body on the ground like kāṣṭha i.e. a log of wood, or loṣṭa, i.e. a cold of earth, the relatives depart with averted faces, but spiritual merit i.e. (Dharma) follows him (i.e. the soul). (IV—241).

Upameya: mṛta sarīra
Upamāna: (i) kāṣṭha and (ii) loṣṭa
Sādhāraṇa Dharma: kṣitau utṣarjanam
Upamāvacaka: sama

Note:—This is Mālopamā as kāṣṭha and loṣṭa i.e. two are given as Upamānas for the Upameya mṛta śarīra.
Also see No. 175 A below.

(56) कूलं and बङ्ख
His enemy must not know his weakness, but he must know the weaknesses of his enemy, as the kūrma or tortoise (hides its aṅgāni) i.e. limbs, even so let him secure (gūhet) the members i.e. aṅgas (of his government against treachery), let him protect his own weak points (VII—105).

Upameya: prākaraṇīka rājan and aṅga
Upamāna: kūrma and aṅga
Sādhāraṇa Dharma: gūhanam
Upamāvacaka: iva

Note:—Here there is Śleṣa in the Upamāna namely aṅga. When construed with the Upameya namely rājan, it refers to the seven members of his i.e. a king's government and with Upamāna namely kūrma it refers to its limbs. Hence aṅgāni is mentioned only once.

(57) (नदी-कूल) कूल and बङ्ख
He who leaves his body (deha), (be it by necessity) as a vṛkṣa i.e. tree (does) the nadi-kūla i.e. the river-bank (or) (freely) like a śakuni i.e. bird (that) quits a vṛkṣa i.e. tree is freed from grāha i.e. (dreadful) shark (i.e. misery of this world) (VI—78).

Upameya: prākaraṇīka yati and his deha
Upamāna: (i) vṛkṣa and (nādi-)kūla and (ii) śakuni and vṛkṣa

Sādhāraṇa Dharma: tyāga (tyajan)
Upamāvacaka: yathā—tathā in both (i) and (ii)

Note:—The stanza gives two pairs of double Upamānas. Once the prākaraṇīka yati and his deha are compared with vṛkṣa and (nādi-)kūla and secondly with śakuni and vṛkṣa. Here tyāga which is the Sādhāraṇa Dharma is compulsory in the first case and voluntary in the latter. As these Upamās are expressed with two independent sentences, the Upamāvacaka yathā is mentioned
twice. The two pairs of Upamānas make the stanza an instance of Mālopamā.

"kṛṣṭrāt grāhāt" in d stands for excessive troubles in life i.e. samsārakaśta. This is Atisayokti of the first kind which is defined by Mammaṭa as 'nigṛyādhyavasānam tu prakṛtasya parena yat'.

The stanza is, in fact, an instance of Sānsṛṣṭi of Mālopamā and Atisayokti.

(58) कृत्या (and समन्तलः बिनाणा)
The houses on which female relations (jāmayaḥ) not being duly honoured, pronounce a curse, perish completely like those that are destroyed by kṛtyā i.e. magic (III—58).
Upameya: jāmisaaptāni gehāni
Upamāna: kṛtyāhatāni gehāni
Sādhāraṇa Dharma: samantataḥ vinaśyanti
Upamāvācaka: iva

Note:—Ultimately jāmisaṇa is compared with kṛtyā in point of effectiveness. Upamāvācaka iva has come after the adjective of the Upamāna (gehāni), which is to be supplied from the first half of the stanza.

(59) क्षणकर्ष्मनू see No. 3 above
(60) शीम (and शुक्र)
A man who knows (the law) must purify conch-shells, horn, bone and ivory like kṣauma i.e. linen cloth or with a mixture of cow's urine and water (V—121).
Upameyas: saṁkha, śṛṅga, asthi and dantamaya
Upamāna: kṣauma
Sādhāraṇa Dharma: śuddhiḥ kāryā
Upamāvācaka: vat

Note:—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 63, 66, 91 and 114 below.

(61) ख and श्रु see No. 37 above.
(62) गुरु (and गृहि)
If his teacher's teacher is near, let him behave (towards him) as towards his own Guru i.e. teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family) (II—205).
Upameya: guruḥ guru,
Upamāna: Guru,
Sādhāraṇa Dharma: vṛttimācaret,
Upamāvācaka: vat,

Note:—The Upamā is Śrautī Taddhitagā Upamā in accordance with the Sūtra ‘tatra tasyeva’. For a similar Upamā see No. 63 below.

(63) गुर (and वृति)
Towards his betters (śreyahṣu) let him always behave as towards his Guru i.e. teacher, likewise towards sons of his teachers (guruḥputresu), born by wives of equal caste (āryaṣu lit. noble) and towards the teacher’s relatives (bandhuṣu) both on the side of the father and of the mother (II—207).

Upameyas: śreyāṇṣaḥ, āryāḥ guruḥputrāḥ and guruḥ svabāndhavāḥ
Upamāna: Guru,
Sādhāraṇa Dharma: vṛttim samācaret,
Upamāvācaka: vat,

Note:—Here also the Upamā is Śrautī Taddhitagā in keeping with ‘tatra tasyeva’. See No. 62 above. Here many Upameyas are compared with a single Upamāna. For a similar comparison see No. 60 above as well as Nos. 66, 91 and 114 below.

(64) गुर (and मानाइत्व)
The son of the teacher who imparts instruction (in his father’s stead), whether younger or of equal age or a student at the time of sacrifices (or other Aṅgas), deserves the same respect or honour as Guru i.e. the teacher (II—208).

Upameya: adhyāpayaṇa gurusuta,
Upamāna: Guru,
Sādhāraṇa Dharma: mānamarhati,
Upamāvācaka: vat,

(65) गुर (and प्रतिपूज्यत्व)
The wives of the teacher, who belong to the same caste, must be treated as respectfully as ‘Guru i.e. the teacher; but those who belong to a different caste, must be honoured by rising and salutation (II—210).

Upameya: savarṇāḥ guruṣoṣitaḥ,
Upamāna: Guru,
Sādhāraṇa Dharma: pratipūjyatva,
Upamāvācaka: vat,

Note:—There is disagreement in number as well as gender between the Upameya guruṣitaḥ and Upamāna guru.

(66) गुरु (and स्रीवि)
(A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as Guru i.e. the teacher (II—247).

Upameyas: guṇänvita guruṣutra, gurudarāḥ and (guroḥ) sapinda,
Upamāna: Guru,
Sādhāraṇa Dharma: vyttimācaret,
Upamāvācaka: vat,

Note:—This is a Śrauti Taddhitagā Upamāna formed according to the Sūtra ‘tatra tasyeva’. See Nos. 62 and 63 above. Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60 and 63 above as well Nos. 91 and 114 below.

(67) गुरु (and नित्यसेवन)
That (king) who will coerce i.e. keep under check both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru or the teacher (VII—175).

Upameya: bali nṛpa from verse 174,
Upamāna: Guru,
Sādhāraṇa Dharma: nityam upasevata,
Upamāvācaka: yathā,

Note:—Tathā, which should have been mentioned with the Upameya is dropped due to the inversion of the usual order of the Upamāna and the Upameya. For a similar omission of tathā see No. 53 above as well as Nos. 123 and 218 below.

(68) गुरु (and वृत्ति)
But when the purpose of the appointment to (cohabit with) (niyogārtha) the widow has been attained in accordance with the law, those two shall behave towards each other like guru i.e. a father (and snuṣā i.e. daughter-in-law) (IX—62).

Upameya: vidhavāyām niyuktah,
Upamāna: guru,
Sādhāraṇa Dharma: vr̥tti (i.e. ācaraṇa),
Upamāvācaka: vat,

Note:—The expression ‘smuṣāvat’ in c contains another Upamā which is a complement of this Upamā, for which see No. 224 below.

(69) गुरुवल्म see No. 71 below.

(70) गुरुपत्ती (and सम्पूज्यत्व)
A maternal aunt, the wife of a maternal uncle, a mother-in-law and a paternal aunt must be honoured like gurupatnī i.e. the wife of one’s teacher, they are equal to gurubhāryā i.e. the wife of one’s teacher (II—131).

Upameyas: mātṛsvasā, mātulānī, śvaśrū and pitṛsvasā,
Upamāna: gurupatnī in c and gurubhāryā in d,
Sādhāraṇa Dharma: sampājyatyva in the Upamā in c and ādaraṇīyatva (lupta) in the Upamā in d,
Upamāvācaka: vat in the former and sama in the latter,

Note:—Upamā in c where gurupatnī is the Upamāna is rather the result of the Upamā in d where gurubhāryā is the Upamāna. The latter, however, is Ārthī Vākyagā Dharmaluptā. It is Dharmaluptā as there the dharma namely ādaraṇīyatva is not expressly stated (i.e. is to be understood). Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60, 63 & 66 above.

(71) गुरुपत्ती i.e. गुरुवल्म (and प्राप्तवहल)
Carnal intercourse (retaḥseka) with sisters by the same mother, with (unmarried) maidens, with females of lowest castes, with wives of a friend or of a son, they declare to be equal to gurutalpa i.e. violation of a Guru’s bed (XI—58).

Upameya: retaḥseka,
Upamāna: gurutalpa,
Sādhāraṇa Dharma: pāpāvahatva (lupta),
Upamāvācaka: sama,

Note:—This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the common property namely pāpāvahatva is not expressed. In a work on Dharmāṣāstra, pāpāvahatva and punyāvahatva are not expected to be expressed.

(72) गुरुभार्या (and ब्रादर्षीयत्व) See No. 70 above.
(73) गौ (and उत्तादक्ष्य प्रजामाणिल्लाभः) IX—48.

Upameya: anyāganā,
Upamāna: gauḥ (belonging to others),
Sādārāna Dharma: yathā—tathā,
Note:—For the details of the Upamā see No. 9 above.

(74) गौ (cow) (and सुधःफलनाभः)

Unrighteousness (adharma), practised in this world, does not at once produce its fruit, like gauḥ i.e. a cow (or the earth), but advancing slowly, it cuts off the roots of him who committed it (IV—172).

Upameya: adharma,
Upamāna: gauḥ,
Sādārāna Dharma: na sadyaḥ phalati,
Upamāvācaka: iva,

Note:—Here gauḥ, the Upamāna may either be taken to mean a cow or the earth. Neither of these are able to yield their expected fruit within a short time. The cow yields her expected reward i.e. milk only after she brings forth a calf. Similarly the earth requires a good deal of care and work after the seed is sown into it.

Kullūka, however, takes this simile as an instance of Vaidharmenyena Upamā because he thinks that gauḥ means either a milk cow or a full-grown bull.

(75) (वन्ध) गौ (and एकाशेषवस्थिति),

Sambhohanī Dakṣinā i.e. a gift of food consumed (with friends and relatives) by twice-born men (of course for making friendships), is said to be one which goes to the Piśācas; it remains (āste) in this (world) (i.e. iha) alone (eva) like andhā gauḥ i.e. a blind cow in one stable (veśman) (III—141).

Upameya: Sambhohanī Dakṣinā,
Upamāna: andhā gauḥ,
Sādārāna Dharma: ekaveśmani i.e. (ekatra eva) āste,
Upamāvācaka: iva,

Note:—Here the Sādārāna dharma is ‘ekatraivāste’ i.e. ‘remains confined to one place’ i.e. ‘does not move to other places.’ This is expressed by ihaiva (i.e. in this world alone, thus excluding svarga for which daksinā is generally given) in the
Upameya and by ekavesmani in the Upamāna. Here the Upamāna is restricted by an adjective namely andhā. The ultimate intention of the poet is to compare the sambhōjanītva with andhatva.

(76) (प्र्) नो (and सीदन)
The kingdom of that monarch, who looks on (paśyatah) while a Śūdra settles the law, will sink (low), like gauḥ i.e. cow in a morass i.e. paṅka (VIII—21).

Upameya: rāṣṭra,
Upamāna: paṅke gauḥ,
Sādhāraṇa Dharma: sīdati,
Upamāvācaka: iva,

Note:—Here paṅka is the restrictive or conditioning attribute of the Upamāna gauḥ which makes it correspond with the Upameya. From the word paśyataḥ it seems that the poet has at the back of his mind the comparison of the king with a cow-boy who helplessly looks at the calamity.

(77) नो and नो II—158

Upameya: anṛca vipra and śrautasmārta karma (lupta)
Upamāna: gauḥ and gauḥ,
Sādhāraṇa Dharma: aphałatva,
Upamāvācaka: yathā—tathā,

Note:—For the details of the Upamā see No. 10 above.

(78) नो and प्र्
Hence an ignorant (man) should be afraid of accepting any pratigraha i.e. presents; for by reason of a very small (gift) even, a fool sinks (into hell) as a gauḥ i.e. cow in paṅka i.e. a morass. (IV—191).

Upameya: avidvān and his svalpaka pratigraha,
Upamāna: gauḥ and paṅka,
Sādhāraṇa Dharma: sīdati,
Upamāvācaka: iva,

Note:—This Upamā contains a double Upamāna. Here svalpaka pratigraha corresponds to paṅka and is the cause of sīdana like the latter. The correspondence in case between paṅka and svalpaka pratigraha could not be maintained owing to the difference between the two meanings, primary and secondary of the word sīdati. The secondary meaning of sīdati namely ‘failure’ requires
the instrumental case while the primary sense namely ‘sinking’ requires the locative.

(79) गो (earth) (and लबःकलनाभव) IV—172.

Upameya: adharma,
Upamāna: gauḥ (earth),
Sādhāraṇa Dharma: na sadyaḥ phalati,
Upamāvācaka: iva,

Note:—The Upamā is based on the interpretation put on the word gauḥ alternatively understood in the sense of earth. For the Upamā see No. 74 above.

(80) गृह and नक्षत्र

And in each town let him appoint one sarvārthacintaka i.e. superintendent of all affairs, elevated in rank (uccaiḥ sthāna or sthiti), formidable (ghorarūpa) resembling a planet i.e. graha among stars i.e. nakṣatras (VII—121).

Upameya: sarvārthacintaka and te (sarve) i.e. his subordinates,
Upamāna: graha and nakṣatra,
Sādhāraṇa Dharma: uccaiḥ sthiti and ghorarūpa,
Upamaāvācaka- iva,

Note:—The Upamā contains a double Upamāna. Here teṣām (referring to the subordinate officers) is to be supplied from the previous stanza. Here the officer i.e. the sarvārthacintaka is compared with graha and his subordinates who are to be understood by the word teṣām supplied from the previous stanza, with nakṣatras. The Upamāna nakṣatrāṇi (neuter) differs from the corresponding Upameya i.e. te sarve (masculine) in point of gender. This discrepancy i.e. the use of neuter gender in the Upamāna, however, seems to be intentional and is meant to convey the relative unimportance of the subordinates.

(81) प्रतिविन्दु and प्रमस्तर

But the fame of the king who acts in a contrary way or manner and who does not subdue himself, diminishes in extent (saṅkṣiṣyate) among men like ghṛtabindu i.e. a drop of clarified butter in ambhas i.e. eater (VII—34).

Upameya: nṛpateḥ yaśas and loka,
Upamāna: ghṛtabindu and ambhas,
Sādhāraṇa Dharma: saṅkṣiṣyate,
Upamāvācāka: iva,

Note:—Here a double Upamāna is present. There is
disagreement in respect of gender between both the Upameyas
and their corresponding Upamānas.

(82) चक्र (and नित्यसंसारजय)

This one pervades all created beings in the five forms, and
constantly makes them, by means of both, growth and decay,
revolve like cakra i.e. the wheels (of a chariot) (XII—124).

Upameya: bhūtāni,
Upamāna: cakra,
Sādharaṇa Dharma: nityam saṁsārayati,
Upamāvācāka: vat,

Note:—There is disagreement in respect of number between
the Upameya namely bhūtāni (plural) and the Upāmana namely
cakram (singular).

(83) चन्द्र and मानव

He is a king, taking upon himself the candraratā i.e. the
office of the Moon (lit. being a candraratika), in whom (i.e.
at whose appearance) his subjects rejoice as men i.e. mānavah
feel on seeing the paripūrṇa candra i.e. the full moon (IX—309).

Upameya- nṛpa and prakṛtayaḥ,
Upamāna: candra and mānavah,
Sādharaṇa Dharma: hṛṣyanti,
Upamāvācāka: yathā—tathā,

Note:—The Upamā contains a double Upamāna. The
expression candram drśtvā in the Upamāna-vākyya corresponds
to yasmin in the Upameya-vākyya, so that yasmin is equivalent
to yam drśtvā. This gives rise to the irregularity namely the Upamāna
candra being put in the accusative case and the Upameya yasmin
(referring to nṛpa in d) in the locative.

‘candraratika’ in d is an instance of Nidarṣanā. This
makes the stanza an example of Saṅkara of Upamā and
Nidarṣanā.

(84) चमस (and शौच)

His vessels shall not be made of metal, they shall be free
from fractures, it is ordained that they shall be cleansed with
water, like (the cups called) Camasa, at a sacrifice (VI—53).
Upameya: ataijasāni and nirvanaṇā Niḥpārāṇi,
Upamāna: camasa,
Sadharana Dharma: adbhīḥ saucam,
Upamāvācaka: iva,

Note:—There is disagreement in point of gender between the Upameya pātrāṇi which is neuter while the Upamāna camasānām is masculine.

(85) चाँड़ाल See No. 155 below.
(86) चैल (and शुद्धि)

Skins and (objects) made of split bamboo must be cleansed like  caila i.e. clothes, (vegetable, roots and fruit like dhānya i.e. grain) (IV—119).

Upameya: carman and vaidala,
Upamāna: caila,
Sadharana Dharma: śuddhi,
Upamāvācaka: vat,

Note:—Here two Upameyas are compared with a single Upamāna. For a similar comparison see No. 90 below.

For another Upamā contained in cd, see No. 114 below.

(87) चौर (and किलिप्प)

If a man is killed (due to inattention and the like on the part of the prājakā i.e. driver), his (i.e. prajakā’s) guilt (kilīsa) will be at once the same as (that of) a caura i.e. a thief, for large animals such as cows, elephants, camels or horses, half of that (VIII—296).

Upameya: prājaka from verse 294,
Upamāna: caura,
Sadharana Dharma: kilīsam bhavet,
Upamāvācaka: vat.

(88) चौर (and दशिक)

In keeping with this rule, the manager who sells without (the consent of) the owner unknowingly or knowingly deserves punishment similar to that of caura i.e. a thief (VIII—197-200).

Upameya: śāstā,
Upamāna: caura,
Sadharana Dharma: daṇḍamarhāti,
Upamāvācaka: vat,
Note:—This Śloka is included as it is accepted by Sarvajñanārāyaṇa, Nandana and Rāmacandra. Rāmacandra’s commentary runs as follows: anena vidhīnā avāmivikrayam kurvanajnānajñānapūrvakam vā sāstä cauravadodhamarhati.

(89) चौर (and शास्त्र or दाध्य)
He who does not return a deposit and he who demands what he never bailed shall both be punished like a caura i.e. thief, or be compelled to pay a fine equal (to the value of the object or claimed article) (VIII—191).

Upameya: tāvubhau i.e. nikṣepārpayitā and anikṣipya yācitā,
Upamāna: caura,
Sādhāraṇa Dharma: sāsyatva or dāpyatva,
Upamāvācaka: vāt.

(90) चौर (and शास्त्र)
Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like caura i.e. thieves, (if they remain) inactive in attacks (by robbers) (IX—272).

Upameya: rakṣādhikṛta (persons) and sāmanda,
Upamāna: caura,
Sādhāraṇa Dharma: sisyat,
Upamāvācaka: iva,

Note:—Here two Upameyas are compared with one Upamāna. For a similar comparison see No. 86 above.

(91) चौर (and हनि)
Those who give (to thieves) fire, food, arms or shelter, and receivers of stolen goods, the ruler shall punish like caura i.e. thieves (IX—278).

Upameya: agnida, bhaktada, śastrāvakāśada and (moşasya), saṁnidhātṛ,
Upamāna: caura,
Sādhāraṇa Dharma: hanyat,
Upamāvācaka: iva,

Note:—Here also many Upameyas are compared with one Upamāna.

For a similar comparison see Nos. 60, 63, 66 above as well as No. 114 below.
(92) चौर i.e. स्तेन (and दोपमाक्त्व)
A Brāhmaṇa, seeking to obtain property from (a man) who took what was not given to him either by sacrificing from him or by teaching him, is even like a stena i.e. thief (VIII—340).
Upameya: sah i.e. lipsāvān Brāhmaṇa
Upamāna: stena,
Sādhāraṇa Dharma: doṣabhāktva (lupta),
Upamāvācaka: yathā—tathā,

Note:—Here it is possible that the Sādhāraṇa Dharma may be understood from the word adattādāyī i.e. caura which can be supplied from the word adattādāyinaḥ in the first half. But perhaps it is better to supply the word doṣabhāk as the Sādhāraṇa Dharma which is to be considered as lupta. In view of this the Upamā is Śrauti Vākyagā Dharmaluptā. It is Dharmaluptā, as the Dharma i.e. the common property namely doṣabhāktva is not expressed.

(93) जड़ (and ज्ञानरूप)
Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men like a jāda i.e. an idiot (II—110).
Upameya: medhāvi,
Upamāna: jāda,
Sādhāraṇa Dharma: ācāret,
Upamāvācaka: vāt.

(94) जन्तु and बादु
As all living creatures i.e. jantavaḥ subsist by receiving support from air i.e. vāyu, even so (the members of) all orders (āśramāḥ) subsist by receiving support from the householder (III—77).
Upameya: āśramāḥ and grhastra,
Upamāna: jantavaḥ and vāyu,
Sādhāraṇa Dharma: samāsritya varante,
Upamāvācaka: yathā—tathā,

Note:—This Upamā contains a double Upamāṇa. As the simile is expressed with the help of two independent sentences,
the common property namely, 'saṃśṛitya varītante' is expressed twice. The repetition is exact.

(95) ज्विन See No. 4 above.
(96) (उदक) तरस् and (धूप) त्व च See No. 143 below.
(97) तृणानि (and शमन)

As तृणानि i.e. a fire of dry grass is (unable to consume the offerings and is quickly) extinguished even so (is it with) an unlearned Brāhmaṇa, Sacrificial food (havya) must not be given to him, never is (anything) offered in ashes (bhasmani) (III—168).

Upameya: anadhiyāna Brāhmaṇa,
Upamāṇa: तृणानि,
Sādhāraṇa Dharma: śāmyati,
Upamāvācaka: iva,

'Note:—Corresponding to the restricting adjective anadhiyāna in the Upameya we have तृण meaning तृणक्षित in the Upamāṇa तृणानि. In cd, we have a Drṣṭānta based on Vaidharmya, where the anadhiyāna Brāhmaṇa is compared with bhasman and the gift of a havya to him is compared with havana in bhasman.

The stanza thus becomes an instance of Saṃsṛti of Upamā and Drṣṭānta.

(98) तेजस् and विल्लित and एकस् see No. 6 above.
(99) तेलविन्दु and ब्रम्भसू

The fame of a king who behaves thus, even though he subsists by gleaning, is spread in the world like a tailabindu i.e. a drop of oil in ambhas i.e. water (VII—33).

Upameya: nṛpateḥ yaśas and loka,
Upamāṇa: tailabindu and ambhas,
Sādhāraṇa Dharma: vistīryate,
Upamāvācaka: iva.

'Note:—This Upamā contains a double Upamāṇa. There is disagreement in point of gender between the Upameya yaśah (neuter) and the Upamāṇa tailabinduh (masculine), as well as the Upameya loka (masculine) and the Upamāṇa ambhas (neuter).

(100) तोव and आदित्य and रसिन् and समुद्र see No. 28 above.
(101) ब्रिदश्च (and ब्रवितिर्क्षवामान)
Yet in a kingdom (rājya) containing seven constituent parts (saptāṅga), which is upheld like tridanda i.e. the triple staff (of an ascetic), there is no (single part more important (than the others), by reason of the importance of the qualities of each for the others (IX—296).

Upameya: saptāṅga rājya,
Upamāṇa: tridanda,
Sādhāraṇa Dharma: anyonyagunavaiśesyāṁma kiścidatiricyate,
Upamāvācaka: vat,

Note:—Here the adjective saptāṅga of the rājya has its correspondence in the adjective tri of the tridanda. There is disagreement in respect of gender between the Upameya rājya (which is neuter) and the Upamāṇa tridanda (which is masculine).

(102) त्रिवेदद्धयायन (and त्रिवेदद्धयायन)
As is trivedādhyayana i.e. the study of the three Vedas, so is Dharmāśāstra. (Hence) it should be regularly (niyatam) studied by a Brāhmaṇa who desires to obtain the heavenly world, (I—(11)—105—106).

Upameya: Dharmāśāstra,
Upamāṇa: trivedādhyayana,
Sādhāraṇa Dharma: svargasādhana (lupta),
Upamāvācaka: yathā—tathā,

Note:—Here the Upameya that is mentioned, is only Dharmāśāstra; but as is clear from the Upamāṇa trivedādhyayana, its adhyayana is meant. The Upamā is Śrautī Vākyagā Dharma-luptā. It is Dharmaluptā because the Dharma namely svargāsādhana is not expressed but suggested by the adjective used in case of the Brāhmaṇa viz. “svargamicchatā”. The Upamā is included here as the stanza is commented by the commentator Rāmacandra.

(103) लघु औ ब्रह्म स्वस्तिति see Nos. 23 and 24 above.
(104) दान and ब्रह्म see No. 10 above.
(105) दार्ष (and मत्स्मीमवन)
But as ignorant (householder) who accepts gold, land, a horse, a cow, food, a dress, sesame grains, (or) clarified butter is reduced to ashes like dāru i.e. (a piece of) wood (IV—188).
Upameya: avidvān
Upamānā: dāru,
Sādharāṇa Dharma: bhasmībhavati,
Upamāvācaka: vat.

(106) दासी (and उत्त्यादकस्य प्रजामागित्तानां) IX—48.
Upameya: anyānganās,
Upamāna: dāsis,
Sādharāṇa Dharma: notpādakāḥ prayābhāgī,
Upamāvācaka: yathā-tathā,
Note:—For the details of the Upamā see No. 9 above.

(107) हृदिकां and ज्वल see No. 39 above.

(108) देव (and मोद)
He who neglects not these three, (even after he has become)
a householder, will conquer the three worlds and radiant in
his body, he will enjoy bliss in heaven like deva i.e. God
(II—232).
Upameya: apramādyan grhi,
Upamāna: deva,
Sādharāṇa Dharma: divi modate,
Upamāvācaka: vat.

(109) देव (and उपचरयतः)
Though destitute of virtue or seeking pleasure (elsewhere)
or devoid of (good) qualities, (yet) a husband must be constantly
worshipped as deva or a god by a faithful wife (V—154).
Upameya: patri,
Upamāna: deva,
Sādharāṇa Dharma: upacaryāh,
Upamāvācaka: vat.

(110) सु म See No. 193 below as well as No. 7 above.

(111) दिव्यां and द्विया
For by punishing the wicked and by favouring the virtuous,
sacrifices are constantly sanctified, just as dvijātayaḥ i.e. twice-born
and by ijjās i.e. sacrifices (VIII—311).
Upameya: nrpa and pāpa-nigraha as well as sādhu-saṅgreha,
Upamāna: dvijāti and ijjā,
Sādharāṇa Dharma: satatam pūyante
Upamāvācaka: iva,
Note:—This Upamā contains a double Upamāna. Here iṣyābhīḥ (plural) is the Upamāna for pāpāṇāṁ nigraha and sādhūnāṁ saṅgraha. Hence the disagreement in respect of number. There is also disagreement in respect of gender between them as the former is feminine while the latter namely pāpanigraha as well as sādhusaṅgraha are masculine.

(112) धरा (and भूतवसाक्ष) ।
Just as dharā i.e. the Earth supports all created beings equally, thus is the pārthīva vrata i.e. the vow of the Earth—observed by (a king) who supports all creatures (IX—311).

Upameya: pṛakaranīka rājan,
Upamāna: dharā,
Sādhūraṇa Dharma: bhūtānām dhāraṇam,
Upamāvācaka: tathā,

Note:—Here dharā the Upamāna is put in the nominative while being influenced by the words pārthīvam vrataṁ in d, the Upamāna rājan which is to be supplied, is put in the genitive case as shown by bibhrataḥ. Here bibhrataḥ is to be taken as the short form of the expression ‘yaḥ (rājā) bibhrati tasya’. The construction has thus become anakoluthic.

‘pārthīvam vrataṁ’ in d is an instance if Nidārsanā. The stanza, therefore, becomes an instance of Saṅkara of Upamā and Nidārsanā.

(113) शाख and मल ।
For as the malas i.e. impurities of dhātus i.e. metallic ores, melted in the blast (of a furnace) (dhamāyamāna), are consumed, even so are the taints of the organs are destroyed through the suppression of the breath (VI—71).

Upameya: indriya and doṣa,
Upamāna: dhātu and mala,
Sādhūraṇa Dharma: dahyante,
Upamāvācaka: yathā—tathā,

Note:—The Upamā contains a double Upamāna. Correspondence between dhamāyamāna (-tva) and pṛṇasya nigraha seems to be intended by the poet. There is disagreement in point of gender between the Upameya indriya (which is neuter) and the Upamāna dhātu (which is masculine).
(114) धान्य (and शुद्धि)
(Skins and (objects) made of split cane must be cleansed like caila i.e. clothes), vegetables, roots and fruit like dhānya i.e. grain (V—119).

Upameya: sāka, mūla and phala,
Upamāna: dhānya,
Sadārāṇa Dharma: suddhi,
Upamāvācaka: vat,

Note:—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 60, 63, 66 and 91 above.

For another Upamā contained in ab, see No. 86 above.

(115) धान्य and निर्दीर्द्व with क्रम see No. 54 above.

(116) नदिन and श्रेष्ठ see No. 80 above.

(117) नदी i.e. निर्मणा and समुद्र see No. 212 below.

(118) नदी i.e. सिन्धु and समुद्र see No. 213 below.

(118A) नदी-कूल and ब्रह्म see No. 57 above.

(119) नदीनद और सागर

As nadinadāḥ i.e. all rivers, both great and small, find a resting place in sāgara i.e. the ocean, even so men of all orders find protection with householders (VI—90).

Upameya: āśramin and grhastrha,
Upamāna: nadinada and sāgara,
Sadārāṇa Dharma: saṁsthitiṃ yānti,
Upamāvācaka: yathā—tathā,

Note:—This Upamā contains a double Upamāna. The expression nadinada is here understood as a Samāhāra. As the Upamā, here, is expressed with the help of two independent sentences, the common property is expressed with the help of the identical words, viz. saṁsthitiṃ yānti.

(119A) ब्राह्मण नर (and विभावन) see No. 34 above.

(120) (ब्राह्मण बाणि) नर (and वारि)

As the nara i.e. man who digs (i.e. kahanam) with a khanitra i.e. a spade (into the ground) obtains vāri i.e. water, even so an obedient (suśṛṣu) pupil, obtains the knowledge which lies (hidden) in his teacher (II—218).

Upameya: suśṛṣu (brahmacāri) and gurugatā vidyā,
Upamāṇa: khanitrena khanan nara and vāri,
Sādhāraṇa Dharma: adhigacchati,
Upamāvācaka: yathā—tathā,

Note:—Here also a double Upamāṇa is present. The adjective khanitrena khanan in the Upamāṇa-vākya, corresponds to the adjective suśrūṣu in the Upameya-vākya; but the substantive namely brahmacāri in the Upameya-vākya which is in correspondence with nara in the Upamāṇa-vākya is to be supplied from the context. Correspondence between khanitra and suśrūṣa (or sevā) is surely intended. Similarly the adjective prthvīgam qualifying vāri in the Upamāṇa-vākya, which corresponds to gurugatā ol'vidyā in the Upameya-vākya is also not expressed. Correspondence between guru and prthvī is certainly intended. There is also disagreement in point of gender between the Upameya vidyā (which is feminine) and the Upamāṇa vāri (which is neuter). The Sādhāraṇa Dharma namely adhigacchati is exactly repeated.

(121) निन्नगा and समुद्र see No. 212 below.
(122) निलांक and क्ष्य with वान्य see No. 54 above.
(123) निदेश्य and बुतक

Let him (yati) not desire to die, let him not desire to live, let him wait for (his appointed) time (kāla), as a bhṛtaka i.e. a servant (waits) for nirdeśa i.e. the payment of his wages (VI—45).

Upameya: prākaranyika yati and kāla.
Upamāṇa: bhṛtaka and nirdeśa,
Sādhāraṇa Dharma: pratikṣeta,
Upamāvācaka: yathā,

Note:—The Upamāṇa contains a double Upamāṇa. Here tathā which should have come with the Upameya is dropped owing to the inversion of the usual order. For the dropping of tathā see Nos. 53, 67 above as well as Nos. 152 and 217 below.

(124) पद्ध and ब्राह्मण see No. 25 above.
(125) पद्ध and नो see No. 78 above.
(126) हिति-पद and उदय see No. 39 above.
(127) पथक see No: 5 above.
(128) पितु (and उपजीवयत)
(Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father (IX—105).

Upameya: saḥ i.e. jyeṣṭha,
Upamāna: pitar,
Sādhāraṇa Dharma: upajīvyatva,
Upamāvācaka: yathā—tathā.

(129) विद्व (and वृजि)
Let him (the king) cause the annual revenue in his kingdom to be collected by trusty (officials) (āpta), let him obey the sacred law (āmnāya) in (his transactions with) the people, and behave like pitr i.e. a father towards all men (VII—80).

Upameya: rājan from V 79,
Upamāna: pitar,
Sādhāraṇa Dharma: varteta,
Upamāvācaka: vat.

(130) विद्व (and वृजि)
If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like (mātā i.e. a mother) and like pitar i.e. a father, (but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured ike a bandhu i.e. kinsman) (IX—110).

Upameya: jyeṣṭhavrtyti jyeṣṭha,
Upamāna: pitar,
Sādhāraṇa Dharma: vr̥tti (lupta),
Upamāvācaka: iva,

Note:—This is Śrautī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the Dharma i.e. the common property namely vr̥tti (treatment) is not expressed.

The Upamā in māteva (see No. 164 below) makes the first line an instance of Mālopana while sampujjastu bandhuvat (see No. 146 below) in d contains another Upamā.

(131) विद्व and श्रौरस पुञ्ज
Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law and shall protect
him in every way, as a *pitā* i.e. father (protects) the *aurasa putra* i.e. lawful son i.e. born of his self (VII—135).

*Upameya:* rājaṇ and śrotṛiya from V 133 & 134,
*Upamāna:* pitṛ and aurasa putra,
*Sādhāraṇa Dharma:* sarvataḥ saṁrakṣaṇa,
*Upamāṇacaka:* iva,

**Note:**—The Upamā contains a double Upamāna. Here the second Upamāna namely *putra* is conditioned by the word *aurasam* in order to support the *sarvataḥ saṁrakṣaṇam* which is the Sādhāraṇa Dharma.

(132) विदयृ and पुनः

As a *pitā* i.e. father (supports) his *putrāḥ* i.e. sons, so let the eldest support his younger brothers, and let them also in accordance with the law (dharmataḥ) behave towards their eldest brother as *putrāḥ* i.e. sons (behave towards him their father) (IX—108).

*Upameya:* jyesṭha and yāvīyāṅ bhrāty,  
*Upamāna:* pitṛ and putra,  
*Sādhāraṇa Dharma:* pālayet,  
*Upamāṇacaka:* iva,

**Note:**—Here also a double Upamāna is present.

The word *putravat* in contains another Upamā for which see No. 136 below.

(133) पिशाच (and मांसाशन)

He, who, disregarding the rule (given above) does not eat meat like a *piśāca*, becomes dear to men and will not be tormented by diseases (V—50).

*Upameya:* prākaranika yah,  
*Upamāna:* piśāca,  
*Upamāṇacaka:* vata,

**Note:**—This is Upamā, based on Vaidharmya as māṁsāśana is undertaken by the *piśāca* (i.e. the Upamāna), while a person (i.e. the Upameya) not eating it, is praised in the verse.

(134) वृत्ता and वर्णीक

Giving no pain to any creature, let him (grhastha from the context) slowly accumulate spiritual merit (dharma) for the sake (of acquiring) a companion to the next world, just as
puttikāḥ i.e. the white ants (gradually raise their) valmikā i.e. ant-hill (IV—238).

Upameya: Prākaraṇīka (grhastha) and dharma,
Upamāna: puttikā and valmika,
Sādhāraṇa Dharma: śanaiḥ saṁcīrṇayāt,
Upamāvācaka: i va,

Note:—The simile contains a double Upamāna. There is disagreement in respect of number and gender between the Upamāna puttikāḥ (which is plural & feminine) and the Upameya prākaraṇīka grhastha (which is singular and masculine).

(135) पुत्र (and वनस्पिकारयोग्यत) ।
(As son is even as good as oneself), (such) a daughter is equal to a putra i.e. son; how can another (heir) take the estate (dhana) while such (an appointed daughter who is even) oneself lives (IX—130).

Upameya: duhitā,
Upamāna: putra,
Sādhāraṇa Dharma: dhanasvākārayoγyatva (lupta),
Upamāvācaka: sama,

Note:—There is disagreement in point of gender between the Upamāna putra and Upameya duhitā. The Upamā is Ārthī Vākyagā Dharmaluptā. It is Dharmaluptā because the Sādhāraṇa Dharma namely dhanasvākārayoγyatva is not expressed. In fact mere Upamā is not intended here. A representative i.e. pratinitidhi rather than a standard of comparison i.e. Upamāna is sought to be conveyed by the word sama.

For the Upamā contained in a, see No. 26 above.

(136) पुत्र (and वृत्ति)
(As a pitā i.e. father (supports) his putras i.e. sons, so let the eldest (jyeṣṭha) support his younger brothers and) let them also in accordance with law behave towards their eldest brother as putras i.e. sons) behave towards their father (IX—108).

Upameya: yāvīyaḥ bhrātṛ,
Upamāna: putra,
Sādhāraṇa Dharma: varteran,
Upamāvācaka: vat,
Note:—For the Upamā contained in a, see No. 132 above.
(137) पुत्र and पितृ see No. 132 above.
(138) पुत्रस्थ and पितृस्थ see No. 12 above.
(139) पौत्र (and सन्तानस्थ)
Between pautra i.e. a son’s son and dauhitra i.e. the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world like pautra i.e. a son’s son (IX—139).
Upameya: dauhitra,
Upamāna: pautra.
Sādhāraṇa Dharma: amutra santāraṇa,
Upamāvācaka: vat.
(140) प्राणिः and शरीरस्थिः
As the lives of prāṇins i.e. living creatures are destroyed by sarīrakarṣaṇa i.e. tormenting their bodies even so the lives of kings are destroyed by rāṣṭrakarṣaṇa i.e. oppressing their kingdoms (VII—112).
Upameya: rājan and rāṣṭrakarṣaṇa,
Upamāna: prāṇin and sarīrakarṣaṇa,
Sādhāraṇa Dharma: prāṇāh kṣiyante,
Upamāvācaka: yathā—tathā,
Note:—This Upamā contains a double Upamāna. As the Upamā is expressed with the help of two independent sentences, the words expressive of the common property namely prāṇāh kṣiyante are exactly repeated in both the sentences.
(141) प्रियवक्ता and वम see No. 173 below.
(142) प्रेत (and पर्यासन)
(In case of such a patita i.e. outcaste (XI—182), A female slave shall upset (paryasyet) with her foot a pot filled with water, in case of a preta i.e. a dead person; (his Sapiṇḍas) as well as the Samānodakas shall be impure for a day and night. (XI—183).
Upameya: patita from verse 182,
Upamāna: preta,
Sādhāraṇa Dharma: ghaṭasya paryasana,
Upamāvācaka: vat,
Note:—The idea in the verse is that a patita is to be treated like a preta i.e. dead person; paryasana implying a total severence
of his from all relations. Thus ghaṭasya paryasana stands for a complete break of association with a patita.

(143) (आपल्या) प्रवण and (दक्षे) तरण

As he who (attempts to) cross water i.e. (udake) taran in an (aupala) plava i.e. a boat of stone sinks (to the bottom) even so do the ignorant donor and the receiver (dātṛ and pratīchaka) sink low (IV—194).

Upameya: dātṛ (giver) and pratīchaka (receiver),
Upamāna: (udake) taran and (aupala) plava,
Sādhāraṇa Dharma: nimajjana,
Upamāvācaka: yathā—tathā,

Note:—This Upamā contains a double Upamāna. Here dātṛpratīchakau is the Upameya and udake taran and aupala plava is the double Upamāna. Out of these, dātā corresponds to udake taran and the pratīchaka with aupala plava. In the Upamāna, one of them is mentioned in the instrumental while the other is in the nominative. On the other hand, in the Upameya, both are put in the nominative (in a compound). In the Upamāna, instrumental is used to show the karaṇatva of the plava. In the Upameya, a similar karaṇatva of pratīchaka in spite of the nominative case being actually used, is thereby suggested.

(144) बक (and न्वँचिन्तन)

Let him (rājā) plan his undertakings (patiently meditating) like a baka i.e. heron; (like a simha i.e. lion, let him put forth his strength or show his valour; like a vrka i.e. a wolf, let him snatch (his prey) like a sāsa i.e. hare, let him double in retreat (VII—106).

Upameya: prākaraṇika rājan,
Upamāna: (i) baka, (ii) simha, (iii) vrka and (iv) sāsa,
Sādhāraṇa Dharma: arthacintana in (i) parākrama in (ii)
avalumpana in (iii) and viniṣpatana in (iv),
Upamāvācaka: vat in all,

Note:—The stanza is an instance of Śrautī Taddhitagā Māloptamā where one and the same Upameya namely rājan is compared with four Upamānas namely baka, simha, vrka and sāsa, there being an independent common property or Sādhāraṇa Dharma in case of each of the Upamānas. Thus in case of baka,
the Śadhāraṇa Dharma is arthacintana, in case of simha it is pañkrama, in that of vrka it is avalumpana and finally in that of śaśa it is vinispatana. The Upamāvācaka vat makes the Upamā Taddhitagā. As the stanza contains an advice given to the king, the words expressive of the common properties are put in the potential.

Also see Nos. 193, 202 and 215 below.

(145) बक (and वृचि)
Let him not honour, even by a greeting, heretics, men who follow forbidden occupations (men who live like cats i.e. baidālavratikas) rogues (śaṭha), logicians (arguing against the Veda) and bakavṛtti persons i.e. those who live like herons (IV—30).

(145A) बक (and ब्रत)
(A man) who knows the law should not offer even water to a Brāhmaṇa (who acts like a cat i.e. baidālavratika), nor to a Brāhmaṇa who is bakavṛti i.e. who acts like a heron, nor to one who is unacquainted with the Vedas (IV—192).

Upameya: vṛtti or vṛata,
Upamāna: (baka-) vṛtti or (baka-) vṛata (lupta),
Śadhāraṇa Dharma: ācaraṇa (lupta)
Upamāvācaka: iva (lupta),

Note:—These stanzas above contain instances of triluptā Upamā where only the Upameya namely vṛtti or vṛata is mentioned. All other parts of the Upamā namely Upamāna, Śadhāraṇa Dharma and Upamāvācaka are lupta. The compound bakavratika or bakavṛtti, in this case, is formed according to the Vārtika—‘saptamyapumānapūrvaṇapadaśya bahuvrihīruttarpadalopaśca’ (mentioned in Kāvyaprakāśa of Mammaṭa).

The expression ‘baidālavratika’ in the two stanzas is also an instance of triluptā Upamā where too only the Upameya namely vṛata is mentioned. See No. 148 below.

(146) कन्ध (and सम्पृवत्तम्)
If the eldest brother (behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father, but if he is ajyesṭhavṛtti i.e. if he) behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a bandhu i.e. kinsman or relative (IX—110).
Upameya: ajaestyavrtti jyeṣṭha,
Upamāna: bandhu,
Sādhāraṇa Dharma: sampujyāḥ,
Upamāvācaka: vat,

Note:—The first line contains a Mālopaṃā in the expressions 'mateva' & 'pīteva' for which see Nos. 130 above and 164 below.
(147) वाह्य and वाह्यस्य with शृद्र see No. 154 below.
(148) बिद्धाल (and ब्रत)
Let him not honour, even by a greeting, heretics, men who follow forbidden occupations baidāla-vratika i.e. men who live like cats, (rogues, logicians (arguing against the Veda), and bakavṛttī persons i.e. those who live like herons) (IV—30).

(A man) who knows the law should not offer even water to a Brāhmaṇa (dvija) who is baidālavratiṇa i.e. who acts like a cat, (nor to a Brāhmaṇa who is bakavratiṇa i.e. who acts like a heron, nor to one who is unacquainted with the Veda) (IV—192).

(A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be a baidālavratiṇa i.e. one who acts like a cat, (IV—195).

Upameya: vrata,
Upamāna: (baidāla-) vrata (lupta),
Sādhāraṇa Dharma: ācaraṇa (lupta),
Upamāvācaka: iva (lupta),

Note:—Here baidālasya idam is baidālām vratam. These stanzas above contain instances of triluptā Upamā where only the Upameya namely vrata is mentioned. All other parts of the Upamā are lupta. The compound baidālavratiṇa, in this case, is formed according to the Vārtika—'saptmyupamānapūrvapurvasya bahvirhiruttarapadopāsaṁa', (mentioned in Kāvyaprakāśa of Mammaṭa).

The expressions 'bakavruttī' in IV-30 and IV-192 respectively are also instances of triluptā Upamā.

See Nos. 145 and 145A above.
(149) स्नित्तमाधियां (मीन) (and मोघल) If (one man's) bull were to beget a hundred calves on another
cows, they would belong to the owner of the cows; in vain (mogha) would the bull have spent his strength i.e. skanditam ārśabham i.e. bijam. Thus also is the seed of him who has no material property in women (akṣetrin) but sow their seed in the soil of others (parakṣetrapravāpin). They benefit the owner of the women (i.e. kṣetrin); but the giver of the seed reaps no advantage (IX—50, 51).

Upameya: akṣetrinah parakṣetrapravāpinah bijam,
Upamāna: skanditamārśabham i.e. bijam,
Sādhāraṇa Dharma: moghatvam,
Upamāvacaka: tathā.

Note:—In verses 50-51, the real Upamā is given in 50 d and 51 ab, 50 d however expects a context of 50 a, b, c. In view of this, we may translate. 'In this manner the dropped seed (skandita) belonging to the bull (ārśabha) becomes useless (mogha). In a similar manner, the seed of one who has no wife (akṣetra), but sows it upon another man’s wife becomes useless. Here rṣabha or vrṣabha, which is the secondary Upamāna and which corresponds to parakṣetrapravāpin is indirectly mentioned through the taddhita form ārśabham. In the Upameya-vākyya we get two adjectives both in the genitive case (sing.) of the person who is the main Upameya. They are akṣetrin and parakṣetrapravāpin. Corresponding to the latter, we have anyagoṣu in verse 50 a (i.e. the Upamāna-vākyya). But a similar adjective corresponding to akṣetrin does not seem to have been conceived by the poet in the case of vrṣabha, the Upamāna.

The antecedent yathā is not used. In 51 c the author seems to supply bijinah in view of verse 52. In 51 ab, the existence of the word bijam shows that akṣetrinah and parakṣetrapravāpinah are genitive cases and not nominative.

(150) (श्रम) बीज and ज्ञर see No. 47 above.
(151) बीज and वष्ण and भैरव

As a husbandman i.e. vaṭtā reaps no harvest when he has sown the seed i.e. bija in barren soil i.e. īrīṇa, even so the giver of sacrificial food gains no reward if he presents it (i.e. havis) to a man unacquainted with the Rks (III—142).

Upameya: dātr, havis and anṛca (vīrā),
Upamāna: vāptr, bija and īrīṇa,
Sādhāraṇa Dharma: na labhate phalam,
Upamāṅgaka: yathā—tathā,

Note:—The Upamā contains a triple Upamāna. Here īrīṇa and anṛc correspond with each other; but the former is in the locative case while the latter is in the dative in view of the roots connected with the two namely vāp and dā which govern saptāmi and caturthī respectively. As the Upamā is expressed with the help of two independent sentences, the Sādhāraṇa Dharma is repeated twice. The repetition is exact.

(152) भ्रान्तारिति (and स्वर्गमन)
A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like brahmācārins i.e. chaste men (lit. celibate students) (V—160).

Upameya: sādhvī stri
Upamāna: brahmācārīṇah,
Sādhāraṇa Dharma: apurtratve api svargagaman,
Upamāṅgaka: yathā,

Note:—There is disagreement in respect of both gender and number between the Upamāna brahmācārīṇah and Upameya sādhvī stri. Here tathā which should have been used with the Upameya is dropped owing to the inversion of the usual order of the Upamāna and the Upameya. For such an omission of tathā see Nos. 53, 67, 123 above as well as No. 217 below.

(153) भ्राह्मव्य (and पापावहत्स)
Falsely attributing to oneself high birth (anṛtam samutkarse), giving mischievous information to the king (regarding a crime) (rājagāmi paśunam), and falsely accusing one’s teacher (guroh alikanirbandhaḥ), (are offences) equal to brahmahatyā i.e. slaying a Brāhmaṇa (XI—55).

Upameyas: samutkarse anṛta, rājagāmi paśunam and guroh alikanirbandha,
Upamāna: brahmahatyā,
Sādhāraṇa Dharma: pāpāvahatva (lūpta),
Upamāṅgaka: sama,

Note:—There is disagreement in point of gender between all of the Upameyas samutkarse anṛtam, rājagāmi paśunam & guroh.
ali kanirbandha (which are neuter, neuter and masculine respectively) and the Upamāna brahmahatya (which is feminine). Here many Upameyas are compared with a single Upamāna. For a similar Upamā see Nos. 60, 63, 66, 91 and 114 above. The Upamā is Ārthī Vākyagā Dharmaluptā. It is Dharmaluptā as the Dharma or the common property namely pāpavahatwa is not expressed. Rājagāmi paśuna is a false mischievous information about a Brāhmaṇa (as is clear from the Simile), given to, the king and ending in Brāhmaṇa’s punishment or death.

(154) माधर्यि and माधि and रूि

Just as a Śūdra begets on a Brāhmaṇi i.e. Brāhmaṇa female a bāhya i.e. a being excluded (from the Āryan community), even so (a person himself) excluded (bāhya) procreates with (females of) the four castes (cāturvarnye) (sons) more (worthy of being) excluded (than he himself i.e. bāhyatara) (X-30).

Upe meya: bāhya, cāturvarnya and bāhyatara,
Upamāna: Śūdra, brāhmaṇi and bāhya,
Śādhāraṇa Dharma: prasūyate,
Upamāvācaka: yathā—tathā,

Note:—This Upamā contains a triple Upamāna. Here cāturvarnye corresponds to brāhmanyām and stands for a female of any of the four castes. The neuter gender of cāturvarnya is used for want of a suitable feminine form.

(155) माधर्यिचंद्व (and पतितस)

But he who foolishly causes that (duty) to be performed by wives of other castes, when his wife of equal caste (sajāti) is alive, is declared by the ancients (to be) as (despicable) as a Brāhmaṇa-candāla i.e. a candāla (sprung from a) Brāhmaṇa female from a Śūdra (IX—87).

Upameya: yah bhartā,
Upamāna: Brāhmaṇa-candālah,
Śādhāraṇa Dharma: patitata (lupta),
Upamāvācaka: yathā—tathā,

Note:—This is Śrauti Vākyagā Dharmaluptā Upamā. It is Dharmaluptā because here the Dharma or the common property namely patitata is not expressed.

(156) मूि (and सर्वहनन)
They declare (false evidence) concerning water (ap), concerning the enjoyment of women (strīṇām bhoga), and concerning all gems (ratna), produced in water (abja), or consisting of stones (aśmamaya) (to be) equally (wicked) as a lie concerning bhūmi i.e. land (VIII—100).

Uпameyas: (anṛta) in the cases of āpah, strīṇām bhoga and maithuna, abja and aśmamaya ratna,

Upamāna: (anṛta) in case of bhūmi,

Sādhāraṇa Dharma: sarvam hanti (from V—99),

Upamāvācaka: vat,

Note:—There is disagreement in point of gender between the Upameyas namely strīṇām bhoga (masculine), maithunam (neuter) and abjeṣu sarvāśmamayesaṃ ratneṣu (neuter) and the Upamāna bhūmi (feminine). There is disagreement in respect of number also between Upamāna ratneṣu (plural) and the Upameya bhūmi (singular). Here many Upameyas are compared with a single Upamāna. For a similar phenomenon see Nos. 60, 63, 66, 91 and 114 above. Really speaking, in this Upamā anṛtam from V 99 is to be supplied. It serves as the real Upameya with the other words in the Locative case. The Sādhāraṇa Dharma is to be supplied similarly from V-99 i.e. sarvam bhūmyānṛte hanti’.

(157) भूतक and निर्देश see No. 123 above.

(158) मत्स्य (and भार्शिष्टन)

If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast (apakṣyaṇ) the weaker like matsyas i.e. fish on a spit (śūle), or like fish in water (jale) (VII—20).

Uпameya: durbala,

Upamāna: matsya,

Sādhāraṇa Dharma: pacaṇa or āhiṃṣana,

Upamāvācaka: iva,

Note:—Here matsyān is the Upamāna, durbalān the Upameya; and śūle apakṣyaṇ is intended to be the Sādhāraṇa Dharma. It applies primarily to the Upamāna and only secondarily to the Upameya.

For the reading ‘jale matsyānīvāhiṃsyuh’ both the adjectives
balavattarāḥ and durbalān can be transferred to the Upamāṇa. In this case, jale becomes only a restrictive attributive of the Upamāṇa employed for making it suitable as an Upamāṇa in the present case.

(159) मस्त्य i.e. सकारकमत्स्याश्च and अन्य See No. 11 above.

(160) मल and पङ्खु see No. 113 above.

(161) महाहद and लोष्ट

As a loṣṭa i.e. clod of earth falling into a mahāḥṛda i.e. great lake is quickly dissolved, even so every sinful act is drowned in the threefold Veda (XI—263).

Upameya: triyṛt Veda and duścarita,
Upamāṇa: mahāḥṛda and loṣṭa,
Sādhāraṇa Dharma: viṇāśa or majjana,
Upamāvācaka: yathā—tathā,

Note:—This Upamāṇa contains a double Upamāṇa. It involves a change of case owing to adoption of different expressions. The accusative and the word prāpya is used for the Upamāṇa while the locative having the same sense is used for the Upameya. The Sādhāraṇa Dharma is here expressed in two synonymous words namely vinasyaṭi and majjati, in the two sentences.

(162) महिषī (and उत्स्पादकस्य प्रभावमिलावाम) IX—48.

Upameya: anyāṅganaḥ,
Upamāṇa: mahīṣī (belonging to others)
Sādhāraṇa Dharma: notpādakah prajābhāgī,
Upamāvācaka: yathā—tathā,

Note:—For the details of the Upamāṇa see No. 9 above.

(163) मातृ (and वृत्ति)

Towards a sister of one’s father and of one’s mother and towards one’s own elder sister, one must behave as towards māṭr i.e. one’s mother; (but) the mother is more venerable than they (II—133).

Upameyas: pitūḥ bhaginī, māṭuḥ bhaginī and jyāyasī svasā,
Upamāṇa: māṭr,
Sādhāraṇa Dharma: vṛttimātiṣṭhet,
Upamāvācaka: vat,

Note:—As vṛttimātiṣṭhet governs the locative, the Upameyas put in the locative. Here also many Upameyas are compared
with one single Upamāna. Also see Nos. 60, 63, 66, 91 and 144
above.

(164) मात्र (and वृत्ति)
If the eldest brother (jyeṣṭha) behaves as an eldest brother
(ought to do) (jyeṣṭha-vṛtti), he (must be treated) like mātṛ i.e. a
mother (and like pītṛ i.e. a father; but if he behaves in a manner
unworthy of an eldest brother, he should yet be honoured (merely)
like a kinsman or relative i.e. bandhu) (IX—110).

Upameya: jyeṣṭha-vṛtti jyeṣṭha,
Upamāna: mātṛ,
Sādhāraṇa Dharma: vṛtti (lupta),
Upamāṇacaka: iva,

Note:—This is Śrautī Samāsagā Dharmaluptā Upamā. It
is Dharmaluptā because the Dharma or the common property
namely vṛtti (treatment) is not expressed.

The Upamā in piteva (see No. 130 above) makes the first
line an instance of Mālopaṃa. Saṁpujyastu bandhuva in d con-
tains another Upamā for which see No. 146 above.

(165) मानव and चन्द्र see No. 83 above.
(166) माहू see No. 185 below.
(167) (चर्मय) शुग (and नामावतःचारण)
(As kāṣṭhamaya hastin i.e. an elephant made of wood) as
carmamaya mṛga i.e. a trussed up deer, such is an unlearned Brāhmaṇa;
those three have nothing but the names (of their kind)
(II—157).

Upameya: anadhīyāna vipra,
Upamānas: (i) kāṣṭhamaya hastin and (ii) carmamaya mṛga,
Sādhāraṇa Dharma: nāma bibhrati,
Upamāṇacaka: yathā,

Note:—This is Śrautī Vākyagā Mālopaṃa. Here anadhī-
yāna vipra is compared with two Upamānas namely kāṣṭhamaya
hastin and carmamaya mṛga in respect of ‘nāma bibhrati’ which is the
common property. Instead of tathā the poet uses the word
yaśca in order to emphasize the Upameya namely the anadhīyāna
vipra. The construction is anakoluthic. The poet begins with
an Upamā with vipra as the Upameya and hastin and mṛga as the
Upamānas; but instead of concluding it as an Upamā by using
the word *tathā* in he concludes by means of a Dipaka where
the *prakṛta vipra* and the *aprakṛta hastin* and *mṛga* are connected
with the common property namely *nāma bibhrati*. It seems that
the word *te* has influenced the choice of the poet in using *yah* in
place of *tathā*.

(168) **मृग** and **मृगः** and **राष्ट्रियत** see No. 22 above.

(169) **मृग** and **राष्ट्र**

As *satrawah* i.e. enemies do not hurt *etān* i.e. these (beings
*mṛgādin*-Kullūka, when they are) sheltered by (their) fortresses,
even so foes (arayaḥ) (can) not injure a king (*mṛpa*) who has
taken refuge in his fort (VII—73).

*Upameya:* arī and *mṛpa*,
*Upamāṇa:* *śatru* and *etān* i.e. *mṛgādin*,
*Sādhāraṇa Dharma:*—na himsanti,
*Upamānācaka:* yathā—tathā,

*Note:*—This Upamā contains a double Upamāṇa. The
Upamāṇa *etān* is in the plural showing the six different kinds of
beings mentioned in the last stanza namely *mṛgagartārayāpsarāḥ*
and *plavanāganarāmarāḥ*. Here the Sādhāraṇa Dharma is
mentioned twice, once with the addition of the preposition *upa* in
the Upamāṇa and secondly without it in the Upameya.

(170) **मृगः** and **मृग** and **राष्ट्रियत** see No. 22 above.

(171) **वन्नू** and **वाजनेः**

A wise man should strive to restrain his organs which run
wild among alluring sensual objects like a *yantā* i.e. charioteer
his *vājinaḥ* i.e. horses (II—88).

*Upameya:* *vidvān* and *indriyāni*,
*Upamāṇa:* *yantā* and *vājinaḥ*,
*Sādhāraṇa Dharma:* *sanyame yatnamātiṣṭhet*,
*Upamānācaka:* *iva*,

*Note:*—This Upamā also contains a double Upamāṇa.
There is disagreement in respect of gender between the Upamāṇa
*vājinaḥ* (masculine) and the corresponding Upameya *indriyāṇī*
(neuter).

(172) **वम** (and विधि)

Let the king, therefore, like *yama* not heading his own likings
and dislikings, behave exactly like *Yama* i.e. with *yāmyā vṛtti,*
supressing his anger and controlling himself (or lit. controlling his senses) (VIII—173).

_Upameya:_ svāmin (rājan),
_Upamāna:_ yama,
_Sādhāraṇa Dharma:_ yāmyā vṛtti,
_Upamāvacaka:_ iva,

_Note:_—Here yāmyā vṛttyā in c constitutes Padanidarśana which itself, serves as the Sādhāraṇa Dharma of the Upamā expressed in a. The stanza thus becomes an instance of Saṅkara of Nidārśanā and Upamā.

(173) वम and विष्ट्रवृत्ती
As yama at the appointed time (prāte kāle) subjects to his rule both priya and dveṣya i.e. friend and foe, even so all subjects must be controlled by the king; that is yamavrata or the office in which he resembles Yama (IX—307).

_Upameya:_ rājan and priyadvēsyā praśā, 
_Upamāna:_ yama and priyadvēsyau, 
_Sādhāraṇa Dharma:_ prāpte kāle niyamana, 
_Upamāvacaka:_ yathā—tathā,

_Note:_—This Upamā contains a double Upamāna. There is active construction in the Upamāna-vākya and passive in the Upameya-vākya. So the two sentences become independent. Hence the double mention of the Sādhāraṇa Dharma becomes necessary corresponding to priyadvēsyau in the Upamāna-vākya, an adjective priyadvēsyāḥ going with praśāḥ mut be supplied in the Upameya-vākya. There is disagreement in respect of gender between priyadvēsyau (masculine) the Upamāna and praśāḥ the Upameya.

_yamavrataṁ_ in d constitutes Nidārśanā, thus making the stanza an instance of Saṅkara of Upamā and Nidārśanā.

(174) रसिम्म and शारित्य and तोष and समुद्र, see No. 28: above.

(175) सक्मलोक (and पापावहल्व)
Stealing a deposit, or men, a horse and silver, (and) land, diamonds and (other) gems is declared to be equal to rukmasēṣya i.e. stealing the gold (of a Brāhmaṇa) (XI—57).

_Upameya:_ nikṣepanarāṣvarajatabhūmivajramanīnāṁ apaharaṇam,
Upamāna: rukmesteyam,
Sādhrāṇa Dharma: pāpāvahatva (lupta),
Upamāvācaka: sama,

Note:—This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because here the dharma i.e. the common property namely pāpāvahatva is not expressed.

(176) लोष्ट (and ब्रिस्तो उत्सर्जन) (IV—241)
Upameya: myta śarīra,
Upamāna: loṣṭa,
Sādhrāṇa Dharma: kṣitau utsarjana,
Upamāvācaka: sama,

Note:—For the details of the Upamā see No. 55 above.

(177) लोष्ट and महावद See No. 161 above.

(178) वर्त्त and ब्राह्म

As the vāryokas i.e. leech, the vatsa i.e. calf and the śatpada i.e. bee take their ādya i.e. food little by little, even so must the king draw from his realm moderate annual taxes (VII—129).

Upameya: rājan and kara,
Upamānas: (i) vatsa and ādya,
(ii) vāryokas and ādya,
(iii) śatpada and ādya,
Sādhrāṇa Dharma: alpādana or alpagrahana,
Upamāvācaka: yathā—tathā,

Note:—There is double Upamāna in this Mālopaṁmi where the king receiving taxes (karas) is compared with a vāryokaḥ (leach), a vatsa (calf) and a śatpada (bee) receiving their food (ādya) bit by bit. But the Upamāna-vākya is put in the active construction while the Upameya-vākya is put in the passive. This makes the twice mention of the Sādhrāṇa Dharma necessary viz. adonti and grhitavyāḥ. Here ādyaṁ is neuter and kara is masculine. Hence disagreement in respect of gender between the two. Different constructions in the two Vākyas gives rise to the irregularity of ādyaṁ, the Upamāna in the accusative and the kara the Upameya in the nominative. There is also corresponding irregularity between vāryokavatsaśatpadāḥ and rājñā. The source of food of the leech etc. which corresponds to rāstra in the Upameya-vākya is not mentioned.
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(179) बन्धु and बीज and दीर्घ see No. 151 above.
(180) बस्य (and बन्ध or निमिष)

As (a sinner) is seen bound with ropes by Varuṇa, even so let him punish the wicked; that is his vāruṇa vrata i.e. office in which he resembles Varuṇa (IX—308).

Upameya: rājan from verse 307,
Upamāṇa: Varuṇa,
Sādhāraṇa Dharma: nigraha,
Upamāvacaka: yathā—tathā,

Note:—The construction is passive in the Upamāṇa-vākyya and active in the Upameya-vākyya. Hence the Sādhāraṇa Dharma is expressed twice with the help of two different words viz. pāśaiḥ baddha (in the Upamāṇa-vākyya) and nigṛhṇīyāt (in the Upameya-vākyya). For an opposite construction see Nos. 173 above & 185 below. As the verse contains an advice to the king, the word expressive of common property going with the Upameya is put in the potential. Here pāśaiḥ is mentioned in the Upamāṇa as it is the peculiar weapon of Varuṇa so that pāśaiḥ baddha corresponds to nigrahaḥ in the Upameya-vākyya. In the simile, pāpah is to be supplied in the Upamāṇa-vākyya from c₂ and the prakārānika rājan (from verse 307) is to besupplied in the Upameya-vākyya.

vāruṇam vratam in d contains a Nidarśanā, thus making the stanza an instance of Saṅkara of Upamā and Nidarśanā.

(181) बल्मीक and पुत्रिका see No. 134 above.
(182) वल्लि see Nos. 6 and 7 above.
(183) वाकिन्न and बन्ध see No. 171 above.
(184) बाज (and अनुगमन)

For the manes attend the invited Brāhmaṇas, follow them (when they walk) like vāyu i.e. the wind, and sit near them when they are seated (III—189).

Upameya: pitaraḥ,
Upamāṇa: vāyu,
Sādhāraṇa Dharma: anugacchanti,
Upamāvacaka: vat,

Note:—There is disagreement in respect of number between the Upamāṇa vāyu (which is singular) and the Upameya pitaraḥ (which is plural).
(185) बाधु i.e. माहल (and संचार)

As the Mārūta i.e. the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the mārutam vratam that is the office in which he resembles the Mārūta or the Wind (IX—306).

Upameya: prākaraṇika rājan,
Upamāna: Mārūta,
Sādhāraṇa Dharma: pravīṣya saṃcāra,
Upamāvācaka: yathā—tathā,

Note:—There is active construction in the Upamāna-vākya and passive in the Upameya-vākya. Hence the mention of the common property twice. As the verse contains an advice given to the king the word praveśṭasyam, expressive of the common property going with the Upameya, is evidently a potential passive participle. For an exactly opposite construction see No. 180 above. In the Upamāna there is nothing that corresponds to cāraīh, which belongs only to the Upameya and establishes the correspondence between the Upamāna and the Upameya in sarvabhūtaphaveṣa.

mārutam vratam in d contains a Nidāraṇanā thus making the stanza an instance of Saṅkara of Upamā and Nidāraṇanā.

(186) बाधु and जन्म see No. 94 above.
(187) वार ष see No. 227 below.
(188) बारि and वर see No. 120 above.
(189) बार्षक्ष्य and बाध VII—129.

Upameya: rājan and kara,
Upamāna: vāryokas and ādya,
Sādhāraṇa Dharma: alpādana or alpagrahaṇa,
Upamāvācaka—yathā-tathā,

Note:—For the details of the Upamā see No. 178 above.

(190) विप्र (and श्राद्धे भ्रातान)

But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice (śrāddha) as a vipra i.e. (one of the) Brāhmaṇa (guest) (III—220).

Upameya: pitr,
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Uपमाना: vipra,
Sādhāraṇa Dharma: śrāddhe aśana,
Uपमावालक: vat,
(191) विष (and उद्विज) (and उद्विज)
A Brāhmaṇa should always dislike homage as if it were viṣa i.e. pison (and constantly desire (to suffer) scorn as (he would long for) amṛta i.e. nectar) (II—162).
Uपामेय: sammāna,
Uपमाना: viṣa,
Sādhāraṇa Dharma: udvijeta,
Uपमावालक: iva,
Note:—There is disagreement in gender between the Upameya sammāna (masculine) and the Upamāna viṣam (neuter). amṛtasya eva cākāṅkṣet in c contains another independent Upamā for which see No. 13 above.
(192) यीर्ष्य (and पापावहत्व)
A Brāhmaṇa who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance for one month; for that (offence) is equal to virahatyā i.e. the slaughter of a warrior (XI—41).
Uपामेय: tat i.e. kāmakārataḥ agninamapavedha,
Uपमाना: virahatyā,
Sādhāraṇa Dharma: pāpāvahatva (lupta),
Uपमावालक: sama,
Note:—There is disagreement in gender between the Upameya tat (neuter) and the Upamāna virahatyā (feminine).
This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the Dharma i.e. the common property namely pāpāvahatva is not expressed.
(193) बृक्ष (and बन्दुमपन) VII—106.
Uपामेय: prākaranika rājan,
Uपमाना: vrka,
Sādhāraṇa Dharma: avalumbana,
Uपमावालक: vat,
Note:—For the details of the Upamā see No. 144 above.
(194) बृक्ष i.e. (सिन्ध्यमन) हुम (and वर्धन)
But if kingdom be secure, protected by the strength of his
arms, it will constantly flourish like a *druma* i.e. tree which is being (well-)watered (*sicyamāna*) (IX—255).

*Upameya:* rāṣṭra,
*Upamāna:* (*sicyamāna*) *druma*,
*Sādhāraṇa* *Dharma*: *nityam vardhate*,
*Upamāvācaka*: *iva*,

*Note:*—The adjective *sicyamāna* of the Upamāna *druma* has its correspondence with the expression *bāhubalāśritam* in the Upameya viz. *rāṣṭra*, where the *bāhubalāśraya* is conceived as similar to *seka* or sprinkling (of the tree). There is disagreement in respect of gender between the Upamāna *druma* (which is masculine) and the Upameya *rāṣṭra* (which is neuter).

(195) ब्रज and (नवी) कूल see No. 57 above.

(196) ब्रज i.e. हुम and वृहि see No. 7 above.

(197) ब्रज and श्रवखि VI—8.

*Upameya:* *prākaranīka* *yati* and his *deha*,
*Upamāna:* *śakuni* and *vrkṣa*,
*Sādhāraṇa* *Dharma*: *tyāga* (*tyajan*),
*Upamāvācaka*: *yathā—tathā*,

*Note:*—This Upamā contains double Upamāna. For the details of the Upamā see No. 57 above.

(198) वैश्य (and शौचकल्प)

In case of Śūdras who live according to the law, there shall be the shaving (of their heads) each month; their mode of purification (*sauca-kalpa*) (shall be) the same as that of *Vaiṣyās*, and their food the fragments of offal of an Āryan’s meal (V—140).

*Upameya:* Śūdra,
*Upamāna:* Vaiṣya,
*Sādhāraṇa* *Dharma*: *sauca-kalpa*,
*Upamāvācaka*: *vat*.

(199) श्रवखि and ब्रज see No. 157 above as well as No. 197 above.

(200) श्रुति and ब्रज see No. 169 above.

(201) शरीरसंश्च and प्राणिन् see No. 140 above.

(202) शाश (and विशिष्टतन) VII 106.

*Upameya:* *prākaranīka* *rājan*,
*Upamāna*: *śasa*,


*Similes in Manu Smrti*
Sādhāraṇa Dharma: vinispatana,
Upamāvācaka: vat,

Note:—For the details of the Upamā see No. 144 above.

(203) शूद्र (and ब्राह्मिवालय)
A Brāhmaṇa (vipra) who does not know the form of returning a salutation, must not be saluted by a learned man; as a Śūdra even so is he (II—126).
Upameya: abhīvādanānabhiṣijña vipra.
Upamāna: Śūdra,
Sādhāraṇa Dharma: anabhīvādyatva.
Upamāvācaka: yatāḥ—tathā,

Note:—This simile incidentally indicates the position of the Śūdras in the society. The author of Manusmṛti, who is considered to be an avowed champion of Brahmanism, is only expected to recall such a simile. Also see Nos. 204, 205 and 206 below.

(204) शूद्र (and भ्रात्र)
Brāhmaṇas who tend cattle, who trade, who are mechanics, actors or singers, menial servants or usurers, the (judge) shall treat like Śūdras (VIII—102).
Upameya: gorakṣaka, vānijaka, kāru, kuśilava, presya and vārdhuṣikā viprāḥ,
Upamāna: Śūdrāḥ,
Sādhāraṇa Dharma: ācarāṇa,
Upamāvācaka: vat.

(205) शूद्र (and दयालु)
But even these two (ubhau), if they offend with a Brāhmaṇī (not only) guarded (but the wife of an eminent man), shall be punished like a Śūdra or be burnt in a fire of dry grass (VIII—377).
Upameya: ubhau i.e. Vaiśyapārthīvau committing adultery with a Brāhmaṇī,
Upamāna: Śūdra,
Sādhāraṇa Dharma: dandaśūrya,
Upamāvācaka: vat.

(206) शूद्र (and विष्णुकार्यंति)
But he who does not (worship) standing in the morning
(पूर्व), nor sitting in the evening (पासिम), shall be excluded (बाहिष्कार्य) just like a Sudra, from all the duties and rights of a twice-born (II—103).

**Upameya:** yāḥ i.e. a Brāhmaṇa who does not worship i.e. perform adorations or sandhyā,

**Upamāna:** Śūdra,

*Sādhāraṇa Dharma:* bahiṣkāryaḥ,

**Upamāvacaka:** vat.

(207) श्रद्धा and ब्राह्मी and बाह्य see No. 154 above.

(208) समशान and पाबक see No. 5 above.

(209) पशुपति and भाषा VII—129.

**Upameya:** rājaṇ and kāra,

**Upamāna:** satpada and ādyā,

*Sādhāraṇa Dharma:* alpādana or alpagrahaṇa,

**Upamāvacaka:** yathā—tathā,

**Note:**—For the details of the Upamā see No. 178 above.

(210) पशु and स्त्री.

As a śaṅdha i.e. eunuch is unproductive (aphala) with striyāḥ i.e. women, (as a gauḥ, i.e. cow with another gauḥ, i.e. cow is unparched and a dāna i.e. gift made to ajña i.e. an ignorant man yields no reward) even so a Brāhmaṇa i.e. Vipra who is anṛcā i.e. who (does) not (know) Rks, is useless (aphala) (II—158).

**Upameya:** anṛcā vāpra and śrautasmāra karma (lupta),

**Upamāna:** śaṅdha and stri,

*Sādhāraṇa Dharma:* aphalatva,

**Upamāvacaka:** yathā—tathā,

**Note:**—Here a double Upamāna is present. For the details of the Upamā see No. 10 above.

(211) समुद्र i.e. सागर and नदीनद see No. 119 above.

(212) समुद्र and निम्नगा

Whatever be the qualities of the man (bharta lit. husband) with whom a woman (stri) is united according to the law, such qualities even she assumes, like nimmagā i.e. river (united) with samudra i.e. the ocean (IX—22).

**Upameya:** stri and bharta,

**Upamāna:** nimmagā and samudra,

*Sādhāraṇa Dharma:* sadṛśagunasaṃpādana,
Upamāvacaka: iva,

*Note:*—This Upamā contains a double Upamāna.

(213) समुद्र and निर्णयुः

If, subduing love and hatred, he decides (*paśyati* lit. sees) the legal affairs (*arthā*) according to the law, (the hearts of) his subjects turn towards him as the *sindhavaḥ* i.e. rivers (run) towards *samudra* i.e. the ocean (VIII—175).

*Upameya:* *prajā* and *sāḥ* i.e. *prākaraṇika rājan,*

*Upamāna:* *sindhu* and *samudra,*

*Sādhāraṇa Dharma:* anuvartante,

*Upamāvacaka:* iva,

*Note:*—Here also a double Upamāna is present.

(213A) समुद्र and रज्ञमन् and तेषं and औष्णिम्य see No. 28 above.

(214) सहङ्गस्य see No. 29 above.

(215) सागर and नदीनद see No. 119 above.

(216) सिन्ध (and प्ररक्रम)—VII—106.

*Upameya:* *prākaraṇika rājan,*

*Upamāna:* *simha,*

*Sādhāraṇa Dharma:* *parākramet,*

*Upamāvacaka:* *vat,*

*Note:*—For the details of the Upamā see No. 144 above.

(217) सिन्धु and समुद्र see No. 213 above.

(218) बुध्वितः (and स्पर्धागमन)

But men who have committed crimes and have been punished by kings, go to heaven, being pure like *sukṛtinaḥ* i.e. those who performed meritorious deeds (VIII—318).

*Upameya:* *kṛtadaṇḍāḥ mānavaḥ,*

*Upamāna:* *sukṛtinaḥ,*

*Sādhāraṇa Dharma:* *svargamāyānti,*

*Upamāvacaka:* *yathā,*

*Note:*—Here *tathā* which should have come with the Upameya is dropped owing to the inversion of the usual order of Upamāna and Upameya. For a similar dropping of *tathā* see Nos. 53, 57, 123 and 152 above.

(219) सुषेत्र and सुवीज्ञ

As *subīja* i.e. good seed, springing up in *sukṣetra* i.e. good soil turns out (perfectly) well, even so the son (*jātaḥ*) of an Āryan by
an Āryan woman is saṁskārārtha i.e. worthy of all the sacraments (X—69).

_Upameya_: Arya and Āryā,
_Upamāṇa_: subija and suṣṭra,
_Sādhāraṇa_ Dharma: saṁskārārhatva; saṁpannaṭva,
_Upamāvācaka_: yathā—tathā,

_Note:_—The Upamā contains a double Upamāṇa. Here su in subija and suṣṭra is employed in order that they might correspond with the Upameyas Ārya and Āryā. One and the same common property is here conspicuous by its absence; but there is a correspondence between the two properties i.e. that of the Upamāṇa and Upameya (saṁpadyate and saṁskāramarhati). The fact is that here the Sādhāraṇa Dharma is not really sādhāraṇa or common; but similar. There is disagreement in case between subijam (accusative) and āryāt (ablative) and also there is disagreement in gender between suṣṭre (neuter) and āryāyām (feminine) and subijam (neuter) and āryāt (masculine).

(220) _सुबीज_ and _सुख्त्र_ see No. 219 above.

(221) _सुरापान_ (and _पापकाहतव_)

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to _surāpāna_ i.e. drinking Surā or wine (XI—56).

_Upameyas_: brahmaṃjñhatā, vedanindā, kauṭa-sāksyam, suḥṛdvadhaḥ and garhitānādyayoḥ jagdhiḥ,
_Upamāṇa_: surāpānam,
_Sādhāraṇa_ Dharma: pāpāvahatva (lupta),
_Upamāvācaka_: sama,

_Note:_—Here many Upameyas are compared with a single Upamāṇa. For a similar comparison see Nos. 60, 63, 66, 91 and 114 above. There is disagreement in respect of gender between the Upameyas _brahmaṃjñhatā_ (feminine), _vedanindā_ (feminine), _suḥṛdvadhaḥ_ (masculine), _garhitānādyayoḥ jagdhiḥ_ (feminine) and the Upamāṇa _surāpānam_ (neuter). The Upamāṇa is Ārthī Samāṣagā Dharmaluptā. It is Dharmaluptā because here the Sādhāraṇa Dharma or the common property namely _pāpāvahatva_ is not mentioned. This is, however, natural in a work on Dharmasāstra.
(222) स्त्री see No. 92 above.
(223) स्त्री and पुरुष see No. 10 as well as 210 above.
(224) स्त्री (and श्री)
But when purpose of the appointment to (cohabit with)
(niyogārtha) the widow has been attained in accordance with the law,
those two shall behave towards each other like (guru i.e.
father) and snuṣā i.e. a daughter-in-law (IX—62).

Upameya: vidhavā,
Upamāna: snuṣā,
Sādhāraṇa Dharmā: vṛtti (i.e. ācaraṇa),
Upamāvācaka: vāt,

Note:—The expression ‘guruvat’, in c contains another
Upamāna which is a complement of this Upamā for which see
No. 68 above.

(225) ह्रस्व (and गमन)
Let him wed a female free from bodily defects, who has an
agreeable name, the (graceful) gait of a haṁsa i.e. swan (or of
vāraṇa i.e. elephant), a moderate (quantity of) hair on the body
and on the head, small teeth, and soft limbs (III—10).

Upameya: strī,
Upamāna: (i) haṁsa,
(ii) vāraṇa,

Sādhāraṇa Dharmā: gamana,
Upamāvācaka: iva (lupta),

Note:—The Upamā is Śrautī Samāsagā Vāḍiluptā or
Vācakaluptā. It is Vāḍiluptā because the Upamāvācaka iva is
not expressed owing to the formation of the compound haṁsa-
vāraṇagāminīm.

The vāraṇagāminīm part of the compound contains another
Upamā where the strī is compared to vāraṇa in point of gamana
or gait. This makes the compound an instance of Mālopaṁā
where a strī is compared with a haṁsa and a vāraṇa in point of
graceful gait.

(226) हिंसा and क्रृष्टतमस् see No. 3 above.
(227) हिंसिन्त्र i.e. वारण (and गमन) III-10

Upameya: strī,
Upamāna: vāraṇa,
Sādhārana Dharma: gamana,
Upamāvācaka: iwa (lupta),
Note:—For the details of the Upamā see No. 225 above.

(228) (काळभयं) हरिनू (and नाममात्रार्थं) II—157.
Upameya: anadhiyāna vipra,
Upamāna: kāśthamaya hastin,
Sādhārana Dharma: nāma bibhrati,
Upamāvācaka: yathā,
Note:—For the details of the Upamā see No. 167 above.
OTHER ALĀṆKĀRAS

(A) Alāṅkāras based on Auḍāmya.

(i) Atiśayokti

He who leaves his body (deha) (let it by necessity) as a vrksa i.e. tree (that is torn from) the nadikula i.e. river-bank, or (freely) like a sakuni i.e. bird (that quits a vrksa i.e. tree) is freed from the dreadful (kṛcchra) grāha i.e. shark (VI—78).

Upameya: saṁsārakaśṭa, Upamāṇa: grāha,

Note:—Here kṛcchra grāha stands for excessive troubles in the mundane existence or in this life i.e. in mṛtyuloka i.e. saṁsārakaśṭa. As there is nigirya adhyavasāna or swallowing of the Upameya namely saṁsārakaśṭa by the Upamāṇa grāha, this is an instance of the figure Atiśayokti of the first kind which is defined by Mammaṭa as follows:—

‘nigiryādhyavasānam tu prakṛtasya pareṇa yat’.

Also see No. 57 in the Similes in Chapter 3.

(2) Apahnuti

Even an infant king must not be despised, (from an idea) that he is a (mere) mortal for he is a great devatā i.e. deity in human form (naraṇīpa) (VII—8).

Upameya: nara, Upamāṇa: devatā,

Note:—Here the naraṇa of the bhūmipa or the king is denied (niśiddha) and the devatāna is established (stṛāpatā). Hence the figure is Apahnuti which is defined by Mammaṭa as ‘prakṛtam yanisaiddhyānyat stṛāpyate sa tvapahunutih’

(3) Dipakam

(a) अन्न्य and चर्मः

He who possesses faith, may receive śubhā i.e. pure vidyā i.e. learning even from an avara namely a man of a lower caste or class, the para i.e. highest Dharma i.e. law even from an antya namely the lowest and strīratā i.e. an excellent woman even from a duṣkula namely a base family (II—238).

Upameya: śubhā vidyā and avara,
Upamānas: (i) para Dharma and antya  
(ii) strīratna and duškula,

Note:—This is an example of the figure Dīpaka where two pairs of Upamānas are offered for a single pair of the Upameya. Here one common property namely ādādita only once mentioned is connected with the prakṛta (Upameya) viz, śubhā vidyā and avara and the aprakṛtas (Upamānas) namely para Dharma and antya as well as strīratna and duškula. Hence this is Dīpakam of the first kind defined by Mammaṭa as ‘sakṛdvarittistu dharmasya prakṛtāprakṛtātmanām’.

(b) अम्रत and विष

Even from visa i.e. poison, amṛta i.e. nectar can be taken even from a bāla i.e. a child, subhāṣita i.e. good advice, even from an amitra i.e. an enemy, (a lesson in sadvṛttas i.e. good conduct and even from amedhya i.e. an impure substance, kāñcana i.e. gold i.e. gold (may be accepted) (II—239).

Upameya: sadvṛttas and amitra,
Upamānas:  
(i) amṛta and visa,
(ii) subhāṣita and bāla,
(iii) kāñcana and amedhya,

Note:—This verse occurs in the chapter dealing with the duties of a celibate student. Hence sadvarita that can be taken even from an amitra appears to be prakṛta i.e. the Upameya. It is connected with three pairs of aprakṛtas i.e. the Upamānas namely amṛta and visa, subhāṣita and bāla as well as kāñcana and amedhya. The common property is grāhyatva expressed only once with the grāhyam. Hence here also the figure is Dīpaka.

(c) अमेध्य and कांच्छन see No. (b) above.
(d) कांच्छन and अमेध्य

Upameya: sadvṛttas and amitra,
Upamāna: kāñcana and amedhya,

Note:—This is a Dīpaka for the details of which see No. (b) above.

(e) दुःक्कल and स्त्रीरस्त

Upameya: śubhā vidyā and avara,
Upamāna: strīratna and duškula,
Note:—This is also a Dipaka for the details of which see No. (a) above.

(f) धर्म and श्रीस्तव see No. (a) above.
(g) धर्म, शिल्प, शौच, सुमापित and श्रीरत्न

Striratnāni i.e. excellent wives, vidyā i.e. learning (the knowledge of) the Dharma i.e. Law, āucam i.e. (rules of) purity, subhāsītam i.e. good advice and śilpāni i.e. various arts may be acquired from anybody (II—240).

Upameya: vidyā
Upamānas: (i) Dharma, (ii) śilpa, (iii) śauca, (iv) subhāsītam and (v) striratnāni

Note:—Here one common property namely sarvataḥ samādeyāni is connected with the prakṛta, the vidyā (which is thus the Upameya) and the aprakṛta things namely Dharma, śilpa, śauca, subhāsītam and striratnāni (which thus serve as Upamānas). Hence the figure in the verse is Dipaka where there is sakṛd vṛtti of the dharma i.e. the common property between the prakṛta and many aprakṛta things.

(h) बाल and सुमापित see No. (b) above
(i) विष and श्रमुत see No. (b) above
(j) सुमापित and बाल
Upameya: sadvytta and amitra
Upamāna: subhāṣita and bāla

Note:—This is a Dipaka for the details of which see No. (b) above.

(k) श्रीरत्न and शुष्कल see No. (a) above.

(4) Drṣṭānta

(a) नामग्रहण of कल्कफल and वारि
To whatever order (āṭrama) he may be attached, let him, though blemished (dūṣita) (by a want of the external marks), fulfil his duty (dharma), equal-minded towards all creatures; (for) the external mark of liṅga (of the order) is not the cause of (the acquisition of) merit (dharma). Though the fruit of the kataka tree i.e. Kakakaphala (the clearing-nut) makes water clear, yet the (latter) i.e. vāri does not become limpid in consequences of nāmagrahaṇa i.e. mention of the (fruit's) name (VI—66-67).

Upameya: liṅga and dharma
Upamāna: nāmagrahāna of Katakaphala and vāri,

Note:—The Upameya-vākyya is in verse 66 and the Upamāna vakya in verse 67. The resemblance is as follows:

Mere external mark (liṅga) of a creed or a sect or an order does not lead to the generation of merit (dharma) just as the mere mention i.e. nāmagrahāna of a katakaphala (clearing-nut) does not purify water. Here the assumption of a liṅga corresponds to the nāmagrahāna and the performance of duties of the āśrama etc. corresponds to the Katakaphala. The figure is Drṣṭānta which is defined by Mammaṭa as ‘drṣṭāntaḥ punareteṣāṁ sarvesāṁ pratibiṁbanam’.

(b) वहमव

As tṛṇāgni i.e. fire of dry grass is (unable to consume the offerings and is quickly) extinguished; even so (is it with) an unlearned Brāhmaṇa; sacrificial food (havya) must not be given to him, never is (it offered in) bhasman i.e. ashes (III—168).

Upameya: anadhiyāna Brāhmaṇa,
Upamāna: bhasman,

Note:—Here also we have Drṣṭānta in cd, where the anadhiyāna Brāhmaṇa is compared with bhasman and the gift of a havya to him is compared with havana in bhasma, which proves to be of no use to one who offers it.

Also see No. 97 in the Similes in Chapter 3.

(c) शृंगि and अशृंगिद्वय हस्त

Food sacred to the manes (kavya) or to the gods (havya) must be given to a man distinguished by sacred knowledge (jñānotkṛṣṭa); for hands i.e. hasta smeared (digdha) with blood (asyk), cannot be cleansed with blood i.e. rudhira (II—132).

Upameya: ajña vipra and dātā,
Upamāna: rudhira and asṛkṣidgda hasta,

Note:—This is Vaidharmyeṇa Drṣṭānta. Here ignorant vipra is compared with rudhira or blood and the dātā or offerer to asṛkṣidgda hasta or blood-stained hand. Both namely the dātā and asṛkṣidgda hasta are, by themselves, impure. For purifying them, kavya-offerings given to an ignorant Brahmin and rudhira can evidently be of no avail. Hence the conclusion in a-b that the kavya or havya ought to be given to a learned Brahmin alone.
(d) वारि and नाममह्य of कतककल see No. (a) above.
(e) अशुदिश्च हस्त and रथर see No. (c) above.

(5) Nidarśanā

(a) अधिन (and वत) 
(If) he (i.e. the king) is ardent in wrath against criminals and endowed with brilliant everyg and destroys wicked vassals, then his vrata is said to be āgneyam i.e. his character is said to resemble that of Fire (IX—310).

Upameya: prākaranīka nṛpa,
Upamāna: agni

Note:—Here the king’s vrata is said to āgneyam. As one cannot follow the vrata of another, we have to understand an Upamā here, where the king is compared to Agni and his vrata similar to that of Agni. Hence the figure is Pada-Nidarśanā. Nidarśanā is defined by Mammaṭa as ‘abhavan vastusāmbandhaḥ upamāparikalpakaḥ’.

N.P. Also see No. 2 in the Similes in Chapter 3.

(b) अत्र (and वत) 
As āditya or the Sun during eight months (imperceptibly) draws up the water i.e. toys with his rays even so let him gradually draw his taxes from his kingdom; for that is arka-vrata namely the office in which he resembles the son or Arka (IX—305).

Upameya: prākaranīka nṛpa,
Upamāna: arka,

Note:—Here the king or nṛpa is advised to follow arka-vrata. The connection between the two seems impossible as one cannot follow the vrata of another. In order to account for this we have to suppose arka-vrata as arka-vasūdAbrām vrata. This leads to Upamā. Hence the figure is Nidarśanā which is defined by Mammaṭa as ‘abhavan vastusāmbandhaḥ upamāparikalpakaḥ’.

Also see No. 28 in the Similes in Chapter 3.

(c) द्वेष्ट (and वत) 
As Indra sends copious rain during four months of the Rainy Season, even so let the king, taking upon himself the office of Indra i.e. indra-vrata, shower benefits on his kingdom (IX—304).

Upameya: prākaranīka nṛpa,
Upamāna: Indra
Note: Here also the king is said to accept the vrata of Indra. This is impossible. Hence we are to understand an Upamā where the king and his vrata is compared to Indra and his vrata. Hence the figure is Nidarśanā.

Also see No. 36 in the Similes in Chapter 3.

(d) चन्द्र (and नर्पा)

He is a king taking upon himself the vrata i.e. office of Candras i.e. the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon (IX—309).

Upameya: nrpā
Upamāna: candra

Note:—A nrpā cannot be really cāndravrata. His vrata can at best be similar to that of candra. Thus there is paryavasāna in Upamā of nrpā with candra. Hence the figure is again Nidarśanā.

Also see No. 83 in the Similes, in Chapter 3.

(e) पृथ्वी (and श्रवण)

As dharā i.e. the earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the pārthivam vrataṁ i.e. the office of Pṛthvī i.e. the Earth (IX—311).

Upameya: rājan
Upamāna: pṛthvī.

Note:—Here also as the King is asked to observe the vrata of pṛthvī. As one cannot really hold the vrata of another, this leads to Upamā and hence the figure is Nidarśanā where pārthivam vrataṁ bibhrat is understood as pṛthvīvrataśya sadṛṣam vrataṁ bibhrat.

Also see No. 112 in the Similes in Chapter 3.

(f) प्लव (and) श्रवण

One who after accepting money from the wicked offers it to the good, makes himself a plava i.e. boat and saves both i.e. the wicked and the good (XI—19).

Upameya: ātman,
Upamāna: plava.

Note:—Here the person is said to convert himself into a plava i.e. boat i.e. the saviour namely the cause of santaraṇa in case of the wicked person whose wealth or money he has taken and has
offered it to the good. As it is not possible to actually convert oneself into a plava, the figure here is a Nidarśanā ending in the comparison of ātman with a plava.

(g) बक (and बकः)

That Brāhmaṇa, who with downcast look, of a cruel disposition is solely intent upon attaining his own ends, dishonest and falsely gentle, is a bakavratacara i.e. one who observes the vow of a baka i.e. heron.

Those Vipras or Brāhmaṇas who are bakavratainah i.e. who act like herons and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called Andhatamisra (IV—196-197).

**Upameya:** dvija or vipra,
**Upamāna:** baka.

**Note:**—Here the vipra or dvija is said to be a follower of the vrata of baka. As one cannot really follow the vrata of another, there is abhavan (impossible) vastusamāndha and hence this constitutes a Nidarśanā, which ends in the comparison of Baka and the Vipra.

Aslo see Nos. 145 and 145 A in the Similes in Chapter 3.

(h) मार्त (and मार्तः)

As the Māruta i.e. the Wind moves (everywhere) entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies. That is mārutam vrataṁ i.e. the office in which he resembles the Māruta or the Wind (IX—306).

**Upameya:** prākaraṇika nṛpa or rājan,
**Upamāna:** māruta,

**Note:**—Here also the vrata of the king is said to be māruta. As it can be at best māruitasadṛśa, the expression māruitam vrataṁ contains a Nidarśanā which is upamāparikālpaka i.e. ending in the comparison of Māruta and the nṛpa.

**N.P.** Also see No. 185 in the Similes in Chapter 3.

(i) मार्जैर (and लिङ्गः)

Those Brāhmaṇas or Vipras who observe the vow of a heron and those who are marjāralinginah i.e. who display characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called Andhatamisra (IV—197).
Upameya: vipra,
Upamāna: mārjāra,

*Note:*—Here also *vipras* are styled as displaying the characteristics of cats. This is not possible. Hence we have to understand a simile here and say that the characteristics displayed by the *vipras* are similar to those of the *mārjāra*. Hence this is a Nidarśanā ending in the comparison of *vipras* with *mārjāras*.

_N.P._ Also see No. 148 in the Similes in chapter 3.

(j) वम (and वृत्ति)

Let the prince or the king, therefore, like Yama not heading his own likings and dislikings adopt the behaviour of Yama i.e. याम्यावṛtti, suppressing his anger and controlling himself. (VIII— 173).

*Upameya: rājan,*
*Upamāna: Yama,*

*Note:*—Here also the king is asked to assume याम्यावṛtti. As this not possible unless we understand याम्यावṛtti as यामसद्यशावṛtti, the figure here is Nidarśanā ending in the comparison of the king with Yama.

Also see No. 172 in the Similes in Chapter 3.

(k) वम (and चरत)

As Yama at the appointed time subjects to his rule both namely the friends and foes (*priyadvesyan*), even so all subjects must be controlled by the king; that is (his) *yamavrata* i.e. office in which he resembles Yama (IX—307).

*Upameya: rājan,*
*Upamāna: Yama,*

*Note:*—Here the *vrata* of the king which cannot be identical with *yamavrata*, is said to be so. This can be intelligible only on understanding similarity in the two *vratas* and thus leading to the comparison of the *rājan* and Yama. Hence the figure is Nidarśanā.

Also see No. 173 in the Similes in Chapter 3.

(l) वस्त्र (and चरत)

As (a sinner) is seen bound with ropes by Varuṇa, even so let him punish the wicked, that is (his) *vāruṇam vratam* i.e. the office in which he resembles Varuṇa (IX—308).

*Upameya: rājan* from verse 307,
Upanāna: Varuṇa

Note:—Here also the vrata of the king is said to be vāruṇa. It can be varuṇavratasadṛṣa. Hence the expression vāruṇam vratam ends in Upamā of the king and Varuṇa. Evidently the figure is Nidarśanā.

Also see No. 180 in the Similes in Chapter 3.

(6) Rūpaka

As a fire in one moment consumes with its bright lustre, the fuel that has been placed, on it, even so he who knows the Veda destroys all guilt by jñānāgni i.e. the fire of knowledge (XI—246).

Upameya: jñānam,
Upamāna: agni

Note:—Here the jñāna or knowledge is identified with agni i.e. fire as it burns or totally destroys all sins. As the abheda between jñāna and agni is intended, the figure is Rūpaka which is defined by Mammaṭa as ‘tadrūpakam abheda ya upamānopameyayoh’.

N. P.—Also see No. 6 in the Similes in Chapter 3.
1. Kāvyaliṅga

One should not sit in a lonely place with one’s mother, sister or daughter; the group of senses is powerful, and drag away i.e. master (even) a learned man (II—215).

Note:—Here cd convey the balavatta of the indriyas which is really the cause of the advice contained in ab namely a person should not sit with a mother etc., in a lonely place. The cause is not expressed with the help of the instrumental or ablative case as usual; but poetically making the whole sentence serve as a cause. Hence the figure is Kāvyaliṅga of the vākyagā variety. Kāvyaliṅga (poetical cause) is defined by Mammaṭa as ‘kāvyaliṅgam hetovākyapadārthatā’.

2. Sāra:

Of created beings (bhūtāni) the most excellent are said to be those that are animated (prāṇinaḥ); of the animated, those which subsist by intelligence (buddhijīvinaḥ); of the intelligent, mankind or men (nārāḥ); and of men the Brāhmaṇas;

Of Brāhmaṇas, those learned (vidvāṁsaḥ) (in the Veda), of the learned, those who recognises (the necessity and the manner of performing the prescribed duties) (kṛtabuddhayāḥ); of those who possess this knowledge, those who perform them (kartāraḥ); and of the performers, those who know the Brahman (brahma-vedinaḥ) (1-96-97).

Note:—Here the Alaṅkāra is Sāra as there is uttarottarāmutkāraḥ or the ascending scale of bhūtas, prāṇins, buddhijīvins, brāhmaṇas, vidvāns, kṛtabuddhis, kartṛṣ and brahmavedins; subsequent being higher than the previous and ending in brahmavedins which is the highest limit (parā avadhitṛ) in point of excellence. Sāra is defined by Mammaṭa as ‘uttarottaramuktarṣaḥ bhavetsāraḥ parāvadhitṛ’.