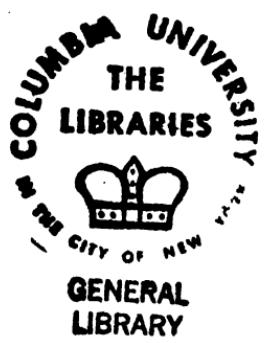


Raghuvamsa

Kālidāsa



KALIDÀSAS

RAGHUVAMSA

TRANSLATED LITERALLY INTO ENGLISH

WITH

FULL EXPLANATORY AND CRITICAL NOTES

(PART I.—CANTOS I.—V.)

BY

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PREFACE.

The most popular commentary on the रघुवंश is the संजीविनी of मात्स्यनाथ. The merit of this commentary is thus set forth by the author himself :

इहान्वयमुलेनैव सर्वे इत्यास्त्रवाचते गवा
नामूलं लिङ्घयते विष्णवानपेक्षितमुच्चवते ।

मात्स्यनाथ moreover is a great scholar and knews various traditional explanations of the रघुवंश current before and during his time. His संजीविनी, therefore, being professedly an improvement upon its predecessors, is a commentary eminently adapted to a first study of the 'great poem.'

But it should be remembered, that the general feature of these old commentaries is that they usually set off and justify the text, rather than find out by patient critical inquiry what the true meaning of the author must be. They do not make proper use of the only proper means of determining the meaning of old works, namely, criticism based on comparison. To quote the words of the learned Dr. Bhandarkar : " If we wish to know and understand the truth about a point.....we should seek analogies, find out if we can the history, and criticise.....according to well-defined and rational principles"—*Lecture on Sanskrit Scholarship &c. 31st March 1888.* मात्स्यनाथ, along with the rest, lacking the use of this sound principle, has naturally been misled in several places in interpreting the रघुवंश, and his interpretations therd are, therefore, subject to criticism.

Now in the case of कालिदास particularly, we should further bear in mine that he is the next popular poet after the poet of the रामायण and the poet of the महाभारत. These have been his exemplars and he has much in common with them. He has not lost touch of their style—their ideas and their form and manner of expression. He improves upon them chiefly in not being शर्प. He is like them the people's poet, and not, like the later महाकाव्य, the poet of the learned few ; and he in his turn has, like वार्षभाकि and इत्यास, been the source of inspiration to the succeeding महाकाव्यs.

Wherever then we feel doubtful as to his meaning, we may hope to determine it, if we could find parallel ideas and expressions in the older works in the first place, and secondly in the succeeding works that have imitated him ; and yet another and equally reliable source will be his own usage in his other works. Let us take examples. In the उपमा in III. 57 'गङ्गस्मृतः' is

explained by मालिनाथ as 'पत्रवंतः'; considered independently his explanation sounds well, but when we remember that the poet only echoes an उपमा! that is but too common in old descriptions of battles, मालिनाथ's explanation will seem unacceptable; and the view gets further strength from the usage of the succeeding poets. Again, भूयिष्ठ, in IV. 70, is understood as an adj. by मालिनाथ; कालिदास himself uses the word as a noun and the later poets follow him; it must therefore be interpreted as a noun in preference to मालिनाथ's explanation.

A still more striking instance is that of उदृशमी in V. 32. मालिनाथ takes it as a वृद्ध; but the usage of the महाभारत gives it the meaning of a 'she-camel i. e. the meaning of a बछितस्तुरुष or कर्मधारय; and the grammar declares the compound to be none other (*Vide* note V. 32 and the views of Dr. Bhandarkar and Professor Max Muller quoted therein).

Considered in this way, मालिनाथ's explanations have to be modified or improved in several places.

Another feature of the संज्ञीविनि is that it is exceedingly laconic; this is undoubtedly an ornament to मालिनाथ, but owing to it, he is liable to be misunderstood at times: As two most striking examples of this, we may refer, (1) to the commentary on II. 11, where his explanation of the syntactical connection of अख्यातम् has been generally not understood; the p. p. retains its verbal sense, but has been usually misunderstood as an adj. of quality; and (2) to the उपमा in III. 28, where वाकुम् is the उपमेष and समुद्र the उपमान, while the figure is confused by the usual interpretation as वाकुम्-समुद्र 'the ocean of learning.'

It will appear from these remarks that my aim in the following pages is to bring out the poet's meaning, by criticising and altering or adding to the popular comments.

I do not of course in any way presume that I have exhausted all the topics subject to such criticism, or that I am perfectly right in each new discussion that I have started. My main object throughout the notes is to suggest and to apply, in the explanations the proper method of understanding and interpreting our greatest poet. For this purpose I have placed before the reader many little bits of information from various works—that I could hurriedly gather, to support my reasonings with. And I shall have gained my object if they suggest such criticism as I have above described.

For the regular student who has to read the रघुवंश for his examination, I have supplied in the notes most of the information that is necessary for his

technical purposes; the allusions have been fully explained; full grammatical notes have been given, with the derivations of important words, criticising fanciful derivations where possible; the noteworthy figures have been discussed in their places; and a strictly literal translation is given before the notes on each verse, to help him to understand the exact and full meaning of the text. For further information I recommend the student to consult the learned editions of the late Rao Bahadur S. P. Pandit and the learned Tarakumara Kaviratna of Calcutta; while he can have no better edition of the text in his hand in the class, than that of the painstaking Mr. G. R. Nandargikar of Poona which is something like a *variorum* edition of the रुद्रायण. The question of the date of Kalidāsa has been almost finally settled by the able orientalist, Mr. Kashinath Bapu Phatak B. A., of the Dekkan College Poona, in his preface to his edition of the मेघदृष्टि, which the student will not omit to read.

Now I must at once confess to the defects I am aware of in these notes. I feel that in a few places I have done my task very imperfectly, while in others I have entered into reasoning that will appear too subtle for a work like this; and further I may have occasionally been misled by a bias to which every individual is liable. In respect of these drawbacks I have to pray for the indulgence of my learned readers; and I have also to request them to be indulgent in the matter of defects of language due to my want of mastery over the expressions of a foreign language.

But there is one gross defect in the book for which I have no apology to make. It is the abundance of misprints—a circumstance always to be deplored by authors who are separated by a great distance from the place of printing and have to issue their books in a hurry.

The student is particularly requested to correct the book, before using, according to the list of corrections

Before concluding I acknowledge with great pleasure the help I have received in writing out the work. First and foremost, I most thankfully acknowledge the great honour done to me by the learned Dr. R. G. Ehandarkar M. A. Ph. D. C. I. E. and Professor Max Muller—both, Members of the French Institute, and the first Scholars of Sanskrit of our time,—by their full and prompt consideration of the questions submitted to them by me. In the next place I have to acknowledge my gratitude to the Principal of my College, Mr. E. C. Cholmondeley M. A. (Oxon), Barrister-at-Law, who, by taking particular interest in the Sanskrit Department of the Holkar College has highly encouraged me in pursuing my studies. I have also to thank my learned assistants Hari

Shastri Bhat, and Krishna Shastri Paradkar, who have rendered me considerable assistance in the grammatical portion of the notes. I cannot sufficiently express my obligations to the learned authors and editors whose works I have consulted and quoted from. And last but not least, I express my sincere thanks to my friend Mr. P. R. Shiralkar of Messrs. Shiralkar and Co. of Poona for his readiness in taking up these notes for publication ; and

अंतर्वाक्याधीरणे इवापादवति श्री महान्
नेता प्रतिष्ठाणे तस्य निर्वाच्योपकृतिः कथम्।

Holkar College,
Indore.
1st August 1896.

P. N. PATANKAR.

॥ श्रीः ॥

॥ रघुवंशम् ॥

प्रथमः सर्गः ।

सारानुक्रमणी ।

मंगलाचरणम् । सूर्यनंशोत्कर्षकथनम् । स्वाहंकारपारिदृश्यम् । सूर्यवंशसूतनृपाणां वर्जनम् । स्वप्रबन्धपरीक्षार्थं सतां प्रार्थना । वर्ष्यवस्तुपक्षेपः । राजो दिलीपस्य वर्णनम् । पुत्रकाम्यता गुरोर्बाशीषस्याश्रमाय दंपत्योर्गमनम् । नृपस्य वाशिष्ठात्संततेः स्तम्भकारणस्य तस्वाः प्रतिन्धानिरसनस्य च प्रतिबोधनम् । दिलीपं प्रति मुनेराशीर्वचनम् ।

वागर्थाविवरं संक्षेपी वागर्थप्रतिपत्तये ।

जगतः पितृरौ बन्धे पार्वतीपरमेश्वरैः ॥ १ ॥

क सूर्यभ्रम्यो वंशः क चालपदिवया भासिः ।

तितीर्षुद्दृश्यतं भौद्रादुदुपेनास्मि सामरम् ॥ २ ॥

मन्दः कवियक्षः प्रार्थी गमिष्यमयुपहास्यताम् ।

प्रांशुलभ्ये फले लोभादुद्धादुरिव वाममः ॥ ३ ॥

अथवा कृतवाग्द्वारे अंशोऽहिष्मयूर्खलूटिभिः ।

मणौ वज्रस्तमुद्गीर्णे सूक्ष्मेवतःस्ति मे गतिः ॥ ४ ॥

सोऽहमाजनमशुद्धानामाफलोदयकर्मणाम् ।

आसमुद्रक्षितीशानामानाकरथवर्त्मनाम् ॥ ५ ॥

यथाविविहुतश्चिनां यथाकामार्जितार्थिनाम् ।

यथापरदधद्वावां यथाकालप्रदोषिनाम् ॥ ६ ॥

१ वागर्थाविवेत्येकं पदम् । इवेन सह नित्यसमासो विभक्तयलोपश्च । संपृक्षौ = नित्यं संबद्धौ । वागर्थप्रतिपत्तये = शब्दार्थयोः सम्यग्ज्ञानार्थम् । २ द्वौ कश्चद्वौ महदन्तरं सूचयतः । ४ पूर्वसूरिभिः = कविभिर्बाल्मीकादिभिः । ५ 'सोऽहम्' अस्य 'रघूणामन्वयं वक्ष्ये' इति नव-

1. The metre of the verse is अनुष्टुप्. It has eight syllables in a Pāda. The fifth syllable of each Pāda is short, the sixth long and the seventh alternately long and short. 2. उदुपं=A raft. 3. वामन् = A dwarf. 6. प्रदेशं =

स्यागाय संभूतार्थानां सत्याय मितभाषिणस् ।
 यशस्वे विजिगीषूणां प्रजायै गृहमेधिनाम् ॥ ७ ॥
 शैशवेऽभ्यस्तविद्यानां योवने विषयैषिणाम् ।
 वार्षके सुनिष्वृत्तीनां योगेनान्ते तनुत्यजाम् ॥ ८ ॥
 रघूणामन्वयं वक्ष्ये तनुवाचिव भवोऽपि सन् ।
 तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः ॥ ९ ॥
 तं सन्तः श्रोतुमर्हन्ति सदसद्यक्तिहेतवः ।
 हेतुः संलक्ष्यते श्वस्त्रौ विशुद्धिः इयामिकापि वा ॥ १० ॥
 वैवस्वतो मनुर्नाम माननीयो मनीषिणाम् ।
 आसीन्महीक्षितामाद्यः प्रणवइछन्दसामिव ॥ ११ ॥
 तदन्वये शुद्धिमाति प्रसूतः शुद्धिमत्तरः ।
 दीलीपद्मिति राजेन्द्रुरिन्द्रुः क्षीरनिधाविव ॥ १२ ॥
 व्यूढोरस्को वृषस्कन्धः शालग्रांशुर्महामुजः ।
 आत्मकर्मक्षमं देहं क्षात्रो धर्म इवाश्रितः ॥ १३ ॥
 सर्वातिरिक्तसारेण सर्वतेजोभिभाविना ।
 स्थितः सर्वोन्नतेनोर्वी कान्त्वा भेदरिवात्मना ॥ १४ ॥
 आकारसद्वशप्रदः प्रदया सद्वशागमः ।
 भागमैः सद्वशारम्भ आरंभसद्वशोदयः ॥ १५ ॥
 भीमकान्तैर्नृपगुणैः स बभूवोपजीविनाम् ।
 अधूष्यम्भाभिगम्यम्भ यादोरत्नैरिवार्णवः ॥ १६ ॥
 रेखामात्रमपि क्षुण्णादामनोर्वत्सेनः परम् ।
 न व्यतीयुः प्रजास्तस्य निर्यतुर्नेभिवृत्तयः ॥ १७ ॥

मे लोके विद्यमानैः पदैः सह संबन्धः । ९. 'तद्गुणैः' इत्यादि = तेषां रघूणां गुणैः (कर्तृभिः) ।
 कर्णमागत्य चापलाय प्रचोदितः सन् । १०. सदसद्यक्तिहेतवः = सदसतोर्गुणदोषयोर्ब्यक्तेहेतवः
 कर्तारः सन्तः । ११. प्रणवः = ओकारः । १३. व्यूढोरस्कः = व्यूढं (विपुलं) उरो यस्य सः ।
 १३. सर्वातिरिक्तसारेण सर्वेभ्यः भूतेभ्यः अधिकवलेन । सर्वाणि भूतानि तेजसाभिभवती-
 ति सर्वतेजोभिभावी तेन । सर्वेभ्य उप्रतेनात्मना शरीरेण । भेदरिव उर्वीकान्त्वाकम्भ्य स्थितः ।
 भेरावपिविशेषणानितुल्यानि । १५. आरम्भः = कर्म । उदयः = फलसिद्धिः । १७. परम् =
 अधिकम् । इतस्ततात्यर्थः ।

Waking. ७. प्रजा = Progeny. गृहमेधिन् = A householder. 10. उत्तर्क्षिः = Distinc-
 tion. इयामिका = Impurity. 14. The king, like the mountain Meru, cross-
 ed the whole earth with a body transcending all others in strength, surpassing
 all others in lustre and excelling all others in tallness. 15. आरम्भः = An
 undertaking. उदयः = Accomplishment. 17. शुण् = (p. p. of शृण्, उण्)

प्रजानामेव भूत्यर्थं स ताम्यो बिलिमप्रहीत् ।
सहश्रगुणमुत्स्वष्टुमादसे हि रसं रविः ॥ १६ ॥
सेना परिच्छदस्तस्य द्वयमेवार्थसाधनम् ।
शारेष्वकुण्ठिता बुद्धिर्मौर्च्चा धनुषि चातता ॥ १७ ॥
तस्य संवृतमन्त्रस्य गूढाकारेण्हितस्य च ।
फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव ॥ २० ॥
जुगोपात्मानमन्त्रस्तो भेजे धर्ममनातुरः ।
अगुभुराददे सोऽर्थमसक्तः सुखमन्यभूत् ॥ २१ ॥
ज्ञाने मौनं क्षमा शक्तौ त्यागे ऋषाधाविपर्ययः ।
गुणागुणानुबन्धत्वात्तस्य सप्रसवा इव ॥ २२ ॥
अनाकृष्टस्य विवर्यैर्विद्यानां पारद्वश्वनः ।
तस्य धर्मरत्तेरासीद्वृद्धत्वं जरसा विना ॥ २३ ॥
प्रजानां विनयाधानाद्रक्षणाद्वरणादापि ।
स पिता पितरस्तासां केवलं जन्मदेतवः ॥ २४ ॥
हिथस्यै दण्डयतो दण्डयान्यरिषेतुः प्रसूतये ।
अध्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः ॥ २५ ॥
बुद्धोऽहं गां स यज्ञाय सस्याय मनवा दिवम् ।
संपदिनिमयेनोभौ दध्युर्मुखनद्यम् ॥ २६ ॥
न किलानुयुस्तस्य राजानो रक्षितुर्यशः ।
द्यावृत्ता यत्परस्वेष्यः श्रुतौ तस्करता स्थिता ॥ २७ ॥
द्वेष्योऽपि संमतः गिष्ठस्तस्यार्थस्य यथौषधम् ।
त्याज्यो दुष्टः प्रियोऽप्यासीदङ्गलीवोरगक्षता ॥ २८ ॥

१६ भूत्यर्थम् = (भूतै इदम्) वृद्धयर्थम् । अर्थेन सहनित्यसमाप्तः सर्वलिङ्गता च
वक्तव्या । १७ तस्य (राजा) सेनापरिच्छदः (उपकरण) वभूव । उत्रचामरादितुल्यमभूदित्यर्थः ।
२० संवृतमन्त्रस्य = गुप्तविचारस्य । गूढाकारेण्हितस्य = गूढे आकारेण्हिते यस्य ।
इतिं दद्रतो भावो बहिराकार आकृतिरिति सज्जनः । २२ ज्ञाने = परवृत्तान्तज्ञाने सत्यपि ।
२३ पारद्वश्वनः = पारमन्तं दृष्टवतः । २५ अर्थकामसाधनयोर्दण्डविवाहयोर्लैकस्थापनप्रजो-
त्पादनरूपधर्मार्थत्वेनानुष्ठानादर्थकामावपि धर्मशेषतामापादयन्सराजा धर्मोत्तरोऽभूदित्यर्थः ।

Trotten. 18. रसं = Water. 20. संस्कारः = (पूर्व कर्मवासना). An impression that remains unconsciously in the mind from past actions whether good or evil. 22. Learned yet silent, powerful yet forgiving, charitable yet not boastful ; thus his virtues (mutually antagonistic) from mutual association seemed to have sprung from one and the same origin. 25. Even the acquisition of wealth and the enjoyment of pleasures became in his case acts of righteousness. 27. Theft,

सं वेषा विद्धे नूनं महामृतसमाधिना ।
 तथाहि सर्वे तस्यासन्परार्थैककलागुणः ॥ २९ ॥
 स वेलाबप्रवलयं परिक्षीकृतसागराम् ।
 अनन्धशासनामुर्धी दाशासैकपुरीभिव ॥ ३० ॥
 तस्य दाक्षिण्यरूपेन वाङ्मा मगधवंशजा ।
 पर्वी सुदक्षिणेतासीद्वरस्वेत दक्षिणा ॥ ३१ ॥
 कलब्रवन्तमात्मामवरोधे महत्वापि ।
 तया मेने मवस्त्रिम्या लक्ष्मया च कमुदाधिः ॥ ३२ ॥
 तस्यामात्मानुरूपायामात्मजन्मसमुत्सुकः ।
 विलम्बितफलैः कालं स निनाय मनोरथैः ॥ ३३ ॥
 संतानार्थाय विधये स्वभुजाद्वतारिता ।
 तेन धूर्जगतो गुर्धी सचिवेषु निजिक्षिपे ॥ ३४ ॥
 अथाभ्यर्थ्य विधातारं प्रवत्तौ पुत्रकाम्यया ।
 तौ दंपती वक्षिष्ठस्य गुरोर्जग्मतुराश्रमम् ॥ ३५ ॥
 हिनन्धगम्भीरभिर्वैक्षेकं स्वमृद्गमत्तिथतौ ।
 ग्रावृषेष्वं पथोवाई विषुद्वैरावताविव ॥ ३६ ॥
 मामूदाभमधीडेति परिमेषपुरःसरौ ।
 अनुभावविशेषात् सेनापरिवृताविव ॥ ३७ ॥
 सेव्यमानैः सुखस्पर्शैः शालनियोसगन्धिभिः ।
 पुष्पटेणूतिकर्वतैराधूतवनाजिभिः ॥ ३८ ॥
 मनोभिरामाः शृणवन्तौ रथनेमिस्वनोन्मुखैः ।
 षड्जसंवादिनीः केका द्रिघा भिन्नाः शिखण्डिभिः ॥ ३९ ॥
 परस्पराक्षिसम्बद्धयमद्युग्मोज्ञातवर्त्मसु ।
 मूमहम्भेषु वक्ष्यन्तौ वृश्नेनावद्वद्विषु ॥ ४० ॥
 भेणीवन्धासद्वितव्यद्वित्तस्वामां तोरणक्षजम् ।
 सामरसैः कलनिर्ददैः कदिक्षुद्गमित्वन्नौ ॥ ४१ ॥

२९ अहमूतसमाधिना = समाधीयतेऽनेनेति समाधिः कारणसामग्री । महामृतानायः समाधिसेन । ३१ दाक्षिण्यरूपेन = दाक्षिण्यं परच्छादानुवर्तनं तेन रूपं प्रसिद्धं तेन नाम्ना । ३३ आत्मजन्म = पुत्रजन्म । ३५ पुत्रकाम्यया = पुत्रेच्छया । ३७ परिमेषपुरःसरौ = परिभितपरिचरौ । अनुभावः = तेजः । ३८ निर्यासः = निस्वन्दः ।

withdrawing itself from other men's riches, resided in the word expressive of himself. 29. In his formation great elements combined and hence his obliging nature was the result, 38. उद्धर = Wafting, scattering. 39. विधाभिना = महामृतसमाधिना

पवनस्यानूकुलत्वात्प्रार्थनासिद्धिशंसिनः ।
रजोभिस्तुरगोत्कीर्णेरस्पृष्टालकवेष्टनौ ॥ ४२ ॥
सरसीच्चरविवन्दानं वीर्चिविक्षेभशीतलम् ।
आमोदमुपजिज्ञन्तौ स्वनिःश्वासानुकारिणम् ॥ ४३ ॥
प्रामेष्वात्मविसुष्टेषु यूष्मिन्हेषु यज्वनाम् ।
अमोधाः प्रतिगृह्णन्तात्पर्यानुयदमाक्षिषः ॥ ४४ ॥
हैयंगवीनमादाय ओषधूदानुपस्थितान् ।
नामधेयानि पृष्ठान्तैः वन्ध्यानां मार्गशास्त्रिनाम् ॥ ४५ ॥
काप्यभिख्या तयोरासीद्वजतोः शुद्धवेषयोः ।
हिमनिर्मुक्तयोर्योगे चित्राचंद्रमसोरिव ॥ ४६ ॥
तत्तद्भूमिपातिः पत्न्यै दर्शयन्त्रियदर्शनः ।
आपि लंघितमध्वानं बुधूर्धे न बुधोपमः ॥ ४७ ॥
स दुष्प्रापयशः प्रापद्वधर्मं आन्तवाहनः ।
सायं संयमिनस्तस्य महर्षेऽमित्यासखः ॥ ४८ ॥
वनान्तरादुपावृत्तैः समित्कुशफलाहरैः ।
पूर्यमाणमद्वयाग्निप्रत्युद्यातैस्तपस्विभिः ॥ ४९ ॥
आकीर्णमृषिपत्नीनामुटजद्वाररोधिभिः ।
अपत्येरिष नीवारभागधेयोचितैर्मृगैः ॥ ५० ॥
सेकान्ते मुनिकन्याभिस्तत्क्षणोजिहतवृक्षकम् ।
विश्वासाय विहंगानामालवालाम्बुपायिनाम् ॥ ५१ ॥
आतपात्यसंक्षिसनीचारासु निषादिभिः ।
मृगैर्वर्तितरोमन्थमुटजाङ्गलभूमिषु ॥ ५२ ॥
अभ्युत्थिताग्निपिशुनैरतिथीनाश्रमोन्मुखान् ।
पुनानं पवनोद्भूतैर्धूमैराहुतिगन्धिभिः ॥ ५३ ॥
अथ यन्तारमादिद्य धुर्यान्वश्रामयोति सः ।

४५ हैयंगवीनम् = द्यस्तनगोदोहोद्वर्वं धृतम् । ४६ काप्यभिख्या = अनिर्वाच्या शोभा ।
४७ तत्तत् = अद्वृतं वस्तु । ४९ वनान्तरात् = अन्यस्माद्वनात् । अद्वयाग्निप्रत्युद्यातैः = दर्शनायो-
र्धैरभिभिर्वैतानिकैः प्रत्युद्वताः । ५० आकीर्णम् = व्यासम् । ५२ आतपात्यसंक्षिसनीवारासु = आत-
पस्यालये (अपगमे सति) संक्षिसा (राशिकृता) नीवाराः (तृणधान्यानि) यासु तासु । ५३
अभ्युत्थिताग्निपिशुनैः = अभ्युत्थिताः (प्रज्वलिताः) होमयोग्या इत्यर्थः । तेषाममीनां पिशुनैः
विस्मयभयान्यां स्तिर्वयीसमेवेत (भिन्नाः) । विस्मयङ्गते स्तिर्वयो भयः ही स उद्घात इति वाच्त्वं ।
५४ देवानीवम् = clarified butter prepared from the preceding day's milk. ५९. प्रस्तु-
ताम् = Welcomed. ५० द्रावित् = Accustomed. भागधेयः = share.

तामवारोहयत्पर्वां रथाद्वततार च ॥ ५४ ॥
 तस्मै सभ्याः सभार्योय गोप्त्रे गुप्तमेन्द्रियाः ।
 अर्हणार्महंते चकुर्मुनयो नयचक्षुषे ॥ ५५ ॥
 विधेः सायंतनस्यान्ते स ददर्श तपोनिधिम् ।
 अन्वासितमरुन्धत्यास्वाहयेव हविर्भुजम् ॥ ५६ ॥
 तयोर्जगृहतुः पादन्नराजा राज्ञी च मागधी ।
 तौ गुरुर्युक्तली च प्रीत्यां प्रतिनन्दतुः ॥ ५७ ॥
 तमातिथ्यक्रियाथान्तरथक्षोभपरिभ्रमम् ।
 पप्रच्छ कुशलं राज्ये राज्याभ्यमुनिं मुनिः ॥ ५८ ॥
 अथार्थवैष्णवेस्तस्य विजितारिपुरः पुरः ।
 अर्थार्थपतिर्वाचमाद्वे वदतां वरः ॥ ५९ ॥
 उपपञ्चं ननु शिखं सप्तस्वज्ञेषु यस्य मे ।
 दैवीनां मानुषीणां च प्रतिहर्ता त्वमापदाम् ॥ ६० ॥
 तव मन्त्रकृतो मन्त्रैर्द्वारात्प्रशमितारिभिः ।
 प्रत्यादिश्यन्त इव मे दृष्टलक्ष्यभिदः शाराः ॥ ६१ ॥
 हविरावर्जितं होतस्त्वया विधिवदमिषु ।
 वृष्टिर्भवति शस्यानाभ्यप्रहविशोर्षिणाम् ॥ ६२ ॥
 पुरुषायुषजीविन्यो निरातङ्का निरीतयः ।
 यन्मदीयाः प्रजातस्य हेतुस्त्वद्वद्वर्चसम् ॥ ६३ ॥
 त्वयैवं चिन्त्यमानस्य गुणा ब्रह्मयोनिना ।

(सूचकैः) । ५४ अवारोहयत् = अवतारितवान् । ५५ सभ्याः = सभायां साधवः । नयचक्षुषे = नयः (शालं) एव चक्षुः (तलावेदकं प्रमाणं) यस्य तस्मै । ५६ अन्वासितम् = पश्चादुपवेशनेनोपसेवितम् । ५८ मुनिः । अतिथ्यर्थमातिथ्यम् । आतिथ्यस्य क्रिया तया शान्तो रथक्षोभेण यः परिश्रमः स यस्य स तं तथोक्तम् । राज्यमेवाश्रमस्तत्र मुनिम् । मुनितुस्यभिलयः । तं दिलीपं राज्ये कुशलं पप्रच्छ । ५९ अर्थार्थम् = अर्थादनपेताम् । ६० सप्तस्वज्ञेषु = स्वाम्यमात्यादिषु । “स्वाम्यमात्यसुहृत्कोशाराष्ट्रदुर्गबलानि च । सप्ताङ्कानि” इत्यमरः । ६१ दूरात् (परोक्ष एव) प्रशमितारिभिः । मन्त्रान्कृतवान्मन्त्रकृत् । तस्य मन्त्रकृतः (मन्त्राणां ज्ञष्टः प्रयोकुर्वा) तव मन्त्रैः (कर्त्तव्यिभिः) । दृष्टं (प्रत्यक्षं) यद्वयं तन्मात्रं भिन्दन्तीति दृष्टलक्ष्यभिदो मे शाराः प्रत्यादिश्यन्त इव । ६२ आवर्जितम् = प्रक्षिप्तम् । अवप्रहविशोषिणाम् = वर्षप्रतिबन्धेन विशुष्यताम् । ६३ पुरुषायुषजीविन्यः = पुरुषायुषं (वर्षक्षतमित्यर्थः) जीवन्तीति । निरातङ्काः = नि-

55 सूचना = Polite. 56 अन्वासित = Attended upon. 57 प्रतिनन्दतुः = Welcomed.
 58 जोतिः = Jolting. 59 अर्थार्थ = Significant. 60 उपपञ्चम् &c. = That prosperity is
 sure to reign in all the seven departments of my state is a matter of course 61 अ- -

सानुवन्धा: कथं न स्युः संपदो मे निरापदः ॥ ६४ ॥
 किंतु वृश्चां तवैतस्यामदृष्टसहशप्रजम् ।
 न मामवाति सद्वीपा: रत्नसूरपि भेदिनी ॥ ६५ ॥
 नूनं मत्सः परं धृश्याः पिण्डविच्छेददर्शिनः ।
 न प्रकामभुजः आदे स्ववसंग्रहतत्पराः ॥ ६६ ॥
 मत्परं दुर्लभं मत्वा नूनमावर्जितं मय ।
 पयः पूर्वैः सनिःश्वासैः कवोष्णमुपभुज्यते ॥ ६७ ॥
 सोऽहमिउद्याविशुद्धात्मा प्रजालोपनिमीलितः ।
 प्रकाशश्वाप्रकाशश्व लोकालोक इवाचलः ॥ ६८ ॥
 लोकान्तरसुखं पुण्यं तपोदानसमुद्धवम् ।
 संततिः शुद्धवृश्या हि परत्रेह च शर्मणे ॥ ६९ ॥
 तथा हीनं विधितर्मा कथं पशच दृयसे ।
 सिक्तं स्वयामिव स्नेहाद्वन्ध्यमाश्रमवृक्षकम् ॥ ७० ॥
 असश्योङ्गं भगवन्नृणमन्त्यमवोहि मे ।
 अर्द्धतुदमिवालानमनिर्णीणस्य दन्तिनः ॥ ७१ ॥
 तस्मान्मुच्ये यथा तात संविधातुं तथाहसि ।
 इक्ष्वाकूणां हुरायेऽर्थं त्वदधीना हि सिद्धयः ॥ ७२ ॥
 इति विश्वापितो राहा ध्यानस्तिमितलोचनः ।
 क्षणमात्रमृषिस्तस्थौ सुसमीन इव हृदः ॥ ७३ ॥
 सोऽपश्यत्प्रणिधानेन संततेः स्तम्भकारणम् ।
 भावितात्मा भुवो भर्तुरथैनं प्रत्यबोधयत् ॥ ७४ ॥
 पुरा शक्तमुपस्थाय तवर्णीं प्रतियास्यतः ।
 आसीत्कल्पतरुच्छायामाभिता सुरभिः पथि ॥ ७५ ॥

भेद्याः । निरीतयः = अतिवृष्टथादिरहिताः । ब्रह्मवर्चसम् = ब्रतात्ययनसंपत्तिः । ६४ सानुवन्धा: = सानुस्यूतयः । आवीच्छन्ना इति यावत् । ६५ अवति = प्रीणाति । ६६ प्रकामभुजः = पर्वीसम्भोजिनः । ६७ मत्परम् = मदनन्तरम् । पूर्वैः पिण्डभिः । कवोष्णम् = ईषदुष्णम् । ६८ इज्या (यागः) तथा विशुद्धात्मा (विशुद्धचेतनः) प्रजालोपेन (संतत्यभावेन) निमीलितः (हृतनिमीलनः) सोऽहं लोकालोकः (चक्रवालोचलः) इव प्रकाशश्वाप्रकाशश्व । अस्मीति शेषः । लोकालोकोऽप्यन्तः सूर्यसंपर्काद्विस्तमोव्याप्त्या च प्रकाशश्वाप्रकाशश्वेति मन्तव्यम् । ७१ हे अव्यवन् मे (मम) अन्त्यमृणं (पैतृकमृणं) अनिर्णीणस्य (मज्जनरहितस्य) दन्तिनः (गजस्य) अर्द्धतुदं (मर्मस्पृक्) आलानं (बन्धनस्तम्भं) इवास्य पीडमवोहि । “निर्वर्णं निर्वृतौ मोक्षे विनाशो गजमर्जने” इति यादवः । ७४ भावितात्मा = शुद्धान्तःकरणः । ७५ उपस्थाय = सं-

स्थाविद्यन्ते = Are thrown into back ground, i. e. rendered useless. 68. लोकालोकः = Name of a mythical mountain dividing the visible world from the regions of darkness. 71 अर्द्धतुद = Painful, भालानं = The chain by which the elephant is tied,

धर्मलोपभयाद्वाहीवृत्तुस्नातमिमां इवत् ।
 प्रदक्षिणक्रियार्हादां तस्यां स्वं साधु नाश्वरः ॥ ७६ ॥
 अवजानासि मां यस्मादत्प्रे न भवेष्यते ।
 मत्प्रस्त्रातेमनात्प्रे प्रज्ञेत त्वां शशाय सा ॥ ७७ ॥
 स शाश्वो न त्वया राजन् च सारथिना श्रुतः ।
 गदत्याकाशगङ्गायाः स्रोतस्युद्धामादिगजे ॥ ७८ ॥
 ईप्सितं तदवहानाद्विद्व सार्गलमात्मनः ।
 प्रतिवज्ञाति हि भेदः पूज्यपूज्याव्यतिकमः ॥ ७९ ॥
 हविषे दीर्घस्त्रस्य सा चेदानीं प्रवेत्तसः ।
 भुजंगपिहितद्वारं पातालमधितिष्ठाति ॥ ८० ॥
 सुतां तदीशां सुरमेः कृत्वा ग्रतिनिधि हुविः ।
 आराधय सप्तनीकः प्रीता कामदुषा हि सा ॥ ८१ ॥
 इति वादिन एवास्य होनुराहुतिसाधनम् ।
 अनिन्या ननिदनीं नाम धेनुरावृते चनात् ॥ ८२ ॥
 ललाटोदयमाभुम्नं पलुवस्त्रिगधपाटला ।
 विश्रुतीं खेतरोमाङ्गु संध्येव शशिनं नवम् ॥ ८३ ॥
 भुवं कोणेन कुण्डोऽभीं भेष्येनावभृथादापि ।
 प्रस्त्रवेनभिवर्षन्ती वृत्सालोकप्रवर्तिना ॥ ८४ ॥
 रजःकणैः स्फुरेद्गृहैः स्फृशद्विर्गाममन्तिकात् ।
 तीर्थाभिषेकजां शुद्धिमादवाना महीक्षिकः ॥ ८५ ॥
 तां पुण्यदर्शनां दृशा निमित्तक्षस्तयोनिधिः ।
 याज्यमार्त्तिसितावन्यप्रार्थनं पुनरज्ञवीत् ॥ ८६ ॥
 अदूरवर्तिनीं सिद्धिं राजन्विग्रहयात्मनः ।
 उपस्थितेयं कल्याणो नाभिन कीर्तितप्रव यत् ॥ ८७ ॥
 दन्यष्टृतिर्मिं शशदात्मानुगमनेनगाम् ।

सेव्य । ७८ उद्धामदिगजे = उद्धामानः (दान्र उद्गताः) दिगजा यस्मिस्तयोर्क्षे । ७९ सार्गलम् = सप्रतिवन्वम् । ८२ इति वादिन एवास्य मुनेराहुतिसाधनं ननिदनीनामानिन्द्राधेनुर्वनादावृते । “अव्याहेतुरो भविष्यन्त्या कार्यसिद्धेहिनक्षणम्” इति भावः । ८३ पङ्कवात्स्नग्धा चासी पाढला च । संध्यायामप्येतद्विशेषणं योज्यम् । ललाट उद्यो यस्य स ललाटोदयः । तमामुमसीक्षुकम् । खेतरोमाणप्येवाङ्गस्तं विश्रुतीं नवं शशिनं विश्रुतीं संध्येव । स्थिता । ८४ कुण्डेती = कुण्डभिवोध आपीनं यस्याः सा । ८६ निमित्तक्षः = शकुनक्षः ।

Cf. IV. 69. 75 उपस्थित = Having attended on. 78 उद्धम = Intoxicated, 80 विश्रुती = Hidden, 82 इति वादिन एव = No sooner did he speak thus than, 86 याज्यम् =

विद्यामन्त्रसनेनेव प्रसादयितुमर्हसि ॥ ८८ ॥
 प्रस्थितायां प्रतिष्ठेथाः स्थितायां स्थितिमाच्चरेः ।
 निषण्णायां निरीदास्यां पीतास्मसि पितेरपः ॥ ८९ ॥
 वधूर्भक्तिमती जैनामर्जितामातपोऽनात् ।
 प्रयता प्रातरञ्चेतु सायं प्रस्तुद्वजेदपि ॥ ९० ॥
 इत्याप्रसादादस्त्वचं परिकर्त्तयापरो भव ।
 अविघ्नमस्तु ते स्थेयाः पितेव धुरि पुत्रिणाम् ॥ ९१ ॥
 तथेति प्रतिजग्राह प्रीतिमान्सपरिग्रहः ।
 आदेशं देशकालज्ञःशिष्यः शासितुरानतः ॥ ९२ ॥
 अथ प्रदोषे दोषज्ञःसंवेशाय विशांपतिम् ।
 सूनुः सूनृतवाक्खष्टुर्विससज्जोर्जितश्रियम् ॥ ९३ ॥
 सत्यामापि तपः सिद्धौ नियमापेक्षया मुनिः ।
 कल्पवित्कर्त्तयामास वन्यामेवास्य संविधाम् ॥ ९४ ॥
 निर्दिष्टान् कुलपतिना स पर्णशालामध्यास्य प्रयतपरिग्रहद्वितीयः ।
 तच्छिष्याध्ययननिवेदितावसानां संविष्टः कुशशयने निशां निनाय ॥ ९५ ॥
 इतिमहाकविश्रीकालिदासकृतौश्रीरघुवशे महाकाव्ये वसिष्ठाश्रमाभिगमनोनामप्रथमः सर्गः ।

९२ सपरिग्रहः = सप्तलीकः । शासितुः = गुरोः । आनतः = विनयनन्तः । ९३ दोष-
 ज्ञः = विद्वान् । संवेशाय = निद्रुयै । सूनृतवाक् = सत्यप्रियवाक् “पितं सत्यं च सूनृतम्”
 इति हलयुधः । विसर्ज = आज्ञापयामास । ९४ कल्पवित् = ब्रतप्रयोगाभिष्ठः । संविधा =
 (संविधीयतेऽनयेति) कुशादिशयनसामग्री । ९५ प्रयतपरिग्रहद्वितीयः = प्रयतः (नियतः)
 परिग्रहः (पली) द्वितीयो यस्येति स तथोक्तः । संविष्टः = सुसः । प्रहर्षणी वृत्तमेतत् ।
 तदुक्तम् । ‘म्नौ औ गजिदशयतिः प्रहर्षणयिम्’ ।

The body. 90 प्रवक्त = Devout, 93. ऊर्जित = Distinguished 95. कुलपति = A sage who feeds and teaches 10000 pupils.

5-10 General description of the kings of Solar race.

18-16 Description of Dilipa's person.

17-30 Dilipa's policy and administration.

36-47 Dilipa and Sudakshinā on their journey to the hermitage.

48-53 Description of the hermitage.

83-86 Description of the sacred cow.

द्वितीयः सर्गः ।

सारानुक्रमणी ।

वशिष्ठस्य घेनोर्नन्दिन्या आराधनप्रक्षरः । घेनोः परिचर्यापरस्य नृपतेर्भावपरीः । संतानकामाय नृपाय नन्दिन्या वरप्रसादम् । पूर्णमनोरथस्य राज्ञो वशिष्ठानुकृत्या राश्यासह राजधानींप्रति गमनम् ।

अथ प्रजानामाधिपः प्रभाते जायाप्रतिप्राहितगन्धमाल्याम् ।

धनाय पीतप्रतिबद्धवस्तां यशोधनो घेनुमूर्च्छुमोच ॥ १ ॥

तस्याः सुरन्यासपविव्रपांसुमपांसुलानां धुरि कीर्तनीया ।

मार्गं मनुस्येभरधर्मपक्षी भृतेरिवार्थं स्मृतिरन्यगच्छत् ॥ २ ॥

निवर्त्य राजा दयितां दयालुस्तां सौरभेयीं सुरभिर्यशोभिः ।

पयोधरीभूतचतुःसमुद्रां जुगोप गोरुपधरामिवोर्धीम् ॥ ३ ॥

व्रताय लेनानुचरेण घेनोर्न्यषोधि शेषोऽप्यनुयायिर्वाः ।

न चान्यतस्तस्य शरीररक्षा स्ववीर्यगुप्ता हि मनोः प्रसूतिः ॥ ४ ॥

आस्थादवद्धिः कवलैस्तृणानां कंडूयनैर्दशनिवारणैभ्यः ।

अव्याहृतैः स्वैरगतैः स तस्याः समाद् समाधनतत्परोऽभूत् ॥ ५ ॥

स्थितः स्थितामुखलितः प्रयातां विषदुर्बीमासनबुन्धधीरः ।

१. अस्मिन्सर्गे वृत्तमुपजातिः । स्यादिन्द्रवज्ञा यदितौजग्रौः । उपेन्द्रवज्ञा जतजास्ततो गौ । अनन्तरोदीरितलक्ष्मभाजौ पादौ यदीयावुपजातयस्ताः । २. अपांसुलानाम् = पतिव्रतानाम् । पांसुः = धूलिः । यथा स्मृतिःश्रुतिक्षुण्णमेवार्थमनुसरति तथा सापि (मनुष्येभरधर्मपत्न्यपि) गोखुरक्षुण्णमेव मार्गमनुसारेत्यर्थः । ३. दयालुर्यशोभिः सुरार्मैः (मनोहः) राजा तां दयितां निवर्त्य सौरभेयीं (कामधेनुसुतां) पयोधरीभूतचतुःसमुद्रां गोरुपधरामुर्धीभिव नुगोप । पयोधरीभूतचतुःसमुद्राम् = (उर्ध्वपक्षे) धरन्तीति धराः । पयसां धराः पयोधराः स्तनाः । अपयोधराः पयोधराः संपदमानाः पयोधरीभूताः । पयोधरीभूताः समुद्रा यस्याः सा तशोकाम् । दुर्घटिरस्कृतसागरामित्यर्थः । ४. न्यषेधि = निवारितिः । ५. दंशः = वनमाक्षिका । समाद् = मण्डलेश्वरः । ‘येनेष्ट राजसूयेन मण्डलस्येश्वरव्ययः । शास्तियश्वाक्षया राहः

1. माल्वम् = A garland. पीतप्रतिबद्धवस्ताम् = The (cow) whose young calf

जलाभिलाषी जलमाददानां छायेव तां भूपतिरम्बगच्छत् ॥ ६ ॥
 स न्यस्ताचिहामापि राज्ञलक्ष्मीं तेजोविशेषातुभितां दधानः ।
 भासीदनाविष्कृतदानराजिरन्तर्मदावस्थ इव द्विपेन्द्रः ॥ ७ ॥
 लताप्रतानोद्धायितैः स केशरचित्यवन्वा विचचार दावम् ।
 रक्षापदेशान्मुग्निहोमधेनोर्धन्याविवेष्याशेष दुष्टसर्वात् ॥ ८ ॥
 विसृष्टपार्श्वानुचरस्य तस्य पार्श्वद्वुमाः पाशभृता समस्य ।
 उदीरयामासुविशेषमदानामालोकशदं वयसां विराघैः ॥ ९ ॥
 मरुत्युक्ताभ्य मरुत्सज्जाभ्यं तमर्ज्यमारादभिवर्तमानम् ।
 अवाकिरन्वलङ्घतः प्रसूनैराचारलाजैरिव पौरकन्याः ॥ १० ॥
 धनुर्भूतोऽप्यस्य दयार्द्धभावमारुण्यातमन्तःकरणीविशङ्कैः ।
 विलोक्यन्त्योष्पुरापुरुषां प्रकामविस्तारफलं हरिण्यः ॥ ११ ॥
 स कीचकैर्माहतपूर्णरन्धैः कूजाद्विरापादितवं रक्त्यम् ।
 शुभ्राव कुञ्जेषु यशः स्वमुच्चृद्धीयमानं वनदेवताभिः ॥ १२ ॥
 पृक्स्तुषारैर्गिरिनिर्ज्ञराणमनोकहाकाम्पितपुष्पगन्धी ।
 तमातपक्षान्तमनातपत्रमाचारपृतं पवनः सिषेवे ॥ १३ ॥
 शशाम वृष्ट्यापि विना द्वाप्तिरासीद्विशेषा फलपुष्पवृद्धिः ।

स समाद् इत्यमरः । तत्परः = तदे व परं (प्रधानं) वस्येति । ६. स्थितःस्थिताम् = (गं) स्थितां सतीं (भूपतिः) स्थितः सन् । ७. न्यस्तानि (पारिहत्तानि) चिहानि (छत्रचामरादीनि यस्यास्तां तथाभूतामपि) । तेजोविशेषण (प्रभावातिशयेन) अनुभिताम् (सर्वशाराजैवायं भवेतित्यहितां) । राजलक्ष्मीं दधानः स राजा । अन्ताचिष्कृतदानराजिः (बहिरप्रकटितमदरेकः) तथाभूतो द्विपेन्द्र इव । आपीत् । ८. प्रतानः = कुटिलतन्तुः । दावम् = वनम् । निषेधन् = शिक्षयन् । ९. पाशभृता समस्य = वरुणेन तुल्यस्त्र । आलोकशद्म = आलोकस्य वाचकमालेऽन्येति शद्म । जयसद्मभिर्यर्थः । १०. सखा इति सखायमागतमुपचरतीति भावः । ११. धनुर्भूतोऽप्यस्य विशङ्कैः (निभकैः) अन्तःकरणीर्दयार्द्धभावमारुण्यातं वपुर्विलोक्यन्त्यो हरिष्योऽक्षणां प्रकामविस्तारफलमापुः । १२. स (दिलीपः) मारुतपूर्वरन्धैरत एव कूजाद्विः (खनाद्विः) । कीचकैः (वेणुविशेषैः) आपादितं (संपादितं) वंशस्य (सुविरवायविशेषस्य) कृत्यं (कार्यं) यस्मिन्कर्मणि तत्था कुञ्जेषु (लताएष्वेषु) वनदेवताभिरुदीयमानं स्वं यशः शुभ्राव (श्रुतवान्) । १३. अनातपत्रम् = (व्रतार्थं) परिहतच्छ-

had first had its fill of drink and had then been tied to the post. 8. भपदेषः = Pretext. For केशैः Vide Apte's Guide, Section 56. 9. The cries of the birds are as it were the words of praise uttered by bards. 10. The flowers are as it were the fried grain showered on the king by maidens of the city. 12. The bamboos are as it were the flutes, and the sylvan deities the singers.

ऊनं न सत्त्वेष्वधिको बबाधे तस्मिन्वनं गोप्तरि गाहमाने ॥ १४ ॥
 संचारपूतानि दिग्न्तराणि कृत्वा दिनोन्ते निलयाय गन्तुम् ।
 प्रचक्रमे पलुवरागताम्भ्रा प्रभा पतंगस्य मुनेश्च धेनुः ॥ १५ ॥
 तां देवतापित्रितिथिकियार्थामन्वग्ययौ मध्यमलोकपालः ।
 वभौ च सा तेन सतां मतेन श्रेद्धेव साक्षाद्विधिनोपयन्ना ॥ १६ ॥
 स पह्वलोक्तीर्णवराहयूथान्यावासवृक्षोन्मुखवर्द्धिगानि ।

ययौ मृगाध्यासितशाद्वलानि इयामायमानानि वनानि पश्यन् ॥ १७ ॥
 आपीनभारोद्वहनप्रयत्नाद्विर्गुरुत्वाद्वपुषो नरेन्द्रः ।
 उभावलंचक्रतुरज्जिताभ्यां तपोवनावृत्तिपर्थं गताभ्याम् ॥ १८ ॥
 वशिष्ठधेनोरनुयायिनं तमावर्तमानं वनिता वनान्तात् ।
 पपौ निमेषालसपक्षमपङ्किरुपेषिताभ्यामिव लोचनाभ्यास ॥ १९ ॥

पुरस्कृता वर्त्मनि पार्थिवेन प्रत्युद्रता पार्थिवधर्मपत्न्या ।
 तदन्तरे सा विरराज धेनुर्दिनक्षपामध्यगतेव संध्यां ॥ २० ॥
 प्रदक्षिणीकृत्य पयास्विनीं तां सुदक्षिणा साक्षतपात्रहस्ता ।
 अणम्य चानर्च विशालमस्याः शृङ्गान्तरं द्वारमिवार्थसिद्धेः ॥ २१ ॥
 वत्सोत्सुकापि स्तिमिता सपर्यां प्रत्यग्रहीत्सोति ननन्दतुस्तौ ।
 अक्ष्योपपञ्चेषु हि तद्विधानां प्रसादाच्छिद्वानि पुरः फलानि ॥ २२ ॥
 गुरोः सदारस्य निर्णीड्य पादौ समाध्यं सांध्यं च विर्धि द्विलीपः ।
 दोहावसाने पुनरेव दोग्ध्रीं भेजे भुजोच्छिभारिपुर्निषणात् ॥ २३ ॥
 ताभमित्कन्यस्तवकिप्रदीपामन्वास्य गोप्ता गृहिणीसहायः ।
 कम्भेरं सुसामनु संविवेशं तुतोत्थितां प्रातरनूदतिष्ठत् ॥ २४ ॥

त्रम् । १५. निरुलयाय = (प्रभापक्षे) अस्तमयाय । (धेनुपक्षे) आलयाय । पतंगस्य = सूर्यस्य । १६. सतां मतेन तेन (रात्रा) उपपन्ना (युक्ता) सा (धेनुः) सतां मतेन विविना (अनुष्ठानेन) उपपन्ना साक्षात् (प्रत्यक्षा) श्रद्धा (आस्तिक्यवृद्धिः) । इव वभौ । १७. शाद्वलाः = शादाः (शष्पाणि) एषु सन्तीति शाद्वलाः शष्पश्यामदेशाः । १८. गृष्टः = सहस्रसूता गौः । अविताभ्यां गताभ्यां = चारुभ्यां गमनाभ्याम् । १९. निमेषालसपक्षमपङ्किः = निमेषेषु अलसा (मन्दा) पक्षमणांपङ्किर्यस्याः सा । निर्निमेषा सतीत्यर्थः । अशोषोपेषितोऽतितृष्णया जलमधिकं पिपासति तद्वदतितृष्णयाधिकं व्यलोक्यदित्यर्थः । २०. वर्त्मनि पार्थिवेन पुरस्कृता पार्थिव धर्मपत्न्या प्रत्युद्रता सा (धेनुः) तदन्तरे (तयोर्दम्पत्योर्धम्ये) दिनक्षपामध्यगता सन्ध्येव रराज । २१. स्तिमिता = निश्चला । तद्विधानाम् = तस्माः (धेन्वाः) विवेव विधा (प्रकारः) वेषां तेषाम् । महतामित्यर्थः । २२. निर्णीड्य = अभिशान्य । दोग्ध्रीम् = दोहनशीलधेनुम् । भेजे = सेवितवात् । २४. संविवेश = सुखाप ।

17. भावासः = An abode, 20. धार्मीलम् = An udder.

थ ब्रं धारयतः प्रजार्थं समं महिष्या महनीयकीर्तेः ।
 सप्त व्यतीयुक्तिगुणानि तस्य दिनानि दीनोद्धरणोचितस्य ॥ २५ ॥
 अन्येद्युरात्मानुचरस्य भावं जिज्ञासमाना मुनिहोमधेनः ।
 गङ्गाप्रपातान्तविरुद्धशर्पं गौरीगुरोर्गहरमाविवेश ॥ २६ ॥
 सा दुष्प्रधर्षा मनसापि हिंसैरित्यद्रिशोभाप्रहितेक्षणेन ।
 अलक्षिताभ्युत्पतनो नृपेण प्रसह्य सिंहः किल तां चकर्ष ॥ २७ ॥
 तदीयमाक्रन्दितमार्तसाधोर्गुहानिवद्वपतिशद्वदीर्घम् ।
 राइमध्यवादाय नगेन्द्रसकां निवर्तयामास नृपस्य दृष्टिम् ॥ २८ ॥
 स पाटलायां गवि तस्थिवांसं धनुर्धरः केसारिणं ददर्श ।
 अधित्यकायामिव धातुमयां लोध्रद्रुमं सानुमतः प्रफुल्म् ॥ २९ ॥
 ततो मृगेन्द्रस्य मृगेन्द्रगामी वधाय वध्यस्य शरं शरण्यः ।
 जाताभिषङ्गो नृपतिर्निषङ्गादुद्धर्तुमैच्छत्प्रसभोद्धतारिः ॥ ३० ॥
 वामेतरस्तस्य करः प्रहर्तुर्नखप्रभाभूषितकङ्गपत्रे ।
 सक्ताङ्गलिः सायकपुङ्ग एव चित्रार्पितारम्भ इवावतस्थे ॥ ३१ ॥
 बाहुप्रतिष्ठम्भविवृद्धमन्युरभ्यर्णमागस्कृतमस्पृशद्विः ।
 राजा स्वतेजोभिरद्वातान्तभोगीव मन्त्रौषधिरुद्धवीर्यः ॥ ३२ ॥
 तमार्यगृह्यं निगृहीतधेनुर्मनुष्यवाचा मनुवंशकेतुम् ।
 विस्माययन्विस्मितमात्मवृत्तौ सिंहोरुसस्त्वं निजगाद सिंहः ॥ ३३ ॥
 अलं महीपाल तव श्रमेण प्रयुक्तमप्यखमितो वृथा स्यात् ।
 न पादपोन्मूलनशक्ति रंहः शिलोच्चये मूर्छति मारुतस्य ॥ ३४ ॥

२५. अहवीत = पूज्य । त्रिगुणावि = त्रयोगुणा (आवृत्तयः) वेषां तानि । त्रिगुणानि सप्तविनानि = एकविशासिदिनानि । २६. भावम् = दृढभक्तिस्त्रूप । प्रपातः = (प्रपत्यत्यस्मिन्निति) पतनप्रदेशः । गौरीगुरोः = पार्वतीपितुः । २८ आर्तसाधोः = आपत्तेषु हितक्षणारिणः । रास्मिजिज्ञासादाय = प्रपत्तेषु गृहीतवेव । २९. अधित्यकायाम् = उर्ध्वभूषी । 'उपत्यकाद्रेरासना भूमि-सूर्यमाधित्यका' । इत्यमरः । ३०. जाताभिषङ्गः = जातपराभवः सन् । निषङ्गात् = तूर्णीरात् । प्रद्वाम्भः = बलात्कारः । ३१. प्रहर्तुस्तस्य वामेतरः (दक्षिणः) करः नखप्रभाभूषितकङ्ग (पक्षिविषेष) पत्रे सायकपुङ्गे (कर्तव्योच्चये मूलप्रदेशे) एव सक्ताङ्गलिः सन् चित्रार्पितारम्भः । (चित्रविषेषितशरोद्दरणोयोगः) इवावतस्ये । ३२. बाहोः प्रतिष्ठम्भ (प्रतिबन्ध) विवृद्धमन्यूराजा मन्त्रौषधिभ्यां रुद्धवीर्यो भोगी (सर्पः) इवाभ्यर्ण (आन्तिकं) आगस्कृतं (अपराधकारिणं) अस्पृशद्विः खतेजोभिरन्तरदृश्यत । ३३. आर्यगृह्यम् = आर्यणां (सतां) गृह्यं (पक्ष्यं) । निगृहीतधेनुः = पीडिता धेनुर्येन सः । आत्मवृत्तौ = आत्मनो वृत्तौ (वाहुस्तम्भलपे व्याप्तारे) । सिंहोरुसस्त्वम् = सिंह इवो रुसस्त्वः (महाबलः) तम् । ३४. इतः = अस्मिन् (मयि) ।

26. श्रगातः = Waterfall. अन्तः = Vicinity. 29. मृगेन्द्रगामी = Having the gait of a lion. 30. भविषङ्गः = Mortification. श्रसभः = Force. 31. चित्रार्पितारम्भः = Scene painted in a picture. 32. The king was as helpless as a cobra. 34.

कैलासगौरं शृण्माददशोः पादार्पणातुप्रहृतपृष्ठम् ।

अवेहि मां किंकरमहृष्टैः कुम्भोदरं नाम निकुम्भमेतम् ॥ ३५ ॥

अमुं पुरः पद्यसि देवदार्दं पुत्रीकृतोऽसौ शृण्मध्वजेन ।

यो हेमकुम्भस्तननिःसृतानां स्कन्दस्थ मातुः पयसां रसहः ॥ ३६ ॥

कण्ठृथमानेन कटं कदाचिद्दृष्ट्यद्विषेनोन्मत्प्रथिता त्वगहश ।

अथैनमद्रेष्टनया शुशोच सेनान्यमालीढभिवासुराल्लैः ॥ ३७ ॥

तदाप्रभृत्येव बनद्विपानां नासार्थमस्मिन्द्वमाद्रिकुशौ ।

व्यापारितः शूलभृता विद्याय सिद्धत्वमङ्गागतस्त्ववृत्ति ॥ ३८ ॥

तस्यालमेषा शुचितस्थ तृप्त्ये प्रदिव्यकाला परमेष्वरेण ।

उपस्थितां शोणितपारणा मे सुरद्विषश्चांद्रमसी सुधेन्न ॥ ३९ ॥

स त्वं निवर्त्तस्व विहाय लज्जां गुरोर्भवा न्दर्शितशिष्य भक्तिः ।

शखेण रस्यं यदशक्यरक्षं न तद्यशः शख्मृतां क्षिणोति ॥ ४० ॥

इति प्रगद्वर्मं पुष्पादिराजो शूगाधिराजस्थ वज्रो निशास्य ।

प्रत्याहताख्नो गिरिशप्रभावद्वात्मन्यवहां शिथिलीचकार ॥ ४१ ॥

प्रत्यब्रवीचैनिमषुप्रयोगे तत्पूर्वमङ्गे वितथप्रयत्नः ।

जडीकृतस्त्रयम्बकवक्षिणेन वज्रं सुमुक्षाभिव वज्रापाणिः ॥ ४२ ॥

संरुद्धचेष्टस्य मृगेन्द्रं कामं द्वास्यं वचस्तयदहं विवक्षुः ।

‘न’ इति = पादपोन्मूले शक्तिरस्य तत्त्वोक्तं भास्तस्य रंहः (वेगः) शिलोच्चये (पर्वते) न भूच्छेति (न प्रसरति) । ३५. कैलासगौरम् = कैलास इव शृण्मस्तम् । अर्पणम् = न्यासः । अष्टमूर्तैः = (अष्टौ मूर्तयोवस्थ्यस तस्य) शिवस्य “ पृथिवी सलिलं तेजो वायुराकाशमेव च । सूर्याचन्द्रमसी सोमयाजीचत्वष्ट मूर्तयः । ३६. ‘यो’ इति = यः (देवदारः) स्कन्दस्थ मातु (गौर्याः) हेत्रः कुम्भ एव स्तनः तस्मानिःसृतानां पयसां (अम्बूनां) रसहः । (स्कन्दपक्षे) हेमकुम्भ इव स्तन इति विप्रहः । पयसाम् = क्षीराणाम् । स्कन्दसमानप्रेमास्पदमिति भावः । ३७. कटः = कपोलः । आलीढम् = क्षतम् । ३८. नासार्थम् = भयार्थम् । अद्रिकुशी = गुहायाम् । अङ्गागतस्त्ववृत्ति = अङ्गं (समीपं) आगताः (प्राप्ताः) सत्वाः (प्राप्तिनः) वृत्तिर्थस्मिस्तत् । ३९. प्रदिष्टकाल = निर्देश भौजनवेला यस्याः सा । शोणितपारणम् = रुधिरस्य ब्रतान्तमोजनम् । ४०. “ शखेण ” इति = यद्रक्ष्यं शखेणाशक्यरक्षं (अशक्यरक्षायस्थतत्) तद्रक्ष्यं नष्टमपि शख्मृतां यशो न क्षिणोति (न हिनस्ति) । ४१. ‘आत्मवि’ इति = आत्मनि विषये ५ पमानं तत्साज । अवशातो ५ हमिति निवेदं न प्रापेत्यर्थः । समावेष हि क्षत्रियाणाभासिमानः । न सर्वेष्वरं प्रतीति भावः । ४२. सं एव पूर्वः प्रथमोन्द्रः वस्त्रमूर्छेति = does not prevail against. 37. कटः = Tha temples of an elephant. आलीढः = Wounded 38. नासः = fear. उपापारितः = (p. p. of उपापृ 6. A.) Appointed. 40. The lion means to say that the king is not responsible for the loss of the charge (cow) as the king tried all the possible means to save it. 41.

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अन्तर्गतं प्राणभूतां हि वेद सर्वे भवान्मावमतोऽभिजास्ये ॥ ४३ ॥
 मान्यः स मे स्थावरजंगमानां सर्गस्थितिप्रत्यवहारहेतुः ।
 गुरोरपीदं धनमाहिताम्रेनश्यत्पुरस्तादनुपेक्षणीयस् ॥ ४४ ॥
 स त्वं मर्दयेन शरीरवृत्तिं देहेन निर्वर्तियितुं प्रसीद ।
 दिनावसानोस्तुकवालवत्सा विसृज्यतां धेनुरिदं महर्षेः ॥ ४५ ॥
 अथान्धकारं गिरिगढराणां वंष्ट्रामयूकैः शकलाभि कुर्वत् ।
 भृः स भूतेश्वरपार्थंवर्तीं किञ्चिद्विहस्यार्थपतिं बभाषे ॥ ४६ ॥
 एकातपत्रं जगतः प्रभुर्वं न च वयः कान्तमिदं वयुम् ।
 अल्पस्य हेतोर्बहु द्वातुमिड्ढम्बिक्षारसूहः प्रतिभासि मे त्वस् ॥ ४७ ॥
 भूतानुकम्पा तत्र चेदिदं गैरेका भवेत्स्वस्तिमती त्वदन्ते ।
 जीवन्पुनः शश्वदुपृष्ठेभ्यः प्रजाः प्रजानाथ पितेष वासि ॥ ४८ ॥
 अथैकधेनोरपराध बण्डाङ्गुरोः कृशानुप्रसिमादिभेदि ।
 शक्योऽस्य मन्मुर्भवता विनेतुं गाः कोटिशः स्पर्शयता षटोऽभीः ॥ ४९ ॥
 तद्रस्त कल्याणपत्पराणां भोक्तारमूर्जस्वलमात्मदेहम् ।
 महीतलस्पर्यंनमात्रभिक्षमुद्दं हि राजं पदमैन्द्रमातुः ॥ ५० ॥
 एतावतुक्ष्वा विरते मृगेन्द्रे प्रतिश्वनेनास्य गुहागतेन ।
 शिलोषयोऽपि क्षितिपालमुक्तैः प्रीत्या तमेवार्थमाषतेव ॥ ५१ ॥
 निशम्य वेदानुचरस्य वाचं मनुष्यदेवः पुनरन्प्यवाच ।
 वेन्वा तदध्यासितकातराक्ष्या निरीक्ष्यमाणःसुतरांदयातुः ॥ ५२ ॥

तस्मिस्तत्पूर्वमेहे इत्प्रयोगे वित्यंप्रयत्नः (विफलप्रयासः) अत एव वज्रं (कुलिशं) मुमुक्षन् (मोक्षमिच्छन्) । अम्बकं (लोचनं) । त्रीण्यम्बकानि यस्य स त्यम्बको हरः । तस्य वीक्षणेन जडीकृतो (निष्पन्दीकृतः) वज्रं पाणौ यस्य स वज्रपाणिरिन्द्रः । स इव स्थितो तृप्त एनं सिंहं प्रत्यग्रीच्च । “ बाहुं सवज्रं शकस्य कुद्दस्यास्तम्भयत्प्रभुः ” इति महाभारते । ४३. मृगेन्द्र । संरुद्धचेष्टस्य (प्रतिबद्धन्यापारस्य) मम तद्वचः (वाक्यं) कामं हास्यं (परिहस्तीर्णीयं) यद्वन्नोऽहं विवक्षुः (वक्तुमिच्छुः) आस्मि । हि यतो भवान्प्राणभूतामन्तर्गतं द्वार्तीसर्वं (भावं) वेद (वेत्ति) अतोऽहमभिधास्ये (वक्षयामि) । ४४. प्रत्यवहारः = प्रलयः । ४५. शरीरवृत्तिम् = शरीरस्य जीवनम् । ४८. उपहृतेभ्यः = विघ्नेभ्यः । ४९. स्वर्वचता = आतिपादयता । विनेतुम् = अपनेतुम् । षटोऽन्तीः = घटा इवोधासि यासां ताः । ५०. ऊर्जः = वलम् । ऊर्दम् = समृद्धम् । ५२ तदध्यासितकातराक्ष्या = तेन (सिंहेन) यदध्या-

प्रवक्ष्य - Bold. 43. प्र जभूत् = A living being 44. सर्गः :—The creation of the world.

स्थितिः = Continuance in life. प्रत्यवहारः = Universal destruction. 46. शक-मात्रेन कुर्वत् = Dividing into pieces, dispelling. 48 उपहृतः = calamity. 50.

वक्षयामि-परंपराणां भोक्तारम् = (The body) which enjoys a series of blessings. ऊर्ज-

क्षतात्किळ ग्रावत इत्युदग्रा क्षत्रस्य शदो उद्दीप रुदः ।
 राज्येन कि संहितपरतिवृत्ते प्राणेन्द्रग्रन्थामलीनसेवी ॥ ५३ ॥
 कथं तु शक्योऽनुनयो महेश्वरिभाग्नांनान्त्यपयस्वमीनाम् ।
 इमामनूना सुरभेदवैहि रुद्रौजसा तु प्रहृते त्वयास्याम् ॥ ५४ ॥
 सेव्य स्वदेहार्पणमिकये ग न्याया मया मोक्षयतु भवतः ।
 न पारना स्याद्विहता तदैव भवेद्लुप्तम् मुनेः क्रियार्थः ॥ ५५ ॥
 भवानपीदं परदानवैति भद्रानिद्य यत्नस्तव देवदारै ।
 स्थातुं नियोक्तर्णीहि शक्यमग्रे विनाशय रक्षय स्ययमक्षतेन ॥ ५६ ॥
 किमप्यद्विस्यस्तव वेन्मतोऽहं यथः शरीरे भव मे दर्यालुः ।
 एकान्तविद्वंसिषु मधिधानां पिण्डेष्वनास्था खडु भौतिकेषु ॥ ५७ ॥
 सं इन्धंवाभावणपूर्वमाहुर्वृत्तः स नीं संगतयोर्वनान्ते ।
 तद्गतनायामुग नाहंसि त्वं संबन्धिनो मे प्रणये विहन्तुम् ॥ ५८ ॥
 न्तयेति गामुकवते दिलीपः सदः प्रतिष्ठमविमुकवाहुः ।
 स न्यस्तशस्त्रो हरये इदेहसुयानपतिरण्डमिवामिषस्य ॥ ५९ ॥
 तस्मिन्द्वये पालविनुः प्रदान मुत्पदयतः लिङ्गनिपातमुप्रम् ।
 अवाङ्गमुखस्योपरि पुष्टवृद्धिः यपात विद्याधरहस्तमुका ॥ ६० ॥
 उक्तिष्ठ वस्तेत्यमृताम्भमार्द चक्रो निशम्योतिथमुत्थितः सद् ।
 ददर्श राजा जननीमिव इषां गामग्रतः प्रसविणीं न सिद्धम् ॥ ६१ ॥

सिंत (वशकमण) तेन कातरे अक्षिणी यस्यास्तया । ५३ उदप्रः (उभतः) क्षत्रस्य (क्षत्र-वर्णस्य) शद्वः क्षत्रशद्व इत्यर्थः । क्षतात्त्रायत इति व्युत्स्या भुवनेवुद्दः किल प्रसिद्धः खडु । नाशकर्णदिवतेक्तलङ्घः । किंतु पङ्कजादिवशेगरुद्द इत्यर्थः । ततः किमित्यता आह । तस्य क्षत्रशद्वस्य विपरीतवृत्तिरुद्धव्यापारस्य क्षतज्ञानमकुर्वतः पुंसोराज्येन किम् । उपक्रोशमलीमसैर्वेन्द्रामलिनैः । तैः प्राणीर्वा किम् । निन्दितस्य सर्वे व्यर्थवित्वर्थः । ५४. च = वा । चकारो वाकारार्थः । “रुद्रौजसा” इति = अस्त्वा गवि त्वया प्रहृतं तु रुद्रौजसा न तु स्वयमित्यर्थः ५५. स्वप्राणव्यवेनापि स्वामिगुहधनं संरक्षयमिति भावः । ५६. स्थानुभिति = रक्ष्य (वस्तु) विनाशय स्वव-मक्षतेन (नियुक्तेनेति शेषः) नियोक्तः (स्वामिनः) अप्रे स्थातुं शक्यं न हि । ५७. एकान्तविद्वंसिषु = अवश्यविनाशिषु । भेतिकेषु = पृथिव्यादिभूतविकारेषु । पिण्डेषु = शरीरेषु । ५८ संबन्ध (सहयं) आभाषग्नूर्वे (आलापः कारणं यस्य तं) आहुः । स (तादृक्संबन्धः) वनान्ते संगतयोर्नैः (आवयोः) वृतः (जातः) तत् (ततो हेतोः) हे भूतनायामुनुग (शिवानुचर) संबन्धिनः (मित्रस्य) मे प्रणयं (याचां) हन्तुं नाहंसि । ५९ प्रतिष्ठमः = प्रतिवन्धः । उपानयत् = समर्पितवान् । पिण्डमिव = कबलमिव । ६१ प्रसविणी = प्रसवः ।

स्वल = Powerful; ५३. उदप्र = High. रुद्द = Widely known. ५५. पारना = Eating after a fast, ५९. प्रतिष्ठमः = Impediment. भामिषम् = Flesh. विपाकः =

तं विस्मितं थेनुहवाच साधो मायां मयोद्भाव्य परीक्षितोऽसि ।
 अ॒ष्टिप्रभावान्मायि नान्तं कोऽपि प्रभुः प्रहतुं किमुतान्यहिस्ताः ॥ ६२ ॥
 भक्ता गुरो मयथनुकम्पया च प्रीतास्मि ते पुत्र वरं वृणीत्व ।
 न केवलानां पयसां प्रसूतिमवेहि मां कामदुधां प्रसज्जाम् ॥ ६३ ॥
 ततः समानीय स मानितार्थी हस्तौ स्वहस्ताजितवीरश्वः ।
 वंशस्य कर्तारमनन्तकार्तीं सुदक्षिणायां तनयं यथाचे ॥ ६४ ॥
 संतानकामाय तथोति कामं राज्ञे प्रतिश्रुत्य पर्यस्वनी सा ।
 दुग्धवा पयः पत्रपुटे मदीर्थं पुत्रोपभुद्भवेति तमादिदेश ॥ ६५ ॥
 वत्सस्य होमार्थविधेभ्य शेषमृषेनुहामधिगम्य मातः ।
 औघस्यामिच्छामि तवोपभोक्तुं षष्ठांशमृद्धर्या इव रक्षितायाः ॥ ६६ ॥
 इत्यं क्षितीशेन वशिष्ठेनुविहापिता प्रीततरा वभूव ।
 तदन्विता हैमवताच्च कुस्तेः प्रत्याययावाश्रममध्यमेण ॥ ६७ ॥
 तस्याः प्रसवेन्दुमुखः प्रसादं गुरुर्वृपाणां गुरवे निवेद्य ।
 प्रहर्षचिह्नानुभितं प्रियायै शशंस वाचा पुनरुक्तयेव ॥ ६८ ॥
 स नन्दिनीस्तन्यमनिन्दितात्मा सद्वत्सलो वत्सहुतावशेषम् ।
 पपौ वशिष्ठेन कृताभ्यनुहः शुश्रं यशोः मूर्तमिवानितृष्णः ॥ ६९ ॥
 प्रातर्यथोक्तव्रतपारणान्ते प्रास्थानिकं स्वस्त्ययनं प्रयुज्य ।
 तौ दंपती स्वां प्रतिराजधार्नीं प्रस्थापयामास वशी वशिष्ठः ॥ ७० ॥
 प्रदक्षिणीकृत्य हुतं हुताध्यमनन्तरं भर्तुररुन्यतीं च ।
 धेनुं सवत्सां च नृपः प्रतस्थे सन्मङ्गलोद्घ्रतप्रभावः ॥ ७१ ॥
 श्रोत्राभिरामध्वनिना रथेन स धर्मपक्षोसहितःसहिष्णुः ।
 ययावनुद्भातसुखेन मार्गं स्वेनेव पूर्णेन मनोरथेन ॥ ७२ ॥
 तमादितैत्सुक्यमदर्शनेन प्रजाः प्रजार्थव्रतकर्शिताङ्गम् ।
 नेत्रैः पपुस्त्रमिमनाप्नवद्विनवोदयं नाथमिवौषधीनाम् ॥ ७३ ॥

(जीरकावः) अस्ति यस्याः सा ताम् । ६४ हस्तौ समानीय—हस्तौ सन्धाय । अर्जालं बद्धेत्व
 कैः । ६५ कामः = वरः । पत्रपुटे = पत्रनिर्भिते पात्रे । ६६. औघस्यम् (उधासि भवं) क्षीरम् ।
 ६७. कुस्तेः = गुहायाः । ६९ स्तन्यम् = क्षीरम् । सद्वत्सलः = सत्सु वत्सलः (प्रेमवान्)
 ७० प्रास्थानिकम् = प्रस्थानकाले भवम् । तत्कालोचितिमित्यर्थः । स्वस्त्ययनम् = मुभावह
 लक्ष्मीर्वादम् । ७१. भर्तुः = मुनेः । प्रदक्षिणीकृत्य = प्रगतो दक्षिणं प्रदक्षिणम् । अप्रदक्षिणं प्रद-
 क्षिणीं संपदयमानं कृत्वा । ७२ अनुद्भातः = (रथपक्षे) पाषाणादिप्रतिधातराद्वितः । (मनारथपक्षे)
 अनितदर्शनेनश्वतिः । ७३. आहौतैत्सुक्यम् = जनितदर्शनोत्कष्टम् ।

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 ६४. मनिनिर्भी = He who has respected the mendicants. ६५ प्रतिश्रुत्य=
 granted. ७४. धूर = तृप्ति, enjoyment. ७५ = उपर्युक्ति

पुरुंदरश्रीः पुरमुत्पताकं प्रविश्य पौरैरभिनन्द्यमानः ।

भुजे भुजंगेन्द्रसमानसारे भूयः स भूमेर्धुरमाससञ्ज ॥ ७४ ॥

अथ नयनसमुत्थं ज्योतिरत्रैरिव द्यौः

सुरसरिदिव तेजो वहिनिष्ठयतमैशम्

नरपतिकुलभूत्यैर्गर्भमाधत्त राज्ञी

गुणभिरभिनिविष्टं लोकपालानुभावैः ॥ ७५ ॥

इति महाकविश्रीकालिदासकौशिरियुवशेमहाकाव्ये नन्दिनीवरप्रसादोनाम द्वितीयः सर्गः ।

७५. अथबौः सुरवर्त्म । अत्रैर्भेन्यनयोः समुत्थमुत्पत्तं नयनसमुत्थम् । ज्योतिरिव । चन्द्रमिवेत्यर्थः । सुरसरिदिवा । वहिना निष्ठयूतं विक्षिप्तम् । ऐशं तेजः स्कन्दमिव । राज्ञी सुद-क्षिणा । नरपतिर्दिलीपस्य कुरुभूत्यै संतातिलक्षणावै गुणभिर्भेदाद्वारोकपालानामनुभावैस्तेजोभिर-भिनिविष्टमनुप्रविष्टं गर्भमाधत्त । दवावित्यर्थः । अत्र मनुः—‘अछानां लोकपालानां वपुष्ठी-रयते वृपः’ इति । मालिनीद्वृत्तमेतत् । तदुक्तम् । नन्मययुतेयं मालिनी भोगिलोकैर-तिलक्षणात् ।

34-10. The lion's address to the king.

43-58 The king's reply.

तृतीयः सर्गः ।

सारानुक्रमणी ।

सुदक्षिणाया दोहदलक्षणानि । रघोर्जन्म । तस्य जातकर्मादि संस्काराः । तस्याश्वेषधतुरगा-नुसरणम् । तस्याश्वं हरतेन्द्रेणसह सङ्क्रामः । तस्य राज्याभिषेकः । दिलिपस्य तपस्यायै वनगम्यनम् ।

अथेषिसतं भर्तुरुपस्थितोदयं सखीजनोदीक्षणकौमुदीमुखम् ।

निरानन्दिक्षवाकुकुलस्य संततेः सुदक्षिणा दौर्दलक्षणं दधौ ॥ १ ॥

शरीरसदादसमग्रभूषणा मुखेन सालक्ष्यत लोभ्रपाण्डुना ।

तनुप्रकाशेन विचेयतार ता प्रभातकल्पा शाशिनेव शर्वरी ॥ २ ॥

१. कौमुदीमुखम् = चन्द्रिकाप्रादुर्भावम् । दौर्दलक्षणं = गर्भचिन्हम् । अस्मिन्सर्गे वंशस्थंवृत्तम् । “जतौतु वंशस्थमुदीरितं जरौ” इति लक्षणात् २. सादात् = काश्यात् ।

1. दौर्दलं = Pregnancy. 3. मुखरभि = smelling of earth. पृष्ठः = A drop of

तदाननं मृत्सुरभि क्षितीश्वरो रहस्युपाद्राय न तृप्तिमाययौ ।
 करीव सिक्कं पूषतैः पयोमुचां त्रुचिव्यपाये वनराजिपल्वलम् ॥ ३ ॥
 दिवं महत्वानेव भोक्ष्यते भुवं दिग्नाविश्वान्तरथो हि तत्सुतः ।
 अतोऽभिलाषे प्रथमं तथाविधे मनो बबन्धान्यरसान्विलङ्घ्य सा ॥ ४ ॥
 न मे हिया शंसति किञ्चिर्दीपिसतं स्पृहावती वस्तुषु केषु मागधी ।
 इति स्म पृच्छत्यनुवेलमाहतः प्रियासखीरुक्तरकोसलेश्वरः ॥ ५ ॥
 उपेत्य सा दोहदुःक्षीलतां यदेव वन्ने त इपश्यदाहतम् ।
 न हीष्टमस्य त्रिदिवेऽपि सूपतेरभूदनासाद्यमधिज्यधन्वनः ॥ ६ ॥
 क्रमेण निस्तीर्यं च दोहदृश्यथां प्रचीयमानावयवा रराज्ञ सा ।
 पुराणपत्रापगमादनन्तरं लतेव संनद्धमनोहपलुवा ॥ ७ ॥
 दिनेषु गच्छत्सु नितान्तपीवरं तदीयमानीलमुखं स्तनद्धयम् ।
 तिरञ्चकार भ्रमराभिलीनयोः सुजातयोः पङ्कजकोशयोः श्रियम् ॥ ८ ॥
 निधानगर्भामिव सागरामश्चां शर्मिवाभ्यन्तरलीनपावकाम् ।
 नदीभिवान्तःसलिलां सरस्वतीं नृपः ससत्वां महिषीममन्यत ॥ ९ ॥
 प्रियानुरागस्य मनःसमुच्चर्तेर्सुज्ञार्जितानां च दिग्भृतसंप्रशाम् ।
 यथाक्रमं पुंसवनादिकाः क्रिया धृतेश्च धीरः सदशीर्यधर्त सः ॥ १० ॥
 सुरेन्द्रमात्राध्रितगर्भं गौरवात्प्रयत्नमुक्तासनया गृहागतः ।
 तयोपचाराञ्जलिक्षिङ्गहस्तया ननन्द पारिदूषनेत्रया नृपः ॥ ११ ॥
 कुमारभृत्याकुशलैरत्नुष्ठिते भिषणिभरासैरथ गर्भभर्मणि ।
 पतिः प्रतीतः प्रसवोन्मुक्तीं प्रियां ददर्श काले दिवमस्त्रितामिव ॥ १२ ॥
 ग्रहैस्ततः पञ्चमिरुच्चसंभ्रयैरसूर्यगैः त्रुचितभाग्यसंपदम् ।
 अमूलं पुत्रं समये शर्चीसमा त्रिसाधना शक्तिरिवार्थमक्षयम् ॥ १३ ॥
 दिशः प्रसेदुर्महतो ववुः सुखाः प्रदक्षिणार्चर्हविरभिराददे ।
 बभूव सर्वं शुभशंसि तत्क्षणं भवो हि लोकाभ्युदयाय ताष्ठशाम् ॥ १४ ॥

३. त्रुचिव्यपाये = ग्रीष्मावसाने । ४. प्रचीयमाना = पुष्यमाणा । ८. अभिलीन = अभिव्यास ।
 सुआत = सुन्दर । ९. एतेन गर्भस्य भाग्यवस्तुतेजस्तिवपावनल्पानि विवक्षितानि । १०. धृतेः =
 संतोषस्य । ११. मात्रा = अंशः । १२. कुमारभृत्या = बालचिकित्सा । भर्मणि = भरणे ।
 प्रतीतः = हृष्टः । १३. 'ग्रहैः' इति = ततःशर्चीसमा (सा सुदक्षिणा) समये (प्रसूतिकाले
 सति) उच्चसंभ्रयैः (उच्चसंस्थैरत्नुद्धस्यानगैः) असूर्यगैः (अनस्तमितैः) पंचभिर्ग्रहैः सूर्यित
 भाग्यसंपदं पुत्रं त्रिसाधनाशक्तिरक्षयमर्थमिवासूतं । त्रिसाधना = त्रीणि (प्रभावमञ्चोत्साहका-

water. 4. मनो बबन्ध = (Sudakshina) set her mind on. 5. आहृतः = Respect-
 ful. 7. संनद्ध = Ready to blossom. 8. अभिलीन = Clinging to. 10. मनःसमुच्चर्तिः =
 Magnanimity. धृतिः = Joy. 11. त्रिल = Fatigued. 12. कुमारभृत्या = Care of a
 woman in pregnancy. 14. प्रदक्षिणार्चिः = having the flames turned towards the

अरिष्टशस्यां परितो विसारिणा सुजन्मनस्तस्य निजेन तेजसा ।
 निशीथदीपाः सहसा हतिविषो बभूतुरालेख्यसमर्पिता इव ॥ १५ ॥
 जनाय शुद्धान्तचराय शंसते कुमारजन्मामृतसंमिताक्षरम् ।
 अदेयमासीतत्रयमेव भूपतेः शशिप्रभं छत्रमुभे च चामरे ॥ १६ ॥
 निवातपश्चास्तिमितेन चक्षुषा नृपस्य कान्तं पिबतः सुताननम् ।
 महोदधेः पूर इवेन्द्रुदशीनाद्गृहः प्रदर्शः प्रबभूव नात्मानि ॥ १७ ॥
 स जातकर्मण्यस्तिले तपस्विना तपेवनादेत्य पुरोधसा कृते ।
 दिलीपत्रुनुर्मिगिराकरोद्ग्रवः प्रयुक्तसंस्कार इवाधिर्बभौ ॥ १८ ॥
 सुखभवा मङ्गलतूर्यनिस्वनाः प्रभोदनृत्यैः सह वारथोषिताम् ।
 न केवलं सद्गानि मागधीप्रतेः पाथि ध्यज्ञुभम्बन्त दिवो रुसामपि ॥ १९ ॥
 न संयतस्तस्य बभूव रक्षितुर्विसर्जयेद्यं सूतजन्महर्षितः ।
 अङ्गाभिधानात्स्वयमेव केवलं तदा पितॄणां मुमुक्षे स बन्धनात् ॥ २० ॥
 भूतस्य यायाद्यमन्तमर्भकस्तथा परेषां युधि चोति पाधिवः ।
 अवेष्य धातोर्गमनार्थमर्थविश्वाकार नाम्ना रघुमात्मसंभवम् ॥ २१ ॥
 पितुः प्रयत्नात्स समग्रसंपदः श्वभैः शरीरावयवैर्दिनेदिने ।
 पुरोष वृद्धिं हरिदश्वदीर्थितेरनुप्रवेशादिव बालचन्द्रमाः ॥ २२ ॥
 उमावृषाङ्गौ शरजन्मना यथा यथा जयन्तेन शचीर्पुरुदरौ ।
 तथा नृपः सा च सुतेन मागधी नन्दन्दतुस्तत्सदशेन तत्समौ ॥ २३ ॥
 रथाङ्गनाम्नोरिव भाववन्धनं बभूव यत्प्रेम परस्पराभयम् ।
 विभक्तमप्येकसुतेन तत्तयोः परस्परस्योपरि पर्यचीयत ॥ २४ ॥

नि) साधनानि (उत्पादकानि) यस्याः सा । १५. अरिष्टम् = सूतिकागृहम् । आलेख्यसमर्पिताः = वित्रापिताः । निशीथशब्दो दीपानां प्रभाधिक्यसंभवनार्थः । १६. संमित = समान । १८. पुरोधसा = पुरोहितेन । आकरोद्ग्रवः = खनिप्रभवः । १९. दिश्वैकसाम् = (शीरोको येषां ते तेषां) देवानाम् । २१. अर्थविच्छद्वार्थज्ञः = पार्थिवः = पृथिवीश्वरो दीलिपः अयमर्भको बालकः श्रुतस्य शाश्वस्यान्तं पारं यायात् । तथा युधि परेषां शत्रूणामन्तं पारं च यायात् । यातुं शक्तनुयादित्यर्थः । इतिहेतोर्धातोः (लघिप्रातोः) गमनारूप्यमर्थविश्वादवेक्ष्यालोच्य । आत्मसंभवं पुत्रं नाम्ना रघुं चकार । २४. रथाङ्गनाम्नीच रथाङ्गनामाच रथाङ्गनामानौ चकवाकौ । तयोरिव तयोर्दम्पत्योर्भावनधनं हृदयाकर्षकं परस्पराश्रयमन्योन्यविषयं यत् प्रेम बभूव तदेकेन केवलेन ता-भ्यां मन्येन वा । सुतेन विभक्तमपि कृतविभगमपि परस्परस्योपरि पर्यचीयत वृद्धे । अङ्गप्रिमत्वा-त्वयमेवोपाचेतमित्यर्थः । यदेकाधारं वस्तु तदाधारद्वये विभज्यमानं हीयते । अत्र तु तयोः प्रागेक-कर्तुकमेकैकविषयं प्रेम संप्रति द्वितीयविषयलाभेऽपि नाहीयत । प्रत्युतोपचितमेवाभूदितिभावः ।

right. 16. संमित = Resembling. 20. संबद्ध = Imprisoned, a prisoner. 22. हरिष्टः = The sun. शीधितः = A ray. 24. भाववन्धन = Enchanting (fettering) the heart.

उवाच धात्र्या प्रथमोदितं वचो यथौ तदीयामवलम्ब्य चांगुलिम् ।
 अभूत्व नप्रः प्रणिपाताशिक्षया पितुर्सुरं तेन तत्त्वं सोऽभकः ॥ २५ ॥
 तमङ्गमारोप्य शरीरयोगजैः सुखैर्निष्वन्तमिवामृतं त्वचि ।
 उपान्तसंमीलितलोचनो नृपश्चिरात्सुतस्पर्शरसहतां यथौ ॥ २६ ॥
 अमंस्त चानेन परार्थ्यजन्मना स्थितेरभेत्ता स्थितिमन्तमन्वयम् ।
 स्वसूर्तिभेदेनगुणाप्रथवार्तिना पतिः प्रजानामिव सर्गमात्मनः ॥ २७ ॥
 स वृत्तचूलध्वं लकाकपक्षकैरमात्यपुत्रैः स वयोभिरन्वितः ।
 लिपेयथात्वद्ग्रहणेन वारुमर्य नदीमुखेन व समुद्रमाविशत् ॥ २८ ॥
 अथोपनीतं विधिवद्विपाश्चितो विनिन्युतेन गुरवो गुह्यप्रियस् ।
 अवन्द्ययत्नाभ्य बभुवुत्र ते क्रिया हि वस्त्रूपहिता प्रसीदति ॥ २९ ॥
 धियः समग्रैः स गुणैरुदारधीः क्रमाचत्क्षश्चनुर्णवोपमाः ।
 ततार विद्याः पवनातिपातिर्भिर्दिशो हरिद्विर्हरितामिवेश्वरः ॥ ३० ॥
 त्वचं स मेघां परिधाय रौत्वीमाशिक्षताणं पितुरेष मन्त्रवत् ।
 न केवलं तद्वुद्धरेकपार्थिवः क्षितावभूदेक धनुर्धरोऽपि सः ॥ ३१ ॥
 महोक्षतां वस्तस्तरः स्पृशाश्चिव द्विपेन्द्रभावं कलभः अयाज्ञिव ।
 रघुः क्रमाद्यैवनाभिश्चैश्चावः पुषोष गामीर्यमनोहरंवपुः ॥ ३२ ॥
 अथास्य गोदानविधेरनन्तरं विवाहदीक्षां निरवर्तयद्गुरुः ।
 नरेन्द्रकन्यास्तमवाप्य सत्पर्ति तमोनुरुद्धक्षसुता इवावभुः ॥ ३३ ॥
 युवा युगव्यायतवाहुर्तत्तः कपाटवक्षाः परिणद्यकंधरः ।
 वपुः प्रकर्षाद्यजयद्वृद्धं रघुस्तथापि नीचैर्विनयादहृदयत ॥ ३४ ॥
 ततः प्रजानां चिरमात्मना धृतां नितान्तुरुर्वीं लघायीभ्यता धुरम् ।
 निसर्गसंस्कारविनीत इत्यसौ नृपेण चक्रे युवराजशद्भाक् ॥ ३५ ॥

२७. स्थितेरभेत्ता = मर्यादापालकः । स्थितिमन्तम् = प्रतिष्ठावन्तम् । स्वसूर्तिभेदेन = (स्वस्यावताराविशेषेण) विष्णुना । गुणाप्रथवार्तिना = गुणाः सञ्चादयः । तेज्वरन्येण मुख्येन सर्वेन वर्तते व्याप्रियत इति गुण्यारन्यव ती तेन । तत्र रघुपक्षे गुणा विद्याविनयादयः । २८. वृत्तचूलः = निष्प्रभुडुडाकर्मा । २९. क्रिया = शिक्षा । प्रसीदति = फलति । ३१. मेध्याम् = शुद्धाम् । मंत्रवद्धम् = समन्त्रकमञ्चम् । ३२. युगः = A yoke. अंसल = Having strong shoulders. कपाटवक्षाः = Broad chested. परिणद् = Large. कंधरा = The neck. ३५. धुरं-

26. प्रणिपाताशिक्षा = Teaching (one) to salute. 27. परार्थ = Supreme, highly esteemed. स्थितेः = Correctness of conduct ; continuance. 28. काकपक्षः = Side-locks of hair on the temples of boys. 29. क्रिया = Instruction. क्रिया &c. = For Instruction bears fruit if it is imparted to a deserving pupil. 31. रौर वी = made of the hide of a Ruru (deer). 34. युगः = A yoke. अंसल = Having strong shoulders. कपाटवक्षाः = Broad chested. परिणद् = Large. कंधरा = The neck.

न रेन्द्रमूलायतनोदनन्तरं तदास्पदं श्रीर्थिवराजसंहितम् ।
 अगच्छद्वैशेन गुणाभिश्चिणीं नवावतारं कपलादिवोत्पलम् ॥ ३६ ॥
 विभावसुः सरथिनेव वायुना घनव्यपायेन गभस्तिमानिव ।
 वभूव तेनातितरां सुहुसहः कट्टप्रभेदेन करीष पार्थिवः ॥ ३७ ॥
 नियुज्य ते होमतुरंगरक्षणे धनुर्धरं राजसुतरनुकृतम् ।
 अपूर्णमेकेन शतकतूपमः शर्तं क्रतूनामपविष्ट्रमाप सः ॥ ३८ ॥
 ततः परं तेन मखाय यज्वना तुरंगमुत्सृष्टमनगलं पुनः ।
 धनुर्भृतामप्रत एव रक्षिणां जहार शकः किल गृहविप्रहः ॥ ३९ ॥
 विषादलुप्रतिपत्तिविस्मितं कुमारसैन्यं सपदि स्थितं च तत् ।
 वशिष्ठेनुभ्य यद्वच्छयागता श्रुतप्रभावा दद्हेऽथ नन्दिनी ॥ ४० ॥
 तदङ्गनिस्पन्दजलेन लोचने प्रमृज्य एव्येन पुरस्कृतः सताम् ।
 अ तीनिन्द्रियेष्व्युपपञ्चदर्शनो वभूव भावेषु दिलीपनन्दनः ॥ ४१ ॥
 स पूर्वतःपूर्वतपक्षशातनं ददर्श देवं न रदे वसंमधः ।
 पुनः पुनः सूतनिषिद्धचापलं हरन्तमश्वं रथराश्मिसंयतम् ॥ ४२ ॥
 शतैस्तमप्लक्षणामनिमेषवृत्तिभिर्हर्ति विदित्वा हरिभिर्भ वाजिभिः ।
 अवोच्चेदेनं गगनस्पृशा रघुः स्वरेण धीरेण निवर्तेयन्निव ॥ ४३ ॥
 मखांशभाजां प्रथमो मनीषभिस्त्वमेव देवेन्द्र सदा निगद्यसे ।
 अजस्कृदीक्षाप्रयतस्य महुरोः क्रियाविधाता च कथं प्रवर्तते ॥ ४४ ॥
 त्रिलोकनायेन सदा मखाद्विषस्त्वया नियम्या ननु दिव्यंचक्षुषा ॥
 स चेत्स्वयं कर्मसु वर्धमचारिणां त्वमन्तरायो भवसि च्युतो विधिः ॥ ४५ ॥
 तदङ्गमध्यं भवत्प्रहाक्तोरमु तुरंगं प्रतिमोरुमर्हसि ।
 पथः श्रुतेर्दर्शयितार ईश्वरा मलीमसामाददते न पद्धतिम् ॥ ४६ ॥
 इति प्रगलभं रघुणा समीरितं वचो निशम्याविपतिदिवौकसाम् ।
 निर्वर्तयामास रथं सविस्मयः प्रचक्रमे च प्रातिवक्तुमुत्तरम् ॥ ४७ ॥

विभावसुः = वन्हिः । सारथिना = सहायभूतेन । कट्टप्रभेदः = गण्डस्य स्फुटनम् । ३८.
 अपविम्म = अपगतः । विष्ट्रः वस्तिमन्कर्मीयथास्यातथा । ३९. अर्नीलम् = अप्रतिबन्धम् ।
 अव्याहतस्वैरगतिमित्यर्थः । ४०. द्वौ चकारावविलम्बसूचकौ । विषादलुप्रतिपत्ति = विषादः
 इष्टनाशकृतोमनोभृः । तेनलुप्रतिपत्तिः कर्तव्यज्ञानं यस्यतत्त्वेऽक्षम् । यद्वच्छा = स्वेच्छा ,
 ४१. अङ्गनिस्पन्दजलेन = मूत्रेण । भावेषु = वस्तुतु । ४२. पूर्वतः = पूर्वस्यादिशि । ४३. चृतिः
 = व्यापारः । ४५. च्युतोविधिः = क्षतमनुष्ठानम् । लोकेस्तकर्म कथैवास्तमियादित्यर्थः । ४६. अ-

लघाविष्टता = (by the king) wishing to free himself from the responsibility.
 निसर्गांशकारविनीतः = विनीत by nature and cultivation, i.e. modest by
 nature and trained by cultivation. ४१. अतीनिद्रियेषुभावेषु = With respect to

यद्यात्थ राजन्यकुमार तत्तथा यशस्तुरस्य परतो यशोवैः ।
जगत्प्रकाशं तदशेषमिन्यया भवदुरुर्लेहुयितुं ममोषतः ॥ ४८ ॥
हरिर्यथैकः पुरुषोत्तमः स्मृतो महेश्वरस्यमवक एव नापरः ।
तथा दिकुर्मा मुख्यः शतकतुं द्वितीयगामी नाहि शद् एव नः ॥ ४९ ॥
अतोऽयमभः कपिकानुकारणाः पितुस्त्वदीयस्य मवापहारितः ।
अलं प्रयत्नेन तवान्न मा निधाः पर्व एव द्वयां सगरस्य संततेः ॥ ५० ॥
ततः प्रहास्यापभयः पुरंदरं एुनर्बभाषे तुरगस्य रक्षिता ।
गृहाण शस्य यदि सर्गे एव ते न खल्वनिर्जित्यरघुं कृती भवान् ॥ ५१ ॥
स एवमुक्त्वा मघवन्तमुन्मस्तः करिष्यमाणः सद्वारं शारासनम् ।
अतिष्ठदालीढिवेशशोभिना वपुःप्रकर्षेष विद्विष्टतेश्वरः ॥ ५२ ॥
रघोरवष्टुम्भमयेन पत्रिणा हारे क्षतो गोत्रभिदप्यमर्षणः ।
नवाम्बुदानीकमुहूर्तलाङ्गठने धनुष्यमोर्वं समधत्त सायकम् ॥ ५३ ॥
दिलीपस्यनोः स वृद्धज्ञान्तरं प्रविश्य भीमासुरशोणितोचितः ।
पपावनास्त्वादितपूर्वमाशुगः कृत्वहलेनेव मनुष्य शोणितस्त ॥ ५४ ॥
हरे कुमारोऽपि कुमारविक्रमः सुराद्विवास्फालनकर्कशाकुलौ ।
भुजे शशीपत्रविशेषकाङ्क्षिते स्वनामाचिर्व निचखाल सायकस् ॥ ५५ ॥
जहार चान्धेन मयूरपात्रिणा शरेण शक्तस्य महाशनिध्वजम् ।
चुकोप तस्मै स भूशं सुरश्चियः प्रसाद्य केशवश्चपरोपणादिव ॥ ५६ ॥
तयोरुपान्ता स्थितसिद्धसैनिकं गरुत्मदाशीविषभीमदर्शनैः ।
वभूव युद्धं तुमुलं जयैषिणोरधोमुखैर्कर्ष्मयैश्च पत्रिभिः ॥ ५७ ॥
अतिप्रबन्धप्रदित्यस्त्रुष्टिभिस्तमाश्रयं दुर्प्रसरहस्य लेजसः ।
शशाक निर्वापार्थितुं न वासवः स्वतङ्गयुतं वाहिमिवाद्विरम्भुदः ॥ ५८ ॥
ततः प्रकोष्ठे हरिचन्दनाङ्किते प्रमथ्यमानार्णवधीरनादिनीय ।
रघुः शशाङ्कार्थमुखेन पत्रिणा शारासनज्यामलुनाद्विडौजसः ॥ ५९ ॥

प्रथमक्रम् = श्रेष्ठं साधनम् । ५१. अपभयः = निर्भीकः । सर्गः = निश्चयः । कृती = (कृतम-
नेनेति) कृतकृत्यः । ५२. आलीढिवेशशोभिना = आलीढार्घेन स्थानभेदेनातिशयशोभिना ।
विद्विष्टतेश्वरः = अनुसृतपिनाकी । ५३. अनीकम् = वृन्दम् । ५४. भीमासुरशोणितोचितः =
भवंकराणामसुराणां रुधिरे परिचितः । आशुगः = सायकः । ५६. जहार = चिछ्देद । केशव्य-
प्रोपणात् = केशानामवत्तारणाच्छेदनात् । ५७. गरुत्मदाशीविषभीमदर्शनैः = गरुत्मन्तः (पक्ष-
स्त्रः) आशीविषः (आशीवि दंष्ट्रायां विष येषां ते । सर्पाः) इव भीमदर्शनास्तैः । सपक्षा

objects which are beyond the reach of the senses. 48. लंघयितुं = To eclipse.
51. कृती = Successful. 52 आलीढ़ = A particular attitude in shooting, the
right knee being advanced and the left leg retracted. 53. भरहनमयेनपत्रिणा

स व्यापमुत्सृज्य विवृद्धमत्सरः प्रणाशनाय प्रबलस्य विद्विषः ।
 महीप्रपक्षव्यपरोपणोचितं स्फुरत्प्रभामण्डलमध्यमाददे ॥ ६० ॥
 रघुर्भूर्दशं वक्षासि तेन ताङ्कितः पपात भूमौ सह सैनिकाभ्युभिः
 निमेषमात्रादवधूय तद्वयथां सहोरिथतः सैनिकहर्षनिस्वत्तैः ॥ ६१ ॥
 तथापि शस्त्रव्यवहारनिष्ठुरे विपक्षभावे विरमस्य तस्युषः ।
 त्रुतोष वीर्यातिशयेन वृत्रहा पश्च हि सर्वज्ञ गुणनिधोयते ॥ ६२ ॥
 असङ्गनदिष्वपि सारवत्तया न मे त्वदन्येन विसोढमायुधयः ।
 अवेहिमांप्रतिमृते तुरंगमात्किमिड्डलसीति स्फुटमाहवासत्वः ॥ ६३ ॥
 ततो निष्कादसमप्रमुदृतं भुवर्णपुङ्क्षुतिरज्जिताङ्गुलिम् ।
 नरेन्द्रसूनुः प्रतिसंहरन्निष्टु प्रियंवदः प्रत्यवदस्तुरेश्वरम् ॥ ६४ ॥
 अमोच्यमश्वं यदि मन्यसे प्रभो ततः समाप्ते विधिनैव कर्मणि ।
 अजस्त्र॑ इक्षाप्रयतः स मद्भूक्तः क्रतोरशेषेण फलेन युज्यताम् ॥ ६५ ॥
 यथा च बृत्तान् भिर्मे सदैगतस्त्रिलोचनैकांशतया दुरासदः ।
 तवैव संदेशहराद्विरांपाति शृणोति लोकेश तथा विधीयतास् ॥ ६६ ॥
 तथेति कामं प्रतिशुश्रुवान् घोर्यथागतं मातलिसाराधिर्ययौ ।
 नृपस्य नातिप्रमनाः सदोगृहं सुदक्षिणासूतुरपि न्यवर्तत ॥ ६७ ॥
 तमस्यनन्दत्प्रथमं प्रबोधितः प्रजेश्वरः शासनहारिणा हरेः ।
 परामृष्टन्हर्षजडेन पाणिना तदीयमङ्गं कुलिशवणाङ्गीतम् ॥ ६८ ॥
 इति क्षितीशो नवार्ति नवाधिकां महाक्रतूनां महनीयशासनः ।
 समारुद्धश्वार्द्देवमायुषः क्षये ततान से पानपरमपराभिष्व ६९ ॥

अथ स विषयव्याख्यात्तात्मा यथा विधि सूनवे

नृपाति ककुदं दद्वया यूने सितातपधारणम् ।
 मुनिवनतरुच्छायां देव्या तथा सह शिश्रिये
 गालितव्यसामिक्ष्वाकूणा मिदं हि कुलवतम् ॥ ७० ॥

इति महाकविश्रीकालिदासकृतौ रघुवंशे महाकाव्ये रघुराज्याभिषेको नाम तृतीयः सर्गः
 सर्पी इव द्रष्टृणां भयावहामित्यर्थः । ६५. महुरः = ममपिता ६६. सदस् = एहम् । ६७. अति
 प्रमनाः = अतीवतुष्याः । ६८. प्रबोधितः = शापितः । ७०. नृपतिककुदम् = राजचिन्हम् ।
 हरिणीवृत्तमतत् । तदुक्तम् = 'रसयुग्मयैन्सौ ओ स्लौ गो यदा हरिणी तदा' इति ॥ ७० ॥

(' अवर्णभप्रधानोऽवर्णभमयः तेन रथे रभिमानमयेन पाविणा ') With an arrow breathing defiance. ५५. सुराद्विपास्कालनकर्कशाङ्गुलौ = (In the arm) the fingers of which were hardened by goading the celestial elephant. ६२. उत्पवहारनिष्ठुरे विपक्षभावे तस्युषः = (Of him) who had been his enemy, fierce by reason of his having used deadly weapons ६३. असंग = not blunted. ६८. परामृष्टन् = Stroking gently.

चतुर्थः सर्गः ।

सारानुक्रमणी ।

रघोः सिंहासनारोहणानन्तरं तस्य रिपूणा चेष्टितम् । तस्य श्रीसरसवस्त्रे^१ साक्षित्वम् । तस्य राज्यतंत्रप्रकारः । दिग्जगीषया षड्बुधेन बलेनसद्व प्रस्थानम् । प्रबद्धं प्रार्थीश्रति गमनम् । वज्रानुत्खाय गङ्गाक्षोतोन्तरेषु द्वीपेषु जयस्तस्मस्थापनम् । कलिङ्गानां राजो महेन्द्रमाचात्करप्रहः । ततो दक्षिणां दिशंप्रति गमनम् । पराभूतेभ्यः पाष्ठेभ्यो मुखासारप्राप्तिः । ततः सशमति-कम्य प्रतीर्चीप्रति गमनम् । केरलादिजनपदनाथेभ्यः करप्रहः । अनन्तरं पारसीकाजित्वो-दीर्चीं प्रति गमनम् । आनतेभ्यः काम्बोजेभ्य उपायनग्रहणम् । ततः हिमाल्यमारोहणम् । पर्वतीयेभ्यो गणेभ्य उपायनग्रहणम् । ततः प्राग्जोतिषान्कामरूपांश्च प्रति गमनं तैषामीक्षाजित्वा निवर्तनम् । विश्वाजितो वज्रस्वाहरणम् ।

स राज्यं गुह्या दृशं प्रतिपद्याचिकं बभौ ।

दिनान्ते निहितं तेजः सवित्रेव हुताशनः ॥ १ ॥

दिलीपानन्तरं राज्ये तं निशम्य प्रतिष्ठितम् ।

पूर्वं प्रधूमितो राजां दृदयेऽग्निरिवोत्थितः ॥ २ ॥

पुष्टहृतध्वजस्येष तस्योष्यनपञ्चः ।

नवाभ्युत्थानदीर्घ्यो ननन्दुः सप्रजाः प्रजाः ॥ ३ ॥

सममेव समाक्रान्तं द्वयं द्विरदगामिना ।

तेन सिंहासनं पित्र्यमजिलं चारिमण्डलम् ॥ ४ ॥

छायामण्डललक्ष्येण तमष्टश्या किल स्वयम् ।

पश्चा पश्चातपत्रेण भेजे साम्राज्यदीक्षितप् ॥ ५ ॥

परिकल्पितसांनिध्या काले काले च बन्दिषु ।

स्तुत्यं स्तुतिभिरर्थाभिरुपतस्थे सरस्वती ॥ ६ ॥

१. राज्यम् = राजः कर्म प्रजापरिपालनात्मकम् । प्रतिपद्य = प्राप्त्य । २. अभिः = संतापाभिः । ३. पुष्टहृतध्वजः = इन्द्रध्वजः । “चतुरं ध्वजाकारं राजहृते प्रतिष्ठितम् । जाहुः शक्तध्वजं नाम पौरलोके सुखावहम्” । अभ्युत्थानम् = अभ्युत्थानमभ्युदयं च । ४ समपूर्वमण्डलम् = समाक्रान्तम् = अधिष्ठितम् । द्विरदगामिना = द्विरद इव द्विरदैश्ववा गच्छतीति तेन मण्डलम् = राजूम् । ५ छायामण्डललक्ष्येण = कान्तिपुजानुमेयेन । साम्राज्यदीक्षितम् =

1. प्रतिपद्य is to be taken both with राजूम् and तेजः । 2. प्रति ष्ठित = Installed. 4. समाक्रान्तः = Taken possession of. 5. That Lakshmi served him was inferred from the splendour only that surrounded him. 6. बन्दिन् = A bard.

मनुप्रभृतिभिर्मान्यैर्मुक्ता यद्यपि राजाभिः ।
 तथाप्यनन्यपूर्वेव तस्मज्ञासीद्धसुंधरा ॥ ७ ॥
 स हि सर्वस्य लोकस्य युक्तं इष्टहतया मनः ।
 आददे नातिशीतोर्णो नमस्तानिव दक्षिणः ॥ ८ ॥
 मन्दोत्कण्ठाः कृतास्तेन गुणाधिकतया गुरौ ।
 फलेन सहकारस्य पुण्योद्भव इव प्रजाः ॥ ९ ॥
 नयविद्विन्द्रिन्द्रे राज्ञि सदसचोपदर्शितम् ।
 पुर्वं एवाभवत्पक्षस्तस्मज्ञाभवदुत्तरः ॥ १० ॥
 पंचानामपि भूतानामुत्कर्षं पुपुषुर्गुणाः ।
 नवे तस्मन्महीपाले सर्वं नवमिवाभवत् ॥ ११ ॥
 यथा प्रद्वादनाच्छन्दः प्रतापात्पनो यथा ।
 तथैव सोऽभूदन्वर्थो राजा प्रकृतिरञ्जनात् ॥ १२ ॥
 कामं कर्णान्ताविभान्ते विशाले तस्य लोचने ।
 चक्षुभ्यता तु शास्त्रेण सूक्ष्मकार्यार्थदर्शिता ॥ १३ ॥
 लब्धप्रशमनस्वस्थमधैनं समुपस्थिता ।
 पार्थिवश्चार्द्धितीयेव शरत्पद्मजलक्षणा ॥ १४ ॥
 निर्वृष्टलघुभिर्मधैर्मुक्तवत्मा सुकुःसहः ।
 प्रतापस्तस्य भानोर्भु युगपद्मयानशो दिशः ॥ १५ ॥

साम्राज्यकर्मणि मण्डलाधिपत्येऽभिविक्षम् । ७ अनन्यपूर्वेव = अन्यः पूर्वो यस्वाः सान्य-पूर्वाः । अन्यपूर्वाः न भवतीलयनन्यपूर्वाः । अनन्योपभुक्तेव । तत्प्रयमपतिकेवानुरक्तवत्तिर्थः । ८ आददे = जहार । दक्षिणो नमस्त्वान् = मलयानिलः । ९ उद्भवे = उदये । १० पूर्व इति = तत्र सदसतोर्मध्ये सदेवाभिमतं नासद् । ११ तदेव भूतजातमिदानीमूर्वगुणवोगाद-पूर्वाभिवाभवदिति भावः । १२ अन्वर्थः = सार्थकराजशब्दः । १३ चक्षुभ्यता = चक्षुः फलम् । १४ अथ लब्धस्य (राज्यस्य) प्रशमनेन (परिपन्थिनामनुरञ्जनप्रतीकाराभ्यां स्थिरीकरणेन) स्वस्थं (समाहितचित्तं) एनं रघुं पद्मजलक्षणा शरत् पंकजलक्षणा द्वितीया पार्थिवश्चीः (राजलक्ष्मीः) इव समुपस्थिता (प्राप्ता) । १५ निर्वृष्टलघुभिः = निःशर्वं वृष्टा अत एव

दपतस्ये = Worshipped. 8. युक्तहण्ड = Punishing justly. 9. दक्षण्ठा = Regret. चक्षुभः = Appearance. 10. cf. Bacon. A knowledge of the ways of vice is necessary to its suppression, and forewarned is forearmed. पूर्वपक्षः = The first part of an argument. पूर्व &c. He accepted the former alone and not the latter. 11. The five primary elements are पृथिवी (earth), अप् (water), सेत्तुम् (light), वायु (air), and भास्त्राग (ether) and their special qualities are गन्ध (smell), रस (taste), रूप (colour), संस्करण (touch), and शब्द (sound) respectively. 12. अन्वर्थः = significant. 13. कामम् = No doubt. चक्षुभ्यता &c. The function of his yes was performed by the Sastra, because it is said “शास्त्रं द्वैषिवेक्षिनाम्.”

२७

वार्षिकं संजहारेन्द्रो धनुर्जीवं रघुर्घौ ।
 प्रजार्थसाधने तौ हि पर्यायोद्यतकार्मुकौ ॥ १६ ॥
 पुष्टुरीकातपत्रस्तं विकसत्काशचामरः ।
 अक्षुर्विडम्बयामास न पुनः प्राप्य तच्छ्रियम् ॥ १७ ॥
 प्रसादसुमुखे तस्मिंश्चन्द्रे च विशदप्रभे ।
 तदा चक्षुप्रतां प्रीतिरासीत्समरसा द्वयोः ॥ १८ ॥
 हंसधेणीषु तारासु कुमुदत्सु च वारिषु ।
 विभूतयस्तदीयानां पर्यस्ता यशसामिव ॥ १९ ॥
 इक्षुच्छायगिवादिन्यस्तस्य गोप्तर्गुणोदयम् ।
 आकुमारकथोदातां शालिगोप्यो जगुर्यशः ॥ २० ॥
 प्रससादोदयादम्भः कुम्भयोनेर्महोजसः ।
 रघोरभिभवाशक्ति चुक्षुभे द्विषतां मनः ॥ २१ ॥
 मदोदग्राः कुकुच्छन्तः सारितां कूलमुड्जाः ।
 लीलाखेल मनुश्चापुर्महोक्षास्तस्य विक्रमम् ॥ २२ ॥
 प्रसवैः सप्तपर्णानां मदगन्धिमिराहताः ।
 असूययेव तथागाः सप्तधैव प्रसुद्धुः ॥ २३ ॥
 सरितः कुर्वती गाधाः पथाश्यानकर्मान् ।
 यात्रायै चोदयामास तं शक्तेः प्रथमं शरत् ॥ २४ ॥
 तस्मै सम्यग्भुतो विंश्चर्वाजिनीराजनाविघौ ।
 प्रदक्षिणांच्चर्व्यजेन हस्तेन इ जयं ददौ ॥ २५ ॥
 स गुप्तमूलप्रथन्तः शुद्धपर्णिरवान्वितः ।

लघवस्तौः । १६ जैत्रम् = जयशीलम् । १७ क्रतुः = शरदतुः । १८ समरसा = समस्तादा । १९ तदीयानाम् = रघुसंबंधिनाम् । २० इक्षुच्छायम् = इक्षुणां छाया । उद्भातः = आरम्भः । २१ 'अगस्त्योदये जलानि प्रसीदन्ति' इत्यागमः । २३ मदगन्धिमिः सप्तपर्णानां प्रसवैः (पुष्पैः) आहतास्तस्य रघोर्नागाः (गजाः) असूययेव (आहतिनिमित्या स्पर्धयेव) सप्तधैव प्रसुद्धुः (मदं वक्षुः) प्रतिगजगन्धाभिमानादितिभावः । "करात्कटाभ्यां मेहात्म नेत्राभ्यां च मदस्तुतिः" इति पालकाप्त्ये । २४ गाधाः = सुप्रतराः । आश्यानकर्दमान् = शुष्कपङ्कान् । शक्तेः प्रथमम् = उत्साहशक्तेः प्राक् । यात्रा = दण्डयात्रा । २५ वाजिनीराजनाविघौ = अधानां नीराजनाह्ये शान्तिकर्मणि । वाजिप्रहणं गंजादीनामप्युपल-

16. पर्वतोद्यतकार्मुकौ = (Indra and Raghu) having their bows bent alternately.
 17. विडम्बयामास = Imitated. 20. उद्भातः = Commencement. Women appoint ed to keep guard over shali corn sang his glory. 22. उम्भ = excited. कूलम् = A hump. उड्ज = Undermining. उम्भ = An ox. ककुच्छत् = furnished with a hump.

पाद्विष्ठ बलमादाय प्रतस्थे दिभिजनीषया ॥ २६ ॥

अवाकिरन्वयोवृद्धास्तं लाजैः पौरयोषितः ।

पृष्टैर्मन्दरोद्भूतैः क्षीरोर्मय इवाच्युतम् ॥ २७ ॥

स ययौ प्रथमं प्राचीं तुल्यः प्राचीनवार्हिषा ।

अहिताननिलोद्भूतैस्तर्जयन्निव केतुभिः ॥ २८ ॥

रजोभिः स्यन्दनाद्भूतैर्गैजैश्च घनसंनिभैः ।

भृवस्तलमिव व्योम कुर्वन्व्योमेव भूतलम् ॥ २९ ॥

प्रतापौऽग्रे ततः शद्भूः परागस्तदनन्तरम् ।

ययौ पश्चाद्रथादीति चतुःस्कन्धेव सा चम् ॥ ३० ॥

मरुपृष्ठान्युदम्भांसि नाड्याः सुप्रतरा नदीः ।

विपिनानि प्रकाशानि शक्तिमत्वाच्चकार सः ॥ ३१ ॥

स सेना महतीं कर्षन्पूर्वसागरगामिनीम् ।

बभौ हरजटाभ्रष्टां गङ्गामिव भगरिथः ॥ ३२ ॥

त्याजितैः फलमुखातैर्भग्नैश्च बहुधा नृपैः ।

तस्यासीदुल्बणो मार्गः पादपैरिव दम्भिनः ॥ ३३ ॥

पौरस्त्यानेवमाकामस्तात्तुलपदाञ्जली ।

प्राप ताळीवनश्याममुपकर्ण्ण महोदधेः ॥ ३४ ॥

अनम्भाणां समुद्धर्तुस्तमात्सिन्धुरयादिव ।

आत्मा संरक्षितः सुपृष्ठिमाभित्य ऐतसीम् ॥ ३५ ॥

बङ्गाजुत्काव तरसा नेता नैसाधनोद्यतान् ।

निवलान अयस्तम्भाम्भास्त्रोतोन्तरेषु सः ॥ ३६ ॥

आपादपश्चप्रणताः कलमा इव ते रघुम् ।

फलैः संवर्धयामासुरस्त्रातप्रतिरोपिताः ॥ ३७ ॥

क्षणं तेषामपि नीराजनाविधानात् । २६ गुस्मूलप्रत्यन्तः = गुसौ मुलं (स्वनिवासस्थानं)
प्रत्यन्तः (प्रान्तहुर्मूल) च येन सः । शुद्धपार्णिः = उद्धतपृष्ठशत्रुः सेनया रक्षितपृष्ठदेशो
वा । अयाचितः = शुभदैवान्वितः । २७ क्षीरः = क्षीरसमुद्रः । अच्युतं = विष्णुं । २८
प्राचीनवार्हिः = इन्द्रः । ३० चतुःस्कन्धा = चतुर्व्युहा । ३१ मरुपृष्ठानि = निर्जलस्थानानि ।
प्रकाशानि = निर्वृक्षाणि । ३३ फलं = लाभम् । वृक्षपक्षे प्रसवं च । त्याजितैः । उत्साहः
स्वपदास्याजितैः । अःयत्रीत्यादितैः । बहुधा भग्नै रणे जितैः । अन्यत्रछिन्नैः । नृपैः ।
पादपैर्दम्भिनो गजस्येव । तस्यरघोर्मार्ग उल्बणः प्रकाश आसीत् । ३४ तांत्स्तान् = सर्वान् ।
जनपदान् = देशान् । ३५ सिन्धुरयात् = नदीवेगात् । सुद्धैः = सुद्धदेशविधैः । ३६ तरसा =
बलेन । ३७ आपादपश्चप्रणताः = अङ्गिपश्चपर्यन्तं प्रणताः । (कलमपक्षे) पादपश्चमूलपर्यन्तं

28. उर्ध्ववश = Threatening. स्कन्धः = A detachment. 31. शक्तिमृदं = Supernatural power. 33. He met with no obstacles in his way. The kings whom he came

स तीत्वा कपिशां सैन्येष्ठद्विरक्षेतुभिः ।
उत्कलादशितपथः कलिङ्गभिमुखो ययौ ॥ ३८ ॥
स प्रतापं महेन्द्रस्य मूर्धि तीर्णं न्यवेश्यत् ।
अद्भुतं द्विरक्षेष्व यन्ता गम्भीरवेदिनः ॥ ३९ ॥
प्रतिजग्राह कालिङ्गस्तमख्यैर्ग जसाधनः ।
पक्षच्छेदोद्यतं शक्तं शिलावर्षीष्व पर्वतः ॥ ४० ॥
द्विषां विषहा काकुत्स्थस्तत्र नाराचदुर्दिनम् ।
सन्मङ्गलस्नात इष्व प्रतिपेदे जयधियम् ॥ ४१ ॥
तामूळीनां दलै स्तत्र रचितापानभूमयः ।
नारिकेलासर्वं योधाः शाश्रवं च पपुर्यशः ॥ ४२ ॥
गृहीतप्रतिमुक्तस्य स धर्मविजयी नृपः ।
श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम् ॥ ४३ ॥
ततो वेळातटेनैव फलघत्पूरगमालिना ।
अगस्त्याचरितामाशामनाशास्यजयो ययौ ॥ ४४ ॥
स सैन्यपरिभोगेण गजदानसुगन्धिना ।
कावेरीं सरितां पत्युः शङ्कनीयामिवाकरोत् ॥ ४५ ॥
बलैरध्युषितास्तस्य विजिगीषोर्गताऽद्यनः ।
मारीचोद्भ्रान्तहारीता मलयाद्रेष्टपत्यकाः ॥ ४६ ॥
ससञ्जुरश्वमुण्णानामेलानामुत्पतिष्णवः ।
तुल्यगन्धिषु मत्तेभक्टेषु फलरेणवः ॥ ४७ ॥
भोगिवेष्टनमार्गेषु चन्दनानां समर्पितम् ।
नाम्नस्त्करिणां ग्रैवं त्रिपदीच्छेदिनामापि ॥ ४८ ॥

प्रणताः । फलैः = धनैः सस्यैः । ३९ गम्भीरवेदी गजः = “चिरकालेन यो वेति शिक्षां परिचितामपि । गम्भीरवेदी विजेयः स गजो गजवेदिभिः” इति सृगचम्मये । ४० प्रतिजग्राह= प्रत्येभियुक्तवान् । ४१ नाराचदुर्दिनम् = बाणविशेषाणां वर्षम् । प्रतिपेदे = प्राप । ४४ ततः प्राचीविजयानन्तरं फलितक्रमुक्तश्रेणीमता समुद्रकूलस्योपान्तेनैव दक्षिणां दिशमनाशास्यजयः (अयत्नसिद्धत्वादप्रार्थनीयजयः सन्) ययौ । ४५ स रघुः गजानां मदेन सुरभिगन्धिना सैन्यपरिभोगेण कावेरीं समुद्रस्य शङ्कनीया मकरोत् । संभोगलिङ्गदर्शनाद्वरुविश्वासो भवतीति भावः । ४६ मारीचोद्भ्रान्तहारीताः = मरीचवनेषु परित्रान्ताः पक्षिविशेषा यामु ताः । उपत्यकाः = आसन्नभूमयः । “उपत्यकादै रासनामूमिः” । ४८ चन्दनानां भोगिवेष्टनमार्गेषु

in contact with were made to surrender their wealth, extirpated and conquered, and hence his way was like that of an elephant who plucks the fruits of some of the trees, uproots some and cuts down the rest in various ways. 43. अद्भुतवजीवी = “यः शङ्कुं निर्जित्वा तर्णीयां तृग्नियं नीरुता शङ्कुं तस्मिन्नेत्र स्थाने स्थापयते स अद्भुतवजीवी。” 48. The elephants were kept on their spots by the chains sticking

दिशि मन्दायते तेजो इक्षिणस्यां रवेतपि ।
 तस्यामेव रघोः पाण्ड्याः प्रतापं न विषेहिरे ॥ ४९ ॥
 ताङ्गपर्णीसमेतस्य मुक्कासारं महोदधेः ।
 ते निपत्य दुरुस्तस्मै यशः स्त्रियिं संचितम् ॥ ५० ॥
 स निर्विद्य यथाकामं तटेष्वालीनचन्दनौ ।
 स्तनाविव दिशस्तस्याः रैलौ मलयद्वृद्धौ ॥ ५१ ॥
 असद्याविक्रमः सहा दूरान्मुक्कमुदन्वता ।
 नितम्बमिव मेदिन्याः क्षस्तांगुरुमलहयत् ॥ ५२ ॥
 तस्यानीर्विक्षपंडितपरान्तजयोद्यतैः ।
 रामाञ्चोत्सारितोऽप्यासीत्सद्यालग्न इवार्णवः ॥ ५३ ॥
 भयोत्सृष्टविभूषणां तेन केरलयोषिताम् ।
 अलकेषु च मूरेरुञ्चूर्णप्रतिनिधीकृतः ॥ ५४ ॥
 मूरलामारुतोदूतमगमत्केतरं रजः ।
 तथोधवारवाणानामयत्नपटवासताम् ॥ ५५ ॥
 अभ्यभूयत वाहानां च ततां गात्रशिङ्गितैः ।
 वर्मिः पवनोदूतराजतालीवनध्वनिः ॥ ५६ ॥
 खर्जूरास्कन्धनद्वानां मदोद्वारसुगन्धिषु ।
 कटेषु करिणां पेतुः पुनागेभ्यः शिलीमुखाः ॥ ५७ ॥
 अवकाशां किलोदन्वान्तरामायाभ्यार्थितो ददी ।
 अपरान्तमहीपालडशजेन रघवे करम् ॥ ५८ ॥
 मस्तेभरदनोत्कीर्णिड्यक्षाविक्रमलक्षणस् ।
 श्रिकूटमेव तप्रोष्टैर्ज्यस्तम्भं चकार सः ॥ ५९ ॥

समर्पितं (सज्जितं) त्रिग्रहिणेदिना (पादगृह्णल्लेदकानां) अपि करिणा ग्रैवं (कण्ठबन्धनं) नाक्षसत् । ४९ सूर्यविजयिनोऽपि विजितवानिति नायकस्य महानुकर्षो गम्यते । ५० ताङ्गपर्णीसंगमे मौकिकोत्पत्तिरिति प्रसेद्वम् । निपत्य = प्रणिपत्य । ५१ निर्विद्य = उपमुञ्च्य । तटेष्वालीनचन्दनौ = सानुषु व्यातचन्दनदुम्हौ । (स्तनपक्षे) प्रान्तेषु व्यासचन्दनानुकैः । ५२ सद्यम् = सद्याद्रिम् । अलङ्घयत् = प्रासोऽतिक्रान्तोवा । ५३ अपरान्तजयोद्यतैः = पाशात्यानां जय उत्तुकैः । ५४ एतेन योषितां पलायनं चमूनो च तदनुवावनं ध्वन्यते । चूर्जम् = कुहुमादिरजः । ५५ वारवाणः = कवचः । अयत्नपटवासताम् = अयत्नसिद्धवस्त्रवासनाद्रव्यत्वम् । ५६ गात्रशिङ्गितैः = गात्रेषु शद्रायमानैः । वर्मिभिः = क चैः । ५७ स्फन्दः = उपकाढः । नदू = बदू । पुनागेभ्यः = नागकेशरेभ्यः पुनागपुष्पाग्नि विहाय । शिलीमुखाः = अलवः । ५८ अवकाशम् = स्थानम् । ५९ गाढप्रकाशस्त्रियोद्विरेवोत्कीर्णिर्वणस्तम्भ इव रघोर्जयस्तम्भोऽभूदित्व-

in the grooves cut into the bark of the sandal trees by the coiling of the snakes.
 55. वारवाणः = An armour. वैरवासः = Perfumed powder. 64. शिरस्त्राणम् = A

पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।
 इन्द्रियास्थानिव रिष्टस्तत्कानेन संयमी ॥ ६० ॥
 यद्गनीमुखपश्चानां सेहे मधुमदं न सः ।
 बालातपमिवाऽजानामकालजलदोदयः ॥ ६१ ॥
 सङ्घामस्तुमुलस्तस्य पाश्चात्येरभ्वसाधनैः ।
 शार्ङ्गकूजितविज्ञेयप्रतियोधेरजस्यभूत् ॥ ६२ ॥
 भग्नापवर्जितैस्तेषां शिरोभिः इमश्रुत्महीम् ।
 तस्तार सरवाव्यासैः स क्षौद्रपट्टलैरिव ॥ ६३ ॥
 अपनीतशिरस्ताणाः शेषास्तं शरणं यथुः ।
 प्रणिपातप्रतीकारः संरम्भो हि महात्मनाम् ॥ ६४ ॥
 विनयन्ते स्म तथोधा मधुर्मिविजयभ्रमम् ।
 आस्तीर्णाजिनरत्नासु द्राक्षावलयभूमिषु ॥ ६५ ॥
 ततः प्रतस्थे कौबेरो भास्वानिव रघुर्दिशम् ।
 शैरहस्तैरिवोदीच्यानुद्दरिष्यन्तरसानिव ॥ ६६ ॥
 विनीताध्वभ्रमास्तस्य सिन्धुतीरविवेष्टनैः ।
 दुधुधुर्वाजिनः स्कन्धांलुम्बुकुम्भकेसरान् ॥ ६७ ॥
 तत्र हृणावरोधानां भर्तुषु व्यक्तविक्रमम् ।
 कपोलपाटलादेशी बभूत रघुचेष्टिम् ॥ ६८ ॥
 काम्बोजाः समरे सोदुं तस्य वीर्यमनीश्वराः
 गजालानपरिहिष्टैरक्षोटैः सार्धमानताः ॥ ६९ ॥
 तेषां सद्भूयिष्ठास्तुक्षा द्रविष्ठराशयः ।
 उग्रश्च विविशुः शश्व श्रोत्सेकाः कोसलेश्वरम् ॥ ७० ॥

ये । ६१ अञ्जनां बालातपम् = अञ्जनानां संबन्धिन्यं बालातपम् । अञ्जहितत्वाद्बंसंबन्धितं सौरातपस्य । ६२ तस्य वाजिसैन्यैः पाश्चात्यैर्यवनैः सह शृङ्खसंबन्धिभिः कूजितैः अनुमेयाः प्रतिभटाः यस्मिन् तस्मिन् रजसि संकुलं युद्धमभूत् । ६३ भलापर्वजितैः = वाणविशेषकृतैः । इमश्रुतैः = प्रवृद्धमुखरोमवद्धिः । तस्तार = आच्छादयामास । सरवा = मधुमक्षिका । क्षौद्रम् = मधु । ६४ संरम्भः = कोपः । ६५ विनयन्ते स्म = अपनीतवन्तः । आस्तीर्णाजिनरत्नासु = आस्तीर्णानि चर्मधेष्टानि यासु तासु । ६६ कौबेरी दिशम् = उदीनीम् । उक्षम् = किरणः । ६७ विवेष्टनैः = अङ्गपरिवर्तनैः । स्कन्धः = कायः । केसरः = सटा किञ्चल्को वा । ६८ कपोलपाटलादेशि = कपोलेषु पाटलस्य (पाटलिम्नस्ताडनादिकृतारुण्यस्य) आदेशि (उपदेशकं) अथवा पाटलः आदेशी (आदेष्टा) यस्य तत् । ६९ गजेति = गजाना मालानं (बन्धनं) तेन परिहिष्टैः (परिक्षतैः) अक्षोटैः (वृक्षविशेषैः) सार्धमानताः । ७० द्रविष्ठम् = हिरण्यम् ।

helmet.

ततो गौरीगुरुं शैलयादरोहाभ्यसाधनः ।
 वर्धयक्षित्वा कुहुदानुहुतैर्बालुरेकुभिः ॥ ७१ ॥
 शशंस तुलवस्तशार्नां सैव्यवेऽप्यसंद्वमय् ।
 गुहाशायानां सिहानां परिवृत्यावलोकितम् ॥ ७२ ॥
 भूर्जेषु मर्मरीभूताः क्रीक्राकध्वनिहेतवः ।
 गंजाशीकरित्वो मार्गे महतस्तं सिवेविरे ॥ ७३ ॥
 विशश्वमुन्मेलगां छायाद्वद्यास्य सैनिकाः ।
 देष हो वासितोत्सङ्गा निषणम्भूगताभिभिः ॥ ७४ ॥
 सरलासकमातङ्गैवेयस्त्रुतिरत्विषः ।
 आसन्नोषधयो नेरुनेकमद्वनेहर्दीपिकाः ॥ ७५ ॥
 तस्योत्सुष्टुनिवासेषु कण्ठरुजुक्षतत्वचः ।
 गजवर्ध्मं किरतेभ्यः शशं दुर्देवदारवः ॥ ७६ ॥
 तत्र जन्यं रथोर्धीर्तं पर्वतीर्थं गैरसूत् ।
 नाराचक्षेपूर्णीयाश्प्रनिष्पेशोत्यतितानलम् ॥ ७७ ॥
 शैरेष्टसवसंकेतान्स कृत्वा विरतोत्सवान् ।
 जयोदाहरणं बाह्वर्गप्रयामास किन्तान् ॥ ७८ ॥
 परस्परेण विश्वातस्तेषु प्रायनपाणिषु ।
 राजा हिमवतः सारो राजा सारो हिमाद्रिगा ॥ ७९ ॥

उपदा = उपायनम् । उत्तेजः = गर्वः । सत्यपि गर्वकारणे (स रघुः) न जार्वेत्यर्थः । ७ उत्तमतद्विलिंदर्शनद्विरिक्षिकरवृद्धिभ्रमो जायत इतिभावः । ७२ तुलवसस्वानां (सैन्यैः समानबलानां) सिहानां परिवृत्यावलोकितं (शवित्वैवीभ्रामहेनावलोकनं) । कर्तुं । सैन्यघोषे (सेनाकलकले संश्रयकारणे सत्यपि) असंब्रमं (अन्तःक्षोभविरहितं) शशंस (कथयामास) । सैन्येभ्य इत्यर्थालभ्यते । न हि समवलः समबलाद्विभेतीति भावः । ७३ मर्मरीभूताः = मर्मरशङ्खवन्तः । ७४ वासितोत्सङ्गाः = सुरभिततलाः । ७५ सरलः = देवदाहविशेषः मातङ्गः = गजः । ग्रैवेयम् = कण्ठशूला । नक्तम् = रात्रि । ७६ निवासः = सेनानिवेषः वर्ध्म = प्रस्त्राणम् । ७७ जन्यम् = युद्धम् । नारचेति = बाणविशेषाणां क्षेपणीयानां मिनिदिपालानामशमनां च निष्पेषेण संधर्वेणोत्यतिता अनला यस्मिस्तस्तथोक्तम् । ७८ उत्सवसंकेतान् = उ० नामगणन् । जयोदाहरणम् = जयवृत्यापकं प्रवन्धविशेषम् । ७९ एतेव तत्र त्यवस्तुनामनर्थ्यत्वं गणानामभूतपूर्वकं पराजय इतिध्वन्यते ।

72. The lions that were lying within the caves and whose might was equal to that of the army turned back their heads at the approach of the noisy army and thus showed that they entertained no fear from it. 77. क्षेपणीयः = A sling.

तत्राक्षोऽथ यशोराशी निवेदयावद्धोह सः ।
 पौलस्त्यतुलितस्याद्रेराइवान् इव निःयम् ॥ ८० ॥
 चकम्पे तीर्णलौहित्ये तस्मन्प्राज्योतिषेष्व एः ।
 तद्वजालानतां प्रासैः सह कालागुहमेः ॥ ८१ ॥
 न प्रसेहे स रुद्धर्कमधारावर्षदुर्दिनम् ।
 रथवर्त्मरजोऽप्यस्य कुत एव पताकिनीम् ॥ ८२ ॥
 तमीशः कामरूपाणामस्याखण्डलविकमम् ।
 मेजे भिजकैर्णगीरन्यानुपदोध यैः ॥ ८३ ॥
 कामरूपेश्वरस्तस्य हेमपीठाधिदेवताम् ।
 रत्नपुष्पोपहारेण छायामानवैपादयोः ॥ ८४ ॥
 इति जित्या दिशोः जित्युर्ध्यवर्तत रथोदतम् ।
 रजो विभामयन्नराङ्गं छक्षशून्येषु मौलिषु ॥ ८५ ॥
 स विश्वजितमाजन्हे यहं सर्वस्वदक्षिणम् ।
 आदानं हि विसर्गीय सतां वारिमुखामिव ॥ ८६ ॥
 सत्राव्यते सचिवसस्तः पुरस्तिक्याभिः
 गुर्वीभिः शमितपराज्यवैर्यलीकान् ।
 काकुत्स्थधिराविरहोत्सु कावदोधान्
 राजन्यान्स्तपुरानिवृत्येऽनुमेने ॥ ८७ ॥
 ते रेखाध्वजकुलिशातपत्रचिह्नं
 सप्राजञ्चरणयुगं प्रसादलभ्यम् ।
 प्रस्थानप्रणतिभिरङ्गुलीषु चक्षुः
 मौलिष्मकच्युतमकरन्दरेणुगौरम् ॥ ८८ ॥

इति महाकविश्रीकालिदासकृतौ श्रीरघुवंशे महाकाव्ये रघुदिविजयो नाम चतुर्थः सर्गः ।

८० अक्षोऽयम् = अधृत्यम् । पौलस्त्यतुलितस्याद्रे: = रावणेन चालितास्याद्रे: (कैलासस्य) । आदवानः = जनयन् । न हि शूरा: परेण पराजितमाभीयुज्यन्त इति भावः । ८१ लौहित्या = लो० नाम नदी । ८२ पताकिनी = सेना । ८३ कामरूपाणां = का० नाम देशानाम् । ८६ विश्वजितमाजन्हे = विश्वजितं (सर्वस्वदक्षिण) नाम यहं कृतवान् । ८७ पुरस्तिक्याभिः = पूजाभिः । व्यलीकम् = दुःखं वैलक्षण्यं वा । प्रहर्षणीवृत्तमेतत् । तदुक्तम् = “ मनौ औग्निदक्षयतिः प्रहर्षणीवृत्तम् ” । ८८ ते राजानः रेखा एव ध्वजाश्च कुलिशानि चातपत्राणि च । ध्वजायाकारेखा इत्यर्थः । तानि चिह्नानि यस्य तत्थोक्तम् । प्रसादेनैव लभ्यम् प्रसादलभ्यम् । समाजः सावर्भोमस्य रघोश्वरणयुगं प्रस्थाने प्रयाणसमये याः प्रणतयो नमस्कारास्ताभिः । करैः । अङ्गुलीषु मौलिषु केशबन्धनेषु याः सजो माल्यानि ताभ्यन्व्युतैः मकरन्दैः पुष्परसैः । रेणुभिः परागैश्च । गौरं गौरवर्णं चक्षुः ।

८५. आजन्हे = Performed.

7-80 Raghu's administration

पञ्चमः सर्गः ।

सारानुक्रमणी ।

बरतन्तुशिष्यः कौत्सो गुहदक्षिणार्थै रथुं प्रपेदे । तत्र मृष्मयान्यर्थपात्राणि वलोक्य स रथुं निखं मन्यमानः स्वार्थोपपत्तिप्रति दुर्बलाशो भूत्वा गुर्वर्थमाहर्तुमन्यतो मन्तुं नवृत्तः । प्रतियातुकामं तमनुनीय रथुः कुवेराद्धनं निष्कष्टं चकमे । तस्मिन्प्रयाणाभिमुखे तस्य कोषगृहे हिरण्मयी वृष्टे नैभस्तः पपात । ईषितार्थप्रसिद्धीतमनाः स महर्षिरात्मगुणानुरूपं पुत्रं लभते तिरथव आशीषं प्रयुयुजे । इन्दुमत्याः स्वयं वरकाले विवाहयोग्यवयसं कुमारमजं सैन्यं स रथुविदभान्प्रस्थापयामास । मार्गेऽजः सेनामापतन्तं बन्धगं निर्वर्तयिष्यन्विशिष्येन कुमे ज-धान । विद्मात्रः सगजो नागरूपमुत्सृज्य व्योमचरं वपुः प्रपय पुरावृत्तमजाय कथयामास । अजस्य प्रतिप्रियं चिकीर्तुः स व्योमचरो गन्धर्वस्तस्मै संमोहनात्रं दत्वा चैत्रतथप्रदेशान् जगामा-जश्च विद्मीर्थिपराजधार्णीं प्रतस्थे । तत्र स भोजस्याधिकारपुरुषैः प्रदिष्टायां न बोपकार्यायां रात्रिं नीत्वोषस्युदारवार्षिभर्वैन्दिभिः प्रबोध्यमानः स्वयं वरस्यं क्षितिपसमाजं जगाम ।

तमध्वरे विश्वजिति क्षितीशं निःशेषविभाणितकोषजातम् ।

उपात्तविद्यो गुहदक्षिणार्थीं कौत्सः प्रपेदे वरतन्तुशिष्यः ॥ १ ॥

स मृष्मये वीताहिरण्मयत्वात्पात्रे निधायार्थमनर्घशीलः ।

भ्रुतप्रकाशं यशसा प्रकाशः प्रत्युज्जगामातिथिमातिथेयः ॥ २ ॥

तमर्चयित्वा विधिवद्विधिवस्तपोधनं मानधनाप्रयायी ।

विशांपतिर्विष्टरभाजमारात्कृताञ्जलिः कृत्यविदित्युवाच ॥ ३ ॥

अप्यग्रणीर्मन्त्रकृतामृषीणां कृशाप्रबुद्धे कुशली गुहस्ते ।

यतस्त्वया ज्ञानमशेषमासं लोकेन चैतन्यभिवोष्णरझमेः ॥ ४ ॥

कायेन वाचा मनसापि शश्वदत्संभृतं वासवधैर्यलोपि ।

आपाद्यते न व्ययमन्तरायैः कच्चिन्महर्षेत्विविधं तपस्तद् ॥ ५ ॥

आधारवस्थप्रमुखैः प्रयत्नैः संवर्धितानां सुतनिर्विशेषम् ।

कच्चिद्वाव्यादिरुपमूर्वो वः श्रमाच्छिदामाभमपादपानाम् ॥ ६ ॥

१. विश्राणित = दत्त । जातं = समूहः । उपात्त = लब्ध । अस्मिन्सर्गे वृत्तमुपजातिः ।

२. अनर्थशीलः = अमूल्यस्वभावः । असाधारणस्वभावात्यर्थः । वीतहिरण्मयत्वात् = अप-

गतसुवर्णपात्रत्वात् । श्रुतप्रकाशं = शास्त्रेण प्राप्तिदं । ३. विशांपतिः = मनुजेश्वरः । विष्ट-

भाजं = आसनगतं । आरात् = समीपे । ४. चैतन्यं = प्रबोधः । ५. संभृतं = संचितं ।

अन्तरायैः = विघ्नैः । ६. सुतनिर्विशेषं = सुतेभ्योनिर्गतो विशेषः (अतिशयः) यस्मिन्कर्मणे य-

२. आतिथेयः = Hospitable, ४. चैतन्यं = Vitality.

क्रियानिमित्तेष्वपि वत्सलत्वादभग्नकामा मुनिभिः कुरुषु ।
 तदङ्गशश्याच्युतनाभिनाला कश्चिन्मृगीणामनवा प्रसूतिः ॥ ७ ॥
 निर्वर्त्यते वैनियमाभिषेको वेभ्यो निवापाञ्जलयः पितृणाम् ।
 तान्युच्छवषष्ठाङ्कितसैकतानि शिवानि वस्त्रैर्थजलानि कश्चित् ॥ ८ ॥
 नीवारपाकादि कडंगरीयैरामृश्यते जानपद्वैर्न कश्चित् ।
 कालोपपश्चातिथिकल्प्यभागं वन्यं शरीरस्थितिसाधनं वः ॥ ९ ॥
 आपि प्रसबेन महर्षिणा त्वं सम्यग्विनीयानुमतो गृहाय ।
 कालो ह्यं संक्रमितुं द्वितीयं सर्वोपकारक्षममाश्रमं ते ॥ १० ॥
 तवार्हतो नाभिगमेन तृसं मनोनियोगक्रिययोत्सुकं भे ।
 अप्याह्ययाशासितुरात्मना वा प्राप्तोऽसि संभावयितुं बनान्माम् ॥ ११ ॥
 इत्यर्थपात्रानुमितव्ययस्य रघोष्वदारामपि गां निशस्य ।
 इत्यार्थोपपत्तिं प्राप्ति दुर्बलाशस्तमित्यवोचद्वरतन्तुशिष्यः ॥ १२ ॥
 सर्वत्र नो वार्तमवेहि राजभाथे कुतस्त्वयश्चुभं प्रजानाम् ।
 सुर्ये तपत्यावरणाय इष्टेः कल्पेत लोकस्य कथं तमिक्षा ॥ १३ ॥
 भक्तिः प्रतीक्षयेषु कुछोचिता ते पूर्वान्महाभाग तयातिशेषे ।
 व्यतीतकालस्त्वहम्भ्युपेतस्त्वामर्थिभावादिति मे विषादः ॥ १४ ॥
 शरीरमात्रेण नरेन्द्र तिष्ठन्नाभासि तीर्थप्रतिपादितार्थिः ।
 आरण्यकोपात्तफलप्रसूतिः स्तम्बेन नीवार इवावशिष्टः ॥ १५ ॥
 स्थाने भवानेकनराधिपः सञ्जकिच्चनत्वं मखजं व्यनक्ति ।
 पर्यायपतिस्य चुरौर्हिमांशोः कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥ १६ ॥
 तदन्यतस्तावदनन्यकार्यो गुर्वर्थमाहर्तुमहं यतिष्ये ।
 स्वस्त्यस्तु ते निर्गालिताम्बुगर्भं शरद्वधनं नार्दति चातकोऽपि ॥ १७ ॥
 एतावदुक्त्वा प्रतियातुकामं शिष्यं महर्षेनैरपतिनिषिद्धय ।
 १८. किं वस्तु विद्वन्गुरुवे प्रदेयं त्वया कियद्वेति तमन्वयुक्तः ॥ १८ ॥

यास्यात्तथा । उपप्लवः = बाधकः । ७. अनधा = अव्यसना । ९. कडंगरीयैः = गोमहिषादिभिः । आमृश्यते = भक्ष्यते । १०. विनीय = शिक्षयित्वा । विद्यामुपादिश्येत्यर्थः ॥ १२. व्ययः = सर्वस्त्रयागः । उपपत्तिः = सिद्धिः । १३. वार्ते = स्वास्थ्यं । तमिक्षा = तमस्ततिः । १४. प्रतीक्षयेषु = पूजयेषु । उचित = अभ्यस्त । १५. तीर्थ = सत्पात्र । १६. अकिञ्चनत्वं-व्यनक्ति = निर्धनत्वं प्रकटयति । स्थाने = युक्तं । पर्यायः = कमः । १८. कियत् = किपरिमाणं ।

7. क्रियानिमित्तेषु &c. = The offspring of the deer was allowed, by the sages, the use of Kusha grass that was necessary for their sacred rites. 8. उप्लवः = gathering grains. 9. पाकः = corn, कड़ज़रीयः = an animal fed with straw, such as cow or buffalo. 11. संभावयितुम् = To show respect to. 15. तीर्थैः = fit recipient. उपात्त = (p. p. of श with उप) Taken away. आरण्यकः = an inhabitant of the woods. The king is compared to a Neewâr plant stripped of its grains.

ततो यथाद्विदिताऽवराय तस्मै स्मयोवेशविवर्जिताय ।
 वर्णाभमाणां गुरवे स वर्णं विवक्षणः प्रस्तुतमाचचक्षे ॥ १९ ॥
 समाप्तविदेन मया महर्विविहारितोऽभूदुरुदक्षिणायै ।
 उमे चिरायास्तत्त्वलितोपचारां तां भक्तिमेताणयतुरुदात् ॥ २० ॥
 निर्बन्धसंजातहवा र्थकाइर्यमचिन्तयित्वा गुरुणाहमुक्तः ।
 वित्तदेव विद्यापरिसंखया मे कोटीश्वतम्भो दश चाहरेति ॥ २१ ॥
 सोऽहं सपर्यविविभाजनेन मत्वा भवन्तं प्रभुशब्दशेषम् ।
 अभगुस्तहि संप्रति नोपरोऽमुलपेतरत्वाऽङ्गृतमिष्टयस्य ॥ २२ ॥
 इर्थं द्विजेन द्विजराजकान्तिरावेदितो षेदाविदां वरेण ।
 एतमेतिकृतेन्द्रियवृत्तिरेन जगाद् भूयो जगदेकनाथः ॥ २३ ॥
 गुर्वर्थमर्थी भ्रुतपारदृशा रथोः सकाशादनकार्यकामम् ।
 गती वदान्यान्तरामित्यर्थं मे मा भृत्यरीवादनवावतारः ॥ २४ ॥
 स त्वं प्रशस्ते महिते मश्ये वसंश्वतुर्थोऽग्निरिवाभ्यगारे ।
 द्वितान्यहान्यहासि सौदुमहेत्यावयते साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्यावितर्थं प्रतीतः प्रस्तप्रहीत्संगरमप्रजन्मा ।
 नात्मात्सारां रघुरप्यवेष्य निष्ठहुमर्थं चक्षमे कुवेरात् ॥ २६ ॥
 वसिष्ठमन्त्रोऽसन्नजात्यभावादुद्वदाकाशमहीधरेषु ।
 भरतस्तत्त्वयेव चलाहकस्य गतिर्विजञ्चे न हि तद्रथस्य ॥ २७ ॥
 अथाधिशिष्ये प्रयतः प्रदोषे रथं रघुः कल्पितशस्त्रार्भम् ।
 सामन्तसम्भावनयैव धीरः कैलासनाथं तरसा जिग्निषुः ॥ २८ ॥
 प्रातः प्रयाणाभिमुखाय तस्मै सविस्मयाः कोषगृहे नियुक्ताः ।
 हिरण्मर्यो कोषगृहस्य मध्ये वृष्टिं शशंसुः पातितां नभस्तः ॥ २९ ॥
 तं भूपतिर्मासुरहेमराशि लब्धं कुवेरादाभियास्यमानात् ।
 दिवेश कौत्साय समस्तमेव पादं सुमेरोरिव वज्राभीम्बम् ॥ ३० ॥

अन्वयुक्त = अपृच्छत् । १९. वर्ण = ब्रह्मचारी । प्रस्तुतं = प्रकृतं । २०. पुरस्तात् = प्रथमं । २१. निर्बन्धः = प्रार्थनातिशयः । अर्थकार्य = दारिद्र्यं । २२. सपर्यविविभाजनेन = अर्थवपात्रेण । श्रुतिनिष्टयस्य = विद्यामूलवस्य । २३. द्विजराजः = चन्द्रः । एनस् = पापं । २४. वदान्तः = वाता । परीवादः = अपवादः । अवतारः = आविर्भावः । २५. द्वित्राणि = द्वे त्रीणि वा । २६. प्रतीतः = प्रीतिः । अवितर्थं संगरं = अमोघां प्रातिज्ञां । २७. आत्तसारां = गृहीतभनां । निष्ठकुरुं = आहर्तु । २८. कल्पित = सज्जित । २९. शशंसुः = कथयामासुः ।

19. स्मयः = Pride. भावेषः = influence. 20. उपचारः = service. 22. सपर्य = worship. 27. उक्तप्रम् = sprinkling. 28. संभावना = considering. सामन्तः = a feudatory prince. 30. पाद = a hill at the foot of a mountain.

जनस्य साकेतनिवासिनस्तौ द्वावप्यभूतामभिनन्द्यसत्त्वौ ।
गुरुप्रदेयाधिकानि:स्पृहोऽर्थो नृगोऽर्थकामादधिकप्रदश ॥ ३१ ॥
अथोप्त्रवामीशतवाहितार्थः प्रजेश्वरं प्रीतमना महर्षिः ।
स्पृशन्करेणानतपूर्वकार्यं संप्रादिथतो वाचमुवाच कौत्सः ॥ ३२ ॥
किमत्र चित्रं यदेकामसूभूर्वृत्ते स्थितस्याधिपतेः प्रजानाम् ।
अचिन्तनीयस्तु तव प्रभावो मनीशितं द्यौरपि येन दुर्धा ॥ ३३ ॥
आशास्यमन्यत्पुनरुक्तमूतं भेयांसि सर्वाण्यधिजग्मुषस्ते ।
पुत्रं लभस्त्वात्मगुणानुरूपं भवन्तमीडिं भवतः पितेव ॥ ३४ ॥
इत्थं प्रयुज्याशिषमप्रजन्मा राज्ञे प्रतीयाय गुरोः सकाशम् ।
राजापि लेभे सुतमाशु तस्मादलोकमर्कादिव जीवलोकः ॥ ३५ ॥
ब्राह्मे मुहूर्ते किल तस्य देवी कुमारकलं सुषुवे कुमारम् ।
अतःपिता ब्रह्मण पव नाम्ना तमात्मजन्मानमज्जं चकार ॥ ३६ ॥
रूपं तदोजस्त्व तदेव वीर्यं तदेव नैसर्गिकमुषतत्वम् ।
न कारणात्स्वाद्विभिदे कुमारः प्रवार्तितो दीप इव प्रदीपाद् ॥ ३७ ॥
उपाचविद्यं विधिवदुरुभ्यस्तं यौवनोद्देवविशेषकान्तम् ।
भीः सामिलाषापि गुरोरेनुङ्गां धीरेव कन्या पितुराचकाङ्ग ॥ ३८ ॥
अथेश्वरेण क्रथकैशिकानां स्वयंवरार्थं स्वसुर्विन्दुमत्याः ।
आसः कुमारानयनोत्सुकेन भोजेन दतो रघवे विसृष्टः ॥ ३९ ॥
तं श्लाघसंबन्धमसौ विविन्द्य दारकियायोग्य दशं च पुत्रम् ।
प्रस्थाग्यामास ससैन्यमेन मृदां विशर्माधिपराजधानीम् ॥ ४० ॥
तस्योपकार्यारचितोपचारा वन्येतरा जानपदोपदाभिः ।
मार्गे निवासा मनुजेन्द्रसूनोर्बभूतुरुद्यानविहारकल्पाः ॥ ४१ ॥
स नर्मदारोधसि सीकराद्वैर्मरुद्धिरानर्तितनक्तमाले ।
निवेशयामास विलहिताध्वा छान्तं रजोभूतसरकेतुसैन्यम् ॥ ४२ ॥
अथोपरिष्ठाद्वैर्मर्मद्विमद्विः प्राक्सूचितान्तः सलिलप्रधेशः ।
निर्वैतदानामलगण्डभित्तिर्वन्यः सरित्तो गज उन्ममज्ज ॥ ४३ ॥

३१. अभिनन्द्यसत्त्वौ = स्तुत्यव्यवसायौ । ३२. वामी = वडवा । ३४. आशास्य = आशीः-साध्यमाशंसनीयंवा । ३५. अप्रजन्मा = ब्राह्मणः । प्रतीयाय = प्राप । ३७. रूपं = वपुः । अजास्त्वि = तेजास्त्व बलिष्ठंवा । ३९ आसः = हितः । ४०. राजधानी = धीयतेऽस्यामिति खानी । राजांशानी रा० । ४१. उपकार्यारचितोपचाराः = राजयोगयेषु पटभवनादिषु रचिताः चाचनादयो येषु ते तथोकाः । ४३ निर्वैतदानामलगण्डभित्तिः = क्षालितमदे अत एवामले

32. वामी = a mare, 34. पुनरुक्तं = superfluous. 36. आशामृदां : = राजेश पश्चिमे लाले त्रुहूर्तो ब्राह्मदृच्छते. 37. कारणम् = The generative cause, 39. क्रथकैशिक = The modern Berar.

निःशेषविक्षालितधातुनापि वप्रक्रियामृक्षवतस्तटेषु ।
 नीलोर्ध्वरेखाशब्देन शंसन्दन्तद्वयेनाहमविकुण्ठितेन ॥ ४४ ॥
 संहारविक्षेपलघुक्रियेण हस्तेन तीराभिमुखः सशब्दम् ।
 बभौ स भिन्दन्वृहतस्तरंगान्वार्यगलाभङ्ग इव प्रवृत्तः ॥ ४५ ॥
 शौलोपमः शैवलमञ्जरीणां जालानि कर्षचुरसा स पश्चात् ।
 पूर्वे तदुत्पीडितवारैराशिः सरेत्प्रवाहस्तटमुत्सर्प ॥ ४६ ॥
 तस्यकनागस्य कपोलभित्त्येर्जलावगाहस्तगमात्रशान्ता ।
 वन्येतरानेकपदर्शनेन पुनर्दिदीपे मददुर्दिनश्रीः ॥ ४७ ॥
 सप्तच्छदक्षीरकटप्रवाहमसहमात्राय मदं तदीयम् ।
 विलहुताधोरणतीव्रयत्ना सेनागजेन्द्रा विमुखा बभूतुः ॥ ४८ ॥
 स छिडशबन्धद्रुतयुग्यशून्यं भग्नाक्षपर्यस्तरथं क्षणेन ।
 रामापरित्राणविहस्तयोधं सेनानिवेशं तुमुलं चकार ॥ ४९ ॥
 तमापतन्तं नृपतेरवध्ये वन्यः करीति श्रुतवान्कुमारः ।
 निर्वर्तयिष्यान्वशिष्वेन कुम्भे जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥
 स विद्धमात्रः किल नागरूपमुत्सृज्य तद्विस्मितसैन्यहृष्टः ।
 स्फुरतप्रभामण्डलमध्यवर्ति कान्तं वपुर्द्योमचरं प्रपेदे ॥ ५१ ॥
 अथप्रभावोपनतैः कुमारं कदपद्मोत्थैरवकीर्यं पुष्पैः ।
 उवाच वाऽमी दशनप्रभाभिः संवर्धितोरस्थलतारहरः ॥ ५२ ॥
 मतङ्गशापादवलेपमूलादवास वानस्म मत जटवम् ।
 अवेहि गन्धर्वपतेस्तन्जं प्रियवंदं मां प्रियदर्शनस्य ॥ ५३ ॥
 स चानुनीतः प्रणतेन पश्चान्मया महर्षिर्भूतामगच्छत् ।
 उर्णत्वमग्न्यात गंप्रयोगाच्छेत्यं हि यत्सा प्रकृतिर्जलस्य ॥ ५४ ॥

गण्डभित्ती (प्रशस्तीगण्डौ) यस्य सः । ४५. संहारविक्षेपलघुक्रियेण = संकोचनप्रसारणयोः क्षिप्रव्यापारेण । वारी = गजबन्धनस्थानं गजबन्धनी वा । ४७ अनेकपः = द्विपः । दिदीपे = ववृथे । मददुर्दिनश्रीः = मदवर्षलक्ष्मीः । ४८ कटु = सुरभि । ४९. छिन्नेति = छिन्नावंधायैस्ते छिन्नवंधा द्रुताः पलायिता । युग्मं वहन्तितेयुग्याः वाहायस्मिन्सः । सचासौ शून्यश्वतम् । विहस्त = व्याकुल । सेनानिवेशः = शिविरं । तुमुलं = सुकुलं । ५० नात्यायतकृष्टशार्ङ्गः = ईषदाकृष्टचापः । तद्विस्मित = तेनवृत्तातेनविस्मित । ५२. अवकीर्य = अभिवृद्ध्य । तारहारः = स्थूलोमुक्ताहारः । ५३. अवलेपमूलात् = गर्वहेतुकात् ।

44. कृक्षवत् = One of the seven Kulaparvatās. 45. वारी = A place for fastening an elephant; also a rope by which it is tied. अर्गला = A post. 48. आधोरणः = The driver of an elephant. 49. अक्षः = an axle. युग्मः = Any yoked animal especially a horse. सेनानिवेशः = The camp of an army. छिन्न &c. The horses broke through their

इक्ष्वाकुवंशप्रभवो यदा ते भेतस्यत्यजः कुम्भमयोमुखेन ।
 संयोक्ष्यसे स्वेनवपुर्महिम्ना तदेत्यवोचत्स तपोनिधिर्माम् ॥ ५५ ॥
 संमोचितः सत्त्ववता त्वयाहं शापाच्चिप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्गतो न कुर्यां वृया हि मे स्पात्स्वपदोपलघिः ॥ ५६ ॥
 संमोहनं नाम सखे ममाखं प्रयोगसंहारविभक्तमन्त्रम् ।
 गान्धर्वर्वमादत्स्व यतः प्रयोक्तुर्ने चारीहिंसा विजयश्च हस्ते ॥ ५७ ॥
 अलं चिह्नया मां प्रति यन्मुहूर्तं दयापोऽभूः प्रहरवापि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं मयि त्वया न प्रतिषेधरौक्ष्यस् ॥ ५८ ॥
 तथेत्युपस्पृश्य पयः पवित्रं सोमोद्भवायाः सरितो नृसोमः ।
 उद्भूमुखः सोऽस्त्रविदस्त्रमन्त्रजग्राह तस्मान्निगृहीतशापात् ॥ ५९ ॥
 पवं तयोरध्वनि दैवयोगादासेदुषोः सख्यमचिन्त्यहेतु ।
 एको ययौ चैत्ररथप्रदेशान्सौराज्यरम्यानपरो विदर्भान् ॥ ६० ॥
 तं तस्थिवांसं नगरोपकण्ठे तदागमारुढगुरुप्रहर्षः ।
 प्रत्युज्जगाम क्रथकैशिकेन्द्रश्चन्द्रं प्रवृद्धोर्मिरिवोर्मिमाली ॥ ६१ ॥
 प्रवेश्य चैव निष्ठां पुरमत्रयायी नीनिष्ठथोपाचरक्षितश्रीः ।
 मेने यथा तत्र जनः समेतो वैदर्भमः आगन्तुमजं गृहेशम् ॥ ६२ ॥
 तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां प्रागद्वारवेदिविनिवेशितपूर्णकुम्भाम् ।
 रम्यां रघुप्रतिनिधिः स नवोपकार्यं बालयात्परामिव दशां मदनोऽध्युवास ॥ ६३ ॥
 तत्र स्वयं वरसमाहृतराजलोकं कन्याललाम कमनीयमजस्य लिप्सोः ।
 भावावबोधकलुषा दयितेव रात्रौ निद्रा चिरेण नयनाभिसुखी बभूव ॥ ६४ ॥
 तं कर्णभूषणानिर्णिडितपीवरांसं शयोत्तरच्छदविमर्दकृशाङ्करागम् ।
 सूतात्मजाः सवयसः प्रथितप्रबोधं प्राबोधयज्ञसि वार्षभिर्हदारवाचः ॥ ६५ ॥
 रात्रिर्गता मतिमत्ता घर मुख्यं शय्यां धात्रा द्विधैव ननु धूर्जगतो विभक्ता ।
 तामेकतस्तव विभाँति गुरुर्विनिद्रस्तस्या भवानपरधुर्यपदावलम्बी ॥ ६६ ॥

५५. अयोमुखेन = लोहाग्रेण । ५६. सत्त्ववता = बलवता । ५८. उपच्छन्दयति = प्रार्थय-
 माने । ५९. सोमोद्भवासरित् = नर्मदा । निष्ठहीत = निवार्तित । ६०. आसेदुषोः = प्राप-
 वतोः । ६१. र्जिमाली = समुद्रः । ६२. नीचैः = नम्रः । ६३. रघुप्रतिनिधिः = रघुकल्पः ।
 वसन्ततिलका दृत्तमेतत् । ‘उक्ता वसन्ततिलकातभजाजगौगः’ । ६४. कन्याललाम = कन्या-
 सुत्रेष्ठं । भावावबोधकलुषा = अभिप्रायपरिज्ञानेऽसमर्था । ६५. शय्येति = शय्याया उत्तरच्छ-
 दस्य (उपर्यास्तरणवस्त्रस्य) विमर्दनेन (धर्षणेन) कृशः (विमलः) अङ्गरागोयस्यतस् ।
 प्रथितप्रबोधं = प्रकृष्टज्ञानं । सूतात्मजाः = बन्दिनपुत्राः । ६७. निद्रावशेन भवता पर्युत्सुकत्व-

-reins and fled ; hence the camp became desolate. 52. प्रभावः = Superhuman power.
 57. प्रबोगः = discharging ; opposite of संहार. 62. आगन्तुः = A stranger. 63. वेदिः = A

(नेद्रावशेन भवता प्य नवेक्षमाणा पर्युत्सुकत्वमवला निशि खण्डितेव ।
 उक्षमीर्थिनोदयाति येन दिग्न्तलम्बी से ऽपि त्वदाननदुर्चिं विजहाति चन्द्रः ॥६७
 उद्धलगुला युगपदुभिं वितेन त वृत्तस्यः परस्परतुलामधिरोहतां द्वे ।
 प्रस्पन्दमः नपदेवतरतारमन्तश्चशुस्तव प्रचलितम्भमरं च पदम् ॥६८॥
 वृन्ताच्छ्लृथ हरति पुष्पमनोक नां संसूज्यते सा सिजैररुणांशुभिन्नैः ।
 स्वाभाविकं परगुणेन विभातवायुः सौरङ्गयमीपुरिव ते मुखमारुतस्य ॥६९॥
 त अस्त्रे देषु पतितं तदगलुबेषु निर्धैतहारगुलिकाविशद्व हिमाम्भः ।
 आभाति लब्धपरभागतयाधरोषे लीलास्मितं स इशानविरिव त्वदीयम् ॥७०॥
 यावत्प्रतापानिर्धिराकमते न भाँतुरकाय तावदरुणेन तमो निरस्तम् ।
 आयोधनप्रसरतां त्वायि वीर याते किं वा । रिपूंस्तव गुहः स्वयमुचित्तमति ७१
 शायां जहत्युभयपक्षविनीतनिद्राः स्तम्भेमा मुखर्गुंस्तलर्षिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगाद्विभादिरिकतटा इव दन्तकोशाः ॥७२॥
 दीर्घेष्वमी नियमिताः पश्चमण्डपेषु निद्रां विहाय वनजाक्ष वनायुदेश्याः ।
 वक्त्रोष्मणा मलिनयान्ति पुरोगतानि लेणानि सैन्धवशिलाशक्लानि वाहाः ॥७३
 भवाति विरलं भक्तिमर्लानपुष्पोपहारः स्वकिरणपरिवेषोऽदशून्याः प्रदीपाः ।
 अयमपि च गिरं नस्त्वत्प्रबोधप्रयुक्तमनुवदति शुक्स्ते मञ्जुवाकपञ्चरस्थः ॥७४॥

मपि निशिखण्डिता (भर्तुरन्यासक्षानकलुषिता) अबलेन नवेक्षमाणा (उपेक्षमाणा) लक्ष्मी-
 वैनकन्द्रेणसह (त्वदाननसहशत्वादितिभावः) विनोदयति स चन्द्रेष्पि दिग्न्तलम्बी (अस्त-
 गच्छन्) त्वदाननर्वचिविजहाति (त्वन्मुखसादृश्यलजतीर्थः) । अतोनिद्रांविहायतांलक्ष्मी-
 मनन्यशरणांपरिगृहणेतिभावः । ६८. = तत् (तस्मालक्ष्मीपरिग्रहणात्) मनोहेन युगपत्वा-
 दुनिमषितेन (युगपदेवोन्मीलितेन) द्वे (चक्षुः पद्मन्त्रं) परस्परतुलामधिरोहताम् (प्राप्तुताम्) ।
 ६९. संसूज्यते = संगच्छते । परगुणेन = अन्यदीयगुणेन । सांकामिकगन्धेनेत्यर्थः । ७०. हार-
 गुलिकाः = मुक्तामण्यः । लब्धपरभागतया = लब्धोक्तर्षतया । ७१. आक्रमते = उद्गच्छति ।
 अक्षाय = झटिति । ७२. उभयपक्षविनीतनिद्राः = उभाभ्यांपार्श्वाभ्यामपगतानिद्रायेषांते । (स्त-
 म्बेरमाः = स्तम्बे रमन्त इति) हस्तिनः । तरुणारुणरागयोगात् = बालार्कारुणसंपर्कात् । ७३.
 नियमित = बद्ध । वनजाक्ष = नीरजाक्ष । वनायुदेश्या वाहाः = वनायुदेशेभवा अश्वाः । ७४.

quadrangular spot in the courtyard of a temple or palace. 67. खण्डिता = A woman angry with her husband on account of his infidelity. 70. The due drops, which are as white as the polished pearls of a garland, appear like the playful smile; the beauty of the due-drops is heightened on account of their falling on the sprouts of trees and that of the smile on account of its falling on the lower lip. 74 स्त &c. = The lamps had the expansion of the halo of their rays impeded (by the stronger light of the sun) i. e. they became dim.

इति विद्वितवादिभर्तमिदपुश्चैः कुमारः सपादि विगतनिद्रस्तद्यमुज्ज्ञानवक्तर ॥
मदपटुगिनदद्विर्बोचितो राजहंसैः सुरगत इव गाङ्गे सेकतं सुप्रतीकः ॥ ७५ ॥
अथ विधिमवसायश शास्त्राद्वृद्धिविषयस्मुकोचितमपिताभिप्रस्मा ।
कृशलविरचितानुकूलवेषः वितिपसमाऽमगात्मवरस्थस् ॥ ७६ ॥

इति महाकाविश्रीकालिदासकृतो रघुवंशे महाकाव्ये अत्यन्तवर्द्धराखिगमनोदाम पद्ममः सर्गः ।

विरक्तमस्ति=विरक्तरचनः । पुष्पोपहारः = पुष्पपूजा । ७५. पठु = मधुरं । सुप्रतीकः = ईशान-
दिवशजः । ७६ अवसायश = समायश । अवित = चाव । पुष्पितामात्मेतत् । तहश्चमम्
“अयुक्तिनसुगरेफतो बद्धारो युक्तिच न ज्ञौ जरणाव पुष्पितामा ” ।

1-35 Rhugu and the sage Koutch.

43-51 The wild elephant.

नेद्रावशेन भवताप्यमवेक्षमाणा पर्युत्सुकत्वमवला निशि खण्डितेव ।
 ६६३मीर्धिनोदयति येन दिग्न्तलम्बी से॒पि त्वदाननहृचि विजहाति चन्द्रः ६७
 तद्वलगुना युगपदुभिम वितेन त वृत्तस्थः परस्परतुलामधिरोहतां द्वे ।
 प्रस्पन्दमनपर्वेतरतरमन्तश्चक्षुस्तव प्रचलितमर्मरं च पश्चम् ॥ ६८ ॥
 वृन्ताच्छ्लृथं हरति पुष्पमनोक नां संसृज्यते सा॑सिज्जैररुणांशुभिष्ठः ।
 स्वाभाविकं परगुणेन विभातवायुः सौरभ्यमीपुरिव ते मुखमारुतस्थ ॥ ६९ ॥
 त अ॒देषु पतिरं तद्वलवेषु निर्धैंतहारगुलिकाविशर्दै हिमास्मः ।
 आभाति लब्धपरभागतयाधरोष्टे लीलास्मितं स॒शनर्चिरिव त्वदीयम् ॥ ७० ॥
 यावत्प्रतापानिधिराक्षमते न भाँतुरहाय तावदरुणेन तपो निरस्तम् ।
 आयोधनप्रसरतां त्वायी वीर याते किं वा॑ रिपूरुतव गुहः स्वयमुच्छित्ताति ७१
 शश्यां जडत्युभयपक्षविनोतनिद्राः स्तम्बे॑मा मुखरञ्जुलकर्षिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगाद्विजाद्रिगैरिकतटा॒ इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वमी नियमिताः पश्चमण्डपेषु निद्रां विहाय वनजाक्ष वनायुदेश्याः ।
 वक्ष्योष्मणा॑ मलिनयान्ति पुरोगतानि लेहानि॑ सैन्धवशिलाशकलानि वाहाः ७३
 भवाति विरलंभकिर्मलानपुष्पोपहारः॑ स्वकिरणपरिवेषोदशून्याः॑ प्रदीपाः ।
 अयमपि च गिरं नस्त्वप्रबोधप्रयुक्तमनुवदति शुकस्ते मञ्जुवाकपञ्जरस्थः ॥ ७४ ॥

मपि निशिखण्डिता (भर्तुरन्यासक्षानकलुषिता) अबलेन वावेक्षमाणा (उपेक्षमाणा) लक्ष्मी-यैनचन्द्रेणसह (त्वदाननसदशत्वादितिभावः) विनोदयति स चन्द्रेष्पि दिग्न्तलम्बी (अस्तं-गच्छन्) त्वदाननहृचिविजहाति (त्वन्मुखसादृश्यत्यजतीर्थः) । अतोनिद्रांविहायतांलक्ष्मी-मनन्यशरणापरिगृहणेतिभावः । ६८. = तत् (तस्मालक्ष्मीपरिगृहणात्) मनोङ्गेन युगपत्ताव-दुन्मिष्टेन (युगपदेवोन्मीलितेन) द्वे॑ (चक्षुः पश्चं च) परस्परतुलामधिरोहताम् (प्राप्नुताम्) । ६९. संसृज्यते = संगच्छते । परगुणेन = अन्यदीयगुणेन । सांकामिकगन्धेनेत्यर्थः । ७०. हार-गुलिकाः = मुक्तामण्यः । लब्धपरभागतया = लब्धोत्कर्षतया । ७१. आकमते = उद्भृतति । अहाय = ज्ञातिति । ७२. उभयपक्षविनीतनिद्राः = उभाभ्यांपार्श्वाभ्यामपगतानिद्रायेषांते । (स्त-म्बरेमाः = स्तम्बे रमन्त इति) हस्तिनः । तरुणारुणरागयोगात् = बालार्कारूणसंपक्षात् । ७३. नियमित = बद्ध । वनजाक्ष = नीरजाक्ष । वनायुदेश्य वाहाः = वनायुदेशेभवा॑ अश्वाः । ७४.

quadrangular spot in the courtyard of a temple or palace. 67. खण्डिता = A woman angry with her husband on account of his infidelity. 70. The due drops, which are as white as the polished pearls of a garland, appear like the playful smile; the beauty of the due-drops is heightened on account of their falling on the sprouts of trees and that of the smile on account of its falling on the lower lip. 74 स्त &c. = The lamps had the expansion of the halo of their rays impeded (by the stronger light of the sun) i.e. they became dim.

इति विटच्छितवादिभर्तमिदपुश्रैः कुमारः सपादि विगतनिद्रास्तल्पमुज्ज्ञांखकार ॥
मदपटुनिनद्विर्बोचितो राजहंसैः सुरगज इव गाङ्कुं सेकतं सुप्रतीकः ॥ ७५ ॥

अथ विधिमवसाय शालाद्वं दिवसमुक्तोचितमपिताभिष्ठमा ।

कृद्यलघिरचितानुकूलवेषः लितिपसमाऽमगात्सवयंवरस्थम् ॥ ७६ ॥

इति महाकाव्यश्रीकालिदासकृतो रघुवंशे महाकाव्ये अजस्वर्वदराखिगमनोब्राम पद्ममः सर्गः ।

विरकमत्तिः = विरकरचनः । पुष्पोपहारः = पुष्पपूजा । ७५. पटु = मधुरं । सुप्रतीकः = ईशान-
दिवजः । ७६ अवसाय = समाप्त । अचित = चाह । पुडिताप्रात्मेतत् । तहश्चणम्
“ अयुक्तिनमुपरेकतो चक्षारो युक्तिच न ज्ञौ जरमाण पुडिताप्रा ” ।

1-35 Rhghu and the sage Koutch.

43-51 The wild elephant.

Names of Works and authors occurring in the notes, with some occasional abbreviations.

1 Apte's Sans. Eng. Dictionary Apte. Dic.	23 Uttara Ramacharita. ... Ut.
2 „ Guide to Sanskrit Composition Apte §	14 Watt Dictionary of Commercial Manufactures.
3 Cunningham's Ancient Geography Vol. I. ... Anc. Geog.		25 Whitney's Sans. Grammar. Whitney §
4 Dowson's Classical Dictionary....	... Dowson.	26 Wilson's Vishnu Purana ... Wilson's V. P.
5 Dutt's Hist. of Civilization in Ancient India ...	Dutt.	27 आर्नेस्टगोरेन on सांकरज्ञ. सू. भा.
6 Harprasad Shastri (School History of India).		28 आर्बासियस्ती.
7 R. L. Mitra's Indo-Aryans.		29 काईचरी.
8 Kiratarjuniya.	Ki.	30 काण्डप्रकाश (Vāmana-chārya). ... का. प्र.
9 Kumarasambhava.	Ku.	31 कोमुरी (वैभाकरणसिद्धांत. Bombay and Bengal Editions) ... कौ.
10 Manu Smriti (Mandlik & Jolly). Manu.	32 जैमिनीव न्यायमाला विस्तर ... जैमिनीव.
11 Hindu Law (Mandlik).		33 निर्णयतंत्र.
12 Max Muller-Natural Religion.		34 पैलहन (Dr. Kielhorn).
13 Muir's Sanskrit Texts ...	Muir S. T.	35 पराशरस्मृति (Eng. Transl. by K. Bhattacharya)
14 Nandargikar (Editor of Raghuvamsa).		36 पार्वतीपरिषद्व नाटक. ... पार्व. परि.
15 Nobinchandra („ , Ku-mara I-VII. and Magha I. and II.).		37 बृहस्पतिंहता... बृहस्पतं.
16 Pandit Shivadatta („ , अवरकोष �Bombay).		38 ब्रह्मपुराण ब्र. पु.
17 Panini's Ashtadhyayi ...	P.	39 ब्रह्मसूत्रभाष्य (of शंकराचार्य). ब्र. सू. भा.
18 Sakuntala Nataka.	Sak.	40 भगवद्गीता... भगव.
19 Sanskrit Second Book (Dr. Bhandarkar) ...	2nd Bk.	41 भाहिकाद्य भाहि.
20 Shivanath Shastri (Editor of Raghu I-IV.)		42 भागवत भाग.
21 S. P. Pandit (Raghu-vamisa & notes Bombay Sanskrit series)....	S. P. P.	43 भागुडी (Commentary on अमर Bombay edition).... भागु जी.
22 Tarakumara (Editor of Raghu I-VII.)		44 मस्त्यपुराण मस्त्य पु.
		45 महिनाय महि.
		46 महाभारत महाभा.
		47 माषकाद्य... माष.
		48 मालसीमाध्य मालसीमा.
		49 मालविकामित्र मालवि.
		50 मित्राभर
		51 मुद्राराजस... मुद्रा.

52 सूचकादिक सूचक.	62 विष्णुपुराण वि. पु.
53 मेघदूत (Phatak मेघ	63 शंकरादिग्रन्थजयकाठब of शिरा-	
54 रामाबाण रामा.	रण्ड शं. रि.
55 वराहपुराण वराह पु.	64 शृङ्खलनीति.	
56 वाम्बट.		65 सूतसंहिता.	
57 वाचस्पत्य वाच्य.	66 सौरपुराण.	
58 वामनपुराण.		67 इतिवेष्टा.	
59 वासिनिकपाठ of कास्तव्याद्यन	... वा.	Names of कोशः are mostly taken from भृगुजी's commentary on अमर.	
60 वात्सपुराण वा. पु.		
61 विक्रमोर्धवी	... विक्रमो.		

OTHER ABBREVIATIONS.

adj. a, adjective.	m.	... masculine.
adv. adverb.	n.	... neuter.
aor. aorist.	pl.	... plural.
Comm. Commentator, and Commentary.	pp.	... past participle.
denom. denominative.	present p.	... present participle.
imperf. imperfect.	pron.	... pronoun.
		term.	... termination.

TRANSLATION.

CANTO I.

१ वागर्थः For the thorough comprehension of words and their meanings, I bow to Parvati and Paramesvara (the Supreme Lord Shiva), the parents of the world, inseparably united like words and their meanings.

वागर्थविद्— May be called a समास, though in compositions इत्र is often used separately ; नित्य is omitted in the वा. इतेन &c. on P. 2-4-71 ; nor is the नित्यत्व of the समास universally admitted. Like any other समास by सुप्र (from P. 2-1-4) this is a general compound, not to be placed under any of the established classes. The connection of words and their meanings is नित्य according to the शीर्मांसक्ष (the school of जैमिनि) ; see also शब्दजातमशेषं तु &c. in the comm. Hence this उपमा gives to संपूर्ण the additional meaning of ‘inseparable.’ Cf. कन्तासमिश्रेहो-मालवि. I., तथा तु तस्यार्धशरिभाङ्गा Ku. VII. 28. नितरौ—an एकशेषहृष्ट of माता च पिता च ; also मातरपितरौ and मातापितरौ (P. 1-2-70 & 6-3-32). Cf. तौ I. 57, सुग in I. 40. जगत् from गत्. पार्वती daughter of हिमवत् (See Ku. I. 21) : In her past life, she was शिव’s wife सती and burnt herself in a fire mystically produced by herself. The cause of this self-immolation was that her father दक्ष offended her by neglecting to invite her husband to his sacrifice. वायुपु. I. 30, भाग. IV. 4, परमशासाक्षीभूत्रश्च-कर्मधा. The म in परम shows the superlative as in अधम. अवम &c. Whitney § 474. ईश्वर-वर a कर्तृरिप्रत्यय by स्त्येशभासापिसक्षो वरच् P. 3-2-175. पार्वती is placed first in the इत्यै as it is a word of lesser syllables and means ‘the mother’ here, who is always held superior to the father. उपाध्यायान्दशाचार्य आचार्याणां शतं पिता । सहस्रं तु पितृन्माता गौरवणातिरिच्छते ॥ Manu II. 145. The rules are अल्पाच्चतरम् P. 2-2-34 and अभ्यहितं च-वा. ibid.

२ कृ सूर्यः What a contrast there is between a dynasty of which the sun is the origin and an intellect of which the range is small ! Through madness I am desirous of crossing, by means of a raft (or a small leather-covered boat), the ocean, difficult to cross.

सूर्यः प्रभवः यस्य सः— बहुत्रीहि ; not an उपपद compound. See I. 11. कृ कृ implies vast contrast, supreme incongruity. Cf. वयं कृ वर्णाभ्यरक्षणोच्चिता : कृ जातिहीना वृगज्ञीविनच्छिदः ; कृ शरासनं कृ च विमुक्तिपथः ; कृ विराय परिमहः अरिधां कृ च इटे-निद्रवशाजिवद्यता, (Ki. XIV., VI. & II.) ; कृ तद्विप्रस्त्वं कृ च पुण्यलक्षणा Ku. V. दुस्तर—हुस् + तु + खल् ; खल् (भ) is a passive (कर्त्तव्य) + termination, कृच्छ्रेण तीर्थते इति दुस्तरः by ईषहुःसुषु कृच्छ्र॒ कृच्छ्राप्येषु खल् P. 3-3-126. Hence तस्तु मष्टकः. नोहात्—हेतौ पञ्चमी. उदुपम् also means a चृमधिनद्यं यानपात्रम्. It is curious

that all the printed editions read पानपात्र. The वाचस्पत्य in quoting this has यानपात्र. उडुप never appears to be used in the sense of a पानपात्र 'a drinking cup.' सागर—see note, III. 50.

3 मन्दः क० Aspiring after the fame of poets, I, dull as I am, shall come to be ridiculed, like a dwarf that has raised his arm from an eager desire for a fruit that can be reached by a tall man.

कवीनां यशः प्रार्थयते तच्छीलः—an उपपदत्पुरुष. फले लोभात् is the अन्वय, फलविषयकलोभात्; the पञ्चमी shows हेतु. उद्यतः बाहुः येन or उच्चेष्टः बाहुः यस्य : बाहु may be taken in the dual too.

4 अथ वा Or still, it is possible for me to pass through (i. e. describe) this dynasty to which an entrance in the form of speech is made by the ancient poets ; as it is possible for the thread to pass through a precious stone bored by a diamond-pin.

वागेव i. e. वाचूपंदारं वागदारम्—कर्मधारय, a रूपक. पूर्वाः or पूर्वे च ते सूरयश्च—कर्मधा. अस्ति मे गतिः = 'I have a गति' like the मराठी 'मला गति आहे'. गति = moving ; ranging, passing through.

5&9 सोऽहमा. I, therefore, though having small power of expression, am going to describe the line of the descendants of Raghu—being driven to do this inconsiderate act by their virtues coming to my ear,—descendants, who were pure from their (very) birth, whose exertions lasted till the appearance of the desired results, who were lords of the earth upto the very oceans (or including the oceans), the ways of whose chariots included (even) heaven.

सोऽहम्—This idiom is very common in Sanskrit. The literal rendering of it is ' Such a one as I am, I.' 'I therefore' is a translation which exactly renders the idea. Cf. साहृं सपर्योविधिभ्यः जनेन V. 22, स त्वं निवर्त्स्व विहाय लज्जाम्, स त्वं मरीयेन शरीरवृत्तिम् II. 40 & 45. आजन्मग्नुः—आ means मर्यादा or अभिविधि (व्यास) आऽमृत्योविभिर्भिः; P. 2-1-13. मङ्कि. says भत्र सर्वत्राङ्: अभिविधिर्थं वं द्रष्टव्यम्। अन्यथा मर्यादार्थत्वे जन्मादिषु चृष्ट्यभ व—(चृष्ट्य य-भाव ?)—प्रसंगात्। This is not tenable in all the cases ; फलोदय cannot be included in the कर्मन् ; मङ्कि himself, in explaining भाफलोदयात् VIII. 22. says फलोदयसिद्धपर्यतम् admitting मर्यादा and not अभिविधि as the sense of आऽम्. In the case of समुद्र too अभिविधि is not necessary, the usual idea being ' the earth bounded by the oceans, i. e. the whole earth ; ' the sea is not always spoken of as forming part of the kingdom, though such an idea cannot be rejected: ससागरा भवेत् बनोज XVIII. 4, महे इधेश पतिः VI. 54, समुद्रवसना चोर्णी Sak. III., रत्नाकारमखलां वृथवंश् XV. 1 ; उद्नवान् इधवे करं ददौ IV. 58, सरतापतिः रत्नानि कथमप्यानिष्टत्वे: प्रतिक्षते Ku.

II. 37, विजयदुन्दुभितां ययुर्षवा: IX. 11' support the 'same idea. While we have such expressions as the following more common अर्णवान्ता वसुधा XVIII. 22, चतुरन्तेशम् X. 85, उदधिनेर्मि मेदिनीम् IX. 10, निवृते समहार्षव-रोधसः IX. 14. प्रशासदावार्धिमंडलं भुवः Ki. I. In explaining IX. 11 माङ्गे says अर्णवान्तविजयी इत्यर्थः. The kings of old had never to deal with any maritime enemies and never seem to have cared for supremacy over the vast seas. Travelling over the sea was moreover prohibited at one time. Cf. प्रतस्थे स्थलवर्षना IV. 60. By आज्ञन्मग्नुद्धु, माङ्गे means 'having all the purificatory rites (संस्कारं see III. 10) duly performed.' The word रघूणाम् means descendants of रघु by a लक्षणा; see P. 2-4-62. Grammatically it would be राघवाणाम् as गोत्रापत्यं of रघु. तनुः वाचां विभवः यस्य. गुणैः is the common subject of भागस्य and प्रचोदितः. Cf. तं कर्णमूलमागस्य XII. 2. चापलाय the dative shows the object of an infinitive understood. क्रियार्थोपपदस्य च कर्मणि स्थानेनः P. 2-3-14, चापलं कर्तुम् is the construction. Cf. वनार्थं मुमोच्च II. 1. संतानर्थाय विधये I. 34. चापल (चपल+अण् in the sense of कर्मन्) = चपलकर्म a rash act, a rashness (P. 5-1-130).

- 6 वथादि० Who made offerings to the fires in accordance with the precepts, who honoured (gratified) the needy to the full extent of their desires, whose punishment was proportionate to the crime, who wakened (left their beds) at the proper hour.

वथाविधिहृताः is a समास by सुपा P. 2-1-4. अग्नयः are the usual three गार्हपत्य, दाक्षण and अग्निवनीय kept by the गृहस्थ. Cf. भसौ नरशिखित्रयी-माध II. 3, वसंश्तुर्थोऽभिरिवाग्न्यगारे V. 25. अर्थिन्-इन् is here added to show 'want' not 'possession'; अर्थाचासंनिहते (वा. P. 5-2-135). भर्त्यवान् means possessing अर्थ, अर्थिन् wanting अर्थं. It is possible that अर्थिन् in this sense may have been the same as अर्थयते इति अर्थी.

- 7 त्यागाय Who stored up treasures for dispensing in charity, who spoke limited words for the sake of truth, who desired to conquer for the sake of glory, who became householders for the sake of progeny.

त्यागाय—for giving in charity, making charitable gifts. त्यागाय न तु दुर्धर्षपाराय. अर्थसंग्रह is to be made for त्याग, and it can therefore be an object of विजिगीषुता; यससे विजिगीषूगाम् will not then imply न तु अर्थसंग्रहाय as माङ्गे says; we may say न तु कूराचाराय; अर्थसंग्रह is रघु's object, when the poet says निष्क्रष्टमर्थं च कर्मे कुबेरात् V. 26, सामंतसंभावनयैव कैलासनाथं जिगीषुः V. 28. सर्वाय-न तु पराभवाय; पराभवाय seems to mean परपरिभवाय to put others out of countenance i. e. पश्चात्मानाय. They spoke less, not to make a show of their dignity and thus to abash others &c. The datives mean तादृश्यं. माङ्गे infers the use of the चतु. in this sense from the चतु. तत्पृ. in अर्थ; but the वा. on P. 1-4-44 holds equally well. गृहसंधित—As observed

by S. P. Pandit, मङ्गि. 'does not give a satisfactory derivation of this word though his derivation is most widely accepted. गृहमेध the householders' sacrifice marks the initiation of one into the गृहस्थायम्. गृहमेध is by some taken to mean विवाह to which मङ्गि's derivation may equally suit; the word गृही is derived as गृहा: दारा: सन्त्वस्य by भानुच्छी. पितृणां शुद्धत्वम् = पितृणाम्-नुपत्वम् is shown by प्रजाये गृहमोषिनाम्.

8 शैशवे Who studied the lores in boyhood, who desired (due) pleasures of the senses in the prime of life, who followed the way of life of hermits, in old age, who at the close of life gave up their body by means of union with (or meditation of) the Supreme Soul.

अभ्यस्ताः विद्याः यैः—the विद्याः here are the four usual ones आन्वीक्षिकी, चर्ची, वार्ता, and इंद्रनीति, meaning Reasoning, the three Vedas, Economy and Justice. धर्माधर्मौ चर्चायाम् अर्थानयौ वार्तायाम् नवानयौ इंद्रनीत्याम्. आन्वीक्षिकी includes विज्ञान and is according to some subordinate to चर्ची making the विद्याः only three. See मङ्गि on XVIII. 50. But Cf. क्रमाचतत्वशतुर्पर्वोपमाः तत्त्वार विद्याः III. 30, चतुर्सूब्धपि ते विदोकिनी नृप विद्यासु निरुद्दिमागता Ki. II. 6. विद्यय is originally, the object of the sense, one of ऋष, रस, गन्ध, स्पर्श and शब्द; hence it is applied to 'enjoyment in general' or 'pleasures'. योग is technically विच्छिन्निविदेष; hence, समाधि; which may further be understood as 'union with the परमात्मा.' The following verses from the Bhagavadgītā explain योगेनान्ते &c. प्रवाण-काले मनसाच्छलेन भज्या शुक्रो योगबलेन चैव। शुक्रोर्मध्ये प्राणमावदेय सम्बद्धं स ते परं पुष्टमुपैति विद्ययम् VIII. 10. उ० इत्येकाभ्यरं ग्रहा द्या हरन्मामनुस्मरन्। यः प्रवाति स्वच्छ-न्वेहं स याति परं मां गतिम् VIII. 13. The four भावमाः, भ्रातृचर्चा, गार्हस्त्वय, वानप्रस्थ and संन्यास are meant here. These are enjoined for all the three द्विजातिः or twice-born, viz. आद्यात्म, यज्ञिय and वैद्यय. The question is considered in the मिताक्षरा—प्रायश्चित्ताध्याय यतिधर्मप्रकरण 56-57—अन्वे तु वैश्वर्णिकानां प्रकृतत्वात्, चर्चाणां वर्णानां वेदमधीस्य स्वत्वार आश्रमा इति सूक्तकारवचनाच्च हित्यातिमाचस्वाधिकारमाहः. The निर्णयसिद्धु quotes वृद्धयाज्ञवल्क्य—स्वत्वारो आद्यात्मस्यान्तः। आश्रमाः श्रुतिनोर्विताः। यज्ञियस्य चयः प्रोक्त द्वावेको वैद्यवशूद्धयोः। adding माधवस्तु—आद्यात्मः क्षजियो वाय वैद्ययो वा प्रव्रजो हृहात्—इति कौर्माच्युक्त्वर्णचयस्वाप्यधिकारः. Cf. मुनिवनतरुच्छायां देव्या तथा सह शिखिर्वये III. 70. See also VIII. 11 & 14. रघु is a चय in VIII. 16. (हेमाद्रि probably objects to his being considered a संन्यासी). जनक is made a वैखानस (i. e. व नप्रस्थ Manu VI. 1. रामचंद्र's Comm.) by भवभूति Ut. III. नल, कुश's great-grandson becomes a वानप्रस्थ X VIII. 7. Cf. also XVIII. 31 & 33. योगेनान्ते तनुत्यजाम् Cf. न हि तेन पथः तनुत्यजस्तनवाच-वित्तपिंडकांसिषः VIII. 26.

10 सं सन्तः Learned men, who are the judges of the distinction between good and bad, will be good enough to listen to that (poem i. e. the रघुवंश); for the purity as well as the impurity of gold is observed in the fire.

तत् in the natural sequence stands for अन्वयम्. It seems very probable however that the poet means his poem by it. Hence माहि says तं रुद्रवंशाखं प्रबन्धम्. अईन्ति this root is used in polite requests and corresponds thus to the English 'please.' Cf. हिन्दूपाण्डितान्वर्हसि सोदुमर्हन् V. 25, नार्हसित्यं संवधिनो मे प्रणवं विहन्तुम् II. 58. As fire is the cause of distinguishing the purity or impurity of gold, so the learned are the cause (the makers) of the distinction between a good poem and a bad one. इवामिका—इवामस्य भावः (P. 5-1-133).

- 11 वैवस्वतः० The मनु, well-known as वैवस्वत (the sun's son), esteemed by the learned was the first (or, the progenitor) of the rulers of the earth, as the syllable उ० is the first (or, the origin) of the वेद०

वैवस्वतो मनुर्नाम—वैवस्वतो नाम मनुः 'The मनु known as वैवस्वत' is a proper construction. Or the translation may be 'He who is known as वैवस्वतो मनुः esteemed by &c.' ईष् 1 P to go &c. is the root in ईषिणः. मनीषिणाम् is कर्त्तरि पक्षी. महो क्षिवान्ति इति, an उपप्रसमाप्त; शि 6 P to rule, see also माहि. I. 85. महीः क्षितामायः the first among them, or their progenitor. प्रणव-म् 2P to praise. On मनु's descent the रामायण has अव्यक्तप्रभयो ब्रह्मा शाश्वतो नित्य अव्यवः। तस्मान्मरीचि सज्जे मरीचिः क्रद्यपः सुतः ॥ विवस्वान्कद्यवाज्ञे मनुर्वैवस्वतः स्मृतः । मनुः प्रजापतिः पूर्वमिक्षवाकुञ्च मनोः सुतः ॥ तमिक्षवाकुमयोध्यावां राजानं विहित्पूर्वकम् । &c. वालकांड 70. मनु is a very great name in Aryan mythology. It is he who was preserved in the universal Deluge to create all beings, the creator in the form of a fish having taken him with the सशर्षि to the top of हिमवत्. The story of मनु corresponds in many respects to that of Noah. See महाभा. वनपर्वत् 187. But वैवस्वत मनु is only the 7th of a series of 14 : स्वाच्छुवः, स्वारोचिषः, औत्तमिः, तामसः, रैवतः, चालुषः, वैवस्वतः, सावर्णिः, इक्षतावर्णिः, ब्रह्मसावर्णिः, धर्मसावर्णिः, रौत्यः and भौत्यः. वैवस्वत मनु being the creator in the 7th मन्वतर (a महायुग or round of the 4 युगः) he is the first ruler, or the progenitor of the rulers of the earth. भवन्ति ये मनोः पुत्रा यावन्मन्वतरं तु सेः । तदन्वयोऽद्यवैवेष्य तावद्यः परिपास्वते ॥ वि. पु. III. 2. प्रणव i. e. the syllable उ० is to be uttered in the beginning of any Vedic recitation. ब्राह्मणः प्रणवं कुर्वयोशाशवन्ते च सर्वेषाः। ग्रव-स्वत्वान्कृतं पूर्वं परस्ताच विशीर्षिति ॥ Manu II. 74. आद्यं यज्यक्षरं ब्रह्म चर्थी बस्तिन्नातिष्ठिता :ibid X. 266. उ०कारात्मायशब्दश द्वावेतो ब्रह्मणः पुरा कंठं भिस्वा विनिर्योत्तो तस्मान्मांगलिकाकुभौ ॥ मनु may be called the progenitor of the भौत्य race, in which case उ०कार is to be taken as the origin of the वेद०. उ०कारमस्तरं ब्रह्म त्रिवर्णोद्यादितःस्मृतम्...क्षत्यो ब्रह्माद्ये सामानि वाक्याभिस्तथा जलम् । तस्माच्च भक्तरादेष पुनरन्ये प्रजाक्षिरे ॥ वा. पु. पूर्वभाग 32. The वाच्. contains many quotations supporting this idea.

- 12 तदन्वय० In his pure lineage was born the best of kings, purer still, known as हिलिप, as the brighter Moon appeared in (sprung from) the bright ocean of milk.

इति shows प्रसिद्धे. राजेन्द्रुः-राजा इन्दुरिव is the विभद्; but इन्दुः (as if it were राजन् इन्दुः) should be here understood to mean श्रेष्ठ as otherwise the उपमा, इन्दुः क्षीरः would be a repetition. शुद्धिमयि and शुद्धिमत्तर should be taken in the उपमान वाक्य also. क्षीरनिधौ—See note on I. 68. Cf. X. 21. The Moon is one of the several jewels obtained by churning the ocean of milk. See वि. पु. I. 9. The number of these jewels is generally given as 14 though many of the old works give less. The 14 are लक्ष्मी, धन्वन्तरि, अष्टसरसः, सूरा, चंद्र, कौस्तुभ, कल्पहूम, कामधेनु, ऐरावत, उच्चैःश्रवणस्, विष, भस्तुत, कोहर्ण and पांचजन्म.

- 13 उद्गोतरः Of a broad chest, of shoulders like the bull's, tall as the Sala tree, of long arms,—who was, as it were, the Deity of the शास्त्रिय race that had assumed a human form suited to its (martial) function.

वृद्ध from वृह with वि. बृषस्य स्कन्ध इव स्कन्धो यस्य-स्कन्ध being taken singular in the compound, माङ्गि. seems to mean ‘the hump’ as the बृषस्य स्कन्धः. The word ‘shoulders’ may be allowed and the विभद् be बृषस्य स्कन्धो इव &c. महान्तो भुजौ यस्य-महत् becomes महा in कर्मपारय and बहुत्रिहि समासः. आत्मकर्मणः क्षमः—क्षमः समर्थः or भगुरुपः. Cf. असमा इयं कालहरपस्य Sak. III., उपभोगक्षमः सहकारः ibid I. क्षद्रस्वायं क्षात्रः; माङ्गि. derives क्षमा in II. 53. The क्षात्र धर्म is ‘Protection’ रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः Manu VII. 3.

- 14 सर्वतितिः Who had kept the vast earth under his hold, by his person, the strength of which was greater than that of every other being, which by its majestic lustre (or majesty) awed (or overcame) all beings, and which was taller than every other man's person ; just as मेरु (the Gold Mountain) has kept the (vast) earth under its hold, by its bulk, the firmness of which is greater than that of all other beings, which by its splendour dazzles (or overcomes) all beings, and which rises loftiest of all.

अतिरिक्त - रिक्त् to empty ; अतिरेक means ‘excess.’ सर्व सेऽज्ञानिभाविनामाङ्गि. bases his विभद् on the line quoted from Manu VII. 5. In that light the विभद्, though ungrammatical, is preferable to सर्वेषां तेजांसि भाविभवति इति. मेरु is a fabulous mountain of gold in the centre of the अक्षरीप (see note I. 68); see V. 30 where it is called सुमेरु. क्षान्त्वा—Cf. गामाक्रमसंस्थितमुद्भाविशालशृंगम् — माघ IV. 19.

- 15 ज्ञाकारः Who had an intellect corresponding to his figure, who had (a familiarity with or knowledge of) the ज्ञास्त्रः corresponding to that intellect, who carried on undertakings corresponding to (the familiarity with) the ज्ञास्त्रः, (and) who reaped results corresponding to those undertakings.

आगम :—माङ्गि. understands ज्ञास्त्रपरिअग्रम and not only ज्ञात्र by this, the परि-

अम was in proportion to the intellectual power. Cf. सदृशतनुमाकृतेः प्रबलं तदनु-गुणामपरेः क्रियामलं द्याम् । रथस्लभु तपः क्रियानुरूपं विजयवर्ती च तपः समां सदृशित् ॥ K.i. X. 13. आरम्भ-कर्मन्; this sense of आरम्भ is common. Cf. सर्वारंभा हि शोषेण धूमेनामिरिवावृता :—भगव. XVIII. 48.

16 भीमका॒न्तः By the terrible and the agreeable kingly qualities, he was to his dependants hard for familiar dealing and yet (or at the same time) worthy of approaching (*i. e.* seeking patronage with); as by its aquatic animals and its gems (or pearls), the ocean is to its dependants (the merchants) difficult (or dangerous) to deal with and yet worthy of dealing with.

भीमका॒न्तः—is a इन्द्र. भी and कम् 10 A are the roots, च च imply simultaneousness. Cf. प्रकाशाप्रकाशः च I. 68, न चारिहिमा विजयच्च हस्ते V. 57, कामैकं चाधिरोपितं निष्प्रभव्य रिपास IX. 81. ‘Accessible and inaccessible’ is not a proper translation; अभिगम्य = अभिगन्तु योज्यः worthy of approaching, dealing with &c. अज्ञवः—अज्ञासि (ज्ञानि) संख्य. उपज्ञाविनाम् can be called कर्त्तरि पट्टी. गुणैः and रन्नैः are हेतौ तृतीयाः.

17 रेखामा॑ । The subjects of that Ruler, acting like the rims (of the wheels of a chariot conducted by the charioteer) did not stray away even to the extent of a line from the track beaten from (the time of) मनु (*i.e.* did not swerve in the least from the duties instituted from the time of मनु himself).

नियन्त् implies the other sense ‘charioteer’ for the उपमा, required by the expression नेमिङ्गत्यः. रेखामाच्चम्—माच्च (माच) a संक्षिप्त termination showing प्रमाण. माङ्ग. takes रेखामाच्चम् as a विधेयविशेषण after परम्; both are adverbs अ। मनोः—पञ्चम्यपाक्षपरिभिः P. 2-3-10. अा means अभिविधि (द्याति) ‘from the time including the time of मनु’ is the अभिविधि. माङ्ग. has explained the double entendre. नेमि—नम्.

18 प्रजाना॑ । For the prosperity of the subjects themselves, he collected revenue from them; for the sun takes up (carries by evaporation) the water (from the earth) to give it back a thousandfold.

भूत्यर्थम्—By the rule चतुर्थी तदर्थार्थकलिहितसुखरक्षितेः P. 2-1-36, the तत्पुरुष ending in अर्थ requires the dative to solve the compound, the word अर्थ being omitted, thus making an अस्तपदविभव, like अन्यो देहो देहान्तरम्. Hence भूत्यै इहम् भूत्यर्थम्. This विभव involves the relation called उपकार्योपकारकभाव, which is sometimes not quite plain owing to the vagueness of the उपकारक. The उपकार्य in the present case is भूति and the उपकारक is भूणक्रिया. This compound is nevertheless often liable to be confounded with a बहुव्रीहि च तत्पु. or कर्मधा. with अर्थ as the second member. Cf. संतानार्थार्थविधये I. 34, इत्यं ग्रन्तं पालयतः प्रजार्थम् II. 25, होमार्थविधेय शेषम् II. 66, गुर्वर्थमर्थी V. 24, स्वयं-

वरार्थे स्वसुरिम्भूमत्वा: V. 39 ; वद्यर्थम्भोजभिकोणवारप्रम् Ku. V., भपि क्रिबार्थे सुलभं समित्सकुम्भम् ibid ; प्रस्थानविहृतवगतेरवलंबनार्थम् Sak. V. महि. in his explanations is not at one with himself. He allows the context to determine the case, though it does not generally remove the ambiguity. In होमार्थ above the कर्मधारय is resorted to ; in fact, however, poets mean grammatically the चतुर्थांतस्पृहप in these cases, though in sense they may often want the चतुर्थीहि. अर्थेन निष्टव्यसमाप्तः विशेष्यलिङ्गसा ऐति वक्तव्यम् (वा. on the above rule of Panini) makes भूत्यर्थम् an adjective, here used adverbially. 'भूत्या अथाव भूत्यर्थम्' is not quite clear, भूत्यै इवं भूत्यर्थम् being the accepted way of solution. Mr. Shivnath Shastri has भूत्यै इति भू. अलि—see षष्ठांशम् II. 66. सहस्रं गुणा विस्मन्कर्मणि वया तथा an adv., though the translation gives to it an adjectival form. The theory of rain being the result of evaporation was known to the ancients ; but clouds are also spoken of as 'drinking up' the water on the earth, an idea common in the नेघवृत् (verses 20, 24, 28, 48). Cf. उद्धरिष्यत्वानेव IV. 66. रविपीतजला तग्नश्यये पुनरोचेन हि युज्वते नरी Ku. IV. अट्टी मासाभिपीतं यजूम्याच्चोदमयं यसु । स्वगोभिमौक्तुमारेभे पर्जन्यः काल आगते ॥ भाग. X. 20.

- 19 सेना पै His army was to him (merely) an appendage ; the two only were the means of accomplishing his objects : his intellect never blunted (very keen and hence unhampered) in the शास्त्रs, and his bow-string stretched on the bow.

Cf. रामादेशाइनुबयौ सेना तस्वार्थसित्युये । पश्चादध्वयनार्थस्य धातोरधिरिवाभवत् ॥ XV.
 9. अकुण्ठिता-not blunted. Cf. कुलिदं कुण्ठिताश्रीव लक्ष्यते Ku. II. मौर्वी-मूर्वास्य-
 स्य तृप्तस्य विकारः उद्यापृता (a v. l. for उद्यक्तिटा) = occupied, familiar with. Cf.
 IV. 13.

- 20 तस्य सं॒ The undertakings of the king, whose counsels were secretly con-
ducted and who kept back (from the view of the general public) the ex-
pression on his countenance, as well as other involuntary actions caused
by feelings (or the inner thoughts of his heart) could be inferred (only)
from their results like the desires of the past life.

आकार-मुखरागादि: it means the expression of the face and the whole appearance of a person also. आकारमाशंसितभूरिलाभं दधानमतःकरणानुरूपम् Ki. III. इंगित may preferably be taken to mean चोष्टित; it must be an outward expression to be concealed from others ; the following uses will justify the preference ततः स संप्रेक्ष्य शश्वरुद्धाभियम् शश्वरुद्धालोकनलोलचक्षुलम् । उवाच यक्षस्तमनोदितोऽपि गां नहींगितज्ञोऽवसरेऽवसीदिति, विविक्तभावेऽगितभूषणैर्वृताः Ki. IV. दशचित्तार्थिगिते-र्ज्ञोत्पानमहाभा. वनप. 225. बुद्धिविज्ञनतंपत्र इंगतैः सर्वमाचर (comm. इंगितैः अंतराशयगमकैः चेष्टाविद्यैः) रामा. किंडितधा. 2., विधासयन्त्रशंसाभिरिगितैश्च पुनः पुनः ibid. In this sense alone इंगित properly requires to be kept गढ़. In Manu VIII. 26 भाकार्हिगितैर्गत्या चेष्टया भाषणेन च । नेत्रदक्षिविकारैश्च गृह्णते दन्तर्गतम् मवः ।

इंगित is evidently external ; स्वेदवेपथुरोमांचाधीनिरीक्षणादि are इंगितs proper. इंगित is therefore 'any involuntary action' resulting from feelings. मङ्गि. further adds स्वामावचापलात् आस-(v. l. भ्रम ?)-परपरया मुखरागाद्विलगैः वा अतृतीयगम-मन्त्रस्थ | his meaning is that he had neither the unsteady nature that is always communicative nor the susceptibility to betray his feelings in his looks &c. संस्कारः-मङ्गि. explains this by पूर्वकर्मवा-सनाः perhaps meaning 'the impressions or influences of the past deeds.' संस्कर is a term peculiar to the वैनाशिक school of the Buddhists ; आनं-हणिरि (ब्रह्मसू-II, 2, 19 comm.) explains संस्कार thus : अविद्यायां सत्याम् संस्कारा रागद्वृष्टये हविषयेषु भवन्ति | संस्कार may then directly be translated by 'desire'. Buddhist terms अर्हत्, निर्वाण &c. are freely used by कालिशास. The doctrine of 're-incarnation' is a cardinal doctrine in Eastern Philosophy. Cf. तत्त्वतसा स्मरते नूनमवधेषु भावस्थिराणि जननांतरसाहृदानं Sak. V. Until fructified, the desires are a mystery to men ; so until crowned with success the king's actions were a mystery to the people. प्रारंभः the practical application of the उपायs (Comm.). प्राक्+तन (a combined termination).

- 21 झुगोपा • He protected his person not because he was afraid, and performed religious duties not because he was distressed ; he collected money without being covetous and enjoyed pleasures without being given to them.

मङ्गि. introduces the verse thus संप्रति सामाचुपायान्विनैव आत्मरक्षादेकं कृतवानि-स्वांह | the उपायs seem to refer only to रक्षण. अत् is usually used in the sense of 'to fear'; the मरणी meaning should not be confounded with this. भेजे धर्ममनातुरः—It is rather difficult to determine the meaning of this sentence. आतुर mostly means दृश्य and in consonance with the preceding sentence, it will mean 'he practised धर्म though never आतुर'. But अत्तसः सन् आत्मानं झुगोपा is further explained by त्रासापाधिमन्तरेणैव, एव being used instead of अपि, which means 'never being afraid, he protected his person'; similarly, 'he practised धर्म never being आतुर', where आतुर may be given a secondary sense of 'weary.' आतुर may be understood thus. Cf. आतुरा चक्रवाकी भारदति Sak. IV. So भनातुर एव धर्मे भेजे. धर्म may mean 'Religious duties of all kinds' though मङ्गि. explains it by सुकृत, adding सुकृतमाजीतवानि-स्वयंः 'earned pious merit'. अगृह्ण—गृष्ठ 4. P.

- 22 ज्ञाने मौनश्च — With knowledge there was silence (in him), with power forbearance, with liberality (in giving) averseness to self-praise ; the (former) qualities by their being accompanied by the (latter) qualities were, as it were, born along with them (i. e. from the same womb, like brothers and sisters) in him.

ज्ञाने मौनश्च – Unlike the comm. this we understand to mean that his विद्या

was not विशादाय. ज्ञाधायाः विकर्त्यनस्य विपर्ययः—thus a पट्टीतस्युरुपः ; Cf. तद्विपरीतवृत्तेः II. 53.—सत्य विपरीता &c. वि परि इ = to turn round from, to be averse to. गुणानुबंधित्वात्—this may be explained by गुणान् अनुबंधान्ते इति &c. following on, accompanying गुणः; माङ्गि. has गुणैः अनुबंधितः having an अनुबंध on account of the गुणः, अनुबंध meaning ‘a following,’ ‘a train or accompaniment.’ The second way is to be preferred because गुणः in the second half seems to mean ज्ञानादि गुणः, judging from the order ज्ञाने मौलम् in the beginning ; but if we understand by गुणः (a nominative) the गुणः मौलः &c. (which are nominatives too) the first explanation is equally acceptable. So either the first set was born along with the second or the second with the first ; Cf. प्रवालमासामनुबंधिते वीरधारु Ku V. सानुबंधाः कर्यं न स्तुः संपदो मे I. 64 ; माङ्गि.’s construction is in agreement with these uses. सप्रसवाः सह प्रसवो जेषां से born of the same womb ; सह = सदृशः. See P. 6-3-84. The virtues were ‘born as sisters and brothers’ is an idea preferable to ‘born at one and the same time’ ; the former implies ‘harmony or agreement’ which the latter may not imply.

- 23 अनाकृ० The maturity of age without old age had come on the king who was never tempted by pleasures (or objects of the senses), who had seen the other side of (the ocean of) the lores and who was devoted to piety.

पाठं दृष्टवान् हस्ति-हृषेः कनिष्ठ P. 3-2-94 कर्मजि (उपपदे) भूते इत्थेव(क्रौ); so an उपपद-समासः. हृष्टव्य as distinguished from जरा means ‘maturity, ripeness,’ though in translating we may use the word ‘old age,’ जरा meaning ‘ decrepitude.’ माङ्गि wishes to understand more than 4 विचाराः here. See V. 21.

- 24 प्रजनां० By enforcing discipline among his subjects, by protecting and maintaining them, he was the father to them ; their real fathers were only the causes of their birth.

विनय—नी with वि means ‘to educate,’ ‘to discipline.’ विनी Atm. means to remove. Cf. वन्यान्विनेष्यनिष्ठ दुष्टस्वात् II. 8, विनयते स्म तथोद्धा मधुभिर्वैज्ञान्यम् IV. 65. स पिता — Cf. तेनास लोकः पितृतन्त्रेनेत्रा (नियामकेन comm.) XIV. 23. जनकश्चोपनेता च यथ विचारं प्रयच्छति । अनाशाता भयचाता पञ्चते पितरः स्मृताः ॥ विनय is explained by ‘discipline,’ but ‘instruction’ is one of the meanings. विनिन्दुरेन गुरुदो गुरुप्रियम् III. 29. तथा हीनं विनेतर्माम् I. 70. अन्मनः हेतवः .

- 25 स्थित्यै द० Punishing criminals for the preservation of order (or peace) and marrying for progeny, the sage king’s personal objects of gain and desire were both subservient to (the object of) righteousness.

स्थित्यै—Cf. स्थितेस्मेत्ता III. 27 अनपोदस्थितिः XII. 31. धर्म, धर्थ, काम and

मोक्ष are called the 4 पुरुषार्थः, objects of man's life. हिलीप's अर्थ and काम were subservient to धर्म. स्थिरस्यै - not for extorting money &c. प्रसूतस्यै - Cf. प्रजास्यै गृहमेधिनाम् I. 7.

- 26 तुदोह० He milked (the cow in the form of) the earth (i. e. collected taxes from the earth) to perform the sacrifice (for the gods, above); Indra milked (poured rain from) heaven to feed the crops (of the men, below ; by the exchange of their riches, they two maintained the two worlds.

वशाय - Cf. चापलाय प्रचोदितः I. 9. सस्थाव similarly = सस्वं वर्धयितुम्. गां तुदोह is a natural figure, गो meaning usually 'a cow'. The famous 'milking' of the earth in the form of a cow by पृथु, will be found among other places in शारिंश I. 6. This may have been the first conception of the figure. दिवं तुदोह Cf. मनीषितं औरापि येन तुग्धा V. 33. विनिमय- मे । A to barter, the तृतीया is करणे.

- 27 न किल० (Other) kings could never rise to the renown of that Protector (of men), since thieving, turning away from the possessions of others remained (only) in the hearing (or, in the word itself: or acted on the word itself so as to cause it to disappear from use).

किल simply emphasises here. वार्तासंभवयोः: किल - अमर ; वार्तायां संभव्यानु-नयार्थ्योः—विश्व ; वार्तायामरुचौ किल - त्रिकांडशेषः. Out of these संभाव्य may do in the present case, implying 'it was never possible for them &c.' अनुव्युः—मूर्खग्रीरध्वनिमन्वगच्छत् XVI. 13. नूनमन्वयतः शाराकृतिं सर्वथायमनुया-ति सावकः Ki. XIII. 45. तस्कर (P. 6-1-157)—तस्करता श्रुतौ स्थिता remained only in the hearing; Cf. अंताहैते शशिने सैव कुमुहती मे दृष्टिं न नन्दयाति संस्मर-पीयशोभा Sak. IV. स्मरणीयशेषा बभूव is the idea ; or श्रुतौ स्थिता - स्ववाचक-शब्दे प्रवृत्ता 'acted on the word itself'; the word 'तस्करता' was itself stolen away from language.

- 28 हेष्वो ऽपि A good man though an enemy was esteemed by him as a medicine is by a patient ; a bad man though a friend would be abandoned like a finger bitten by a snake.

शास् is the root of शिष्. शिष् as p. p. of शिष् is another word. Manu defines शिष् आशाणः—धर्मेणाधिगतो तैत्तु वैहः सपरिवृहणं । ते शिष्ठा आशाणा ज्ञेयाः अतिप्रत्यक्ष-हेतवः ॥ XII. 109. आर्त-कृ with आ. औषध-स्वार्थेण (P. 5-4-37) औषधिरैवौ-पथम्. Of. क्षेत्रे इशस्य दाहो वा क्षतेष्वर्त्तन्मोक्षणम् । एतानि इष्टमाचाणामायुषः प्रतिपत्त-यः—मालवि. V. उरग-उरसा गच्छति (P. 3-2-48 वा.); क्षत-क्षष् 8 P to wound.

- 29 तं वेध० The creator certainly formed him out of the same material cause as that of the (five) great elements (or, ? from the same creative

contemplation as that for the elements) ; where fore were all his qualities such as had for their sole end the good of others.

महाभूतानां वः समाधिः तेन—from that which is the समाधि aggregate of causes of the महाभूतः ; he and the महाभूतः must have been made out of the same material cause. Cf. साधर्म्योगतः भूतानां महतां रुद्रम् XVII. 78. The गुणः of the महाभूतः are : आकाश-शब्दः, वायु-शब्दस्तराणैः, तेजस्-शब्दस्तराणैः, चल-शब्दस्पर्शरूपरसाः, पृथ्वी-शब्दस्पर्शरूपरसंगंधाः. अस्मन् creates all things out of his mind ; can समाधि then mean 'his productive contemplation' here ? We have तस्य चित्ततयः सृष्टे प्रायुरारासीचित्तवाज्ञा । अर्वाक्षरोत इतिख्वातः सर्वः &c. सूतसंहिता I. 10. समाधि in the sense of कारणसामग्री has perhaps no support.

- 30 स वेला° He governed the earth, as if it were a single city, having no other king's rule over it, the sea-shore being the ring of ramparts, the oceans serving as the moats.

वेला एव वप्रवलयं यस्माः—उप्रं वप्रो वा a rampart. परिस्तीकृत—This denominative may be called 'a चित्र form ', the termination after परिस्ता being चित्रः; कृम्बस्ति-वोगे संपद्यकर्तेर चित्रः P. 5-4-50 ; अभूततद्वावे इति वन्नद्वयम्-वा. ibid. The form is fully explained thus :—न परिस्ताः अपरिस्ताः | अपरिस्ताः (भूत) परिस्ताः (तद्वाव) संपद्यमानाः कृताः परिस्तीकृताः परिस्ता which is he subject of संपद्यमानाः in this explanation has चित्रः added to it before कृ ; भू or अभ् being also used for कृ. Cf. पयोधरीभूतचतुःसमुद्राम् II. 3. अन्यस्य शासनमन्यशासनम् । अविद्यमानं अन्यशासनं यस्याः—बहुत्रीहि. इव shows उत्थेष्ठा not उपमा—The earth was as it were a single city, not like a single city.

- 31 तस्य वा° The king had a wife सुशक्षिणा by name, a name meaning (शक्षिण्य) 'goodness' in usage, as the Sacrifice has the wife दक्षिणा (a name meaning शक्षिण्य ' delighting the priest' in usage).

शक्षिण्यरूढेन—This is capable of two constructions, शक्षिण्येन रूढम् (महि.) and शक्षिण्ये रूढम्, meaning respectively 'well-known for gentleness' and 'meaning, in usage, gentleness.' सुशक्षिणा and शक्षिणा are words that may be considered to have in usage the sense of शक्षिण्य simply from the likeness of syllables, शक्षिण्य in सुशक्षिणा's case meaning 'gentleness' and in शक्षिणा's case 'cheering up' (ते इकन्ते इक्षेण प्रतिगृह्य Comm.). This construction is more acceptable simply from the usual sense रूढ has, in constructions like these ; Cf. ननु अजाशब्दश्चागायां रूढः (अ. सू. भा. 1-4-8) ; भवस्य शब्दो भवनेषु रूढः II. 53 ; but still in this sense the compound with रूढ or रूढः is rare, though grammatically correct. In the other case 'शक्षिण्येन रूढम्' रूढ means 'well-known' although this sense is only derived from the former ; it is only the तृतीया in the place of the usual सप्तमी that shows that

माणि understands the first way. S. P. Pandit's explanation is not sufficient as he does not explain शक्तिष्य as applied to शक्तिष्य. Shivanath Shastri follows. माणि. Tarakumara does the same but makes the second meaning of शक्तिष्य more explicit. मगध here used figuratively for the kings of मगध. Cf. सामान्यधार्मिव मानसं मे संभाषयत्खुत्तरकोसलानाम् XIII. 62. (उत्तरकोसलाना-मुत्तरकोसलेश्वराणाम्) मगध—South Behar. मगधानां वंशे जाता—an उपपद compound. नाना—प्रकृत्यादित्वाचृतीया like गोवंग गार्वः.

- 32 कलच° Although there was his large harem, the Lord of the Earth considered himself as having a wife, with her and with his Royal Fortune (or on account of them).

अवरोध m. the harem ; औरत in Hindi must be derived from this. वसुधाधिपः—It does not seem necessary to make a point of this expression ; 'the king' is all that is meant. माणि.'s explanation may answer the objection suggested.

- 33 तस्था मा० Anxious to see a son (or his own birth) by her, who was worthy of him, he passed his time with desires that had their fulfilment delayed.

आत्मनः अनुरूपा (अनुरूपा may be solved as रूपमनुगता— a प्रादेसमाप्त). आत्मनः जन्म and आत्मनो जन्म यस्य सः; either of the meanings is acceptable. Cf. आत्मजंमूर्तिरात्मा XVIII. 24. मनौरथैः may be understood as सहार्थे त्.

- 34 सन्ताना० For a rite, of which progeny was the object, he placed on his ministers the heavy yoke of the earth, taken down from his own arm.

अवसारिता—Caused to get down, taken down. धृः Cf. द्विधेव ननु धृजंगतो विभक्ता V. 66. धुरं गुर्वा वोद्धु स्थितमनवसादाच जगतः Ki. XVIII. 47. निचिक्षिपे—निक्षिप् to deposit, place on. Perf. pass.

- 35 अयाभ्या० With a desire to obtain a son the self-restrained couple, having worshipped the creator, journeyed to the hermitage of their preceptor (family priest) वसिष्ठ.

विधातारस् — माणि.'s quotation ' स खलु &c.' is perhaps not traceable to any text. प्रयत्नो — self-restrained ; it is appropriate here as they have both to observe a vow. त्री is an एकशेषसमाप्त ; see I. 1. इपैंटि—also जंपती and जायापती — a इंद्र P. 2-2-31. वसिष्ठ may be considered a name of the family, as it can hardly be said that it is the same वासिष्ठ that is contemporaneous with all the kings of the line, otherwise we must accept the fantastic beliefs of the ancients. Cf. येषां कुलेषु सविता च गुहर्वयं च Ut. I., as one of the प्रजापतिः and सप्तर्षिः, वसिष्ठ may be considered everlasting. See note on मनु I. 11.

- 36 विन्धगः Sttting in one and the same chariot of a pleasant deep sound, like the lightning and the ऐरावत् cloud riding an autumnal cloud of a pleasant deep thunder.

आस्थितौ—स्था with आ used transitively from the analogy of अविशी &c. (P. 1-4-46, 47, 48). **विचुरैरावताविव**—The word ऐरावत् presents a difficulty here. ऐरावत् is इन्द्र's elephant, but he is not meant here; if वर्णनावर्ती's quotation be believed 'the cloud riding on another cloud' is the meaning. If not, we must understand ऐरावत् to mean अभंमातंग in its etymological sense 'a cloud-like elephant' or 'a cloud elephant' (अभंस्मको मातंगः is one of भानुजी's explanations). The relation of ऐरावत् and विचुरूप as 'husband and wife', though विचुतेरावतसाहचर्यैरैरावती संज्ञा &c. is allowable, is not usual in the literature; a *cloud* and the lightning is the usual pair, and the simile necessarily wants this relation: Cf. माभूरेषं क्षणमपि च ते (v. l. for सखे) विचुता विप्रयोगः—मेघ. 120, सह मेषेन तडित्यपलीयते Ku. IV., योगस्ताडित्तोयहयोरिवास्तु VI. 65. Indra is also called मेघवाहन (अवलंबितैलविल-पाणिपङ्कवः अवतिस्म मेषामिव मेघवाहनः—माघ XVIII.). All these facts make it plain that by ऐरावत् 'a cloud' is meant here. Otherwise the unusualness of the relation cannot be avoided.

- 37 माभुदा Having (only) a few attendants, in order that there should be no disturbance to the hermitage; but, by the superiority of their personal splendour (or by the greatness of their majesty) being as it were surrounded by their armies.

भनुभाव—personal lustre, personal majesty; this is the meaning of the poet, though sometimes the word is confounded with प्रभाव power; cf. महाभनुभावः पार्थेयो दृश्यन्तः—Sak. III., नित्यान्तगुर्वामपि सोऽनुभावाद्गुरुं धर्मिण्या विभरांवभूव XVIII. 45; the following from किरातार्जु. is exactly parallel. शीघ्रितस्त्वमनु-भावसंपदा, दृश्यते हि भवतो विनाजनैरन्वितस्य सचिवैरिव चुतेः Ki. XIII. 38. अनु-भावस्त्व विशेषः.

- 38 सेष्यमा० Waited on by the breezes the contact of which was pleasant, which bore the fragrance of the exudation of the साल trees, which scattered about the pollen of the flowers, and which gently shook the groves of the forest.

०गन्धिभिः—गन्धिन् is made by adding इन् the possessive affix (मत्वर्थीव). This expression should not be confounded with the बहुत्रीहि ending in गन्धि. See note on सुगन्धि� IV. 45 and मदगन्धि IV. 23. पुष्परेषुतामुस्तिकरः—ष. तत्त्व. not उपपद. उक्तिकर one that spreads, इगुपधज्ञामीकिरः कः P. 3-1-135. क is कर्त-दि. राजि by itself should be understood as 'a grove'. Cf. मराठी-राई (भांवराई). वनस्व राजय :—See III. 3.

- 39 मनोऽनि० Hearing the shouts, delightful to the mind, agreeing with the चक्र note, that were made two-fold (i. e. now perfect now imperfect or now full now partial) by the peacocks upraising their heads on account of (or towards) the sound of the rims (of the wheels).

मनसः अभिरामाः० रथनेभिस्तनस्य उन्मुखाः० cf. उच्चवैर्धनरवशंकवा मयौरैः सोस्कंडं छनि-
रपशूशुब्दे रथानाम् Ki. VII. 22. संवद् to correspond, to be consistent ; विसंवद्
to disagree, to be inconsistent. न केवलमस्मसंवादिनी आकृतिः Ut. VI. विसंवद-
न्ति अक्षराणि-मद्रा. V. हिधा भिजाः—This is a very stiff expression : the super-
ficial senses of मयौरमियुनैः हिधा भिजाः and उभयतः तिष्ठतिः मयौरैः परस्परप्रतिच्छनपैः
हिधा भिजाः, although ingenious are not satisfactory. मज्जि. explains हिधा by
शुद्धविकृतभेदेन आविष्कृतावस्थायां च्छ्रुताच्छ्रुतभेदेन वा—Each of the seven notes of
the octave is made up of from 2 to 4 elementary notes (श्रुतिः) च्छ्रुत-
शुद्धुत्तुचैव पञ्चमपञ्चमाः हे हे निषादगान्धारै चिलिर्क्षषभधैवतौ। ; when the चक्र
has lost one or more of its 4 श्रुतिः's it is विकृत 'altered i. e. imperfect',
शुद्धु then meaning 'perfect'; when it is विकृत, it is again च्छ्रुत when it
loses the last of its श्रुतिः, and अच्छ्रुत when it loses the first. संवादिनी is
in music a technical term, meaning 'concordant' as the मध्यम and पञ्चम
are the संवादिनीs of the चक्र. But after all what is meant by हिधा भिजाः
may still be doubted. In मध्य XI., we have भिजकीकृत्य पञ्चम् but there
भिजकीकृत्य is explained simply by विसंकीर्णे कृत्या. How the कृत्या again
are हिधा भिज is not quite plain. Although according to the technic-
alities of the Science of music the expression has been explained as above,
still from the standpoint of practical singing this is too subtle a distinction
and we are of opinion that कालिदास at least would not countenance
too deep subtleties. Thus perhaps the superficial explanations above
adduced have some propriety. शिखण्डि is the plume or the crest.

- 40 परस्य० Observing the similarity of each other's eyes in the pairs of the deer, that moved not a long way aside from the path and fixed their eyes on the chariot.

परस्पराज्ञि—परस्परस्य भक्षणोः साकृ० The comm. इन्द्रशब्दसागर्थात् &c. should
be noted मृगः० an एकशेष (comm.) स्थन्दने आवधा कृष्टिः वैः—वेषाम् is not
so good—वैः implies the confidence they feel.

- 41 श्रेणीब० In some places, having their faces raised up by the सारस cranes
making a pleasant (indistinct but sweet) cackle, and, by forming rows
(in their flight) spreading, (as it were, the auspicious garland of a gate
without (supporting) pillars.

अविद्यमानौ स्तम्भौ वस्थाः० तोरणस्व लक्ष—The वराणी ‘तोरण’ . कलः अडबल्लमधुरः धनिर्येषां ते०—कर्तरि तृ० उज्जामिते आनने यद्यो०।

- 42 पश्चन० By reason of the favourableness of the wind that indicated the fulfilment of their desire, having the hair and the turban (mandil) सुप्रसिद्धा her hair and दिल्लिप his turban—untouched by the dust raised by the horses.

प्रार्थनासिद्धिशंसिन्—उपप. रगोभिः &c. Cf. भास्मोऽज्ञैरपि रजोभिरलंचनिवाः० अलकश्च वेष्टनं च अलकवेष्टने, अलकः the hair ; cf. हस्ते लीलाकमलमलको बालकुन्त्सानुविष्टम् &c. मेव. II. Or अलकाश्च वेष्टनं च अलकवेष्टनानि ; अस्पृष्टानि अलकवेष्टनानि वद्यो० सेष्टन n. the turban, coronet. Cf.. गिरसा वेष्टनशोभिना सतः VIII. 12.

- 43 सरसी० Enjoying the fragrance of the lotuses in the lakes, resembling their own breath, and cool by reason of the movements of the ripples.

कासारः सरसी सरः—भमर ; ‘a large lake’ need not be meant. स्वनिः खासात्कारिष्म—उपपहसमात् (P. 3-2-78). Cf. सौरभमीप्सुरेव ते मुखमास्तस्व V. 69. शीतल from शीत—इैव 1 A to moisten &c.

- 44 प्रामेष्वाः० Receiving immediately after the customary reception, the unfailing blessings of the sacrificers, in villages granted (to them) by themselves, and marked with sacrificial posts.

आसना विसृष्टाः० इष्टमनेनेति यज्ञा—कृनिप् in the past sense like कृनिप् in पारदृश्या, I. 23. अर्धार्थिपुहकमध्येम्, अदयेम् may mean गन्धपुष्प &c. in addition to water ; though strictly, it is अर्धः that means the latter. Cf फलमिश्रमध्यमुपहर Sak. I., पाचनिधायादर्थमनार्थशालिः V. 2. भाषिस—शास् with भा to bless.

- 45 हैयंग० Asking the names of the wild trees on the way, to the old men of the stations of cowherds, that came with butter and waited on them.

हैयंगवीनं संज्ञावाम् P. 5-2-23. कौ०—यो गोदेहस्य हियंगुरदेशो विकारार्थे खज् (ईन) च निपात्यते ; hence ‘butter’. घोषाणां वृद्धाः० नामधेय-भागरूपनामभ्यो धेयः-वा. on P. 5-4-25. वने भवा वन्याः० मार्गे मार्गस्य वा शालिनः०

- 46 काद्यभिः० Indescribable was the beauty of the two passing on, dressed in bright attires, like that of चित्रा and the Moon, at their conjunction, when they are free from the mists (of the winter).

अभिरुद्धा—Cf. अभिरुद्धा जिहानः Ki. XIII. 23. कामप्रभिरुद्धां स्फुरितैरपुद्धरू Ku.

VII. 18. हिन् n. mist ; hence ‘winter’ too. शिवायन्द्रमसोः—Cf. देवतं सीतवा भूविष्ववा शाश्वनं वया-रामा. अयोध्या. 16.

- 47 सप्तम्० The king of a charming appearance, equal to बुद्ध (in wisdom as well as gracefulness), pointing to his queen the various (interesting) objects, did not know the way (or the distance) to have been already passed over.

अद्वन् can conveniently be translated by ‘distance.’ Cf. गताभ्यन्: IV. 46, विलंघताभ्यः V. 42. बुद्धिपम more serves the purpose of alliteration, though his प्रियदर्शनस्त्र or wisdom may be the ground of the उपमा. See next verse.

- 48 सप्तम्० In the evening, the king, in company with his queen, reached, with his horses fatigued, the hermitage of the great sage observing religious vows ;

तुष्णापम्-अन्वैः नैः: of course. प्रापत् aorist. वाहन—may be understood as more than ‘two’ i. e. ‘four’ see भुद्धीन् I. 45. Cf. अमी रथ्या: Sak. I. सावम्-भद्रवय. महिषीसखः—महिष्मा: सखा॑ though in sense it resembles the बहुव्रीहि ; such uses are common ; काम्तासखस्य शयनीय शिलातलं ते Ut. III. सचिवसखः IV. 87. शचीसखः VIII. 32, सीतालक्षणसखः XII. 9. अवरोधप्रमशसखेन XVI. 71.

- 49 वनान्तर—मद्भूष्यसकाश्च P. 2-1-72, so a तस्मुद्ध. समिक्ष्य०—the whole is an उपपह comp. (P. 3-2-11) समिधः कुशाः फलानि च may be considered a समाहार, neuter sing. Cf. अपि क्रियार्थं सुलभं समिक्षुकुशम् Ku. V. 33. अद्वैतैः इर्शना॒ बोग्वैः (comm.) invisible. प्रतिउत् या (or any other root meaning to go) to go forth, to greet, meet, receive. Cf. प्रस्तुता पार्थिवधैपत्न्वा II. 20. प्रस्तुत्तजगाम क्रयकौशेकन्द्रः V. 61. तपस्विन्-अस्मायोमधाज्ञायो विनिः P. 5-2-121. अविन see I. 6. 61.

- 50 आकीर्ण० Which was overspread by the deer, like the children of the wives of the sages, accustomed to receive their portions of the wild rice and hence blocking the doors of the huts.

अपत्यैरिव is an उपमा rather than an उत्प्रेक्षा. भागधेय see नामधेय I. 45. नीवारा॑ चां भागधेयस्य उचिता॑—उचित = accustomed. Cf. प्रविष्ट भीमासुरशोणिताचितः III. 54, न मे उचितेष्वपि करणीयेषु हस्तपां प्रसराति Sak. IV. प्रियानिसंबोचितसंनि॒ देषैः VI. 17, परिगृह्णोचितमंकमंगनाम् VIII. 41, वाहनोचितः XI. 10, भवशोणित-पितृक्षेयोचितम् ibid. 60.

- 51 सेकान्ते० Where the young trees were left alone immediately after watering by the hermit-girls in order to create confidence in (the minds of) the birds drinking of the water in the basins (of those trees).

बृकः—इस्यो बृकः: by इस्ये P. 5-3-86. विश्वासाय may be explained like चापलाय I. 9, विश्वासं अनवितुम्. तत्परम् उत्तिष्ठता॑—स्मृप्ते॒ ते॒ समास॑. विहंग is derived as विहावसा गच्छाति॒. आलवालेषु॒ अभ्यु॒ तर्पिवान्ति॒ इति॒ शीलमेषाम्.

- 52 आतपा० In which rumination was being practised by the deer sitting on the grounds of the yards of the huts, on which wild rice had been gathered in heaps at the departure of the sunlight.

रोमन्ध—रोमस्व मन्थः (पृष्ठोदराविद्याह—P. 6-3-109). पशुनां चवितस्व चर्वणम् रोगं मध्याति—वाचस्पत्य. ‘Ruminate’ is very near this word, but it is derived from ‘Rumen’ the throat or gullet (Stormonth).

- 53 अभ्युषिण० Purifying the guests, coming towards the hermitage (or ? coming for shelter), by the smokes that were carried by the breezes, were charged with the smell of the offerings and indicated the fires to have been blazing.

एकरात्रं तु निवसन्नातिथिर्भागः स्मृतः। अनिर्यं हि स्थितिर्बस्मात्स्माशतिथिरूपवते—Manu III. 112. The etymology is of course fanciful ; अतु ‘to go’ is also not satisfactory. अविद्यमाना तिथिः नियतागमनकालः वस्त्र is preferable, though अत् may be the root in तिथि as भानुजीः gives. His name अतिथि (having no date fixed) arises from the fact of his having arrived unexpectedly—पराशर स्मृति I. 42 Tr. by कृष्णकमलभद्राचार्य. आश्रमोन्मुख—Cf. °स्वनोन्मुख I. 39. आहुतिगन्धः एषामस्तीति—ैः see °निर्यासगान्धिन् I. 38.

- 54 अय य० Then having ordered the charioteer to give repose to the horses, the king helped his wife to get down from the chariot and (then himself) got down.

वन्नारम्—Cf. निवन्तुः I. 17. भूरं वहतीति भूर्यः by भूरो यत्तद्कौ P. 4-4-77, so धौरेयः also. विश्रामय causal, though विश्रमय is the correct grammatical form by मितां इस्यः P. 6-4-92. Usage is the authority in the present case rather than the वृत्तिकार॑'s view to which some do not agree (see Comm.). Cf. विश्राम्यतामष्टावक्तः Ut. I. तामष्टारोहयत्—आणिकर्ता becomes कर्म by P. 1-4-52 the root being अकर्मक ; so भूर्यात्.

- 55 तस्मै स० The sages whose senses were perfectly controlled and who were respected (or experienced) in assemblies, gave reception to the worthy

king, their protector, accompanied by his royal consort, who had the शास्त्रः as his eye (i. e his guide in all dealings).

Alliteration is often indulged in by the poet. Cf. I. 47, 48 above ; उद्दृष्टहस्तवचाहपेतः VII. 70, the verse V. 23. प्रथितप्रबोधं प्राबोधयन् V. 65. सभार्थः is a वृत्तिर्थः ; भाव्यवा सहितः may be given as the convenient solution. नवचक्षुषे—Cf. चक्षुष्मता तु शास्त्रं IV. 13. सायंतन see प्राप्तकर्ता I. 20. अन्वास्—transitive like भास्त्वित I. 36. See II. 24. अरुन्धती—रुद्र 7. P. स्वाहा—A curious struggle of स्वाहा to marry अश्वि is described in महाभा. वनपर्व. 224-225. She assumed the forms of the wives of the सप्तर्षिः. अरुन्धती excepted, in order to win the love of अश्विन् who had conceived a passion for the आद्यार्णी. स्वाहा is one of some 50 daughters of इक्ष. हविर्भुज—उपपर्व.

56 विधिः सा० At the close of the evening rite, he saw the sage waited on by अरुन्धती sitting after him, like the Fire-god by स्वाहा.

57 तबोर्जः० The king and the queen मागधी held their feet (in reverence, i. e. bowed down) and the preceptor and the preceptor's wife joyfully blessed them both.

पाशां—The four feet or बहुमानार्थे बहुवचनम्. तयोः, तौ—एकशैषः. See पितरौ I. 1 ; तौ—object of प्रतिगनन्वतुः.

58 तमाति० The sage inquired after the welfare of the king, the hermit of the hermitage in the form of the kingdom, whose fatigue caused by the shaking (or jolting) of the chariot was removed by the performance of hospitality (i. e. by the hospitality done to him).

आतिथेऽर्वः P. 5-4-26 अतिथये इवम्. कुशल-माङ्ग. says the word is used according to the injunction अस्माण कुशलं पृच्छेत् &c. when the king is made a मुनि in the figure. In the बालकांड-रामा.—the word, कुशल has been used several times with reference to a भूचिय, while अनामव is used with reference to the sage भरद्वाज in अव्याख्याकांड 91. माङ्ग.'s words have perfect propriety however. Cf. स भवन्तमनामवप्रभूर्वकामिहमाह Sak. V. रात्यमेवाश्रमः तत्र मुनिः—परंपरितद्वपक. Cf. पुण्डः शब्दो मुनिरति मुहुः केवलं राजपूर्वः Sak II.

59 अथाध० Thereupon the king, best among the eloquent, who conquered the capitals of his enemies, spoke the following words full of sense (thoroughly relevant) to the sage the store of the अर्थवृन् verses.

अर्थवृनिधेः—वासिष्ठ is said to have collected and set in order the अर्थवृद्वेष. Cf. कृतपर्वपञ्चिरथर्वनेव वेदः Ki. X. अर्थवृणा विभिन्न रथिता पश्चानामानुपूर्वी वस्त्र स वेदः.

मन्तर्वं इत्यर्थः । भयर्वन्तस्तु मन्त्रोद्धारः विशिष्टकृत इत्यागमः (comm. *ibid.*) विजितानि भरिषुराणि (भरीणां पुराणि or भरीणां पुरः P. 5-4-74 & पुराणि कौ. *ibid.* ऐन तथा नृष्टी full of sense, not departing from sense, relevant &c. वाचमाहे cf. प्रशास्तरसंभ इवाहे वचः Ki. XIV. 2. भयर्वनां पतिः. °पुरः पुरः cf. °रथी रथी °रथी रथी XV. 8, °मुने मुनिः above.

- 60 उपप० Welfare in all the seven parts of the kingdom is natural (or proper) with me, of whose calamities coming from gods and from men, you are the remover.

मनुष्येभ्यः आगताः मानुष्यः, the य of मनुष्य is dropped in adding अप्य, (P. 4-3-73), thus मानुष + ई ; or मानुषेभ्यः &c. आपशङ्क-कर्माणि पट्टी. देखीना मानुषीणाम् verses 62 and 61 respectively.

- 61 तद म० My arrows that pierce only the mark that is visible are as it were ordered ' back ' by the मन्त्राः (भयर्वन्त् verses which have mystic virtues), of you who are the author of the मन्त्राः,—that vanquish (or destroy) the enemies, (even) far off.

मन्त्रकृत See 59 above. दूरात्पशमित may be understood as an अल्पक compound (पञ्चम्याःस्तोऽहास्मितः P. 6-3-3). Cf. विशिष्टमन्त्रोक्तज्ञात्यावात् V. 27. Various मन्त्रकृत sages are mentioned in वा. प. I. 59 among whom वासिष्ठ is of course included. See also V. 4. दृष्टलक्ष्यमाच निन्द्वास्मि that shoot down only objects that can be seen, while your मन्त्राः kill the enemies before they are seen.

- 62 हविरा० The oblation poured by you in the fires according to the form becomes, O sacrificer, rain for the crops getting parched on account of drought.

विधिवत्-विद्वद्दृष्टिः this is the literal meaning of the expression. See. XIX. 57, V. 3. तदृष्टु P. 5-1-117 कौ.-विधिमृष्टे विधिवत् पूर्णते ।. भविष्य see I. 6,49.

- 63 पुरुषा० It is your Brahmanical power (or the virtue of your austerities) that my subjects live the whole life of man, are free from apprehensions (of danger) and from calamities to agriculture.

पुरुषाशुष्प and ब्रह्मवर्जित-तत्त्व. ending in भ (P. 5-4-77, 78) पुढ-विन्द्वः-उपप० स. अत्यासक्तः राजानः (comm.) invading kings, though अत्यासक्त or प्रत्यासक्त (another reading) means ' being near ', ' coming close ' &c. निर्गता इत्यो वाच्यः. ब्रह्मवर्जित is explained by मन्त्रे as ब्रताध्ययनसंपतिः where संपत्ति may mean ' power ' resulting from ब्रत &c.

- 64 त्वबैव While thus cared for by you, my preceptor, son of the Creator (hav-

ing अज्ञन् as your father), how will my prosperity whom misfortunes cannot befall, not be continued ?

चिन्त्यमान cared for; cf. मातृभिंश्चिन्त्यमानानां ते हि नो देवसा गताः: Ut. 1. ब्रह्मचोतेः—भवं प्रजाः सिसृष्टुतपस्तप्त्वा सुकुम्भम् । परीन्प्रजानामसृज्ज महर्षीनादितो दश ॥ मरी-चिमञ्चंगिरसौ पुलस्वं पुलहं कर्तुम् । प्रचेतसं वसिष्ठं च शृणु नारदमेव च—Manu I. 34, 35. | See I. 70. निरापहः qualifies मे. सामुदन्धाः—क्षम्भ्रीहि. Cf. परिवृद्धरागमनु-वन्धसेववा IX. 69.

- 65 १^० कम्लु व० But then the Earth including (all) the continents, though yielding gems, does not make me happy who have not seen worthy progeny by this daughter-in-law of yours.

अवासे—Cf. XL. 75. क्षमियान्तकरणोऽपि विक्रमस्तेन मामवाति नाजिते त्वयि. सद्विपा see verse 68 below. रत्नसूः—उपप. स. Cf. प्रथमा बहुत्तमसूरभूत् VIII. 28. काम-सूर्यः V. 33. इषि-दिर्गता आपो बस्तिन्-बहुभी. (P. 6-3-97).

- 66 शून्म व० My forefathers, I fear, foreseeing the discontinuance of the offering-balls after me, do not eat to their full satisfaction in the आज्ञा ceremony being bent on laying by the food offered to them.

मत्तः परम् is extenion of विच्छेदसंशिनः. प्रकामं शुद्धते इति-उपप. आज्ञा from अत्था to put faith in.

- 67 मत्परं Thinking that it is not to be obtained after me, the water offered by me is, I fear, drunk by my forefathers, while it becomes lukewarm by their (hot) sighs.

स्वनिष्वासैः हेतो हृ० कवोण्म-कृ becomes कर्, का or कव before उष्ण meaning 'ईषत्' (P. 6-3-101, 105, 102.).

- 68 सोऽहमि० I, therefore, have been bright as well as gloomy, like the mountain लोकालोक, having my soul purified by sacrifices, but being at the same time made gloomy by the absence of progeny.

लीप-आभाव. निमीलित faded. भील 1 P. लोकालोकः—The ancient conception of the world is the following: ऊरुष्माहृष्मौ दीपौ शास्त्रमिश्रापरो द्विजाः । कुशः कौचस्तथा शाकः पुष्करश्चैव सप्तमः ॥ एते द्विपाः समुद्रैस्तु सप्त सप्तभिरावृताः । लवधेष्वासुरासापर्हेषिद्वृद्धजलैः सप्तमः ॥ ऊरुष्मिः समस्तानामेतेषां मध्यसांस्थितः । तस्यापि मध्ये विप्रेन्द्रा भेदः कनकपर्वतः ॥ and स्वादृकस्त्वं परितो हृषते लोकसंस्थितिः । द्विगुणा कांचनी भूमिः सर्वज्ञतुविवर्जिता । लोकालोकस्ततः दैलो योजनायताविस्तृतः ॥ . . . तत्पत्तमः समावृत्वं वै शैलं सर्वतः स्थितम्—भासुराण 18 & 20, स्वादृकस्त्वं

परितः शेषस्तु परिमंडलः प्रकाशशापकाशश लोकालोकः स दृष्टवते—मस्त्वयु. See Dr. Bhandarkar's note on मालकीमा. X. l. 79. Thus the central continent is अंगू and round it are the alternate rings of the above seas and continents, the seventh, the sea of fresh water having the range of लोकालोक round it. Cf. प्राविशंश भजालानि निष्कर्षंश पुनः पुनः । प्रकाशशापकाशशंद्रमा इव दृष्टवते ॥ रामा. शुंहरकांड 57. 'च च' implies simultaneousness. Cf. कार्त्तुकं च बलिनाधिरोपित निष्प्रभवारिपुरास XI. 31.

- 69 लोकान्तरः लोकः—For, merit that has penances and charitable gifts as its cause (which springs from austerities and liberality in giving) yields happiness in the other world; progeny (on the other hand), that is born in a pure family leads to happiness in the other world as well as this.

लोकान्तर-अन्यो लोकः—an भूत्वपदविभ्रह the सनात to be called a तस्युहृष (म् वूर्ध्वंसकाहृष P. 2-1-72). सुख adj. तपश दानं च समृद्धवो वस्य. Cf. सूर्यप्रभवा-I. 2. गुह्यवैश्य+य (दिगादिष्वो यत् P. 2-3-54). परम-सप्तम्बाजल् P. 5-3-10. रथवेष्व-भवतीति शेषः, the dative can be explained by इष्वपि संपद्यमाने च-वा. on P. 1-4-44. Cf. न हि सति कुलधुर्वै सूर्यवैहृषा गृहाव VII. 71 ; एष न भूत्वेऽनिमानः Ki. XIII. 7.

- 70 तथा ही० How are you not grieved, O creator, to see me without that, like a beloved tree of the hermitage that turns out barren, having been watered personally (by you) through affection.

हीन-हा to abandon p. p.—विधात् voc., see भ्रह्मवीणि: I. 64. विनेत् is also acceptable. दूयसे pass. of दू० ५ P. स्नेहात्-हैतोः० वन्ध्य from वन्धू. दूसक see I. 51

- 71 असद्य० Divine sage ! know this last debt of mine to be one, the anxiety on account which is unendurable to me, as the tying post (or chain) is exceedingly painful to the elephant that has not received a bath (or ? that has not been cooled down).

असद्य इष्व—Cf. अष्टिदेवगणस्वधाभुजांभ्रुतयागप्रसवैः स पर्यायवः । अनृपत्वमुपोविषान् VIII. 30. See also X. 2. अरुन्तुह-उपपदस. अरुंषि तुहति इति. आलान= the tying post (or chain). Cf. तहजालानतां प्राप्तैः सहकालागुह्यमैः IV. 81, also गजालानपरिक्लैरसोऽैः IV. 69.). अनिर्वाणस्य—this has been explained as मउजनराहेतस्य ; perhaps, in the light of the variant नववद्धुस्य, this may mean 'that has not been well tamed', निर्वाण meaning 'cooled down'; this interpretation is preferable, comparing with this the following : सोदु न तस्युर्षे. मवर्णमीशो आलानिकं स्थाप्तुमिव द्विपेन्द्रः XIV. 38.

- 72 तस्मान्मु० Please, O Father, do so therefore that I shall be freed from it ; for

in respect of an object difficult for the descendants of इक्षवाकु to gain, the success rests on you.

संविधा to arrange. अर्हति see अर्हन्ति I. 10. इक्षवाकूपाम्—see रचूपाम् I. 9, or इक्षवाकूपाम् (of the country) राजामः इक्षवाकवः (ऐक्षवाक being the base for the sing. and dual.) सेपाम् ; this is the meaning by तद्राजत्वाद्युप्तपो लुक् see P. 2-4-62 ; the पष्ठी is grammatically questionable by P. 2-3-69. उराप takes खल् (see बुस्तर I. 2) and requires the तृतीया ; usage justifies the present use, however ; मङ्गः has called it शेषे ष त्वयि अधि = त्वदधिना अभ्युपापेशत् खः (ईन) in P. 5-4-7 ; after आधि as the member of the compound the ख must invariably be added. कौ ibid. भूवतश्च मनोस्तात् इक्षवाकुप्राणिः सुतः, हरिवंश I. 11. He is one of the 10 sons of मनु-भाग. VIII. 12. हरिवंश I. 10 names 9 only.

- 73 इति विं० Thus prayed by the king the sage remained for a while with his eyes fixed (or closed) in contemplation, like a pool of water in which the fish are asleep.

विज्ञापितः—ज्ञा to order, with वि to request, 10 P. A. स्थिरित (स्तिम् 4 P) fixed, steady ; it is often translated by ‘closed’, but the eyes may only be half-closed in contemplation, so ‘fixed’ itself will do. Cf. विस्मयास्थिरितसा-तदृशमान० Ut. I. See लक्षणीकृतप्राणम् Ku. III. स्थिरित is invariably used in the sense of ‘fixed’. See Ki. X. 62, VI. 47. and Raghu XI. 45, XVI. 4. In the simile however सुप्रसीन may imply that the मीनः are not seen so that the eyes too ‘as opened’ may not be seen ; perhaps सुप्र is only intended to mean ‘motionless’ for the उपमा. But cf. लिङ्गेर्मुदःसंचृताविक्षियास्ते इहा : प्रसादा इव गूढनकाः VII. 30 ; this supports ‘closed’. इह from इहा I A to sound. भणमाचम्-माच may have its usual meaning of प्रमाण. Cf. रेखामाचम् I. 17.

- 74 सोऽपइव० By contemplation, the inspired sage saw the cause of the cessation of (or obstruction to) issue of the Lord of the earth, and then informed him.

प्राणिधान—Cf. समर्तीं च भवत्य भावि च । स । हि निष्प्रतिवेन चक्षुषा वितयं ज्ञानमयेन पद्यते VIII. 78. भावितास्ता is a common phrase in the old epic style. भावि. तात्मानः—रामा० अरण्य. 74. अथ = then. एनम्—कौ. on P. 2-4-34. हृतियायां दौ-सोऽच परत इदमेतदेवेनादेशः स्यादन्वादेतो । किंचित्स्तर्वै विधातुमुपात्तस्य कार्यात्तरं विधा-तुं पुनरुपादानम् अन्वादेशः । अन्वादेश is the use of a word in a succeeding clause when it has been already used in the preceding clause. In the present case, we are always to understand that एतत् is used in the preceding clause.

- 75 पुरा च॒० Once, when you were about to set out to the Earth having waited

on इन्द्र, the celestial cow सुरभि was on your way under the shade of a desire-yielding tree.

उपस्था meaning to worship is Atm. वा. on P. 1-3-25. रुदी प्रवि—प्रवि governs acc. वास्तव् future participle ‘intending to, about to go ;’ cf. अभिवास्यमानात् V. 30. सुरभि: is a proper noun. Cf. इमामनूतां सुरभेरवोहि II. 54.

- 76 धर्मले Thinking of this queen.....for fear of failure of duty, you did not behave properly towards her, who ought to have been respected by passing round her (or was worthy of the respect of passing round her).

स्मरन्—thinking of. प्रशक्षिण see comm. on II. 71. प्रशक्षिण किवा—सुप्त्वयेति स० साधु—properly, adv.

- 77 अवज्ञा० She (thereupon) cursed you saying ‘since you disrespect (or have disrespected) me, you will not obtain issue without having „propitiated my progeny.’

अवज्ञा to disrespect. See कुर्वत्स’s curse, Sak. IV.

- 78 सशापो That curse was not heard by you nor by your charioteer, as the stream of the heavenly Ganges was full of noise, having the elephants—who are guardians of the quarters—sporting freely in it.

उहामन्—दे to bind 4 P. दामन् (मराठी ‘सावँ ’) a tying rope, hence उहामन् = originally ‘free’ ; freely sporting ; उहामन् also, उहामेन हिरण्यपतिना Ut. III. Cf. उहामानि प्रथयति शिलावृष्टमभिवैवनानि—मेघ. दिग्गज. The quarters are each guarded by an elephant : ऐरावतः पुंडरको वामनः कुमुदैजनः पुष्परंतः सार्वभौमः सुप्तीकश्च दिग्गजाः—अमर.

- 79 ईटसत् Know your desire to be obstructed on account of disrespecting her. For, omitting (or neglecting) to respect those deserving respect obstructs one’s welfare.

ईटसत्—p. p. of the सत् of आप् used as a noun. Cf अथेष्टसत् भर्तुरुपास्यतार्ह-यम् III. 1. अर्गल m. f. n. अर्गलेन अर्गलवा वा सहितम्—बहुवी. शेषः object of प्रतिबन्धाति.

- 80 हविषे And she is at present residing in the lower world, the door of which is closed (or blocked i. e. guarded) by serpents, for (supplying) the offering (such as milk, curds &c.), to प्रचेतस् (वरुण) who has been performing a long-continued sacrifice.

80 हविषे-हवि: सात्म् see आपलाय I. 9. हवि: सा॑पैषि होतव्ये-हैमः । सत्र-सद् to sit प्रचेतस्-वरुण. वरुण is the lord of the ocean ; hence, he is supposed to reside in the पाताल, the bottom or nether regions of water. प्रचेता वरुणः पात्री यादसां पतिरप्पतिः—भमर. भुञ्ज-भुञ्ज to bend 6 P. and गन्. पिहित-विष्टिभागुररक्षापमवाप्योरुपसर्गयोः-कौ. on P. 2-4-82. Cf. तमसांवग्या XIV. 76 ; अधि seems to undergo the same change. Cf. ध्युषिताश्च a. v. l. more supported than ध्युषिताश्च XVIII. 23. See Wilson's वि. पु. III. pp. 322-24. अधितिष्ठोत transitive, see I. 95. पिहित literally 'confined', hence blocked, guarded.

81 सुतां त० You then remaining pure in company with your wife should propitiate her daughter making her सुरभि's representative ; for she, when pleased, yields one's desires.

पतिनिधिम्—there is no need of her being made her *representative*, (not even to obtain her permission, as so much does not seem to be meant), since मत्प्रसूतिमनाराश्य is what सुरभि has said ; perhaps the poet lost sight of his previous words ; otherwise he must be speaking rather indifferently. प्रीता-प्री to please 9 P A or 4 A. कामदुया-उपपदस. Mark the variant स गं मशीयाम्, which makes the construction plainer.

82 इति वा० The holy cow named नन्दिनी, the means of the sacrificial offering of the sacrificer वशिष्ठ, who was just speaking thus, came back from the forest (*or more properly* 'just as the sacrificer वशिष्ठ was speaking thus, the cow &c.').

वादिनः एव अस्य—This appears like an absolute construction implying another simultaneous action ; but the genitive absolute in Sanskrit always implies अनादर 'disregard', P. 2.-3-38. But for this technical difficulty, the present clause would imply simultaneous action—'the cow came just as he said so ; ' this is shown to be the case in verse 87 following, उपस्थितेयं कल्प्याणी नाम्नी कीर्तिं एव यत् । यावृत् to return. Cf. सपेवनावृत्तिपथम् II. 18. नाम is an अव्यय meaning प्रसिद्धि, but we may translate it 'by name'. Cf. सानुमती नाम भद्ररः Sak. VI., कुभोदरं नाम II. 35.

83 ललाटो० Having a slightly curved mark of white hair, appearing on her forehead, being herself glossy and reddish (in colour) like young leaves ; as the evening—which is reddish bright, with the young moon (appearing in the firmament).

ललाटे उदयो यस्य a व्याधिकरण बहुत्रिहि, (व्याधिकरण—of members that are not in the same case). भुग्न-भुज 6 P to bend. स्त्रिघ्न may mean 'glossy.' Cf. कनकनिकषस्त्रिघ्नघा विद्युत्-विक्रमो. IV. वेतरोमांक-कर्मधारय.

- 84 भुवं को० Of an udder resembling a big pitcher, sprinkling the earth with her warm flow of milk, issuing at the sight of her calf, holier than the bath connected with the conclusion of a sacrifice.

कोट्ठन see verse 67 above. कुरुतीभ्नी-उधस् becomes उधन् and with ई, उध्नी at the end of the बहुव्रीहि (P. 5-4-131 and 4-1-25). This is the change only when the compound is feminine. Cf. गवां गाणा: प्रस्तुतपीवरोधसः K.i. IV. कुड़ is a bowl-shaped vessel. मेष्वेन—मेष्व 1 A to sacrifice. अवभृथ—इक्षान्तोऽवभृयो यज्ञः— अमर ; here, it has the usual meaning of the ‘ bathing ’ in connection with the अवभृथ rite, that marks the conclusion of the principal sacrifice. Cf. स्नातवस्वदभृये ततस्वाचि—माघ XIV. 10. अवभृथान्मेष्वेन like the मराठी idiom does not necessarily require the comparative मेष्वतरेण. प्रस्तव—(मराठी-पान्हा) स्तु 2 P.

- 85 रजः क० Giving to the king the purity resulting from bathing in a holy water by the particles of dust raised by her hoops and lighting on his person close by.

खुररू खूताः० अन्तिकात् modifies स्पृशाइः० अभिषेक means ज्ञान ; cf. निर्वर्त्तते वै-निवामाभिषेको V. 8.

- 86 तां पुण्य० Seeing the cow, whose sight was holy (or purifying) the sage, well-versed in (interpreting) omens, again said to his pupil whose wishes were not to prove fruitless with respect to the desired object.

याङ्क्य—the पुणोहित is the याजक; thus याङ्क्य is the वज्ञान, ‘ pupil ’ ‘ disciple ’ are only convenient words.

- 87 अदूर० “ Believe your success (the attainment of your object) to be not far, O king, since this holy cow arrived (or appeared i. e. came) just when her name was mentioned.

विणगय—वि does not add to the sense ; prepositions not serving any other purpose are better ornaments, than mere expletives : संप्रस्थित V. 32, निज्ञा-गार II. 33, सुप्रतरा IV. 31, विरुद्ध II. 26, निपद्धि II. 23, समुत्सुक I. 12, परिसंख्या V. 21 are some parallel cases. नाम्नि कीर्तिते—loc. absolute, P. 2-4-37.

- 88 वन्यहृ० Making wild food (such as roots, fruit) your means of subsistence, you will propitiate this cow by continuously following her as learning by continued study.

वन्यवृत्तिः Cf. the comp. अंकागतसत्त्ववृत्तिः II. 38. अ॒य स् originally means to ‘ repeat, i. e. do again and again ’ ; hence, to practise, study.

- 89 प्रस्तिवां० You should set out when she sets out (or has set out), have recourse to standing when she stands, sit when she sits, drink water when she drinks water.

See II. 6. The locatives are all absolute.

- 90 वधूर्भ० The daughter-in-law (or your wife) too, with devotion should accompany her (duly) worshipped (by herself) (every) morning, upto (the limits of) the forest of penance, and should also go forth to receive her in the evening.

एनाम् See verse 74 above. आ—i. e. she has not to enter the तपोवन it seems, but to go only *upto* it. See तपोवनाहृत्तिपथ II. 18. प्रस्थुद्वेजत् see प्रस्थुद्वेजत् I. 49.

- 91 इत्याप्र० Be thus devoted to her service till (the time of) her favour. May there be absence of obstacles (no obstacles) to you ! May you stand at the head of those that have sons !”

परिचर्वा॑ परं वस्य—बहु॒ अविज्ञम् an अव्ययीभाव; cf. अविज्ञमस्तु ते again in XI. 91. अ-विज्ञमस्तु कार्यांश्य, महाभा॒. समाप्. 31. आ प्रसाशात्. VI. 40. पुजिणां भुरि, cf. अपांसुला-नां भुरि II. 2.

- 92 तथेति The pupil along with his wife, understanding (the propriety of) place and time, bending in reverence, accepted with delight the order of his teacher.

प्रतिबधाह—प्रतिभह often implies ‘ receiving *as a favour* ’; see प्रतिगङ्कन्तै I. 44. तथा may freely be translated by ‘ yes ’ though it is fully तथा भवेत्तु, तथा करि-व्यामि &c. परिभह m. a wife, का त्वं शुभे कस्य परिभहो वा XVI. 8. देशकालज्ञः—मङ्गि. explains the propriety ; these expressions are more ornamental or complimentary, however. Cf. देशविदां वरेण V. 23, मञ्चकृतामृषीणामग्नीः V. 4, भुजो-चिछमरिषुः II. 23. कालिशास so far is in touch with the old epic style ; it is simply the alliteration that suggests such expression in many cases. आनतः—cf. आनतपूर्वकायम् V.

- 93 अथ प्र० Then at night, the Creator’s son of true and agreeable words, guarding against sin (or learned) dismissed the king of exalted fortune, to sleep.

प्रशेष may better be understood as the ‘ night ’ or ‘ the early part of the night ’ which seems to be meant by मङ्गि. Cf. उद्योत्सावतो निर्विज्ञाते प्रशेषात् VI. 34. The meaning of रजनीमुख् (अमर) does not exactly suit here. विश् with सद् = to lie down; to sleep; see संविष्ट वेरे 95. संवेषात् =संवेष्टम्

by तुमर्या॒ष भाववचनात् P. 2-3-15. विशांपते—विश् even in its earliest uses meant ‘subjects’ or ‘men’ in general. The expression is not a compound according to the rules ; अष्टुः सूनुः see अशयोनिना I. 64. सूनृतवाक्, अज्ञितअथवम्, see देशकालज्ञः verse 92 above.

- 94 सत्याम् The sage who was a master of ritual gave him only wild things for bedding &c. in view of the vow, though he had the mystic power (to create any luxuries at the instant for his guest).

तपःसिद्धि—The सिद्धि here means the power of creating any thing required. See भरद्वाजः's entertainment of भरत and his army रामा. अबोध्या. 91. See also अहि. III. Cf. १५ मानसी सिद्धि: Sak. IV. नियमापेक्षग्रा—हेतौ तृ., कर्त्तुप one of the six अज्ञुःs of the वेद see V. 21. संविधा cf. संविधात्म् I. 72; कृतिमसंविधाभिः XIV. 17.

- 95 निर्दिष्टां० The king with his pious wife as his companion, having occupied the leaf-hut pointed out by the Lord of hermits, passed, sleeping on a bed of कृश grass, the night the close of which was declared by the recitations of his (the sage's) pupils.

कुलपति—the usual definition is मुनीनां दशसाहस्रमञ्चानाहिपोषणात् । अध्यापवति विपर्विरसौ कुलपति: स्मृतः ||. अध्यास्य—अधिष्ठाण्याऽसां कर्म P. 1-4-46; see IV. 74; VI. 10, 51; XIII. 75. शिलाविशेषानभिश एव XVI. 49. Mark द्वितीयः m. in comm. = a companion, cf. गृहिणीसहायः II. 24.

CANTO II.

- 1 अथ प्र० Then in the morning the protector of the people, with whom good fame was wealth, set free the sage's cow to go to the forest when she had been worshipped by his wife with sandal and flowers (lit:-made to receive them) and when her calf had been suckled and tied back (to its post).

प्रभोते-भा 2 P. जायथा प्रतिभाहिते गंधमाल्ये यथा—this is a causal sentence ; या गंधमाल्ये प्रतिगृह्णाति ; जायथा यथा गंधमाल्ये प्रतिभावयति ; जायथा यथा गंधमाल्ये प्रतिभाहिते. गन्धश्च माल्यं च-इन्द्र. वनाव-वने गंतुम्, see चापलाय I. 9. आरै पीतः पश्चात्प्रतिबद्धः—कर्मधा. But this is somewhat different from usual compounds of this kind (e. g. स्नातानुलिपि) as पीत in this solution is not a pp. but a further derivative from the pp. पीत means 'that is drunk,' not 'that has drunk,' while पीतो वस्तः must be understood as 'the calf that has sucked.' To obtain this meaning the termination अच् is added to पीत by अर्थादिर्घ्योऽच् P. 5-2-127; पीतमस्यास्ति इति पीतः (comm.) पीतम् being taken as a noun = पानम्. त of the pp. in an active sense (कर्तृरे त्तः) is allowed only in the following cases गर्वर्थाकर्मकाङ्गिष्ठशीर्ष स्थासवसज्जनरुहजीर्यतिभ्यश्च P. 3-4-72. For this reason the comm. does not use the words आरै and पश्चात् in the solution ; पीत having lost the verbal power to express time. Such niceties of grammatical rules are often not minded by the poet ; and it is not unallowable to say पूर्वं पीतः पश्चात्प्रतिबद्धः; this is more appropriate in निशेषपीतोऽज्ञातसिन्धुराजः VI. 61. जायथा from जन् 4 P. see comm. and Manu IX. 9. 'जायथास्तद्वे जायात्वं यदस्यां जायते पुनः'.

- 2 स्वामी-खु० (The queen) the king's partner in religious duties, who was worthy of being mentioned at the head of chaste women followd her path the dust on which became purifying by virtue of the placing of her hoofs (on it), as the Smriti follows the meaning of the Sruti.

धर्मपर्ली-३ षष्ठितत्पुरुष the meaning being तादृशं ; cf. लीलारविन्दम् VI. 13. श्रुति means 'revelation' i. e. the वेद, this being revealed to the sages by the power of their penance: प्रजापतिरिदं शास्त्रं तपसैवासृजत्प्रभुः तथैव वेदान्तपवर्त्तते परसा प्रतिपेदिरे—Manu XI. 244; श्रवणिणां तप्त्रतामुमं तपः परमदुश्चरम्। मंत्राः प्राञ्छब्दूर्मुहूर्मुहूर्मन्वन्तरोप्त्विह ॥ वा. पु. I. 59. स्वृति means the 'compositions of the sages', because they composed their works having the meaning of the श्रुति in their minds. श्रुति as the work of God' is absolutely authoritative, and स्वृति, to be authoritative, must follow the meaning of the श्रुति. अर्थ has मार्ग corresponding to it in the उपमा ; figure heightens the idea of the holiness of the cow and the piety of the queen. न्यास-अस् 4 P. with नि. पर्ली-पद्मनुरो वज्रसंबोगे P. 4-1-33, so पतिकर्तृकथजस्य फलभोक्त्री (कौ.)

- 3 निवर्त्ते The kind-hearted king, agreeable (or far-famed) on account of his good fame (or glory), having sent back his beloved queen protected that daughter of Surabhi who was the earth as it were having assumed the form of a cow, the four oceans being her teats.

निवर्त्ते—causal. इविता-इव् 1 A. इवालु-इव् + आलुच् (कर्त्तरि). सौरभेदी-सुरभा अपरथं खी. पयोधरीभूत्—see परिखीकृत I. 30. पयोधरीभूतः चरश्वाः समुद्राः चर्ष्वाः— a चिपह-चहुनीहि ; this name is given to the compound because चतुर् and समुद्र would make a द्विगु as चतुःसमुद्री, making the whole compound then पयोधरीभूतचतुःसमुद्रीका ; the rule of the द्विगु is generally not minded by the poet however, commentators having mostly to struggle on his uses. See चिनोकनाथ III. 45. समसामौ-पगीतं खां सप्तार्धेवजलेशयम् । सप्तार्धेवमुखमाचरुद्धुः सप्तलोकैकसंभवम् X, 21 ; किलोक्सौदर्द्यम् Ku. V. 41; चतुर्विंगीशाः Ku. V. 53. the सूच, तद्वितार्थोत्तरपैसमाहरो च P. 2-1-5-1 being applied in all the cases by माङ्गि. उत्तरवद्वया लोकाः चतुरवद्वया दिक् is the solution of others; चयाणां लोकाः is proposed by still others. इव shows उत्तेजा.

- 4 ब्रताय He who had become the attendant of the cow for his vow, dismissed the remaining number also, of his attendants, nor was the protection of his person to be made by any one else, since Manu's progeny was protected by its own valour.

ब्रताय—तारथ्ये चतुर्थी like मुक्तये हर्ते भजति. माङ्गि. explains the propriety of ब्रताय by ' न तु जीवनायेति भवः ' . न्यषेषि-सिध् 1 P. pass. Aor. 3rd sing. न्यष is an adj. ; see II. 66. Cf. मंदाकिन्द्याः पयः शोर्ष दिवावारणमसविलम् Ku. II. 44. :

- 5 आस्वाह The Universal sovereign became devoted to the propitiation of the cow by (giving her) savoury mouthfuls of grass, by scratching her, by driving from her the wild flies, by (allowing) her free wanderings (to be) unimpeded.

कंडूयन-कंडु P. A. one of the कंडुरि roots : असूयति-ते, सपर्वते-ते, मरीचते &c. are others taking य by कंडुरिभ्वो यक् P. 3-1-27. च्याहत—obstructed, opposed. स्वैरस्वेन स्वातं-वेण इति॑ (भानुजी), संषिद् by स्वादीरोदिषो,-ना. on P. 6-1-89. गतम्-गमनम्. सच्चाद्-राज् with सम्. Cf. पिता सपाराधनतद्यरेण XVIII. 11.

- 6 स्थितःस्थितो The king followed her like her shadow, standing when she was standing, walking on when she walked on, sitting (lit:-firm in assuming the posture of sitting) when she was sitting, desiring water when she was drinking water.

निषेदुषी-f. of निषेदिवस् perf. part. of सह with नि, कसु (वस) being the termi-

nation ; भाषायां सद्वसंशुवः P. 3-2-108. धीर-र may better be considered a मत्पर्यावर्ति termination though भासुजी derives this as धियं राति ; cf. अनुर, मुखर and P. 5-2-107. आसनस्य बन्धे धीर-—‘careful in assuming the posture of sitting’, the meaning is ‘निषेद्वान्.’ Cf. प्रचालिते चलितं स्थितमास्त्यते । विनामिते नसमुच्चतमुच्चतौ । दृष्टकपिष्ठवजये। रसहिष्णुना मुहुरभावधिवभूता ॥ Ki. XVIII. 10.

- 7 सन्वस्त् Having on him his royal glory which, though its signs had been laid down (or aside), could be inferred from the height of his personal lustre, he was like a majestic elephant that has not the lines of the ichor manifest outside, but has within him the condition of intoxication.

न आविष्कृता शानराजिः यस्य ; आविष्कृत directly means आविर्भूत, and does not require येन for यस्य in the solution ; cf. आविष्कृतोऽरुणपुरः सर एकतोऽर्कः Sak. IV. शान-रो 4 P. हिष-इ-भ्यां मुखेन शुद्ध्या च पिवति. Cf. अनेकप V. 47.

- 8 लताप्र With the hair tied up with the tendrils of creepers he wandered in the forest with his bow strung, intending as it were to punish the cruel beasts of the forest under the pretext of the protection of the sage's cow (serving the purposes) of his daily sacrifice.

केहौः—इत्थं भूतलक्षणे P. 2-3-21 usually called उपलक्षणे तृतीया. अतिरुदा ज्या यस्य तद्धिङ्कम् or डयायामिते अधिकद्धम् an अच्युतीभाव ; the former is preferable. धनुस् is changed to धन्वन् at the end of a बहुआहि P. 5-4-132. विचाचार transitive like भास्यतौ I. 36. अकर्मकधातुमिः योगे देशः कालः गंतव्यः अध्या च कर्मसंज्ञः भवति । . अपदेशः a pretext, the पंचमी means हेतु of विनेष्यन्. नी with वि P to bring under discipline, to punish &c. नी with वि A=to remove. सत्त्व m. though often n. सत्त्वमस्त्री तु अन्तुष्टु-भमर. Cf. तपस्विसं-सर्गविनीतसत्त्वे XIV. 75.

- 9 विसृष्टौ The trees on his sides, who had dismissed attendants by his sides, and who was equal to Varuna pronounced as it were with the cries of the delighted birds the customary cries of victory' (of the mace-bearers).

विसृष्टपार्व्वनुचरस्य—see नव्येषिशेषोऽपि 4 above. पाशभूता समस्य-सम governs the तृ. by सुर्यायैरत्तुलोपमाभ्यां तृतीयान्यतरस्याम् P. 2-3-72, also षष्ठी. पाश ‘the noose’ or ‘a snare’ is the weapon of वरुण ; cf. माघ I. 56 and Ku II. 21. उदीरया मास-ईर् 10 or 2 causal. उन्मद-—delighted हर्षेऽप्यमोदद्वन्मदः—भमर. आलोकस्य शब्दः—आलोकः representing the cries आलोकय &c. of the staff-holders whose business it is to draw the king's attention to the floor on which he is walking or to the obeisance done to him by others. Cf. यथा दुर्विरतालोकः XVII. 27. विराधैः is करणे तृ°

- 10 महत्प्र० On him who was worthy of being honoured [and who appeared

resplendant like fire, the young creepers, set in motion by the wind, showered their flowers, as he came up near them as the young daughters of the citizens shower the customary friedgrain.

महसत्ताभः—सखि at the end of a स्तु. becomes सख. राजाहःसखिम्बद्धच् P. 5-4-91. महसत्तास्य आभा इव आभा वश्व is the safest solution. मादि-takes it (महसत्त इव आभः) as a कर्मधारय though his solution is like that of an दृपद compound ; depending solely on usage it may be considered a षष्ठित्थु. too, by स्युःत्तरपदे त्वमि । निभसंकाशनीकाशप्रतीकाशोपमादयः—भमर (अमी निभादयः उत्तरपदस्या एव सहशवचना वाच्यांलगाः स्तुः—भानुजी). अर्द्ध 1 P. 10 U. अभिहृत् to come towards, common in dramas in the sense of ' coming, approaching.' लताः तं प्रसूनैः अव किरन्. Cf. कल्पद्रुमोत्थैरवकीर्यं पुष्टैः V. 32. अवाकिरन्वद्वोद्वद्वास्तं लाजैः पौरयोषितः IV. 27. तमनेच्यांविन इवेद्रसुतं चाग-तीरुहोऽवचकरुःकुम्भैः Ki. VI. लाजाः पुंभुजि चासताः (देवदग्नीशारेः—भानुजी). पौराणां कन्याः—Cf. मुनिकन्याभिः I. 51 ; पौराच ताः कन्याच is neither right nor elegant ; पौर्वः would be the fem. nom. pl.

- 11 धनुर्भूः The deer gained the fruit of the great expansion of their eyes, when looking at the king's person, which though he bore his bow in hand, was declared to be full of the feeling of compassion by their hearts that remained undisturbed.

The अन्वय of the verse is धनुभूतोऽवस्थय विश्वकिरतःकरणैर्व्याद्र्विभावमाखवातं वपुविलोकयन्त्यो हरिष्वदोऽशगां प्रकामोविस्तारफलमापुः अंतःकरणैः is कर्त्तरित्वतीया subject of आख्यातम्. The original active sentence is अंतःकरणानि वपुः इवाद्र्विभाव-माखवात्तिन्तः the passive is अंतःकरणैः वपुः इवाद्र्विभावमाखवायते. इति in this sentence is not necessary after the nom. इवाद्र्विभावम् as in the sentence मवा स मूल्यै मन्यते ; इति will be necessary when the active sentence contains it ; as अहं तं मूर्खं इति मन्ये, मवा स मूर्खं इति मन्यते. The कर्तुक्रियासंबन्ध of अंतःकरणैः आख्यातम् is lost sight of by many and the त्. is wrongly taken करणे, while आख्यातम् is arbitrarily explained by प्रसिद्धं विख्यातम् &c ; आख्यातं वपुः अंतःकरणैः विलोकयन्त्यः being the wrong अन्वय. विमलं कलुलं कलुधीभवत् &c. (comm.) is quoted from Ki. XIII. Cf. also सतां हि संदेहप्रेषु वस्तुः प्रमाणन्तःकरणप्रवृत्तयः Sak. I. प्रकामं विस्तारः—सुष्टुपेति.

- 12 सकीच० He heard his fame being loudly sung in the wild bowers by the deities of the forest while the office of the (accompanying note of the) flute was being performed by the perforated bamboos sending forth the notes as their holes were filled by the breeze.

कुञ्ज-कूञ्ज 1 P. कीचकैः subj. of आपादित. आपादितं वंशकूर्यं यस्मन्कर्माणि यथा स्वान्तथा. The deities of the forest actually sing while the notes of the

bamboos accompany their singing ; so this is not an implied वनदेवता. The वनदेवताः are creations of mystic minds, like the अधिदेवताः of various objects (see XLV. 9 where the guardian deity of the old capital visits कुच). All the ancient Aryan gods have been thus created. भवभूते's वासन्ती (Ut. II.) is a type of a वनदेवता. The वनदेवताः present ornaments to शकुन्तला, Sak. IV. The senses &c. have their अभिमानिदेवताः (not necessarily females), अ. सू. भा. 2-1-5.

- 13 पृक्तस्तु० The breeze containing the minute water-drops of the mountain-streams and wafting the fragrance of the gently tremulous flowers of the trees, waited on him who was pure in all his ways (or doings), he was without the umbrella and was fatigued by the sun.

पृक्त see संपृक्त I. 1. निष्ठंर-ए० 4, 9 P. to grow old. अनोक्रह-अनसः शकटस्थ अंकं गति हन्ति (भानुओं) अनाकहानामांपितपृष्ठाणि तेषां गोऽस्यास्तीति—the expression thus becomes तद्वित् adj. in इन्. अ-तपः the sun-light. अविद्यमान-मातपत्रं (आतपात् चायते इति) यस्य. आ-वारपूत-complimentary like वहतांवरः I. 59, the propriety is shown in the comm.

- 14 शशाम As the Protector entered the forest, the wild fire was extinguished even without rain ; the growth of fruits and flowers became more abundant and among the animals the stronger did not harm the weaker.

ए०: a forest. विशेषा adj. Cf. विशेषप्रतिपत्तिभिः XV. 12. The virtuous king's presence itself was so benign ; the idea is usual in the description of severe austerities. विशेषिस्त्वोऽिष्टतपूर्वमस्तरं हुमैरभीष्प्रसवचितातिथि नवोटजा-अंतरसंभूतानिलं तपोवनं तच बभूत पावनम् Ku. V. 17 ; इतरेतरानांभवेन शृगस्तमु-पासते गुहामिवांतसदः । विनमति चास्य तरवः प्रचये परवान्स तेन भवतेव नगः Ki. VI. 34. शुद्धाज्ञ अर्जुहरिणान्मुगेन्द्रा विशेषसे पक्षिगणैः समंतात् । ननम्यमाना. फलविशेषवय चक्रांशे तच लताविलोलाः—भ. II. 25.

- 15 संचार० Having, by their wandering, made pure the interiors of the quarters the light of the sun as well as the cow of the sage, (each) red like the redness of young leaves began to go home (the cow to the hermitage and the solar light to the imaginary *setting mountain*) at the close of the day.

संचार—Cf. जनस्याने मादृशामपि भीरुजनानामकुतो भवः संचारो जातः Ut. III. Unlike वनान्तर I. 49, दिगंतराणि means दिशामतराणि, as अन्या विशः can have no propriety here. निलय-ली 4 A with नि to conceal, to lie down ; in the case of प्रभा, it may be understood as the अस्त्राचल 'the setting mountain.'

- 16 संसेष० The guardian of the middle world (the king, lord of the earth)

walked behind her, who served the purposes of the rites in honour of gods, the *manes* and guests ; and accompanied by him, she appeared as if faith in visible form accompanied by the rite.

The निक्याः respectively are वाग्, आखु and शान्. सामन्वयः—Here is another nut for the grammarian to crack. अन्वयः independently does not govern the acc. अनु as a कर्मप्रवचनीय can govern it though united with भक् (from अन्वयः 1 P to go) [but in that case we could say तं प्रत्यक् भारः विसः meaning nothing more than तं प्रति भारः विसः] Pandit Shividatta has defended the latter relation in his note on इष्टिवृम् in अन्वगन्द्व०—अमर III. 78 (भानुजी P. 633) He wishes that भनु should be taken as a कर्मप्रवचनीय by तृतीयार्थे P. 1-4-45. (like नदीमन्वयातिता सता) ; सामन्वयः is then = तयासह, this being supported by छायेन तां भूपतिः अन्वयः छायै वर्ष 6 above ; this of course does not support the translation 'followed or walked behind ;' which seems to be the meaning ; though, उपपत्ता further corroborates the पाण्डित's interpretation. सतां मतः—मत has the sense of the present tense by सतिक्षुपूजार्थैयच्च P 3-2-188 ; the एषी may be used with a क्त (a pp.) in the present sense (P. 2-3-67). The figure अद्वेष m. can be understood as an उपपत्ता ; as an उपपत्ता, it is more unintelligible from S. P. Pandit's stand-point. (S. P. P.'s notes on II. 2 and this verse) ; for the उपपत्ता we have a parallel in आत्म-कर्मसमं देहं भावोधर्म इवाचितः Cf. शारीरिणी विरहव्यये उत. III.

- 17 सपल्त्वः० He passed on seeing the forests that were growing dark, where the wild boars had come up from the ponds, where the peacocks raised their heads towards their trees of shelter and where the grass-plots were over-spread by the deer.

पल्वलोक्तीर्णानि वराहयूथानि येषु—qualifying वनानि. यूथ is n. or m. यूथं तिरस्यां पुनर्पुन्यमरम्—अमर. जावासस्य बृक्षाः तेष्मुन्मुखाः वर्हणाः येषु. वर्हेन् or वर्हेण from वर्ह् a feather or plume. इया मात्रमानानि—इयामानि भवन्ति इति pp. of the denominative root इयामाय, by कौ॒ on वा कृ॑षः P. 1-3-90, where कृषः is preferred as making इयामायते Atm. only. कृषः in the sense of अभूततद्वाव given by मङ्गि is not acceptable to भानुजी. शादः m. शादः कर्दमशष्पयोः—हैमः शारोबाल-तृणमस्मिन्—द्वूलच् (वल) by नडगाद्य द्वूलच् P. 4-2-88 (ड causes the elimination of the last vowel ; thus शाद+वल cf. कुमुदती). पल्वले॒य उत्तीर्णानि cf. स्नानोक्तीर्णः काइ॑षः Sak. IV. During the day the boars dig up the weeds in the ponds, विश्रद्धं क्रियतां वराहस्तिभिर्मुर्स्ताक्षतिः पल्वले॒ Sak. II. Cf. also IX. 59. सुगाध्यासितवैहयार्थम् XIV. 79. the इयामत्व is considered by मङ्गि to be due to the herds of boars &c. ; it may as well be due to the obscurity of the evening ; that is rather poetic, but this is true to nature.

- 18 आपीन० Both, the cow that had given birth to a calf for the first time and the king, adorned the path, that led back from the forest of penance (to

the hermitage), with their gaits, that were charming, (the cow's) on account of her effort in carrying the dug and (the king's) on account of the weight of his body.

आपीरम्-त्वै 1 A with आ, as the pp. it becomes आप्तान (P. 6-1-28). गुह्यः—
मह 9 P (भानुजी) a cow that has had a calf once (or perhaps also once for all). अंचित = beautiful. अंचु तो honour 1 P. Cf. अंचिता क्षेत्रक्षमा V. 76. तपोवन-
नाम्नित्पथः—Cf. उदगावृत्तिपथेन VIII. 33 ; this shows the path to be one
that led back from the तपोवन, as मङ्ग. has taken it ; perhaps the poet
distinguishes the आश्रम to which the path led, from the तपोवन the sur-
rounding penance-forest, beyond this lying the forest proper ; आतपोवनात्
I. 90 can support this idea ; if with मङ्ग. we mean मयांसा thereby आङ्ग.

- 19 वशिष्ठ० The queen, with eyes that had as it were fasted, having the rows of her eyelashes unwilling to wink, looked eagerly at the king who was coming back from the forest, as the attendant of Vasishtha's cow.

वनिता—वन् to beg 8th conj. (भानुजी though, in the sense of 'a woman' in general वन् 1 P to divide is also given) वनिता वनितत्वर्थनुरागायां च ये विषित-
अमर. निमेष—मिष् 6 P to close. पंक्ति—पञ्च पञ्चते 1 A to spread (cf. पंचंचः
विस्तरः) उपोषित—उस् with उप to fast (intransitive by भभुत्तवर्थस्य न वा. on
P. 1-4-48) कर्तरिक्तः—that have fasted. लोचनाम्यां पपौ—a very common
idea, expressing 'fond glances', in Sansk. poetry ; मन्यने स्म विवितां विक्षेपनैः
पश्मपातमपि दंचनां मनः XI. 36. See verse 73 below. उपोषिताभ्याः मिष—उत्प्रक्षा.
On उपोषित, मङ्ग. says यथा उपोषितोऽभितित्वण्याजलमधिकं पिपासाति &c. We
may with equal propriety consider that their 'drinking' satisfies hunger
as the drinking of milk, भस्तु &c. The sight of the king is as अमृत to her
eyes. What otherwise should be meant in नवैः पपुस्तुं सनामुराजैः in verse
73 below ?

- 20 पुरस्कृ० Led in his front by the king on the way and received by going forth by the king's partner in religious duties, the cow appeared between them like the evening twilight between day and night.

पुरस्कृता—नमस्पुरसोर्गत्वोः P. 8-3-40 पुरस् as a prefix retains स unchanged
before कृ. पृथिव्या ईश्वरः is the meaning of पार्थिव. तत्रोः अंतरम् तस्मिन् क्षण-क्षि
causal. The उपमा is suggested by the time itself. मध्यगता-मध्यगता—by
द्वितीया अतितीतपातेतगताव्यस्तप्राप्तैः P. 2-1-24, so a द्वितीयातस्यु. संध्या—त्वै
1 P to meditate with सम्. The cow has already been compared to संध्या I. 83. धर्मस्य पत्नी see verse 2 above. दिनम् though n. corresponds to the
king.

- 21 प्रशक्षिं० Sudakshina, with the vessel of washed-whole-rice-grains in her hand,

having walked round the cow of precious (or abundant) milk (keeping her to the right), and having bowed down to her, worshipped her broad forehead (lit. the space between her horns), which was as it were the door of the fulfilment of her object.

प्रशस्तिकृत्य—*a* चित्र form ; प्रशस्तिम् an भद्रवीभाव (तिष्ठुप्रभृतीनिष्ठ P. 2-1-17) अप्रशस्तिं प्रशस्तिं संपद्यमानां कृत्या—see comm. on II. 71 below. पर्यन्तिनी—अस्त्रावा-मेधास्त्रजो विनि: P. 5-2-121. अक्षताः—क्षण् 8 P. to wound ; hence whole grains of rice or certain other corns. साक्षतं च तत्पाचं च साक्षतपाचं—तत् हस्ते चस्त्राः is also an admissible solution ; cf. भारतप्रहस्ता मालवि. I. (though grammar does not fairly support it. P. 2-2-35 and वा. *ibid.*). आर्द्ध-आर्द्ध perf. विशाल—शाल (शालच्) is a term, according to P. 5-2-28 ; it may be traceable to शाल a shed, वि implying विस्तार. अर्थसिद्धिः शारनिव—*an उत्पेक्षा*, द्वार through which she was to go towards the fulfilment of her object ; this is what मालि means by प्रवेशमार्ग ; it need not be taken therefore as the द्वार from which the अर्थसिद्धि was to come out.

- 22 They both rejoiced (to note) that she accepted the worship standing still though anxious to meet her calf; for, the signs of good pleasure of beings of her sort, towards those possessing devotion, have the fruit immediately succeeding.

वस्ते or वस्तेन उस्तुका (प्रसिद्धात्मकाभ्यां नृतीया च P. 2-3-44). स्तिमिता see I. 73. सपर्या—सपर to worship सपर्य is the base ; see कंदूवन 5 above. तौ an एकशेष as in I. 57. भक्तया उपपत्तेषु is the पश्येण्डह. तस्या विधा इव विधा वेषां ते तद्विधाः बहुवीहि. पुरः (विद्यमानानि) फलानि वेषां तानि.

- 23 गुरोः स० Having bowed down to (lit. having reverentially held fast the feet of) the preceptor together with his wife, and having finished the evening rite, Dilipa—who overthrew his enemies with his own arms—again waited on the milch-cow that had been sitting after the milking was finished.

सदारः—शरैः सह वर्तते इति, बहुवी. निपीड़ literally to press, ‘ pressing with the hands when bowing down’ is the present idea. शोहर्त्य अप्तसामग्र—युह 2 P. and सो 4 P. शोग्भी—तृन् is the term meaning तच्छील, आक्षेतर्तच्छील—तद्वमतस्याधुकारिषु P. 3-2-134. भुजोऽच्छारिषु: complimentary—though so powerful, he is devoted to a cow—showing his humble devotion. पुनरेव—एव is either redundant or serves for emphasising ; S. P. P. has पुनरपि for the explanation.

- 24 तामंति० Sitting down with her (who was sitting), near whom were placed the ceremonial offerings and lights, the Keeper with his wife as his com-

panion, in due course, went to bed when the cow fell asleep, and got up in the morning when she got up having slept.

अंतिक्षम्—vicinity from अंतः=vicinity. तामन्वास्य see I. 56. गृहिणी सहायः वस्य—वहन्नी. अनु governs the accusative as a कर्मप्रवचनीय (P. 1-4-90). In अन्वास्य also the meaning of अनु is clear when ताम् is understood as नि-पञ्चाम् ताम्. पूर्वे सुप्ता पश्चातुस्थिता—कर्मधा. (by पूर्वकाले P. 2-1-49).

- 25 इत्यं द्वा० Thrice seven days passed with the king, who, of an honoured renown and accustomed (ever ready and active) to free the helpless from distress, had been thus observing, in company with his queen, the vow that had progeny as its object.

प्रजायदेश्—may be solved as a चतुर्थांतस्पुरु० प्रजायै इहम्, or a वहन्नीहि like संतानार्थः I. 34. द्वयतीयुः—इ perf. 3rd pl. महिष्या—सहायै तृतीया with सम् (P. 2-3-19); महि to worship 1. P. महनीय from the same. विगुणः वहन्नी. हीन—ही 4 A to waste away. दीनोद्धरणे उचितः परिचितः see I. 50. तस्य चितुष्णानि सप्त दिनानि द्वयतीयुः—तस्य संबंधसमान्ये पठी. उद्धृत् or उद्धृ may be taken as the root of उद्धरण—चिरादुद्धरित् Ut. I., उज्जिहीर्ष Ki. XIV. 40,

- 26 अन्वेष्युः On the other (i. e. the next) day the cow that served the purposes of the hermit's rite, intending to test the devotion of her attendant, entered a cavern of the father of Gauri (Himavat) where tender grass had grown beside a water-fall of the Gangā.

अन्वेष्युः: On another i. e. the next day ; this is an अद्वय though the word can be derived from अन्वय and विद् a day (see P. 5-3-22 and वा॑ : ibid). आत्मनः अनुचरः: जिज्ञासमाना Atm. by ज्ञानस्मृहस्तान्तः: P. 1-3-57. शुद्धे॒ होनेष्युः (हीमस्य i. e. होमसंबंधिनी भेदुः): गौर्बा॑ गुहः॑ गद्धर-गाह॑ 1 A to enter. आविषेष्य भा॑ is unnecessary ; see I. 12 and 87.

- 27 सा तुष्या० It happened (or seemed) that a lion, whose bounding forward was not observed by the king as he had cast his eyes on the grandeur of the mountain, under the confidence that she could never be attacked even in thought by the beasts of prey, dragged her forcibly off.

तुष्यधर्षा॑-कटेन प्रवृत्यते i. e. प्रधर्षितुमेत्यकथा॑. मनसा॑-करणे तु॑. Cf. मनसा॑ हरि॑ व्रजाते॑ (कौ॑ on P. 2-3-12) हित-जमिकापि स्मृत्यजसकमहिसंसीपीरः P. 3-2-167, तत्प्र from नम्, भजते॑ 'continued' from जस् with नभ् (जांसिनेन्पूर्वैः किद्यासातत्त्वे वर्तते॑-कौ॑.) तित्प्र from हित् 7 P. प्रहित-हि॑ 5 P to direct, send. प्रसादा॑ an अद्वय though the root is सहृ॑ with प्र to defeat, overpower. किल-माङ्गि॑ takes this particle to mean अल्पिक 'unreality' meaning 'that the lion was unreal.' It may be rendered by 'it happened that' notwithstanding the meaning of 'un-

reality' that the word can have. The poet may not wish the reader to know beforehand that it was a mere illusion.

- 28 तरीका० Her cry, prolonged by the echo revolving in the cavern, caused to return, pulling in by the reins as it were, the sight of the king, kind to the distressed, that had been fixed on the Lord of mountains.

आकान्धतम्—नपुंसके भावे नः P. 3-3-114 cf. आसितं शयितं भुक्तं सूत रामस्य की-
सेय—रामा. अबोधा. 58 (comm. भासिताद्यो भावे निष्ठांताः). आर्त—हृ with आ
प्प. राहिमषु—भधिकरणे सप्तमी cf. केशेषु केशेषु गृहीत्वा हृं दुर्द्वं प्रदृशं केशाकेशि,
केशेषु is a महजविषयसप्तम्यन्त (कौ० on P. 2-2-27). निर्वर्तबामास causal.

- 29 स पाट० He having his bow in hand, beheld the (white, maned) lion standing on the pale red cow, like a flowering Lodhra tree on the tableland of a mountain consisting of red minerals.

तस्थिवस्—कसुश्च P. 3-2-107 this term is considered peculiar to वेद but भद्रोजी observes कवयस्तु बहलं प्रयुञ्जते 'तं तस्थिवांतं नगरोपकंडे' 'अवांसि सर्वा-
प्यधिजाग्मुषस्ते' (V. 61, 34) इत्यादि (कौ० on कसुश्च); so a perfect participle. धनुर्धरः a पश्चीतस्य, like पश्चात्. केसरा अस्य संति इति केसरी. अधिरथका—
त्यक् (त्यक्त्) is a term. (P. 5-2-34). धातुमयी—मय meaning विकार (made up of). सानुमत्—सानु m. n. a peak स्तुः प्रस्थः सानुरस्त्रियो—अमर. प्रफुल्ल—
कुङ्कुम 1 P. + अच् प्रफुल्लसीति प्रफुल्लः; फुलः will be the pp. of फल् when
without a preposition (P. 8-2-55), or when preceded by the preposition उत् or सम् (वा. on P. 7-4-89); so प्रफुल्ल is not a pp. of फल्, फल् with प्र
forming प्रफुल्ल (फल् becoming फुल् by विच प. 7-4-89).

- 30 ततोहृ० Thereupon, experiencing that (unexpected) discomfiture, the king ready to the rescue, of active movements himself like a lion, uprooting his enemies with (quick) force, offered to draw up an arrow from the quiver for killing the lion that deserved death (or to be killed).

मुर्मेश्वर इव गच्छति—उपपर comp. by कर्त्तुष्यमने P. 3-2-79, वधाव-वध कर्तुष्य.
वध from हन्-हन्तु योग्यः; वधमहेति also may do, though according to अमर.
शिरश्छेद्य is synonymous with वध्य (देव शिरश्छेद्यार्थस्य-भानुजी); यत् is added to हन् in the first case by हनो यदृधश्च वक्तव्यः—वा. on इत्याति P. 6-4-65; see
अवध्य V. 50. In the second case य is the तद्वित affix by दंडादिभ्यो यः P.
5-1-66. शरणः—शरणे साधुः where शरण means रक्षण; शरणं गृहरक्षितोर्वधरक्षणवो-
रपि-मेहिनी. In भराणी 'शरण' is sometimes used as an adj, not so in संस्कृत; the संस्कृत 'शरण' being a neuter noun. प्रसभेन—प्रसभं तु वलारकारो हठः—अमर,
उद्घृत—ह (see verse 25 above) should be preferred here to खृ. Cf. हा मूलतः
कर्मलर्णी गच्छ उज्ज्ञ हार.

- 81 वामेत० (But) the right hand of the striker (i. e. the king who was going to throw the arrow) remained with its fingers attached to the nether tip of the arrow, the heron's feathers on which were tinged beautifully by the light of the nails, as if it (the hand) had, its effort painted in a picture (as if it were an effort painted in a picture).

वामादितरः—पञ्च. तस्यु., इतर often means ‘the opposite’, as सितेतर ‘black’, वन्धेतर ‘of the town’ (V. 47); cf. वथेतरन्याद्यमिवावभासते ‘what is opposite to न्याद्य appears न्याद्य ’ Ki. XIII. नख—m. n. पुनर्भवः कररहो नखोऽज्ञी नखरोऽज्ञियाम्—भमर. the प्रभा of ‘nails’ is often spoken of like the प्रभा of ‘teeth’ in संस्कृत poetry. Cf. अभ्युक्तांगुष्ठनयपभाषिः Ku. I. °क्षतोऽक्षवलां गुष्ठनखांशुनिज्ञामाघ I. कंक a bird of stiff feathers called कंखहड by भानुजी (लोहपृष्ठसु कंकः स्थात्—अमर) and ‘heron’ in the Dictionaries, a large genus ; the lower tip of the arrow had the feathers set in it ; these serving to counteract any irregular motion due to the wind. पञ्च a feather पहुञ्च. सायक—सो caus. पुखः—called कर्तरी on account of the feathers—कांडमूलम्—भानुजी. चिक्रार्पितारंभ इव—the figure is ambiguous being an उपमा or उत्प्रेक्षा, चिक्रार्पितः आरंभः as a कर्मधारय in the उपमा; चिक्रार्पित आरंभो यस्य a बहुत्रीहि in the उत्प्रेक्षा. The poet means उत्प्रेक्षा in the following instances तच्छासनात्काननमेव सर्वे चिक्रार्पितारंभ मिवावतस्ये Ku. III. 42. निशीथ हीपाः सहसा हतात्विषो बभूवरातेख्यसमर्पिता इव III. 15 आलिखित इव सर्वसो रंगः Sak. I., also the following in महाभा. भ.म्प. 45 contains an उत्प्रेक्षा ; कुरुपांडवसेने ते हस्त्यश्वरथसंकूले सुशुभाते रणेऽसीव पदे चिक्रार्पिते इव. महिला has not pronounced his view. ताराकुमार prefers उत्प्रेक्षा. S. P. P. and शिवनायशास्त्री prefer उपमा. From the first parallel, उत्प्रेक्षा seems to be meant here too ; but there is some ground, though perhaps nice, for preferring the उपमा ; if the expression had been चिक्रार्पित इवावतस्ये omitting आरंभ, it would plainly have become an उत्प्रेक्षा as in the last three parallels quoted above. If आरंभ is added, it is necessary to take the figure as an उपमा which alone justifies the addition. Even the first parallel quotation is taken as an उपमा by Prof. Nobinchandra who adds अपरवनम् as the उपमान, possibly for this very reason ; though we think that owing to the बहुत्रीहि that is there the only possible समास, that figure should be admitted as an उत्प्रेक्षा simply for necessity’s sake. माङ्गी. is silent in this case too, though his silence in both the cases may be construed in to an acquiescence in the उत्प्रेक्षा. Mr. Deshpande has the following remarks on the verse from Ku., चिक्रार्पितोद्योग इवावतस्ये । चित्रगतवस्तु इव निश्चलं बभूव which cannot help either way, though his leaning appears to be towards the उपमा. The variant चिक्रार्पितारण्यमिव there, is noteworthy though probably not genuine. As a conclusion therefore the word आरंभ has necessitated the उपमा, it being otherwise useless as in Ku. III. 42.

- 32 वातुपूः With his wrath increased by the restraint (or paralysis) of his arm, the king burned within himself with his own fiery spirit that could not reach the offender at hand, as does a serpent (or cobra) whose power has been controlled by incantations and medical herbs.

मन्त्र-मन्त्रुर्देन्वे करते चुक्षि-भगव. अ-वर्ण-भर्तु with अनि pp. अमेषा विद्युर्देन्वे P. 7-2-25 अ-वर्णर्थम् । नातिरूपामासज्ज वा । अ-वर्णितमन्तर्गत-कौ. आगः करोते इति आगस्कृत-उपपद स. the स् replaces the विद्युर्ग in the compound. P. 8-3-46. राजा तेजो-निरदेशत is the कर्मणि प्रबोग. भीरी-भोगो !अस्त्र अस्ति-भोगः सुखे लक्षादिभूताबहेष करणकावदोः—भगव. आपेषि-उद्ध 1 P. to burn and वा (भानुर्जी.)

- 33 तथार्थः (Where-upon,) the lion spoke astonishing with human speech to the King, the banner of Manu's line, who belonged (always) to the side of the good (took sides with them), who was of great strength like a lion and who was (already) astonished at his own condition.

आर्दगृष्ट—भार्दे गृष्टते इति आर्दगृष्टः आर्दपत्तान्वितः इत्यर्थः—कौ. on P. 3-1-119 belonging to the side of the good. Cf. गुणगृष्टा वचने विपक्षितः Ki. II, 5; the समाप्त may be solved as a पट्टी त. with माहि. मनुष्य वाचा विस्मयाबन्न—when the प्रयोजककर्ता is the source or cause of the विस्मय, the causal base of स्मृति is स्माप्त and it takes only the Atm. Here the cause of विस्मय is the करण मनुष्यवाचक्; hence the Parasm. The following सूच्चस regulate this use, नीस्मवोहैतुभये, नित्यं स्मवते: P. 1-3-68 and 6-1-57. If the lion had personally been the cause of the विस्मय, विस्मापयमानः would have been used. महिः does not think the reading विस्मापयन् worthy of defence, though भृत्यर्जी has given a defence by a little stretch of meaning : यदा (admitting विस्मापयन् as the poet's reading) मनुष्यवाचक् प्रयोजककर्ता विस्मापयते तदा तिंहो विस्मापयन् इति पूर्वनात्मजो 'शता' इति उद्याख्येवम् (कौ. on 6-1-57) i. e. विस्मापयन् should be understood as the causal present participle of the causal विस्मापयते. Cf. शबूनीपत्तमानं तं रामं विस्मापयेत कः भ. V. 58. also शरैरीरमाययत्—भ. IV. 41. तिंह इव उरुसत्वः (उरुसत्वं यस्य) कर्मधा. मनुष्यवक्तुः may be considered a तिंह परंपरित उपक्र; मनुष्य एववशः (the staff of the banner) तत्र केतुः like विद्युन्मानसहंस.

- 34 अलं म० Vain is your trouble, O king ; the missile even though discharged at me would be useless ; the force of the wind that has the strength to up-root trees does not prevail against a mountain.

मही पालवतीति-उपपद स. अमेणालम्-गम्यमाना अपि क्रिया कारकविभक्तौ प्रयोजिका । अलंश्रेष्ठेण । अमेण साध्यं नास्तीत्यर्थः । इह साधनक्रियां प्रतिश्रमः करणम् ।—कौ. on हेत्ती P. 2-3-33. अमेण is therefore करणे त् which is connected with the साधनक्रिया even though this क्रिया is only implied. अलम् only serves to suggest the क्रिया. इतः on this individual i. e. myself. वृथा is an अव्यय.

पारस्पोन्नुमने शान्तिर्वर्षस्व तद् a द्वयधिकरणवद्युगीहि qualifying एः. शिलोद्धर् literally 'a pile of rocks' hence a mount-in महिष्मै शिलरिष्माभूषहार्यधर्यविः । अर्थात् गिरिधारा चलशील शान्तिर्वर्षः; cf. Ki. III. 29. शिलोद्धरं च हशीलं चां तद् See also verse 51 below. मूर्छु ति—the root often means 'to increase', 'to grow strong, prevail, reign &c.' मूर्छुन्नस्यमि विकारः प्रावेष्वर्णमत्तु इक. V. See VI. 9, X. 79, XVI. 18, 64. मारुद्-मरुद् एव म रुदः (अष्ट).

- 35 कैलास० Know me to be a servant (of Shiva), named कैलेश, a friend of निकुम्, having my back purified by the placing of the step, of the god of eight forms, upon it, when he intends to mount upon his bull white like the कैलास mountain.

कैलासगौरस्—the उपम् suggests 'huge size.' आहशु—desiderative of इह with आ ; इ is a कर्तृति term. अर्पण—from इ caus. ग्राहार्पणमशानुभवः कर्मधा. अवेहि—लोद 2nd s. of इ with भव. किंकर—उपपहस् (P. 3-2-21). अद्यनृतः—the form of शिव is made up of 8 parts all mentioned descriptively by the poet in his नारी to Sak. ; the 5 elements and the two luminaries and the sacrificer. See III. 66 ; also verse quoted in the comm. here. निकुम्भेष्वम् (घटी त.) adjunct of गौरकरम् ; the names are both fictitious.

- 36 असु यु० You see yonder pine-tree before you ? It has been adopted as a son by the god who has the bull as his banner ; and it knows the taste of the milk in the form of the water streaming forth from Skanda's mother's breast in the form of her gold water-jar (as Skanda knows the taste of the milk streaming forth from her breast resembling a gold water-jar).

इति काकुः (comm.), the sentence being a question, though the reply 'yes' was too plain to wait for. Where the tone alone changes the simple assertive character of the sentence the sentence is said to be a काकु f. the word meaning only 'a change of voice' काकुः लिवां विकारो वः शोकनी-स्वादिभिर्जनेः ।—अमर. वृषभधज—वृषभो धर्जो यस्य whose ensign is the bull. हेमकुम् एव स्तनः in the case of देवशरु ; हेमकुम् इव स्तनः (मद्यूरवर्षसकाइकम् P. 2-1-72) in the case of स्तनः ; मालि. has thus taken it as a रूपक in the first case to establish the पुत्रत्व of the देवशरु ; this रूपक is a little objectionable because it will require पत्रसाम् also to be a रूपक, पत्रस् meaning 'milk' as well as 'water'. When स्तनः is the principal word पत्रस् must mean 'milk' and for this we shall have to say पत्रांसे ज्ञाने एव पत्रांन अभिराप्त to make the figure appropriate, while पत्रनाम् is directly rendered by अंदूताम् by मालि. हेमकुम् स्तन इव (the उपमित समास by उपमितं इवाज्ञाविभिः सामा-स्वाप्रवागे P. 2-1-56) may be preferred as the solution, to avoid the rhetorical effort ; the उपमा alone will serve the purpose of establishing the

पुच्छः. For the double solution cf. उप्रेषु मृदुखमालिनम् Ki. XIV. 58 as applied to अर्जुन and सूर्य. स्कंदः a name of कार्तिकय see III. 23. पार्वती is his mother; see रामा. बालका. 37. रसज्ञ-रसं जानातीति or रसस्वज्ञः an उपपदस. or ष. त. म.

- 37 कंडूबमानेन see verse 5 above. वन्यहिप—कर्मभा. इत्यायां पिबतीति हिपः—उपपदस.; see verse 7 above. स्वकृ अस्य is the लेण. अथ thereupon, when. एनम्—see I. 90. obj. of शुशोच. सेनां नवतीति सेनानीः—उपपदस.; the term. here is किंप् (all elided) by सहस्र॒हिष्ठ॒हुहुञ्चिष्ठ॒विष्ठ॒भिष्ठ॒चिष्ठ॒शिष्ठ॒राजा॒मुपसर्ग॒धिपि किंप् P. 3-2-61 ; सेनान्यम्, acc. sing. सेनान्यः acc. pl. सेनान्बा, सेनान्ये, सेनान्यः, सेनान्याः, सेनान्यासु, सेनानीः are the तृतीया and succeeding singulars. सेनान्याम् is also gen. pl. आलीढ़—लिह् 2 P A.

- 38 तदाप्रभृति—Since that very time, I have been employed in this cavern of the mountain, for scaring away the wild elephants by the Bearer of the trident having given me the form of (lit. having made me to be) a lion, in which (form or state) my means of subsistence are animals that approach me (of their own accord).

तदाप्रभृति—*a वहत्रीहि* used as an adv., though in Ku. V. 55 महि. takes the words separately giving to the locative (the meaning of दा in तदा) the power of the ablative, this case being governed by प्रभृति as an अव्यय; अषाधा॒ने पंचमी (P. 2-3-28) इति सूचे 'कार्तिकयः प्रभृति' इति भाष्यप्रबोगात् प्रभृत्यैर्योगे पंचमी। भवान्प्रभृति भारम्य वा सेव्यो हरि—कौ. on P. 2-3-29. चास in S. nsk. means 'fear', 'frightening, scaring' &c. चासार्थम्—च. तत्पु, see I. 18. द्वापारितः caus. of द्वापृत्. शूलभृत्—उपपदस शूल like पिनाक is a special weapon of रित्र. शूलभृता सिहत्वं विधाय अहं द्वापारितः—Cf. गुणः कर्ममागस्य &c. I. 9. अंकागतस्तस्थः शृन्तः वस्य—वहत्री. शृन्त = means of subsistence. अंकागत—हि. त.

- 39 तस्यालः This cow, therefore, that is sufficient for my satisfaction, who am hungry, comes up as my meal of blood after a fast, having the time pointed out to her by the supreme Lord, as the lunar nectar, sufficient for the satisfaction of the hungry Rahu, approaches (him, of its own accord) having the time pointed out &c. (or according to मंड़ल. this cow therefore that has approached as my meal is sufficient &c.).

मंड़ल's अनव्य is 'प्रविष्टकाला उपस्थिता एषा मे तृप्त्यै अलम्'; this order however is

objectionable as the assertion would appear irrelevant, the natural sequence being 'as my' हत्व is भक्त गतस्त् इति, भूषितस्य मे तृत्ये अर्ल (पर्याप्ता) एषा प्रदिक्ताला (सती) उपस्थिता' implying 'she has come to me under the circumstances mentioned and cannot therefore be set free' which is to the point. नृत्यै—चतु. by नमस्त्वस्त्वाहास्त्वधालंवद्योगाच P. 2-3-16. अभिमति पर्वा-पत्त्वर्यप्रहगम् &c. कौ. ibid. परम—See I. 1. परम from पर like अधम, अपम, अवम, मध्यम &c., see Whitney §474. सुराद्युष-य. त. राहु—As the gods were drinking असूत राहु stole in disguised. The Sun observed him and informed सोम (the moon) who while he gave him the drink informed विष्णु of the intrusion. विष्णु forthwith beheaded राहु and the राक्षस's head remained alive by virtue of the draught it had already taken. राहु in consequence swallows the moon at the eclipse. See ब्रग्रपुराण 106; ततो वैरविनिर्बधः कृतो राहुमुखे न वै। शाश्वतचंद्रसूर्यां प्रसन्नव्याप्ते चैत्र तौ || see महाभार. आदिप. 18 and 19. The moon's body is supposed to be made of nectar, and the gods themselves feed on him; see verse 71 below and V. 16. 'शोण' 1 P. to paint' is given as the root of शोषित; शोण 'red' is of course the original word here. पारणा is literally 'going beyond' hence 'finishing,' 'completion'; so the meal in connection with the completion of a ब्रत. सुधा—सुखेन धीवते-धे 1 P. to drink.

- 40 सत्यं नि० Do therefore go back, leaving off shame. You have shown a pupil's devotion to your preceptor; a charge whose protection is not possible with the weapon does not injure the fame of the bearers of weapons.

सत्यम् see सोऽहम् I. 5. गुरोः for गुरवे though grammatically it is संबंधमाच-विवक्षावां पाणी (कौ. on P. 2-3-50). यह रक्षयं शक्षेत्र असाक्षरसं तह &c. शक्षेत्र-करणे तृ.; it may be considered कर्त्तरि also, though figuratively, शक्षं रक्षितुं शक्षोति. किञ्चोति-किञ्च 8 P; or किं 5 P.

- 41 इति प्र० At these bold words of the lord of beasts, the lord of men who had his missile checked by the power of Shiva, made light of the dishonour sustained by him (lit. with respect to himself).

प्रभरम्—The usual meaning of this is 'wise', 'clever'; गलम् 1 A. to boast. आधिराजा आधिराजः भाषि meaning भाषिकृत or भाषिष्ठित. निशाम्य-शम् 4 P. with नि to hear. Grammatically a doubt hangs upon this form of शम्, as शम् of the 10th class with नि means 'to hear.' This is मित् (see विश्वामित्र I. 54) and requires निशमन्तव् as the gerundial form as supported in कौ. on P. 7-4-68. शास्त्रविर्द्धने निशम्यात् । निशामयति रूपम् । अन्यच तु 'प्रथिनो निशमन्तव् वधुक्याः' (माघ VI. 19 ? वधुर्वहेः) । कथं ताहि 'निशामय तदुत्पात्ति विस्त-राहुश्वरो नव' इति । 'शम आलोचने' इति चैराविकस्य धारुनामनेकर्त्त्वाच्छ्रुत्वं वृत्तिः । शास्त्रविवद् (just as शास्त्रात् with नि is admitted to mean अवदन) । Commenting

on 'निशम्ब' मात्र II. 68 महि. says निशाम्बतीति अवधे तथा निशाम्बत्यर्थीति भद्र मङ्गः । तच शास्त्रसेरिव रूपम् । अन्वयो निशम्बतीति स्वात् । अत एव वामनः निशम्बत शब्दो प्रकृतिभेदादिति । on 'निशम्बत्य' मात्र VI. 19 he says तसु भद्रस्येऽ? हृति चौराहिकात् रूपप् &c. भाइ has used निशम्बत्य in the sense of भूत्वा म. II. 9. गिरिषा—derived as गिरौ शंते हृति or गिरैर अश्वदेन वस्त्र भृति 'ता' being only a मूर्खर्थीक termination. आस्मानि भवज्ञा—स्वर्विष्वजे अनुभूता अवज्ञा. शियलीचकार— a चित्र denominative, see पबौधरीभूत verse 3 above.

- 42 प्रस्त्रब्रह्म ॥ And having his endeavour rendered vain in discharging the arrow, to which (endeavour) that was the first obstacle (or failure), he replied, being like शंकु who was paralysed by the glance of Shiva, when offering to strike his thunderbolt at him.

ए जोins शियलीचकार and प्रस्त्रब्रह्मित्. इयोः प्रयोगःः तस्यूर्ध्वंये—पूर्वजासौ भंगश्च पर्यंयेः स पूर्वजो वस्त्र । कर्मधा. and बहुत्रीः; having 'that' as the first भंग. Cf. कर्मधे शंभोर्विलवीकृताहितः सहित्यतं तत्त्वाद्यमावलंबनम् Ku. V. 66. आसादिवा तत्त्वाद्यमावलं ग्रसम्भा Ki. XVI. 27 also विदेशतस्यूर्ध्वमिवेक्षणः दरः and सभीतिनिस्तत्त्वाद्यमावलं प्रयेदिरे Ki. VIII. 26-30. विगतं तथा वहनात् स वित्तयः वित्तयः प्रवस्त्रो वस्त्र । जडीकृत-चित्र denom. ड्रवक-वीणि भंग नानि, चिषु भंग कुमस्त्र वा (भंगकं नवनं हृष्टः—रत्नाकृष्णः) these two besides five others are the derivations according to भाष्माजी, भंगक being taken to mean वित्त, or शंभु meaning शंभु, or a बहुत्रीः from भंगा &c. The वात् पु. derives the word still another way भंगकम् meaning a sacrificial utensil (१) वा. पु. I. 31. ब्रह्मपतिमुखैर्देवैः सम्बृद्धिफलायेभिः । विभिरेव कपोलैत्यु भंगकैरोषधिष्ठये । इत्यतं भगवत् नवस्त्रा इत्यं ड्रवकृदृढवते । also गावचाँ चैव चिदुप् च अगती चैव वा स्वता भंगका नामतः प्राप्ता योनयः सदनस्वताःः &c.

त्रुमकात्—सुख desider. is Parasm. when transitive (P. 7-4-57) वज्री पाणी वस्त्र—बहुत्री. The following is the allusion : At the स्वर्वंद्र of पार्वती which was proclaimed only as a form by हिमवत् though he knew that शिव was to be his son-in-law, the god as if to try the sagacity of his would-be bride suddenly appeared in her lap as an infant fast asleep. Parvati knew him by meditation and fondly held him to her bosom and ceased from going about in the Hall for a choice. ततो हृष्टः शंभु देवा देहश्च उत्संगवर्तिनम् । कोऽवम-ज्ञति संवंद्र शुभु शुभुमोहिताः । वज्रामाहारय तस्य वा शुभुमित्यवृद्धशा । सद्यः शुभुत्यित्यस्त-स्व तथैव समांतर्णत । स्तंभितः शिषुद्धर्मेण देवदेवेन शंभुना । वज्रं शस्त्रं न चक्राक् वृद्धशा चालितुं न च । ब्रह्मपुराण 36. The account is rather differently given in महाभा-द्वीपण. 202 whence माल्ह. quotes his line [तं वस्त्र is the original reading for वस्त्रवस्त्र]. This from ब्रह्मपु. is more consistent however.

- 43 संकरु ॥ O king of beasts, true that the words which I am going to speak are liable to be ridiculed, I having my action stopped. As (however) you know all the thought in the mind of beings, I shall speak.

कामम् is an अठवय. Whitney derives this as the acc. of काम like सुखम् नस्तम् &c. §1111 b. It may be looked upon as a gerundial form too; see § 995 c. Whitney, where the repetition of the प्रमुङ्गते 'वस्त्वासम्' &c. is shown by the quotations as unnecessary the ordinary gerunds and not the प्रमुङ्गते being repeated in the earlier language. विवक्षुः desid. of वक्ष्. प्राणाभ्यन्वयति इति प्राणभृतः—उपपदस्. वैह pres. 3rd sing = वेति. भवाम्—भा 2 P. भर्तीष्टवतुः (from उपादि terminations) को. on P. 6-4-14. भावः 'a feeling' 'thought'. संख्येष्टवत् qual. मे understood. वै is taken to mean वस्: to correspond to असः though it usually means ' because, since &c.' Comam.—‘अन्ये तु र्वेष्टवत्यन नाकर्त्त्वं. Others will deride my words styling them as unlikely, i. e. pretended and will consequently prefer me to be silent in this condition. You know me however to be the same in speech and thought, so I shall express what I mean.—If you had not known my thoughts, you too would have derided what I am going to propose, simply because you could not have believed in a man's willingness to offer his own life for that of a cow. You however know that what I shall say is a true expression of my thoughts, and so I shall say it.' This seems to be मङ्गि's meaning. संख्येष्टवत् however implies the uselessness and hence the शास्त्रतः 'liability to ridicule' of his words, meaning that while the limbs are paralysed the struggle of the tongue is but too vain to mend matters. But, the king says, I will speak out my thoughts, because you know that I have some thing to speak or that I do wish to say what is in my mind.

- 44 मान्यः स That cause (author) of the creation, continuance and re-absorption of the moveables and immoveables, is honoured (as Almighty) by me. The treasure of my preceptor too, who has kept the Fires, cannot be neglected (while it is) perishing before me.

स ने मान्यः—से is कर्तृरि वही like मवा मम वा सेव्हो हहि। स्यावर—see ईश्वर I. 1 स्या+वरव्. जंगम from the frequentative base of गम्. प्रत्यवहारः re-absorption. भाविताः (धा p.p.) अभ्यो वै: also अग्न्याविताः P. 2-2-37. नहयत् present p. qualifying धनव्. फुरस्तात्—अठवय from पूर्वे P. 5-3-40. मङ्गि. explains the propriety of भावितामः: अनुपेक्षणीय—नम्भत्. उपेत् is opposed to अपेत्.

- 45 सत्यं म० Be pleased therefore to feed yourself with my body; let the great sage's cow here, be set free, whose young calf is anxious to meet her at the close of day.

तृष्णु with नित् caus. to bring about, effect.

- 46 असांघृतः Thereupon the attendant of the lord of beings smiling a little

again said to the king dispelling (lit. reducing to pieces) the darkness of the mountain caves (in the cavern) with the rays of light of his tusks.

गद्ध—गाह 1 A. is given as the root. रट्टा-हंश् 6 P. to bite. दृष्ट्वोः इद्युषां वा मदूत्ताः अधकारं शकलाने कुर्वन्—this is an unusual construction; अधकारं शकलीकुर्वन् may perhaps be intended though it means less than the poet's sentence which means अधकारस्य शकलाने कुर्वन्—cutting the solid rock-like darkness to splinters. भूमः an indeclinable but originally the comparative of वृक्ष. भूतानामीष्वरः the lord of beings; तस्य पार्वतीं पार्वे वर्तते इति उपपदस्. अर्यानां पतिः the king.

- 47 एकात्० The sovereignty of the world with one Royal umbrella (*i. e.* without a rival), the prime of life, and this charming form-offering to sacrifice (so) much for the sake of a trifle, you appear to me to be foolish in (void of) judgment.

एकमेवातपञ्चं बास्तिम्—बहुव्री. आतपात् आबते इति आतपम्—उपप. स. प्रभु—भू �shortens the रु after वि, म and सम् (P. 3-2-180). कान्त-कम् (कामवते) to desire. अन्तस्य हेतोः—षष्ठी हेतुप्रवेगे P. 2-3-26 as in अन्तस्य हेतोवर्तसि. हातुम्—हा 3 P. to abandon. विचारे भूः—स. वस्तु. मे—चतुर्थी by क्रियवा यमभिप्रैति सोऽपि संप्रवानम्—या. on P. 2-3-18.

- 48 भूतानु० If you profess compassion for all beings (universal compassion), this single cow will be happy if your death takes place (thus); living, on the other hand, O Guardian of the people, you can ever protect your subjects like a father.

स्वस्तिमती—स्वस्ति is used as a noun स्वस्ति itself as an अव्यय standing as the nom. sing. स्वस्ति अस्थाः अस्तीति. त्वदन्ते—loc. abs. उपमूल see V. 6. नाय—नाय 1 A. to rule. पासि—the present may stand for the future, though by the rules some effort will be necessary to support the use (P. 3-3-5 *et seq.*).

- 49 अथेक० If (again) you are afraid of your preceptor, who, resembling the fire-god, having a single cow would be fired with wrath on account of your fault, his anger can be cooled by you giving in crores cows of jar-like dugs (of dugs as bulky as water tubs).

मालि. has explained the propriety of एकधेनोः—This is the mention (उपन्वास) of the cause of anger (चंडस्य). कृशानु—कृष् 4 P. to reduce (भासुअ); कृशानुः प्रतिमा वस्य—बहुव्री. see also मरुस्सखाभ verse 10 above. गुरोः विनेतुम्—प. by भीचार्यानां भवहेतुः P. 1-4-25. मन्त्रु—मन् 4 A. विनेतुम्—विनी 4 A. to remove, see IV. 65. विनेतुम् has a passive sense here (S. P. P.); this

use is common with the neuter use of शब्द as in पवनः आर्लिंगिरु शब्दवम् though this is rather an odd construction. See Apte § 178 note. गा॒ acc. pl. obj. of स्पर्शयता. कोटि॒—कोटि॒ स्पर्शयता इति कोटि॒: स्प०, by संख्यैकवचनाच वीप्तायाम् P. 5-4-43 see सहस्राः VI. 22. स्प० in the causal also ‘to give.’ Cf. धेनुः सवस्त्रा स्पर्शिता अनघाषाणस्वाहितामस्तु वरिष्ठस्त्रौऽवर्ति॑ नः—रामा. उत्तरकांड 53. घटोङ्गी॑; acc. pl. see कुण्डोङ्गी I. 84.

- 50 तद्रक्ष Save therefore your illustrious (or powerful) person that enjoys many series of blessings ; for they call a prosperous kingdom the seat of इत्र different (from it only on account of its contract with the surface of the earth.

कल्याण-कल्यम्—‘good health’ or ‘the morrow’ and अष्ट् to announce (भासुजी). परंपरा—this is formed by mere repetition like परस्पर, अन्वोन्व (कौ॒. on P. 8-1-12 ; परंपर in परंपरीण P. 5-2-10). उर्जस्तल-वल is a मत्यर्थिक term. added to कर्जस् (कौ॒. on P. 5-2-114). महीतलस्पर्शनमावेष-माज means ‘only’ in most cases, प्रमाण being its direct meaning by the सूच ‘प्रमाणे इ०’ P. 5-2-37. This is the only differenc betweene स्वर्ग and a prosperous kingdom. cf. एतावानेव शतकतोराकुञ्जतश्च विशेषः Sak. VII. छह-छध् 4 P. to grow, राज्य-राजन्+वल राज्ञः कर्म भावो वा—‘royalty’ is the literal meaning. इत्रस्येषमैत्रम्. आहुः they ‘call’.

- 51 एतावः The lion ceasing having said so much, the mountain too by the beast’s echo revolving (or arising) in the cavern, as it were said the same thing to the king out of affection.

गुहां गतः—द्वि॒. त. शिलोच्चवः see verse. 34 above. नितिपाल-उपप. स. प्रीत्वा हैतौ तृ॒. माङ्ग. quotation तुहियाच्च &c.

- 52 निशम्य Hearing the words of the god’s attendant, the lord of men again spoke, still more moved as he was being looked at by the cow whose eyes looked terrified by the lion’s seizing her.

निशम्य see verse 41 above. मनुष्य—मनोर्जातावभ्यतौ बुक् च P. 4-1-61. मनो-रपत्यम्. धेन्वा subj. of निरीक्ष्यमाणः. तेन अध्यासितम् तेन हेतुना कात्रे अक्षिणी वस्त्वा॑: सा ; तद्ध्यासितेन कातराक्षी ; तद्ध्यासिता अत एव कातराक्षी (S. P. P.) is an admissible solution ; ‘अक्षमण’ is a more natural meaning of अध्यासित in the present case. अक्षि becomes अक्ष at the end of a बहुव्री. P. 5-4-113. निरीक्ष्यमाणः pass. pr. p. सुतराम्—तर added to particles, becomes तरम् (Sansk. 2nd B. K. XVIII.) P. 5-4-11. दयालुः—भालुच्च-इवते इति from इच् 1 A.

- 53 भास्त्रिक० The exalted title of the भास्त्र race is, as we know, used in the worlds in the sense of ‘ what protects from harm’ ; what is the use of the

kingdom or of life, stigmatised on account of censure, to me having my action contrary to that (sense) ?

सतारु चावते—Even this is admitted as the derivation of सत् by भानुजी by पूर्णोदादिस्त्रात् (P. 6-3-109). भानुजी's derivation is still more appropriate, if सद्वच् (भानुजी's other derivation) is to be rejected ; भानुजी himself accepts the first in his comm. on Ki. III, 48. Whitney does not use double त् in the word and has probably some other root in view ; but in the absence of a similarly formed word for comparison, भानुजी's root seems the real one as सत् in the case of सत्, पत् in that of पंच &c. उत्तम—*a बहुव्रीhi like उन्मुखः*. उद्धवः—cf. III. 49 ; पुण्यः शब्दो मुनिरिते Sak. II. भुवनेषु this pl. may represent the 3 worlds विलोक्तीः रुद्र see I. 31. केवलरुद्रः means having in usage a meaning not connected with the etymological meaning, वौगरुद्र having a meaning connected with that रात्रेन किम्—हेतो त्, रुद्र is हेतु. तद्वच् विवरीता (इ with वि & परे) वृत्तिः वस्त्र a बहुव्रीhi qual. भाग्यवस्त्र understood or भ्र. प्राणेष्वाकिम् is the अन्वय. उपक्रोक्षेत हेतुना वलीमसाः (मत्त+ईमस). पाच in the sense of life is always used in the plural.

- 54 कथं तु How indeed is the entreat of the sage possible by the gift of other cows ? know this cow to be not inferior to surabhi; it is by Rudra's power that you have harmed her (or with comm. your harming her has been by Rudra's power).

विश्वाप्तम्—अत् 10th conj. व्यासिकी—विन् is a मत्पर्याय term, meaning here ' abundance ' or ' excellence ' सुरभे : अनूना—The ablative of comparison (पंचमी विमन्ते P. 2-3-42). रुद्रोजसा तु प्रहृतं त्वयास्याम्—अस्यां त्वया प्रहृतं तु रुद्रोजसा—this is भानुजी's अन्वय ; this answers immediately the query raised by भानुजी ' तहि कथमस्त्राः परिभवोऽभूत् ' . If this query be ' जाहि इति सुरमेस्तु-व्यासिकः (the lion would say) अहमस्यां कथं प्रहृतुं शक्तः ' the reply would be (त्वया तु अस्यां रुद्रोजसा प्रहृतम् ; this perhaps is the natural अन्वय. प्रहृ is used intransitively with the locative : तस्मिन्प्रजाहुर्युधे सर्वे एष VII. 59. त शुभुग्नान्वात् इ भागीवेष पितुर्निर्बोगात्प्रहृतं हिष्पद्धत् XIV. 46. (Here भानुजी repeats the present construction however as in XVI. 16). The first quotation is convincing however and makes भानुजी's construction doubtful. रुद्रोजसा is हेतो त् .

- 55 सेव्यस्त्र It is right therefore for me to deliver her from you by the price in the form of offering my own body, whereby your meal after the fast will not be lost and the matter of the rite too will not be rendered impossible.

सा इवम्—like सोऽहम् I. 5. The ऐह, not ऐहस्त्र अर्पण is the त्रिष्टुप् ; see XV. 55 ; but we must say देहार्पणमेव निष्क्रय. न्वायत्या see अ॒या I. 59. मोक्षवित्तुम्—मुच् to release, in the causal means ' to rescue, deliver, free ' . भवतः see मत्तः I. 66. क्रियाएवार्थः—कर्मधा, is preferable to क्रियात्या अर्थः

- 56 भवान् You too who are in the power of another (depend on another's will as a servant) know this : since (so) great is your effort in respect of the pine-tree ; for, it is not possible to stand before one's employer (master) having allowed the charge to perish, remaining oneself unscathed.

परवान् used with the त् ; see भावा यदिस्यं परवानासि त्वम् XIV. 59. इहम्—स्थानुं निर्बोक्तुः &c. The first हि is the cause of the first assertion. The second हि cannot show cause, for then इहम् would stand for nothing ; so the comm. has taken ए हि as one expression like भवते 'नाहि' which is originally ए हि. Some effort will be necessary to give to this हि its own meaning, as इहम् in such a case will have to be understood as standing for the first half of the preceding verse. The pronouns भवत् and स्वत् for the same person in the same clause are found in other places in the poet's writings ; see V. 34 ; स दूषामेतत्पुरुषवशप्रशीपस्व भवतः is immediately followed by अन्त वस्व पुरोर्वेषो तुक्त-रूपमिदं तत् &c. Sak. I. सख्युस्ते &c. is followed by स भवान् and अहमद्वयते प-इयामे by द्य मां न पइयासि Sak. VII. This is the case where भवत् is not necessarily an honorific title ; in other cases of course भवत् will be repeated ; प्रथ-मोपकृतं महस्तः प्रतिपस्ता लघुमन्यते भवान् गणवस्त्रवान् विस्तितो भवतः सोऽपि न स-किवागुणान् Sak. VII. स्थानुम् the infinitive as an भवत्व, may be connected with the verb as subj. or obj. विनाद्व causal gerund ; भवतेन is कर्तरि-त्. of this gernud and साक्षयम्.

- 57 किमध्यः Or, if (or, if for some inexplicable cause) you think me not fit to be killed, please be kind to my body in the form of my good fame. Those of my sort have no care about lumps fashioned out of the elements, that inevitably perish (or perish with certainty).

किमपि—नाहि. explains this by किम् ; it seems preferable to give it an indefinite meaning 'for some cause you cannot precisely mention' i. e. for some unknown cause, कुतोऽपि हेतोः तत् मतः—see I. 28 and सतां मतेन verse 16 above. एकान्तम्—एकः अतः निश्चबः यस्मिन्कर्माणे वथा स्थान्तथा—बहुत्री. used as an adv. एकांशविधिस्तिनः—उपपदस्. मम विधा इव विधा वेषां ते मविधाः न आस्या (स्था with आ)—नभृत्यु. Cf. असाववास्थापरवावधीरितः Ki. IV. 34. भौतिक—from भूत् n. an element, one of the 5 महाभूतः ; so made of the elements.

- 58 संबंध They say friendship has conversations s it precursor (cause); it has taken place between us meeting in this forest; please then O attendant of the Protector of (all) beings, do not disappoint my prayer who am your friend.

संबंध is directly taken in the comm. to mean कारण simply because the कारण invariably ' precedes ' the effect. संगतबोः नौ—वही though 'between us' is the

transl. वर्णने is only 'वर्णना' in वराठी. प्रवृत्तः prayer, request ; it means 'love' but not here.

- 59 सथेति To the lion who said the word ' yes ' that king रिक्षेन् having his arm immediately freed from the restraint, laying down his weapon, presented (offered) his body like a lump of flesh.

गाम्-वाचम् ; no variant for गामनकवते is given in the printed copies ; perhaps गामुकवते is one (as seems implied in चारिचर्वन्धन's explanation of गाम् by धेनुन्) meaning ' who saying yes (वाचा इति), let go the cow' this being the actual performance of the king's request ; गाम् वाचम् V. 12. सन्वदस्त is certainly preferable to स न्वदस्त where सः is superfluous. उपानवन्—because ' his विहृत्य was भक्तागतसत्पूर्वते.' भासिष्ठ-मित्र to be impatient 6 P. or to sprinkle 1 P. पिशीत तरसं मांसं पलालं क्रद्यमासिष्ठम्-भमर.

- 60 वस्तिव्यम् At the instant, there fell a shower of flowers, rained by the hands of विद्याधर, on the protector of the people who had hung down his head and had been expecting the terrible descent of the lion (on him).

प्रजानां पालयेतुः circumlocution only for metrical exigency, though still quite appropriate because he was dying in the performance of this very function. उत्पदवतः—may be literally descriptive of the scene ; the king's face was hung down but the eyes were raised to view the attack of the lion but माझे.'s meaning may be preferred. The विद्याधर are a tribe of celestial beings ; विद्या means ' magical science ', with which they can appear or disappear at any place, or create any ordinary things at pleasure ; they can therefore rain down as many flowers as they like ; see the introductory scene Act V. of Ut. भासुची explains विद्याया गुटिकां जनादिविद्याविषया धरः in his comm. on विद्याधरोऽप्सरो अक्षरको गंधर्व किनराः पिशाचो गुणकः सिरः भूतोऽमी देवयोनवः—अमर.

- 61 उचिष्ठ (And immediately) hearing there arise the words ' Rise my child,' the king rising saw before him like his own mother, the cow—not the lion—pouring out her stream of milk.

असूतामेव भाष्यरतीते असूतावते नामधातु by कर्तुः कवृह सलोपव्य P. 3-1-11 which follows उपमानादाचारे mis-applied here by माझे. कवृह is an Atm. term. whence this participle. उपमानादाचारे refers to कर्म standing as the उपमाण नot कर्ता. उचिष्ठ वस्त इति उत्त्यतम् (उशीरितम्) असूतावतार्थ वचः निशन्द ि a preferable अन्वय. स्वां qual. अननीयः ; or both अनर्थी and वाचम्, प्रजावीर्यि चीर्णमस्याः इति प्रकाविणी.

- 62 तं विद्मि० To him, who was astonished, the cow said 'Good man you have been put to the test by me having created an illusion; by the sage's power, not even the god of death is able to do harm to me; how much more are other destructive beings not able to do so ?

साधु—साधु 5 P, माशकुलकुलीनार्थेस्वदसज्जनसाधयः—भगव. मात्र—This a term of the वेहांत or भृत doctrine of philosophy and means 'phenomena of all kinds unabiding and unsubstantial like bubbles on water', all appearance being unreal according to that doctrine; illusion, illusory power &c. are the usual translations. अंतकः अंतवाति (अंत करोति) इति. प्रहस्ते प्रभुः—वर्णादिवचनेषु अलमये-
तु P. 3-4-66 पर्वासिः पूर्णता तद्वाचिषु सामर्थ्यवचनेषु उपपश्यु तुमुम्बवात् (कौ). किमु-
त this expression gives the term केमुतिकम्बवात् an 'a fortiori' argument. किमु-
तातिशब्दे प्रभु विकल्पे च प्रकृतवते-विचाः (भानुजी); मुहु quoted from भगव does
not sound a proper synonym in the sentence. हिम—नामेति प्रियं हिम अवास कामीहिम-
हीपोरः P. 3-2-167 नम्, अजम् &c. See III. 24 & 44.

- 63 अकस्मा गु० I am pleased with you, my son, by your devotion to your preceptor and compassion for me; do ask a boon; know me to be a fountain not only of milk; (but) when pleased, to be the yielder of (all) desires.

अकस्मा and अनुकंपया—हेतौ तृ. प्रीता—मी intransitive so कर्त्तवि त्वः see आस्थित I.
36 and verse 6 above. ते see ने 47 above. कामदुधा—उपपश्य. दुध becomes
दुष्ट and takes आ as the fem. term. by दुष्टः कपूर घच्छ P. 3-2-70.

- 64 सतःसे० Then having folded his hands the king who honoured (fulfilled the desires of) the needy, and who had earned the title of a hero with his own arms, prayed for a son by सुक्षिणा who should be the progenitor of a dynasty and of infinite fame.

अधिन् see I. 6. वंशस्व कर्ता-घटी by कर्तृकर्मणोः कृति P. 2-3-65 वंशकर्ता is not an allowed compound (P. 2-2-15). सुक्षिणाकाम् cf. वधाम् I. 65.

- 65 संतान० Having promised the fulfilment of that object to him who desired progeny, the cow of abundant milk, ordered him, saying ' Drink my milk, my son, having milked it in a cup of leaves.'

संतानः (संतानः संतानौ गोधे स्वादपत्वे सुखुने-येदिनी) कामी वस्य or उपप. स. as:
given in comm., the latter has been preferred as the action of requesting implied in कामवसे is just spoken of. राज्ञे-चतु. by प्रस्तावूङ् श्रवः पूर्वस्व कर्ता

P. 1-4-40 भावां परस्व शृणोत्तेऽगे पूर्वस्व प्रवर्तनकृपव्यापारस्व कर्ता संप्रदानं स्वात्
विश्वाव नां प्रतिशृणोति आशृणोति वा । विमेष मद्यं वेहीति प्रवर्तितः सल्लातिजानीते इत्यर्थ

(जौ.) पद (पहुँ) पुरा-‘प्रोण’ in नराठी. उपमुक्त्व—भुज् 7 A properly means ‘to eat’; here of course ‘drink up’ is the meaning, like this पापान, from अन् to eat, also means ‘drinking.’ उपमुक्त्व the v. l. is hardly elegant.

- 66 वस्तस्य ‘ I wish to drink such of your milk, O mother, as remains after giving to the calf and to the rite of the sacrifice (lit. the rite of the object in the form of the sacrifice), just as (I receive as my own) the sixth portion of the earth protected by me.

वस्तस्य connected with सेषम् ; होमार्थ see क्रियार्थ 55 above, अर्थ is superfluous. औषधस्य like स्तम्भ 69 below. पष्टांश—The 6th portion of many kinds of produce is to be given to the king, so that is the portion often alluded to : पंचाशक्ताग आदेदी राजा पशुदिव्यवृत्तिः । धान्वानामटनो भागः पष्टो राजा एव वा । आदीताय वज्रं गं हुमांशमधुसर्पिकाम् । गधोषधिरसानां च पुष्पमूलफलस्य च &c. Manu VII. 130-31. सर्वतो धर्मपद्मं गो राजो भवति रक्षतः । अधमांशपे वज्रं गो भवस्यस्य शरक्षतः Manu VIII. 304.

- 67 इत्यसि । Thus prayed by the king, वासिन्दु's cow was still more pleased; and followed by him returned without any fatigue to the hermitage from the cavern of Himavat.

विज्ञापिता see I. 73. शीतलता comparative, the propriety is pointed out by मालि. हिमवतोऽथम् हैमवतः. कुमि: literally ‘the side of the body’, whence here ‘a cavern’. प्रत्यावृत्ति—वा with प्रति and भा. अश्वेष—because the incident of the lion was unreal and there was no special cause to fatigue her.

- 68 तस्मा: प्र० With a face (bright) like the bright (i. e. full) moon, the king of kings, as it were in re-uttered words, informed his preceptor and then told his beloved queen of the cow's favour which was (already) inferred (by them) from the signs of delight (on him).

प्रसादाचासार्विद्युत्य-कर्मधा. प्रसाद = bright. गुरवे निवेद्य Roots meaning ‘to tell, describe’ are used with the dative, like कथ. तस्ये महर्विपल्लीसिहिताये कथयति Sak. VII. see Apte §68. According to grammar this चतुर्थी will fall under the वा. ‘किमवा &c.’ see मे verse 47 above. प्रहर्षस्य चिह्नः (देहुनिः) अज्ञानितम्. पुनरुक्तवेद वाचा is to be taken with निवेद्य as well as शङ्खं. पुनः उक्ता पुनरुक्ता—सुप्तुषोति समाप्तः. पुनरुक्त is an expression implying ‘superfluity’; cf. राजेन्द्रगेष्यविधानशोभा तस्मैसितासीत्पुनरुक्तशोभा XIV. 9. The वाक् here is as it were पुनरुक्त, because it is once उक्त before, as the प्रसाद is already known.

- 69 संनिदि । Having permission granted him by वासिन्दु, the king of a year

(unblemished) soul drank नैशनी's milk left after giving to the calf and the sacrificial rite, which (milk) was as it were his own pure fame in material form.

स्तने भवं स्तन्यम्—यत् by P. 4-3-55. वस्तल—इति नां साम्बां कामवले P. 5-2-98 आभां लक्ष्य वा स्वात् व्यासंख्यं कामवाति वलवाति च भर्त्ये (को.). वस्तहुतबोः अवश्ये-षम्. कृताभ्युक्ता वस्त्र. शुभ—शुभ् to shine 1A. वशस् is imagined as 'pure white' by Sansk. poets. वेषां वशांसि द्रुधाणे हेषवंतर्द्युमदलम् Ki. XI.64. व्यतिकरितादि-ग्रन्थाः खेतमानेर्वशोभिः—जालसीमा. I. शूर्ते pp. of शूर्ते 1 P (P. 8-2-57) आतिशायिता-तृष्णा वस्त्र—वहुद्री. Cf. पितॄन्यशो भूतमिवावभासे VII. 63.

- 70 प्रातर्योऽपि—In the morning, after the meal in connection with (the conclusion of) the vow, the self-controlled वतिष्ठ asked the husband and wife to set out (to go) back to their capital, having pronounced the blessing (or) the blessing for journey) to be pronounced at time of departure.

वयोऽपि—may mean पूर्वोक्त (comm.) or 'as laid down in the शास्त्र' in this latter sense qualifying पारणा. प्रात्यानिक—ठम् (इक) can be added only if प्रस्थान means a काल, hence by लक्षणा, मालि. explains it by प्रस्थानकाले भवत् quoting वयाकथांचित् &c. स्वस्त्यवनम् see comm. शुष्टुपेति समाप्तः. प्रशुक्तव—Having pronounced (with reference to him) ; cf. इत्यं प्रशुक्त्यागिष्ठमध्यजन्मा V. 35. हेषती see I. 35. राजधानी—धा to place is the root in धानी f. meaning 'the seat, site &c.' वशी—वश+इन्, वशः कान्तौ (हे इछावाः—भानुञ्जी)—भमर; वशी having a will, self-governed.

- 71 प्रस्ति—Having walked reverentially round the fire to which the sacrifice had been offered, and round अरुंधती after her husband and round the cow accompanied by her calf, the king, whose power grew stronger by the auspicious circumstances, set out.

कुतासः उपप्रस्. (P. 3-2-1) like संतानकामः 65 above. भर्तुः अंतरम्—अंतर originally a विश्वाचक word, governing the पञ्चमी in the sense of time also (P. 2-3-29) मालि. uses either षष्ठी or पञ्चमी with अनंतरम् in comm. on Ku. L. 23. 'सतःपश्चात्' is the use of भाष्य ; cf. III. 33 & 36 ; सवन्ता—वहुद्री. भतस्ते Atm. by समवयादेवः स्यः P. 1-3-22. संति च तानि मंगलानि च—कर्मधः सह implies 'the special character of the auspicious things or circumstances'; the expression is very common in the poet's writings ; see IV. 41, X. 77 ; सन्मंडृताभिः XVII. 16. सन्मंगलैः उद्प्रतः प्रभावो वस्य cf. आविष्टकृतोद्प्रतप्रभाव-म् XIII. 50.

- 72 ओक्षानी—Accompanied by his queen his partner in religious duties, the king who endured the hardships (of the vow), journeyed along the

way in his chariot the sound of which was pleasing to the ears and which was comfortable being free from jolting, the chariot which was as it were his own mind-chariot (i. e. desire) the talk about which was pleasing to the ear and which was comforting as it met with no obstacle.

ओषधोरभिरामो धनिरेत्व—धनि in the case of मनोरथ meaning 'the mention, talk, conversation.' सहिष्णु—इष्टपूज् (P. 3-2-136) सहे हति लीलपूज. अनिय-
तानः उद्गतः वस्त्र सः अनुद्गतः—उद्गतं jolting or obstruction, impediment. सु स्तु
adj. अनुद्गत सुखः—कर्मधा. The रथ was as it were his own मनोरथ because the
adjuncts apply to both in the sentence; but a metaphor on मनोरथ itself is fur-
ther intended, implying that the रथ in the present case was (as it were) no
other than his own मनोरथ, as if the component रथ makes मनोरथ only 'a cha-
riots' preceded by मनस्. Kalidasa is not the first to use this figure ; we have
in रामा. सुंदरकांड-19, संकल्पहयसंबुर्जेर्चासीमिद मनोरथैः where the metaphor is plain.
The poet has in मालवि. I. अवतरतः सिद्धिपूर्यं शर्वं व्यग्रांरथस्वेव. cf. व्यावर्जुतसु-
खेन सोऽवना—माघ—XII. 2.

- 73 समाधि० The people looked, with eyes never experiencing (too much)
gratification (or satiety), at him who by his absence had caused an
eagerness to see him (in their minds), who had his limbs emaciated by
the vow for progeny and whose prosperity became fresh; just as they
look at the lord of luminous herbs (the moon) rising anew with his
form rendered thin by the vow for the (good of) creatures, who creates
eagerness in men's minds to see him on account of his disappearance
(on the अमावास्या).

अहर्षनेन (हेतौ त्) भाहेतमीस्तुक्षयं वेन वस्मिन्वा, औत्सुक्षय being in either case
on the part of the प्रजा. प्रजार्थस्—शहुनी. (See I. 34). कर्शित pp. of कृष्ण 4 P.
caus. नेतैः पृष्ठुः &c. see verse 19 above. नवोहय is taken by महिला. with तथा
also. ओषधीनां नाथस्—The moon is the Lord of herbs : The sage आर्णि
practised severe austerities and his personal substance was converted into
सोम (the well-known drink of the gods) running up into his body
and flowing out through his eyes सोमः सुखाव नेत्राभ्यां इश वा योतवामिहः...परंतु
सोममालोक्य ग्रहा लोकवितामहः । रथमारोपवामास लोकानां हितकाम्बरः । This be-
came the moon in heaven : तस्य यज्ञापि तच्चेत्तः पृथिवी मन्वपृथिवी ओषधभूस्तः सु-
हृतास्तेजसा संक्षेप्यत्युत । तत्सत्समै (to the moon in heaven) इष्टै एवं ग्रहां ग्रहाविरां
वरः वीजौषधिषु विप्राणामपर्य च द्विजसंसामाः—वा. पु. II. 28. (See also ग्रहपराण 9 al-
most as here). There appears here a confusion of ideas about सोम which is
originally only the name of the intoxicating herb famed in mythology ; but
perhaps on account of the whiteness of the juice of the herb, the name was

transferred to the white Moon and with the name came the attributes, सौन in the original meaning being naturally deemed the 'lord of herbs'. The gods daily consume the अमृत of the moon and the latter is again filled up by a ray of the sun (see III. 22). Here too the confusion is plain. The moon has to feed the gods of course for the people of the world, whence he too has प्राणर्थप्रकारसिद्धांगस्य. See also V. 16. The moon's अवर्जन is on the भगवान्स्य ; and the प्रतिपञ्च is viewed with great fondness by men.

- 74 पुरं० Having entered the city in which flags of honour were raised, the king greeted by the citizens, having a glory like इङ्ग's, again placed the yoke of the earth on his arm that possessed a strength like that of the lord of serpents (शेष).

पुरंर—पुरः दारबतीति—उपपदस.—by पूःसर्वबोर्त्तरितिहीः P. 3-2-41. पुर means a city; इङ्ग as the God of rain is so called because in order to give rain he shatters the assemblage of clouds, imagined poetically as the enemy's cities by the Vedic भाष्मि॒s. See Muir's Sansk. Texts Vol. V p. 98. उच्छ्वासः पताका वज्र a custom common in the ancient times. भुञ्जगामाम् (भुञ्ज् to bend 6 P. and गम्) इङ्ग—यासुकि—यासुकिस्तु सर्पराजः—अमर. समानः यारः वस्त्र ; भुञ्जगेत्रेण समानसारः—तृ. त. आससंज—transitive. The alliteration is noteworthy.

- 75 अथ न० Then in due course, as the firmament bore the flash of light springing from अष्टि॒s eye, as the divine river गंगा bore the resplendent child of विष्णु cast forth by the fire-god, the queen (of विलीप) was quick with child to further the prosperity of the king's line—the child being one that was made up of the powerful portions of the guardians of the quarters.

यौः भवेः नवनसमृद्धयं उर्योर्तिरिति—see verse 73 above. Part of the lustre that remained above became the Moon. महि॒. quotes from हरिवंश I. 25. नवनाभ्यां समुच्चिडतीति—उपप. स. आष्टि॒ is one of the प्रजापाति॒s, see I. 70. सुरसदित्—the celestial गंगा see I. 78, the river was brought down by भगीरथ (IV. 32.) ऐश्वर्य ईश्वरस्व विष्ववेदम् ; वाहिना निष्ठवूतम् (छित्र 4 P pp). महि॒. quotes रामा. बालकांड 37-10 to 14 ; this refers to the birth of काञ्चिकेय. (see also III. 23). • भूस्थे—obj. of an infinitive understood, • भूते कर्तुम् we may say. लोकपालानां युहभिः अनुभावैः अभिनिविष्ट—रक्षार्थमस्व सर्वस्य राजानमसृजत्यभ्युः। इद्यामिलवमार्हणामभेद वरुणस्व च चंद्रवित्तेशबौचैर्मात्रा निर्हर्ष्य शाखसीः—Manu VII 3 & 4. आधत apparently refers to the action of the male ; hence महि॒'s comment अत्र आधत्त &c. Among the names of लोकपाल॑s अर्क and वित्तेश are replaced by निष्ठते॒s and ईश्वर in the ग्राहण's daily prayer; the प्रहस्तिपक्षम beginning from the east, being ईश्वर, भग्नि, यम, निर्वृति, वरुण, वायु, सौर, ईश्वर. See also Manu IX. 303 et seq..

CANTO III.

- 1 In due course मुहूर्किषा bore (on her, the condition of) the signs of pregnancy, which (condition) was the very desire of her husband with its fulfilment approaching ; which was the dawning of moonlight to the sight of her female-friends ; which was the cause of the continuation of इक्षवाकु's line.

भय मुहूर्किषा भर्तुः उपस्थितो इवम् र्हंसितम् सखीजनो हीक्षण कौमुदीमुखम् इक्षवाकुलस्य संततेः निशानम् सौहृदलक्षणं दधो । This is the अवधि ; र्हंसितम्, मुखम्, and निशानम् are in apposition to हीक्षणम्. उपस्थित = approached. र्हंसित pp. of the desid. of आप्. कौमुदी-कुमुशनामितम् belonging to the कुमुदः lunar lotuses (भासुरी) this is a preferable derivation to कौ मोदन्ते &c., as is the meaning 'moon-light' to 'the Dipavali holiday.' कौमुद्या मुखम् the dawn-ing of Moon-light ; the moon being the son yet to be born. 'The moonlight to the eyes' is a common idea स्वमस्य लोकस्य च मेष्टकौमुदी Ku. V. 71 ; त्वं कौमुदीनवन्येः Ut. III. where कौमुदी is not of course accepted to mean any thing but 'moonlight.' निशान—वा 3, निशां हीक्षणे भसापाठस्याचन्यतेऽनेन (भासुरी), as भासिकारण it is appropriate because यु ि is to be वंशस्य कर्ता (II. 64). कुलस्य संततिः the extension or propagation of the family or line. इक्षवाकु—see I. 72 ; one of the 9 (or 10) sons of Manu. मनोवैत्तस्तस्वासन्पुष्टायै नव तस्माः । इक्षवाकुषेव नाभागो धृत्युः चर्चातिरेव च । नरिष्यंश तथा प्राणुर्मानोदेष्ट सप्तमाः । कुरुष्य वृषभश्च नवैते भरतर्ष्ण । ... भुवरश्च मनोस्तात इक्षवाकुरभवत्सुतः । ; इक्षवाकुउद्यैष्टदायाः॒ मध्वेष्टमवाष्टवाऽ॒ । - हरिवंश प्रथमपर्व अध्या. 10 & 11. हौहृद-also हैहृद and होहृद—which of the three is original is doubtful ; the second is derived from दुर् and हृद like सौहृद by analogy ; वाघट gives हौद and हृदय for the derivation, which may give हौहृद ; हैहृदन्ते अस्याः हिहृद्या then शेषोऽप्तं and पृष्ठोऽरादित्य (P. 4-2-92 and 6-3-109) give हौहृद. But in the मिताक्षरा (on प्राचिक्षिताध्याय 79) the word is spelt हौहृद and explained गर्भस्यैकं हृदं गर्भिण्याभापादमेतत्वेण हिहृदया तस्माः लिया वद. निलिपितं तत् हौहृदम्.....तथा च सुभूतें हिहृदया नार्ति हौहृदनीमाचक्षते &c. retaining हौ in the quotation (Gore's Ed. Bombay 1887). हौहृद is Mandlik's word. हौहृद (आकर्ष) इक्षवाति is the derivation of the last (भासुरी). The हौहृदलक्षणं are thus given by वाग्नै-क्षामता गरिमा कुसौ मूर्छा छैरितेचकः । शूङ्मा प्रसेकः (लालसादः) सहनं रोमराङ्गः प्रकाशनम् । अम्लेष्टता स्तनो पीनो तस्वन्दौ कृष्णचूचुकौ । पाइशोको विशाहोऽन्ये अद्याश्च विविधास्तिकाः । मातृग्रन्थस्य हृदयं मातुर्थं हृदयेन तत् । संबद्धं तेन गर्भिण्या नेष्टं अद्वाविधारणम् । - वाघट जारीत. I.

- 2 With her face pale as the लोध्र flower, she, not having all her ornaments on owing to the emaciation of her body, appeared like the night that has almost terminated into the dawn, with the moon possessing a feeble light, with the stars that can be observed only by searching (i.e. having only a few stars visible).

कार्य-सदृश 1 P. to be languid. व समग्राणे भूषणानि वस्तवाम् । तुलेन-उपलभ्यते तृतीया by इत्यंभूतकर्त्तव्ये P. 2-3-21. लोभामित्र पांचु-कर्मधा. तनुः प्रकाशो वस्य । विचेद-*to be searched hence ' sparse,' ' very few.'* प्रभासादीषन्न्यूना-ईषदसमाप्तो कल्पपृष्ठे इत्ये हेष्टीविरः P. 5-3-67. माङ्गते. takes प्रभासा (ईषदसमाप्तं वथा तथा प्रभासा), as the original word, reduced to प्रभात by तसिला०. शशिना-उपलभिता understood. शर्वरी-कृष्णाति खेडः-that stops all activities (कृ 9 P to shatter). तारका-हृ to float 1 P. तारकाम् also. Cf. अथाधिकाखिर्घटविलोचनेन । मुखेन सीता शरपांखुरेण । आनंदविज्ञी वरिष्ठेषुपसीद् । भगवान्पूर्वजितरौहर्वेन । XIV. 26.

- 3 The Lord of the earth did not experience satiety, breathing in, in private, the sweet odour of her mouth, sweet-smelling with the clay, like an elephant on breathing in the odour of the (dried up) waterpool of the wild grove sprinkled by the rain-drops of the hot-weather.

पश्चेषुक्तां पूर्वसेति तं वनराज्ञाः पल्लवं उपाञ्छय करी इव. वनराज्ञि in the उपमा corresponds to the queen and पल्लव to आनन्. वनराज्ञि is often figuratively made a वाचिका. सपुष्पकाता वनराज्ञिवोषितः Ki IV. 28. भारुधाव परिलीनविहंगा यानेनीमहस्यां वनराज्ञी: Ki IX. 31. Cf. also नलसतानीव वनस्यलीनाम् Ku. III. 29. See also XIII. 27. शुत्रि—*the hot season (see comm.); the departure of one season is an expression often used by the poet for the succeeding season; see घनउपायेन verse 37 below; here the literal meaning itself is appropriate.*

- 4 Because her son would enjoy (the sovereignty of) the earth, his chariot resting at the ends of the quarters, therefore did she first fix her mind on (take a fancy for) a (desire or) savoury object of that sort, setting aside all other (savoury or) savoury objects.

This verse is an इत्येषाः though only implied. महस्यान्—*the महस्यं are spoken of in the देवताः as the attendants of इंद्रः; they are the gods of the thunderstorms; 'Indra was originally a god of the thunderstorm, the giver of rain (Indra, like indu, rain-drops), the ally of the Rudras and Maruts '*—Max-muller, Natural Religion p. 454. भोद्धेष्टे—'इह उत्तमोगो भुज्वर्यः' (कौ० on भज्जोऽन् ते p. 1-3-66) see XV. 1 quoted in कौ०. in this place. दिशामंतेषु विश्रातो रथो वस्त्र. तस्मुतः भोद्धेष्टे says the poet as a contemporary of दिलीप would say. In English this will be rendered in the indirect form as her son would enjoy.' मस्तुतः gives the direct form more plainly. तथा विधा वस्त्र-बहुव्री. मनो वर्षय-वंश् is commonly used in the sense of 'to fix'; cf. such expressions as अपिन्नार्थं वर्षय, वर्षयैः, वर्षयात्. भन्ते रसाः—कर्मधा. प्रथमह् adv.

- 5 The lord of the उत्तरकोसल full of solicitude used to ask, every now and then, the female-friends of his beloved queen, saying " The Magadha Princess does not tell me any desired object of hers through bashfulness. What things has she a longing for ? "

न मै...मागधी a noun-sentence represented by इति though the proper object of पृच्छते स्त (past sense) is only '(सा) केषु वस्तुषु दृढ़ावती भवित ', द्रिष्टा-इति तु. भगुवेलद्-वैलाक्षं वैलाक्षाम् भगुवेनम् चीक्षार्थे (को. P. 2.4-18) भवद्. आहू 6 A to be concerned, solicitous, for. उत्तरकोसलानामीश्वरः—The kingdom of the Kosalas corresponded to modern Oudh (Dutt. I. 201) having विशेष on the east, मगध and काशी on the S. E. and S., पञ्चाल and कुद (later kingdoms) on the S. W. and W. इक्षिण्यकोसल was a name that extended even to part of the Berars (Dowson).

- 6 Coming to be indisposed on account of the qualms of pregnancy, the queen saw brought to her invariably (or unfailingly) whatever she asked (took a fancy for); for the desired object of that king when he had his bow strung, was not unattainable even in heaven.

तुःखं शीलं बद्धः is the solution though तुःखशील may be looked upon as one word. Cf. तुःखशीले तपःस्त्रियने कोऽप्यधर्ताम् Sak. IV. शोहरेन तुःखशीलता suffering from, indisposed on account of ' दृढ़ ' qualms of pregnancy. बद्ध—एव as placed after बद्ध may imply बद्राहि and ' whatever ' can best be its rendering. विदित derived variously but तृतीया चौः ' the third world from the lowest ' seems to be preferable ; see म छ. on मातृ I. 36. असाध्य—सह with आ caus. = to reach, gain &c. भवितव्यं (भवितव्या उद्या बस्य) धनुः बस्य see II. 8. आनन्द-करथवर्सेनाम् I. 5, is illustrated by the latter half of the verse.

- 7 Having in due course got over the suffering caused by (or got over the effects of) the qualms of pregnancy, the queen with the members of her body growing plump appeared charming like a creeper on which beautiful new foliage has appeared after the shedding off of the old (faded) leaves.

अवद्ध—तु 2 P to join. पुराण—from पुरा, sometimes derived as पुरा नवम्. पुरा-पानां पर्णानामपगमात्—पंचमी governed by भवतरत् (see II. 71). संनज्ञ cf. कुसु-मिमिक लोभनीयं बौद्धनमंगेषु संनज्ञम् Sak. I. मनोज्ञ—See VII. 23. वह्नोऽस्त्री किसल-वम्—भमर, हे नवपञ्चस्व (भासुजी).

- 8 As days passed, her breasts having grown excessively full, with the nipples dark all over, excelled the beauty of two beautiful (white) lotus-buds covered (on the top) by black bees.

दिनेत्रु &c. loc. abs. वितांतं (निताम्बति-भानु जी)—तीव्रैकांतनितांताने—भर among पर्वांब of भविष्यत्. पीयर—द्वै १ A to grow fat. आः is appropriately taken to mean समंतात् in preference to ईषत् but it is not inappropriate to consider the darkness to be less deep. महिला has the simile in view; but the dark colour is not emphasised in वर्णोत्तराकांतात्रोधरम् XIV. 27. तिरस्त्वार put into the back ground; such expressions express इगतिरेक (see IV. 49); सुजा. द-सुंदर see also VIII. 37.

- 9 The king considered his crowned queen quick with child, to be like the ocean-clad earth having the treasure of gems in the interior, like the S'ami tree having fire latent within, like the river सरस्वती having the water under-ground.

सागरांबहा-सागरेऽवर वस्त्रः, समुद्रसना is a common expression, on the idea of which is based IV. 52. सरस्वती—The सरस्वती river was one boundary of अग्राहर्त्तर the home of the early Aryans; it has now disappeared in the deserts of Rajputana (Dutt); (both अग्राहर्त्तर and सरस्वती are alluded to in मेघ I. 50 and 51; see Mr. Phatak's मेघदूत-notes) सरस् originally means 'a stream' from सृ to run. ससस्त्रा—बहुत्रांहि. सस्त्रः is here taken to mean 'the living child in the womb'; भानु जी explains भ्रापतस्त्रा as भ्रापतः सस्त्रः अतुः अनयः &c.

- 10 He performed in the proper order the purificatory rites beginning with पुंसवन्, that were equal (in grandness) to his love for his beloved wife, to the loftiness of his mind (or his magnanimity), to the wealth of the quarters gained by (the power of) his own arms, and to his delight.

दिग्सेषु विद्यवानानां संपदम्-सप्त. त. like मार्गशालिराम् I. 45. कृष्णनातेकम् वथा-क्रमम्-भद्रम् (P. 2-4-18 & कौ. ibid) पुंसवनम् भाद्रिः वासाम्. किवा: संस्काराः A द्विज has according to the Hindu Scriptures to go through certain purificatory rites from the time of his conception itself: गर्भवत्वं पुंसवनम् सीमंतो वलिरेव च । आतकृत्वं नामकर्म निष्ठपोऽचाशनं तथा । चौलकमोपनयनं तद्वतानां चतुर्थम् । स्नानोद्देहे चापद्वनमटकाच वयावध्यम् । आवणवामाच्छुडवां च मार्गशीर्षी च पार्वतम् । उत्तरग्रध्यपुणकर्म नहावद्वाच निर्देशः see Mandlik's Hindu Law P. XXX. Of these the three पुंसवन, सीमंत and वलि are also performed yet though rarely and go under the मरणी name of भठांतुके in the Dekkan; these are here meant by पुंसवनादिकाः; see further verse 18 below. भूते: with the other genitives goes with सदृशी—भूते- satisfaction, gratification &c. पुरां विजेतुर्दत्तवे भवाखिपः Ki V. 35 ; भूतिरस्त्विमता VIII. 66 ; भूतिमती VIII. 77. पातकविलम्बृते: IX. 82.

- 11 The king coming to her palace (or coming home) rejoiced to see her

(lit. rejoiced on account of her) with eyes unsteady leaving (or rising from) her seat with effort owing to the weight of the fœtus made up of the portions of the lords of the gods, (and) with her hands powerless in the joining (or folding) them for courtesy.

द्वेरेकाणां म चामि: भाग्नितः see II. 75. उपचार-*Cf. गुह्यरितापामि न ते गच्छ गुपचार-*
महीति Sak. III.

- 12 The nourishment of the child in the womb having been duly made by trustworthy physicians skilled in the treatment (or nursing) of children, the husband was delighted to see his beloved wife approaching delivery like the sky over-clouded at the proper time.

भृत्या-भृ to feed, nourish, treat. भासः प्रत्यवित्तिष्ठु—भवत्, हे विष्वासाधारस्य
(भानुजी). प्रतितः—प्रतीतः पाकाशासनः Ki. XL. 1. See also XIV. 27. and XVI.
23. अथानुकूलभृत्यप्रतीताम् *ibid* 47. विष्म-विष् f. भाग्निता-इतच् (P. 5. 2-36)

- 13 Then she who was equal to यज्ञी gave birth at the due time to a son the height of whose good fortune was indicated by five planets being in their exaltation and not accompanying the sun (not invisible), just as the power having the three (i. e. majesty, energy and policy) as its means gives rise to never-diminishing wealth.

जहै:-Subject of सूत्रेत्. उच्चः संभवः वेषाम्—Being in their exaltations. 'Exaltation' is a dignity which gives strength to a planet, and when found therein at birth it increases the good and lessens the evil denoted by the planet' अग्नवृ...तुंगाः—Comm.—On मेष, वृषभ, नक्षत्र, कन्या, कर्त्त्तव्य, वीरा and दुष्या, the planets सूर्य, चंद्र, मंगल, शुक्र, गुरु, शुक्र, चाने are respectively in exaltation ; on these signs, again, which are divided into 30 degrees each, the planets are respectively in the highest exaltation on the 10th (इष्ट), 3rd (शिख्यत् i. e. अभि), 28th (मनुष्यक् = 2 मनुष्य), 15th (तिथि), 5th (ईश्विष), 27th (विनवक्) and the 20th (विश्विति) degree. 'तेऽस्तनीचाः' (वाराकुमार) reads तेऽस्तनीचाः, अस्त् standing for 7) भस्त् means the 7th sign from the उच्चस्थान where these same become नीच, are 'in fall.' No particular planets in उच्चस्थान are spoken of; so मालि. says कैविययत्तंभवस्. On यज्ञ's birth वास्तीकि says, नक्षत्रेऽवित्तिवैवद्ये स्तोत्रतस्येषु पञ्चतु। परेषु कर्कटे लभे वाकरताविनुगासह। श्रीयताने &c. रामा. बालकांड 18, on which the comm. has पञ्चसु रविनीवस्तीविष्ठु उपलेपु उच्चसंस्थेषु मेषमस्तुलाकर्कटीवस्तीवै &c.; so in शंकरादिविष्वास, विष्वारण says (II. 71) निनतुंगतस्ये सूर्ये कुमे रविसुरे च गुरुे च केद्ये। (Comm. तूर्ये नेष्वत्ते भीमे मकरस्ये &c.). असूर्यग—दूर्येण सह or सूर्ये गच्छति हिते सूर्येणः being on the same sign with the sun, so that they are not seen, भस्तमित 'that have set.'

ने सूर्यगः means therefore अनस्तनिताः भाग्यसंपूर्ण संपूर्ण in such uses means 'abundance, highest degree &c.' समये—at the usual time of delivery ; माहि. understands this as सति सती ; the usual meaning of कालाधिकरण also will do. शक्ति is esteemed for her सौभाग्य and प्राप्तिव्रद्धि. Cf. पौलोऽव्या सहस्री भव Sak. VII. विसाधना शक्तिः—Power resulting from the three viz. प्रभुता, उत्साह and मंज, 'majesty, energy, and counsel'. कोऽशंडवलम् प्रभावः, विक्रम-बलप्रस्ताह, संधिविमहसामाचु शबानं बथावस्थ्यापनं मंजः.

- 14 The quarters became clear (dustless) ; the breezes blew pleasant; the holy fire received the offering with the flame rising left to right ; all was indicative of good at the time ; because the birth of those like him is for the prosperity of the world.

प्रसेदः—सद् with प्र to be clear. वदुः वा 2 P to blow. सुखः adj. see I. 69. प्रशस्तेष्व भविः (f. or n.) वस्त्र ; on प्रशस्तेष्व see H. 71, भविष्येदिःशिखा लिखाम् and उचालभासोर्न पूर्णवर्षः—भमर. हविः सार्विजे होतव्ये—हैनः (भानुजी). Cf. सर्वानिराकाशानिरलं प्रसेदे वातेभाष्टुदत्तिष्ठवर्गंपैः । प्रजञ्चलेऽपि उत्तरलैस्तशार्णि प्रशस्तीभूत-विचिकीलैः ऊ. दि. II. 76.

- 15 By the natural (or personal) lustre of the boy of noble birth, that diffused about the bedding in the lying-in room, the midnight-lights having their light forcibly (or suddenly) made pale, appeared, as it were, painted in a picture.

अरिष्ट-रिष्ट 1, 4 P to injure &c. अरिष्टमधुने तके सूतिकागारनातये । शुगे मरणवि-द्वे च-भैरवी (भानुजी). परितः governs acc. सू �with वि means 'to spread'. शोभन्त अस्त्र वस्त्र सः सुभन्ना. निष्ठ personal, native. Cf. निष्ठेन नीते विजिता-न्वगोरवं गंगीरतां धैर्यगुणेन भूवसा Ki. XIV. 39. तेजसा subj. of हत. निशीथ-स्थि 2 A. निशीथ शीपाः (शीप 4 A). हताः दिष्टः (दिष्ट 1 P A) शेषाम् आलेख्ये (लिख् 6 P) समर्पिताः (जर caus.) cf. II. 31.

- 16 To the person attending in the harem who communicated the birth of a son, the words of which (information) were (vivifying, enlivening) like nectar, only the three were in the king's case (on the king's part) such as could not be given (as reward), namely—the royal umbrella of a whiteness like the moon's and the two Chamaras.

- 16 शुद्धांतः—(शुद्धः उपभाषुद्धः : of tried confidence रक्षकाः भंते समीपे वस्त्र—भानुजी) the harem. शुद्धांते चरतीति उपा. स. शंसते pr. p. dative qualifying चनाव. शुद्धानारजन्म obj. of शंसते. भूषतेन संमितानि तुल्यानि अक्षराणि वस्त्र cf. कांतासंनिततबोपदेशबुद्धे काठव्रप्र. I. शाशेनः प्रभेष प्रभा वस्त्र. उमे those on both sides. चामर from चमरी a deer from whose bushy tails the चामरs are

made ; it is popularly called यक्षाय in भरती and a comm. on वेष्टुम् has called it similarly अरण्यग्रन्थी. 'Yak' is often used for यक्षम् in translations. यूत्तम्—the यक्षम् has the force of the subj. of अदेवम्. माणि's placing it far from यक्षम् in the अन्तम् implies that he takes it कर्त्तरि.

- 17 The great delight of the king as he gazed eagerly at the son's lovely face with an eye motionless like a lotus in a quiet place, could not control itself (or was not contained within him) like the great flowing tide of the ocean at the sight of the moon.

तिन्हुः वासी वस्त्रम् च चतुरा रिदः see II. 19, 73. इदुः योनन्वहोष्ये: पूर्व इव—see V. 61 and VII. 19 प्रदर्शः भास्मनि न प्रवृत्तु—according to the usual sense this means ' the joy could not control itself, but showed itself in outward signs ; माणि. in his first interpretation takes प्रवृत्तु as संवृत्तु ; संवृत् means ' to be contained ', which gives the meaning न माति स्त्र. Cf. असंभवन्वृत्-रपाचकुलिषु Ki. XIV. 29.

- 18 The birth-rite having been all performed by the family priest, the sage वसिष्ठ, coming from the forest of penance, that [son of हि शिष्य shone more (brightly) like a precious stone produced in a mine, when polish has been given to it.

आतकर्मन्—the purificatory rite at birth आतस्त्र कर्म. Some of the संदर्भारात् after birth are thus given in Manu II. प्रद्वयनि धर्मवासुं तो जातकर्म विधीयते । मन्त्र-वद्यापाशनं चास्त्रं हित्येषमधुसंविशास् । नामधर्मं दशम्यां तु द्वादश्यां वास्य कारबेत् । चतुर्ये मासि कर्त्तव्यं शिशोनिष्क्रमन् गृहात् । पठेऽप्यपाशनं मासि बोडं मंगलं कुले । चूडाकर्म हित्यासीनां सर्वेषामेव धर्मतः । प्रथमेऽदृशे तृप्तीये वा कर्त्तव्यं श्रुतेषोऽहात् । गर्भादेऽदृशे कृषीय ग्राहणस्योपनायनम् । गर्भादेकालये यात्रो गर्भाकृ द्वादशे विघ्नः । केशांतः पोडसे वर्णे चार्ड-प्रस्त्र विधीयते । राजन्यवर्धं द्वारादेषो वैद्यतस्त्र द्वयिक्रेततः । अखिल-उलितमस्त्रा खितमप्रहवे कृतं सारकं क्षेत्रं धर्मतः without a शेष, whole. एतस्त्र—इ with भा gerund. पुरोषस्—पुरो धीयते. भाकरः—कृ with भा. आकरः उद्धरो or भाकराकुदरो वस्त्र the latter being a दशधिकरणवृत्तिः see वाक्यशत...जन्मा VII. 42. मनुष्वाचन्मा—मात I. 35 where माणि quotes वामन ' भद्रकर्मो हि वहुव्रीहिर्विधिकरनो जन्मायुत्सरप्ते इति.' संस्कार cf. संस्कारोऽलिखितो महामनित्रिव भीजोऽपि नालक्ष्यते Sak VI.

- 19 The sounds of auspicious musical instruments, pleasing to hear, accompanied by the joyful dances of harlots (or dancing-girls) arose not only in the palace of Māgadhi's husband, but even in the region of the gods.

वारस्त्र वृद्धस्त्र वोषितः (भानुजी on वारस्त्री). समनि-सद् 1 P. मागधीष्ये :—the propriety of this expression is that the festival was on account of the birth of the son by this queen. दिवौकस्त्र विष्वोक्तो वेषां ते—given by माणि. himself in

Comm. on Ku II. 1 quoting दिवं स्वर्गेऽनीके च इति विष्णुः इव अर्थंत prevailed, see विष्णुभित VII. 42.

- 20 With that Protector (of men) there was none kept in confinement (no prisoner), whom he might set at liberty being delighted by the birth of a son ; when he himself alone became free from the bonds having the name of the fore-fathers' debt.

पितृणाम् च नाभिधानात् बन्धनात् स्वयं मुमुक्षे—He alone was in bonds these bonds having the name पितृणाम्, from which he himself was set free, became free. see I. 71. युवराजाभिषेके च पर्यक्त वर्मदेवे | पुनरजन्मनेवा मोक्षो बहुस्व हि विधीवते—हेमाद्रि comm.

- 21 Thinking that the boy would reach the other side (end) of (the ocean of) learning and so would, in battle, go to the end of (effect the destruction of) enemies, the king versed in the meanings (of words) considering the meaning of *going* of the root, made his son रघु by name.

अंतं च/वात्—Would go to the end, would completely master, in the case of शुद्ध ; would (was to be able to) reach the end, i. e. completely vanquish, in the case of परे enemies. युध् f. लिङ् पः संबद्धस्मित्वाजितमिष्टुः—भगव. हृते The poet fancies an object in giving this particular name to make it agree with the following; (नामधे श्रव) मंग न्यं भ्राता गृष्ट द्वयादित्वं वृश्च व गृन्ति इतम् | वैद्यवस्व धनसंभूतं शूद्धस्व तु युग्मेत्तसम् | Manu II. 31. भवेष्य has for its obj. गमनार्थ. धाते : रघुताड़-स्व धातोः ‘रघु 1 A रंथते.’ मङ्गे chooses to circumambulate to conform the derivation at least to शाकटावन's rules the उत्तरादि सूक्त्स. भर्त्यविष्ट—so called because by the exercise of this power he chose the name. नामः—प्रकृत्वादित्वान्तुतीवा. आस्मनः संभवो वस्व see आकरोह्व वers 18 above. पर—an enemy, this sense being only secondary from the original meaning of ‘ a stranger ’, ‘ another ’, so the word retains its pronominal declension in the secondary sense too. See Whitney § 525c. The संकार of नामकरणम् or नामकरणम् is here spoken of.

- 22 By the care of the father who possessed full fortune (who had nothing wanting) the boy attained growth day by day in all the lovely members of his body as the young moon does by the infusion (into him) of the ray (named सुषुम्ना) of the sun, the lord of bay horses.

समप्रसंपदः—समप्रः संपदः वस्व As nothing was wanting, the natural growth of the boy was as it should be. शोन्नेहे इति शुभाः. इतेहि इतेहि the repetition shows वीष्मा ‘ व्याप्तुमेष्ठान् ’ inclusion of all. वृद्धिं पुष्पेष-idiomatic Cf. वपुरभिनवस्थाः पुष्पति स्थानं त शोभाम् Sak. I. शरीरादवदैः—प्रकृत्वादित्वान्तुतीवा. हरितः भवः; वस्व—The sun's horses are called हरितः Cf. भत्तिल्ल इतिल्ल

हर्षेण वर्तते शाकिनः Sak. I. हरिदधीषितिः (f. शीर्षी to shine 2 A शीर्षते). The theory is thus given in वा. पु. I. 56 ये शेषाचां कलावां तु सोन-माप्तवादस्युनः । सुपुत्राद्यादमानस र भागं भागमहः कलात् । कलः शीर्षते ताः कृच्छा: इद्धाद्यादवर्तते च । एवं सूर्येण वीर्येण चंद्रेण दायाविता वतुः । The theory of वराहसंहिता (बृहस्पतिहिता of वराहसंहिता) is different from this though nearer the modern one. The poet of course means that of the वा. पु.

- 23 As Parvati and Siva, the god whose banner is the bull, were delighted with Karttikeya, as Sachi and Indra were delighted with Jayanta, so were the king and that Magadha princess सुशकिना, who were equal to each of those pairs, delighted with their son who was like those sons.

उमा—made up of the vocative particle उ and the prohibitive particle मा ‘ O don’t ’ this being said to पार्वती by her mother, when पार्वती made up her mind to practise penance in order to gain the hand of शिव । उमेते नामा वप्सो निषिद्धा पश्चाद्युपार्थां सुमुखी जगाम Ku. I. 26. उमेऽसो वस्त्र see II. 36. उमा—उमा—संकेत इव was born in a शरदा (see the story in रामावन वालकांड 36 & 37) तथमिता पुनर्वर्षसं द्वारा ऐतरवर्षतः । इदं शारद्यं ऐत पावकादित्वसानेभूत् । वच जातो महाते जाः कार्तिकेयोऽभिसंभवः । the derivation of उमा, कार्तिकेय, वडानग. will be found in the 37th canto ; the whole story is very indelicate and so has not been reproduced here. See also Ku. X. where the story is a little different at the end. जर्वत—जर्वं । and जर्वती are given as the names of ईश्वरा’s son and daughter ; see also VII. 1. The poet is fond of comparing his favourite kings with ईश्वर cf. अस्त्राङ्गलतमे भर्तुं जर्वतप्रतिमः तुतः । भावीरन्द्रा न ते वोर्धा पौलोम्बवा सहृदी भव । Sak. VII. जर्वी called also पौलम्बी &c. is the daughter of पुलोम्बन् a शानद. ‘ He was killed by Indra when he wished to curse that deity for having ravished his daughter ’. (Dowson) पुरंदर see II. 74. तस्सहृजेन तस्सनो note the dual of तद् in solution (comm.)

- 24 That mutual love of theirs, uniting the hearts, which subsisted as between a pair of चक्रवाकs, though divided by their only son, grew stronger towards each other.

रथस्व अंगम्—रथांगम् means a wheel ; from the name चक्रवाक (चक्रघडेत्व इच्छते) चक्राह, रथांगाहृषि &c. are derived as further synonyms ; it is probable however that चक्र is an onomatopoeic word and as such has nothing to do with the रथांग. The pair are known as चक्राचन्द्री. रथांगनाद्वी+ is कृष्ण एक-शेषद्वृत्त cf. सुग in सुगद्वन्द्वु I. 40. भावं वृत्तम्—भाव is taken by मालि. to mean दृश्य though figuratively दृश्य may itself mean चित्तदृशी ; भाव seems similarly used by the poet in रथाये ने भावेन्द्रवा रथेः VIII. 52, मरात् भावेन्द्रवं भवः स्थितम् Ku. V. 82 ; the former is taken by मालि. to mean भवित्वात् or दृश्यात्,

and the latter लृगार ; in Sak. III, we have अस्मिन्द्वनावा एव, where आव means 'love'. आव is ordinarily used in the sense of 'feeling' (Ku. VI. 95). We can therefore rightly render भाववैवनं मेन by 'love that united their feelings, made them of one mind.' नभि means 'love that attracted their hearts towards each other'; this is slightly different from the former which the poet has made clear in the following, though the context is different अतः एकमेष्ट औ जीवितम् । द्विषा स्थितं चरीरम् Sak. VI. Such is the love of the व्यक्तिगत, usually described. परस्परम् भाववः वस्त्र तत् । एकासुतेन—एक only, implying that because the son was their only son there was a possibility of their forgetting each other to some extent, all their feelings of affection being centred on him; एक—another (अद्वय comm.)—not quite a preferable sense—implying that the love between the two having now an additional object for it, might diminish towards each other. धार्षी—एवः कर्मणि द्रव P. 3-2-181 खेदोः धार्षी कर्मण्डये द्रव्यसात् ; धार्षी जनन्वामलकी वसुमस्तुपमातृष्ण । (कौ.), so धीवते from खे to drink or धो to place, the former is of course the root here. नभ see II. 62.

- 25 The boy pronounced the words uttered previously by the nurse, and walked taking hold of her finger, and became bent in reverence by being taught to bow ; by which he increased his father's delight.
- 26 Having placed him in his lap, who as it were rained nectar on his (the father's) skin by the delightful sensations resulting from the contact of his (the son's) body, the king with his eyes closed at the corners (half-closed) remained experiencing for a long time (or came to experience after a long time) the pleasure of the contact of a son.

तमंकमार्गेण—सौऽक्षमारोहसि ; the root is गत्वर्य ; so तद् in causal (P. 1-4-52), उपांतसंबीलतलोचनः—This imports an ecstasy of delight. It is doubtful if चिरात् 'after a long time' should be understood as चिरम् 'for a long time' here. This meaning would indeed be consistent, but चिरात् would imply that some time was gone in the ecstatic condition before he could be conscious of the particular character of the delight he felt. रसस्य तः or रसं आत्माति इति रसङ्कःः. मुखेः—हेतो तु.

- 27 The king, the preserver of order, considered his line to be made permanent on account of that prince of exalted birth, who was another form of himself, and who abided by (possessed) the best virtues ; as the Lord of creatures (जगता), the preserver of existence (i. e. the continuance of creation), considers his creation to be made permanent on account of the particular form of his (viz. फिद्यु), that abides by the first of the (three) principles (viz. सत्त्व), and is of exalted birth.

कृतवर्गहर्षीः is given as the derivation of पारधैं. पारधैं लक्ष्म वस्त्र. स्थितिमेषेन—
an ornamental epithet ; cf. अवपांडितिस्तिस्तयो विभादिः प्रकृतादित् XII. 31.
स्वत्तिमेषेन—स्वत्त नूतेः नैदः cf. एकेच नूतिविभिरे विधा वा सम्प्रवदेवां प्रयत्नस्त्रस्य।
विष्णोर्हरस्तस्य इति : कर्त्ताचिद्वास्तावोस्तावापि भातुरात्मो । Ku. VII. 44. विष्णु acts by
the principle of सत्त्व, भ्रमा by इच्छा and विद्य by विद्या. cf. रत्नेतुष्टे जन्मदिति सत्त्व-
वृत्तये स्थिती प्रजानां व्रतये तत्त्वे—कारंदर्ही Prologue. गुणेषुभृद्यः is सद्वकृतः cf
कृपै गच्छते सत्त्वस्या नृत्ये तिङ्गति इच्छाः । अवम्बुद्यविद्या भूतो वृक्षान्ते तामताः—
—भगव. XIV. also जवानान्ति नैवेद्यां तुलानां त्रः एकेच्चवः । तत्त्वे नृत्ये विद्य-
वृत्त तं प्रवक्ष्यास्त्वसेषतः—Manu. XII. 30. For further description
of the गुणs read the chapters here quoted from. भ्रम्म's function
is to create, while the protection of the creation is vested in विष्णु, विद्य
having the business of bringing all to an end. The भ्रम्म of philosophy
is often confounded however with the भ्रम्म of creation in mythology (see
Ku. II. 3 et seq), whence the expression स्वत्तिमेषेन. गुणेषु भवत्यः no
गुणानाम् पुरुषो चम see verse 49 below.

- 28 Having his चौल rite performed, the prince, accompanied by the ministers' sons of the same age with him and having waving locks of hair (on their heads) entered (the province of) literature by properly learning the alphabet, as (a water-animal enters) the sea by the mouth of a river.

हृष्टमूलः—चूला or चूडा is the चूडाकर्म known in महाडी as 'वाङ्मल' the first cutting of the hair on the head reserving one or more locks. काकपत्त-
applied to the locks of hair on the head particularly on the ears from their
resemblance to the crow's feather in colour. अमात्य-भना is an अस्त्र—सह
समीपे वा ; रब = भव 'being' as in अस्त्रय &c. सबृहत्त-उव्वोत्तरेनपद्माविनाम-
गोचरपत्त्यानवर्णवद्वोवच्यनवद्वप्तु P. 6-3-85 एषु हाशसु उत्तरपद्मे उत्तरपद्मे समानस्य सः स्वात्
(वौ). लिपि-लिपि 6 P. to plaster; letters being originally mere pictorial
representations of various objects (Read Dutt III. pp. 30,31). वयावत्—
'in the manner as' is the literal meaning of this expression वयावत् यद्यप्तम्
सुप्तुपेति समाप्तःः वाङ्मल-वाचो विकारः literature ; it is here a noun and is
mistaken sometimes as an adj. Cf. विधा प्रदुन्नेन च वाङ्मलेन सरस्तवी तान्त्रियुन
नुवाद Ku. VII. 90. भनंता वाङ्मलस्वाहो गेवस्त्वेव विचित्रता ; वाङ्मल is the उपनेत्र
and समुद्र the उपमान. The commentary is explicit on this उपमा, but वाङ्मल
has been often misunderstood here: स लिमेवथावद्युन्नेन वाङ्मलवाचावित्तम् वय
कवित्तमकरादिर्णशुलेन समुद्रमावित्तति ।. वाङ्मल's synonym वाङ्मलवाचावित्तम् means
“ literature.”

- 29 Then learned tutors taught him, whose उपनेत्र rite was duly performed,
who was beloved of his father (or the tutors themselves); and in him-

their endeavours were perfectly fruitful (successful), because instruction imparted to a proper recipient becomes prosperous (fruitful).

नी with उप A to invest with the sacred thread (P. 1-3-36) विधिवत् see I. 62. विपश्चित् - a learned man ; मानुषी gives चिं or चित् as the root of this, not accounting for the part पश्. नी with दि to teach P, see IV. 55. गुरोः प्रियः : न वैच्छाः : (see I. 70) वस्ता : वेष्टम् वस्तुनि उपाहिता पाचविशेषे नवस्ता Cf. पाचविशेषे नवस्तं गुणांतरं व्रजते शिष्यप्राधानुः -मालवि I. प्रसीदति-कलाति from the meaning of ' being well-disposed.'

- 30 With all the faculties of the intellect, the prince of a powerful intellect passed, in due order, to the other side of the four lores resembling the four oceans, as the Lord of bay horses (the sun) passes in due order to the other side of the four quarters resembling the four oceans, with his bay horses capable of outstripping the wind.

संमग्र-सम् अप along with the अप hence ' whole ' ' all ' . धियो गुणाः - गुणुष्टः अवर्णं चैव यहर्ण धारणं तथा । ऋहोऽपोऽहोर्यः विजानं तस्तद्वानं च धीगुणाः - कामंह. thus there are 8 अर्थs or faculties of the intellect गुणाशास्त्रांगवा गुन्त्स-रामा. गुह्. the number of the धी गुणाः does not therefore correspond to the number of इरित् s the sun's horses that are 7 ; the number of विद्याः however (आनन्दी-विद्याः च वाचा इरित्वा इरित्वा) विद्याः चतुर्व एवेता ओग्लेमात्र ऐहिनाम् । कामंह II) is to be taken to correspond to that of the quarters the principal four being understood here ; ऋहोर्यः is read for ऋहोऽपोऽहोः, that makes the धी गुण् 7 with that of the इरित् s ; but as धी is admitted as आणंगा, ऋह and अर्पण must be taken separately. चत्वारः अर्पणाः उपमाचासाम् may be called an उत्तरपद्ममास ; according to माङ्गे' s way ; see also II. 3. हरितामिवेष्वरः see verse 22 above ; the इरित् s are 7 the sun being called सप्तसंधि, सप्ताम् &c. पद्ममातिपतंति इति शीलमैषाम्, उपपद्मस. नान्दि. wishes हरितामीष्वरः to mean हि-सामीष्वरः which is not preferable ; उदारधीः implies उच्चु' s ईश्वरत्व on the धीगुणः.

- 31 Having clad himself in the holy skin of the spotted antelope, the prince learnt the missiles together with the incantations, from his father himself. His father was not only the sole sovereign on the earth, he was also the sole (matchless) archer.

प्रेष्म-पेष्म 1 P A to offer as a victim. रोर्षी of the रुद्र the spotted deer ; कुम्भसारहस्तन्वंकुरुदुष्टंवरयोहिषाः - भमर कार्ण of the black antelope for the जाग्रण and वास्त of the goat for वैष्व रोर्ष रोर्षी for the अविभवाचारिन् (Manu II. 41). Cf. खसे त्वयै रोर्षीम् Ut. IV. पितुः अविभवत-पंचनी by भास्तवातोपवोग्य P. 1-4-29 निष्पत्तूर्धक विद्यास्तीकारे वक्ता प्राक्तंशः (भपासनसंज्ञः) स्वात् (की.) वंश

महू भक्षण्-वहू means ' accompanied by ' hence ' along with . '

- 32 Like a young calf reaching the size of a majestic bull, like a young elephant attaining the condition of a lord of elephants (a majestic elephant), Raghu with his childhood disappearing gradually before youth developed a form charming by its gravity (or majesty).

महानुभा॒-उष्णशू॑ is the word and it loses the शू at the end of this compound P. 5-4-77 see **पुरुषात्मुष्टि** I. 6. 3. कलनः करिष्यावक्तः-भगव ; this should not be compounded with कलन which means a young camel उदै॒ कलनेतक्तमवहांशः कलनः किञ्चुः-भगव. बोद्धेन विजयंवैष्णवं वस्तु-On विजय cf. आवैष्णवः लोकज्ञनम्-वाच्यस्तंवोरवीतं विजिते विभेद XIV. 3. रुषः पुरोष Cf. (सा) पुरोष लाचण्यवान्विद-वेष्टात् (नदि. अववशात्) Ku. I. 25.

- 33 Then immediately after his गोदान rite (ceremony of tonsure), his father performed the prince's initiation into the vow of marriage ; (and) princesses (or daughters of great kings) having obtained him as their worthy husband, shone like इष्ट's daughters (the constellations of stars) having obtained the moon as their worthy husband.

मोक्षन-this is thus laid down गोदानं चौलवल्लासं बोड्डेष्ट्वे तदुच्चवते । अंकोषवेशनं नास्ति अभ्युपां मुङ्गनं भवेत् । स्नातका च वाच्यवतस्तित्तुमहः शेषं नवेष्यते । अस्तित्वेऽस्तित्वे वाच्यं विसृजेद्विके ग्रामोः । भवं परं इष्टानीति इष्टानोमिष्टुनं ततः ॥ from आवैष्णवानका-रिका, quoted by Comm. on राम. बालकाण्ड 72-24. भवंतरुष see II. 71. एकां-शीष्ट 1 A to initiate. हुत् causal with वित् to accomplish, perform &c. तदेषुहुत् -तमः नुहति इति उपप. स. इष्टसुता॑-ग्रामो नानसः पुषः अविर्वाप वहावसाः । इष्टव्य पुषीऽभवंत्सौनो इष्ट जामातृतां गतः । वा॑ सविवेशाति॒ कलना॑ राक्षावर्णः प्रकीर्तिः॑ । सोमपत्न्योऽसिमान्व्यास्तास्तासां श्रेष्ठा॑ तु रोहिणी॑ । वराहणु. 35.

- 34 Youthful (in the prime of life), of arms long as the yokes of chariots of fat shoulders, of a chest broad as a doorframe (broad-chested), of an ample (broad) neck, Raghu excelled his father on account of the superiority of his person ; but still appeared lowly on account of his humility.

युगे इष्ट व्यावसौ॑-कलनधा. अंसलः ल is a मट्टर्यात्रिंशिं विर्मिति॑ like अलज्जा॑. परिणहू-ग्रहू॑ 4 P with परि to expand. कलन-के विद्ये वारकरि॑-इष्टप. स. प्रकर्ष॑ excess, superiority cf. वपुः प्रकर्ष॑पैष जनानिमेन Ki. III. 3 also अतः प्रकर्ष॑त्वं विधिविधेयः । प्रकर्ष॑त्वं हि एने जवथीः । *ibid.* 17. प्रकर्ष॑त्वं is देते पञ्चनी॑. नव्यैः adv. often used like an adj. in sense ; so उच्ये॑ too.

- 35 Then intending to lighten the excessively heavy yoke of (i. e. the responsibility of governing) the subjects, long borne by himself (alone), the king made him the possessor of the title of crown-prince as he was self-governed by nature as well as by virtue of his education.

वितांत—तत् ४ P to long for. वितांतगुर्वा सुप्तुपेति स. लघविष्वता fu. part. of लघवासे denominative from लघु (लघु or लघी करिष्यतः) भुरु see I. 34. विसर्ग see X. 79. संस्कार—The influence of study &c.; hence, proper education. विनीत—विनव is the chief qualification required in the young prince ; see महिला's quotation from कामेश्व. VI. चक्र pass. perf. तुवा आती राजा च कन्धा, as distinguished from the अधिराज (see XVII. 30). तुवराज इति शब्दः—or तुवराजस्य शब्दः तं भवति इति—दण्डहस.

- 36 The goddess of fortune (and beauty) fond of virtues partially passed over to the seat (or abode) in the form of the prince, that was endowed with the title of 'crown-prince' and was next to her original seat namely the king ; as she passes to a newly appearing lotus from another (already blooming) lotus.

The king (विलीप the अधिराज) was the मूलमावतनम् the original abode of Royal Fortune and the prince was her next abode ; hence she partially appeared on the तुवराज too ; as certain powers along with the title are conferred on the तुवराज, the Royal Glory partially belongs to him too. By अंसेन अगच्छत्, a division of power is meant, which, while it gives greater dignity to the तुवराज, does not lessen that of the अधिराज ; so, in the case of the कमल and दृष्टपल i. e. two कमलs, the beauty which fully appears on the one कमल appears partially on the other too, because this second कमल is her next abode ; the whole Royal Fortune which is now on विलीप will in future appear on रुद्र, as the whole beauty, which appears before on the older lotus, appears afterwards on the new lotus ; before the other has all its beauty displayed on it, all that beauty appears upon the first ; we are not to understand that a portion of the Glory of the one passes to the other so as to make the Glory of the first abode less by so much ; such a view spoils the beauty of the दृष्टपल. तुवराजसंहा अस्य आता see अभिना verse 11 above (तद्दृष्टव्य संज्ञा तं तारकाहिम्ब इतच् P. 5-2-36). अनंतरम् adj. being a बहुवी. On the पंचमी 'मूलमावतनात्' see II. 71 and verse 33 above. अंसेन-प्रकृत्यावैत्वात्. Cf. अंतःकरणः and देहः VI. 11. अः is Royal Fortune and Goddess of Beauty. दृष्टपल should not be understood as 'a lunar lotus' in contrast with कमल a⁵ 'the solar lotus' ; this interpretation would imply that when the other is full-blown the one is closed up. महिला's expression अपात्मात् after मूलमावतनम् seems intended to make it the extension of अगच्छत् and not an adjunct of अनंतरम्. This is superfluous as we can understand अनंतरम् after कमलात् where he has not added it.

- 37 With him as his assistant the king became much more unendurable (in battles to his enemies) as fire becomes unendurable with the wind as his assistant, as the sun does with the autumn, as the elephant does with the opening (overflowing with ichor) of the temples.

विभा वसु वस्त्र. As वनदृष्टपाद is not to be taken as वनान्/वनाणः but as the succeeding season (cf. verse 3 above), सारथिना should be taken after वनदृष्ट-पादेन also ; cf. हिमशुभ्रुचक्रर्वनं पनांसे वडितां शुभ्रोरेष—शाष्ठ I. 7. Cf. स्वदेव हि वा-तोऽमैः सारथं प्रतिपथ्यते X. 40. गमस्ति m. f. a ray of light. असितरथ् see शुक्लर-थ् II. 52. सुषु पुः इः or सुतां तु = °. Cf. दिवामतहः सुतां तदनां हिरण्यकेता इव सामिलोऽभूत् XVIII 25.

- 38 Having appointed him, who bore his bow (was a brave archer) and was followed by (other) princes, to guard the sacrificial horse, the king resembling Indra, achieved without obstacles a hundred of (horse-) sacrifices less by one.

होमतुरंग the horse of an अश्वमेध. अनुद्रुत—तु 1 P to move. Cf. अनुद्रुतो वा अ-रियाभृतैः XVI. 25. शतक्तु—क्तु in this word originally meant 'intelligence', 'capacity' (Whitney §1161 b), Indra being described as possessed of a hundred intelligences i. e. very wise'. In later usage क्तु came to mean 'at sacrifice' whence शतक्तु means 'one who has performed a hundred sacrifices', see verse 49 below. On the समाप्त see शुष्ठेपम I. 47. अपगता विज्ञा वर्तिनकर्त्तव्य वया तथा—वहुव्री. used as an adv. आप—perf. 3rd sing. of आप् 5 P. तुरय तुरंग तुरंगम so विहग and भुजग; तुर् 3 P 'to make haste' is the root. एकेन अ-पूर्ण—हसी. with ऊनार्थ (P. 2-1-31).

- 39 It came to pass that Indra with his person invisible stole away just from the front of the archer guards the horse which was, after that (after the above number of ninety-nine horsesacrifices was completed), again let loose by the sacrificer to perform the (next) sacrifice.

वक्तव्य see I. 44. अविद्यामाना भर्गला वस्य सः अगर्गलः, अर्गल like शुल्क takes all genders. अप्तः is connected with the genitive रक्षिताम् which therefore cannot be called the genitive absolute though अनाहर may be accepted as meant here ; see I. 82. किल—शार्तवाम् 'as is reported' (Apte); 'it happened that' is a convenient translation here. शरीरं वर्षे विषयः—अप्त. Indra's jealousy will be made clear in verse 49. By his peculiar power, the horse, himself and मासलि were invisible.

- 40 The prince's army being at a loss what to do owing to the disappointment immediately stood still being amazed when immediately वरिष्ठ's

cow विद्युती whose power was well-known coming there in her free ramble appeared (there).

प्रातिपाति—cf. बद्धः सनाऽप्रतिपातिमूढान् Ki. XIV. 43. The two एः imply 'simultaneousness'. वा चक्षुः बद्धाः—बद्धः to go 1 P. Her प्रभाव was known to him from the talk of his parents &c. अय is nearly superfluous.

- 41 Having washed his eyes with (the holy water coming from her body (her urine) Dilipa's son honoured by the good was endowed with the power to see objects even beyond the (perception of the) senses.

विस्वेद means the dripping fluid ; cf. वर्णहस्तिभानिस्वेदरेत्कांकिताः Sak. I., then विस्वेद एव चलम्—कर्मधा. सतां पुरस्कृतः cf. सतां चतेन II. 16. इंद्रियाणस्तिक्षांताः भर्त्याद्विवा—प्रारिषद्यास भग्नत्यासमर्थाद्विवश—भग्नः इदं in इंद्रिय is understood as आत्मा the soul इंद्रियार्थं लिगम् &c. P. 5-2-93 इदः भास्त्रा तस्य लिगम् कर्त्तु—रनुमानात् । (कौ.) ; also इंद्रेण पुर्वविनिद्विवश (ibid). The urine of the cow had the virtue of endowing him with that spiritual sight. इदं was गूढविद्येह but the prince could see him now.

- 42 The prince beheld in the east the god the feller of the wings of mountains taking away the horse fastened with the reins (or strings) of the chariot whose naughtiness was being repeatedly checked by the charioteer (मातालि).

पूर्विकः in the East because as Guardian of that quarter he was going back to it. पर्वतपक्षसातनः—इद॒ is spoken of as having cut off the wings of the mountains. Mountains are said to have had wings in the कृतयुग and as, they used to fly about in the air, the beings on the earth's surface were afraid lest they might descend unawares on them and crush them ; इद॒ thereupon set them at rest by cutting down their wings.—एषा. सुंदर. 1. मैत्राक's harangue to हनुमत्. This myth is based on the poetic idea of rainfall of the vedic चक्षुविस. इद॒ is in the वैद्योः the giver of rain and the clouds are poetically considered as mountains that are flying by wings attached to them by the poets' imagination ; then as इद॒ was believed to split the clouds in order to give rain, the idea of cutting down their wings was naturally included in the figure. सूतेन मातालिना निविद्युत् चापलं यस्य सः तमश्वस्. चपल naughty. रथरभिः the reins (of the horses) of the chariot. Cf. रथनेमि I. 39.

- 43 Having recognized him to be Indra by the hundreds of eyes free from the action of winking and by the tawny horses, Raghu spoke causing him to return as it were with his heroic voice that reached the skies,

अहम्नां धर्ते—इद॒ was cursed by अहम्ना's husband गौतम as he seduced her under the disguise of the sage. The curse caused a thousand wound-holes

on his body (ऋ. प. 87), which the sage growing kind again changed into so many eyes. A different account will be found in एता. वा. 48 The idea of these thousand eyes is too grotesque even to conceive, as these eyes are supposed to be on the whole body ; the poet does not care to judge of the beauty of it and even makes figures upon it ; see Ku. II. 29. अविनेपा (बहुद्वी.) हृषिः वैषाम् or अ.वैष्यमाना निषेष्वृष्टिः (ष. क.) वैषाम्. The eyes of celestial beings are imagined as free from winking. Cf. शतिकामिन्द्रेष्वस्वकारवेषुक्तलसप्ताह् । होमश्वभूषिनेषां च सहा पीदक्षवाणिं शीम्-मुक्तनीषि IV. 62. इतिविजायिः—by the tawny horses. इदृ's horses are हरि 'tawny' as सूर्य's are हरित 'bay', see verses 22 & 30 above. सतेः and वाजिभिः are हेत्ते तृतीयाः हरि—a name of इंद्र-वैष्यमानेष्वैष्यार्क विष्णुसंहारुगायि तु । शुक्लादिविजनेषेतु हरिनार्क विने चितु । अमर, see IX. 18 and XII. 84. अवोचत् aor. of वच्. गवत्स्वद्-उपप. स. स्वरेत् may be taken as त्. connected with निष्टर्वत्. The voice reaching the skies could thereby force Indra to turn round ; it is in that case the प्रयोजककर्ता. On एता see I. 90.

- 44 You yourself, O Lord of the gods, are ever declared by the learned (or sages) as the first among the enjoyers of the sacrificial portion. How do you set about to raise an obstacle in (or to obstruct) the rite of my father who has bound himself to the continued vow of sacrifices.

मत्स्यस्य अंश—The portion of the sacrifice : the Vedic deities are invoked in the sacrifice and a portion of the sacrificial food or offering, which, when an animal is sacrificed, consists of its flesh, is offered to each ; इदृ as the lord of the gods (देवेन्द्र) is of course the first among the वैष्यमानेष्वैष्य. अज्ञत derived from अस् 4 P to leave off with मध्, with त्, meaning क्रियासात्स्व �continuance of action (P 3-2-167 'see II. 52) प्रवत्-वद् 1 P, see I. 35, 95. शिक्षा-वीर्य 1 A to initiate. विषामाव-विहंतुम्, तुमयाऽच नाववचनात् P. 2-3-15 like वागाव वाति यत् वाति.

- 45 The enemies of the sacrifices are certainly to be invariably (or always) punished by you who are the protector of the three worlds and are possessed of divine sight. If then you yourself become an obstacle to the rites of the performers of duties, the sacrificial rite is undone !

पवाणां लोकानां नाथः—मात्र. applies तद्वित्यौन्तरप्रसमाहरे च P 2-1-51 meaning that though by the सूच 'हिंगोः' P. 4-1-21, the compound of विलोक्त would be विलोक्ती, it does not become so here because there is [an उत्तरप्रस 'नाथ' (उत्तरप्रसादः समासस्य चरमावद्ये रुदः) after the compound : मात्र. differs here in the application of the सूच from भट्टोजीहीक्षित who would pronounce this compound inaccurate ; see पवोधरीभूतचतुर्संख्या II. 3. Cf. चतुर्संख्यसमीरिता Ku. II. 17 where मात्र. has applied this same सूच. मत्स्यस्य

दिवः or it may be derived as an उपपद compound (P. 3-2-61). दिवं चक्षुर्यस्व
—This refers to his power of subduing the मात्रा or illusory power of the
राज्ञीतः पर्वतारिणाम्-उपप. स. विधिः शुतः the rite has fallen from its position ;
it will be impossible to practise it ; लोके सखर्नकथा एव भस्तमिद्यात् (comm).
सूता for सूता seems more to the point ; see शुचे : in the next verse.

- 46 Be pleased, therefore, O Maghavan ! to return that horse the principal
means of the great sacrifice. The lords that point out the paths of the
Veda do not take to a sinful path.

अद्व-अपामिव अद्वः is the derivation (P. 5-3-103). महाकृतः—because it is
an अपामिवं वयः acc. pl. obj. of इर्वितातः (दृश्य caus. and तृत् P. 3-2-135 in
the sense of कामन्तीकरण); पयः is not gen. sing. here as वट्टी is not allowed
with तृत्, by P. 2-3-69. पयः शुचे : the variant (which is quoted by Muir
Sanskrit Texts Vol. IV. p 46 foot-note) goes against the rule of gram-
mar, but may perhaps be the genuine reading as it is more supported by
the MSS. मलीमसा पञ्चतिः— the sinful path ; मलीमस II. 53. and पञ्चतं VI. 55
(हिनकापिहासीषु च P 6-3-54 पादस्व पद्). The statement of the last half
here is a mere general proposition, not characterising इद्र as a special guide
of men ; बद्यवाचरति श्रेष्ठस्वत्त्वेतरो जनः । स वद्यमाणं कुरुते लोकस्तपनुवर्तते ।
शुगव. III. 21.

- 47 Having heard the bold words thus uttered by Raghu the lord of the gods,
struck with astonishment, turned his chariot round and proceeded to speak
his reply in return.

निष्ठुन्द—श्ल 4 P see II. 41, 52. प्रचक्नने II. 15. दिवमोक्तो खेषाम् ; दिवं स्वर्गेतारि
ते च—विष्णु Comm. on Ku. II. 1.

- 48 What you say, O son of a Kshatriya, is so; but those whose wealth con-
sists in honour (or glory) must protect their honour from enemies. All
that glory of mine far-famed in the worlds, your father is going to invade.

आत्म—त्रुदः पंचावाक्षदित्त आहो त्रुदः P. 3-1-84, आहस्यः P. 8-2-35. रजन्य—
रजन्यभ्युपद्यत् P 4-1-137 राज्ञो जातारेत् इति वा च यम्-वा. ibid. ये चाभावकर्मणोः
P 6-4-168 ; राज्ञो जातिः the लोचित caste is the meaning of राजन्य. रक्ष्यम् has
to be guarded. पर pron. another or an enemy. यज्ञोधन II. 1. जगति प्रकाशम्
of प्रकाश in V. 2. इक्षवा—वज् 1 P. लंघयितुम्—inf. of लंघ् 10 U, अय with the
final य lost is retained before the इ, except (निष्ठयां संटि P 6-4-52) नक्तवत्
when set. See मोक्षविनुम् II. 55. उद्यत—prepared.

- 49 As Hari (Vishnu) alone is declared as the best among men, as the god
10

Siva alone is the great lord and no one else, so do the sages know me to be the one that has performed a hundred sacrifices. Never does this title of ours go to (or belong to) another.

तुर्येत् उत्तमः, not तुर्याणामुत्तमः ; the latter solution would involve the निर्वा-रक्षणी (the genitive of selection) which is not allowed in a compound (निर्वारपे वा पठी सा न समस्तै—कौ. on P 2-2-10); cf. तुर्यात्म वerso 27 above. अहंशासादीप्रवत्त—कर्मधा. श्वेतक—see quotation पा. पु. 31-46 et. seq. in II. 42. वित्तः present tense, see वे॒ इ II. 43. चतुर्थतु—verse 38 above. चतुर्थ—II. 53.

- 50 Hence I who resemble Kapila have taken away this horse of your father's. Vain is your effort with respect to it. Do not place your steps on the path of the progeny (sons) of सगर.

कपिलभनुकरोति इति शीलमस्य—उपर. स. This is not quite exact if taken literally with reference to अपहरितः; the story is as follows : सुघर a king of the solar race commenced an अष्टमेष्ट and let loose the sacrificial horse guarded by his sons who were as many as 60000 in number (besides one named असमंजस् or असमंजस् who was but too true to his name). इद्ध growing jealous stole away the horse disguising himself as a यशस्व. It having appeared to them that the horse was carried to the nether regions of the earth, they began to dig up the earth. Going lower and lower they reached a place where they did find their horse beside a sage named कपिल. Believing that the sage it was who had stolen away the beast, they all were going to kill him with the very implements of digging. The sage's wrath was kindled by the violence offered, and giving a terrible shout he burnt them down all sixty thousand to ashes. रामा. बाल. 40. With slight differences the story will be found in ब्राह्मपुराण 78, भागतत IX. 8, पद्माम. दण्डर्ष 106. &c. कपिलस्य भनुकरण is not therefore plain unless we understand by it 'as कपिल was the author of the death of your ancestors I shall be the author of your death.' But perhaps according to our poet's belief, कपिल himself had carried away the horse in the story ; see XIII 3 where माति. has been at pains to make the poet's words consistent with the legend in the एमायण. If we consider the details given in the चतुर्थ. as the poet's authority in making कपिल the stealer of the horse, there is room to admit that as the legendary fact: the sixty thousand, like the wicked असमंजस्, troubled the universe with their misdeeds ; the gods applied to कपिल for help as they knew him to have assumed that form for protecting the world ; and the पुराण runs: इत्याकर्ण्ड भगवान् (कपिलः) अन्प्येव दिनैरेति विनंक्षयंति इत्युक्तवान् । continuing तत्त्वांतरे च सगरो इवमेष्टमारेते । तत्र च तत्पुर्वेतिविहेतमस्यार्थं कोऽप्यपहस्य भुवो विवरं प्रविवेश । &c. IV. 4. As कोऽपि in the last sentence is not defined in the पुराण and as इद्ध is nowhere

mentioned in the account, it is but natural to suppose that it was कापित
himself in disguise. अप्येवत्थ पितुः a circumlocution for तथ पितुः.
अपशारितः—the causal sense cannot be accepted. सगर is the name given
to the king as his step-mother had administered poison (गर) to his
mother when he was in the womb. रामा. बाल. 70 भसितोऽन्वदलेपाजा कालध-
मेषुयेविकाल् । दै चास्य भार्ये गरिण्डौ वभूतुरिव अस्ति । एका गर्भं विनाशार्थं सप्तवै
सगरं (गरसहितं भक्षय् comm.) इहौ । the child remained alive by the blessing
of उद्धवन् भार्या and सह तेन गरेनैव संज्ञातः सगरोऽन्वद् ॥. सगरस्थ संतते: पद्धी
is ‘ the way trodden by them ’ i. e. the way to self-destruction. प्रवर्तनेन अ-
लम् see II. 34. ना निष्ठा: Aor with अ elided on account of ना, 2nd Sing.

51. Thereupon the undaunted guardian of the horse laughing loudly again
said to Purandara. If that be your resolve take up your weapon. You can
never have your object gained without having vanquished Raghu.

अपश्वं भवं वस्त्रात्—He was not daunted even by इष्ट's threat. पुरंदर II. 74
उपपहत्. (P 3-2-41 & 6-3-69) सर्व-तदेष सर्वः कर्त्तार्द्विचर्त्तर्म मे भवदिः प्रतिषेष-
नीकः XIV. 42. कृतित्व-हृतम् अनेन cf. कृती अुली इत्यनतेषु धीमात्-भार्या III. 52.
(P. 5-2-88).

52. Having thus spoken to Indra, the prince with his face raised up and in-
tending to fit the arrow to his bow stood up immitating the god Shiva by
his upstretched form appearing exceedingly graceful by the भालीठ posture.

मध्यवृत्—derived from मध् 1 P 10 U to worship adding कनिन् ; हस्त औ दुग्धग-
मन्त्र (कौ. उपादि 157) ; for the final न्, त् is substituted optionally (P 6-4-
128) making the base मध्यवृत् also. उन्मुख II. 17. करित्वमाप I. 75 बाह्यत्. सच्चर-
बहुशी. शारणामसनम्-अस्वते अनेतोते असनम्. भालीठ—According to the Sanskrit
explanation this is described as अर्जस्यस्थ इक्षितपाप्तसरे वामपादसंक्रोचे आलीठम्;
this is rather difficult to understand ; ‘ stretching the right leg forward and
contracting the left leg behind ’ is evidently an awkward posture for the
archer; the contraction of the leg that is placed forward gives a truly advan-
tageous posture in stretching the bow : the क्रोश gives 5 स्थितिः or postures of
archers, 1 वैशाली �legs stretched one behind another with a distance of 3 cubits
between the feet; 2 मंडल feet apart each side at (probably) the same distance;
3 समपद feet joined as in ordinary standing ; आलीठ and प्रवालीठ involve
contraction of a leg, and आलीठ is explained as requiring the contraction of
the left leg; and this contracted leg must be placed forward, while the right
leg must be stretched backward, and vice versa in the प्रवालीठ ; but the
quotation is misleading आलीठ पदमप्तः । इक्षितं वाम माकुंचम्, which means
इक्षितं पदमप्तः कर्त्तव्यम् S. P. Pandit has followed this literally ‘ in which

the right leg is stretched forward and the left is bent down'; Apté's Dictionary gives 'the right knee being advanced and the left leg retracted' which, though discrepant, places the contracted leg forward. Griffith however has rendered the idea clear, though his authority for the rendering is not known:

* He looked, and saw the bold young archer stand,
His bow bent ready in his skilful hand,
Drawn towards the eye ; his shoulder well depressed,
And the left foot thrown forward as a rest.' *Birth of the War-god.*

The following quotations may serve for comparison though they cannot decide the point उत्तरार्थादृचितस्वचारान्: XVIII. 51 अमृतेष्वपराहनंयेत्-पूर्वकायम् पार्व. परि. If by आलीड we may understand the advancing of the right knee, with Apte, आलीड here shows his सद्बाचित्स्व 'ability to draw the bow-string and shoot the arrow with the left hand'; or, आलीडस्व विदेषः meaning the other form of आलीड viz. प्रस्तावीड; these explanations are doubtful however. आलीडन विदेषवौभी as a तृतीय. तत्पुरुष, is the natural solution. वरुणः प्रकर्षः—प्रकर्ष is literal here 'up-stretching,' upright posture. विदेषिः (उत्तर 10 U to imitate) ईश्वरः (शिवः) बैन—cf. एचितस्तिसूपां पुरां विभातु वधवात्मेष भयानकः परेषाम् Ki. XIII. 17. The allusion is to the destruction of the three cities of the राक्षस by शिव. सौदर्ये कमलाकाश्वर तारकाश्वरस्य तथात्मा तृतीय पुरुषं तेषां विद्युत्मालिन आयसम्। these they had created after severe austerities and sheltered in these strongholds in the heavens, they used to infest heaven; शिव promised the destruction of the cities that after a thousand years, were to unite into one; विद्युत्स्व वधार्थीव स्यान्: प्रहरतो वरः। स्थानं माहेश्वरं कृत्वा विद्युत्स्वातिमं प्रशुः। अतिष्ठस्थायुभूतः स सहस्रं परिवर्तयन्। वरा जीवेण समेतानि अतरिक्षे पुराणिं च। विद्युत्स्वा विश्वस्वेन तथा तानि विदेष तः।—गङ्गामा. श्री॒३४. 202. See also सौरपुराण 35.

- 53 Wounded on the bosom by Raghu's massive arrow Indra too growing impatient joined an unfailing arrow to his bow that serves as a temporary ensign of an array of new clouds.

अवर्णभस्य विकारः अवर्णभमयः—१पैर्यकृपः भभिभावमयः स्तंभकृपः and अवर्णभकृप
are the various renderings of this. Apte almost agreeing with चतुर्थ is of
opinion that 'it should more properly mean—full of dignified boldness—
breathing defiance.' अवर्णम् is firm immovableness which gives to अवर्ण-
भमय the simple meaning of 'firm', or including the idea of weight and
density, 'massive' may be an accurate rendering of it; the weight and
firmness of the arrow are intended to be meant by अवर्णम्. परिषद्—पर्वताने
feathers भस्य संति. गोचरिष्ट—गां चांते इति गोचाः भवीष्याः mountains: See पर्वत

परामर्शात्मन् 42 above. अमर्पणः न मर्पणः (तृष्णति हति सृष् 1 P & 10 U). अंडु
दसरीं हति अंडुप्राः ; अलीके from अम् 2 P. उमूरी कांडम्—उमूरीति समाप्तः. अमोष
I. 44. समवर्षं—का with सृष् Imperf. सावक—from सृ 4 P caus. इमूर्खः is
well known ; the poet calls it an ensign of the ' army ' or array of clouds.

- 54 Having pierced into the broad chest of Dilipa's son that arrow that was
used to (the taste of) the blood of dreadful Rakshasas drunk with
curiosity as it were the blood of man never tasted before.

हृष्ट—हृष्ट हृष्टति हृष्टिन्द्रियः &c. like वग्नः, f. हृष्टी like नक्षः ; m. हृष्ट हृष्टन्द्रो हृष्ट-
न्द्रः &c. like गच्छत्. अज्ञांतरम् bosom of. पृथगांतरम् II. 21. चोपिते उपितः परि�-
पितः but cf. तस्योचिते : comm. I. 50 ; सदर्मी is given by महिः also in माघ IV. 47
अव्याप्तिरिक्तमेष्टुचिताः ; so VI. 17. पूर्वास्त्वादितम् आस्त्वादितपूर्वम् cf. अव्याप्तपूर्वा Ki.
XIV. 11 ; बदूर्वा Sak. VII. भूषपूर्व is वालिनि' s use in 5-३-५८ ; तुम्कुपोति स.
कहि adds in Ki. XIV. 11 वरत्वास्त्वर्वगामी निडाचाः पूर्वमितातः | this is doubtful,
as it is in connection with the वदुविहि समाप्त, and elsewhere no clear rule is
given in वालिनि to support this compound (see P. 2-1-58). आत्म गच्छति
हति ओषुणः—उपर्वस्त.

- 55 The Prince too of a heroism like that of Kartikeya planted an arrow
marked with his own name on Indra's arm, marked with ornamental
leaves painted by शशी (or ; marked with impressions of the ornamental
leaves on शशी' s person) and having its fingers hardened by goading the
divine elephant ऐरावत.

कुमारयेष्वानः—कुमारस्य विकल्प इव विकल्पं वहत् ; कुमार is कासिकेष्व the com-
mander of the gods. See शशकम्भन् verse 23 above. सुराणां हितःः आस्त्वात्मन्—
स्फळू caus. or 10 is said to be the root of this ; स्फळू is not an old root ; the
भाषुषाऽठ does not contain it ; it is always used with आ ; perhaps it is merely
a modification of स्फळ० 6 P recognised as a variant in the भूषुषाऽठ. Cf. ऐरावता-
स्फळलक्ष्मकम्भेन इस्तेन Ku. III. 22. पश्चिमेष्वकाः—पश्चरचनाः : comm. IX. 29 पश्चा-
कामापि विषेषकाने may be accepted as the solution ; पश्चलेखा पश्चांगुलि दिते समे ।
कामालपश्चिमकम्भिष्वकाने विषेषकम्—भवत, where विषेषक is only ललाटकृतः तिल-
कः ; the ornamental paintings on शशी' s bosom were impressed upon the भूष
on account of her embracing him ; but the more generally ac-
cepted explanation is ' marked with the ornamental leaves painted by
शशी.' Paintings of this sort on the bodies of men are not perhaps spoken
of anywhere in the literature, though even in modern days ' tattooing '
is known to be common even with males among some savages (compare R.L.
Mitra's Indo-Aryans Vol. I. pp 175-6) ; the तिलक on the forehead is
well known of course ; and the sandal marks on the bosom and arms of
men during these days may be the remnant of a timehonoured practice.

निष्ठान् see XII. 90.

- 56 And with another arrow having the feathers of the peacock (at the lower tip) he snapped away the tall banner of lightning of Indra ; (at which) the latter was extremely enraged at him as if on account of the plucking up by force of the hair (on the head) of the god's Royal Power.

नदूरपौष्टि of निर्वातसंधीनः I. 38. अवागिरेष ८४ः—दूरप्रत्यात ; whence the meaning अशनिकर्णी ध्वनिः ; नदूरपौष्टि अशनिपूर्वक-कर्त्तव्यः. तस्मै-नदूरपौष्टि-सूक्ष्मार्थान् च प्रति कोपः P. 1-4-37. दूरभी personified. केचानां इवप्रोपणात् (हैके पौष्टि) not necessarily 'the pulling up of a single hair,' though the simile literally implies nothing more.

- 57 Between them both aspiring after victory a severe fight, in which Raghu's ready soldiers had to stand apart, was fought with arrows some with heads upwards, and others with heads downwards, terrible to look at like Garuda and the Snakes (or with नाहि॒ like winged Snakes).

उपांते स्थिताः सिद्धः सेनिकाः बस्मिन् in which the soldiers (of Raghu) remained quiet aside. As soon, we may say, as रघु began to fight, the soldiers made themselves ready to help him, but either because they could not see रघु directly (see verse 41), or because they could not find room to take part in the fight, they were forced to remain inactive aside. This seems to be the poet's meaning ; but नाहि॒ takes सिद्धः to mean the gods who accompanied रघु ; these have neither been mentioned anywhere before, nor serve any special purpose in the event nor is the word सिद्धः often used in the sense of 'a god.' we may therefore pronounce नाहि॒'s interpretation as unnecessary. So is it right to reject his interpretation of गहनम् too which he renders by पक्षवतः while गहनम् is only गहन ; 'winged snakes' is beautiful no doubt ; but कलिशत follows the simile current in the works of previous poets: Here we have तेषां (वीराणाम्) इत्यस्ते कोपेष्वपंश्चनितयेजतान् । दुमुस्तुतिभाकाष्टे पक्षकिवर-भोगिनान् । नहाना. श्रीनाय. 16. नारायण ऋत्याभासः प्रेषीन्द्रस्तुतुनिहांतकः स गहनम्-निवाकाषो प्रार्थवन्मुञ्जयो चत्प्रभू । नारायणोऽवपतस्त्रिन् तूर्णे गाङ्गेव चौहितः । ibid. 139. In many descriptions of fighting the same उपांता will be found made use of : later poets too reproduce it ; गुरुबेगविराविभिः पतयैरिषवः कां चनपिण्डांगभासः । विनतासुतवत्तलं भुवः स्म इवयितभ्रांतभुवंगमं विद्याति । माघ XX. 80. कृततात्पूर्वोपनिपात-वेगांकः (अस्व वाणस्व नाहि॒) Ki. XIII. 21. We have also in Ku. XVII. 3, वाणाः पिता इत्युज्ञावक्तव्यान्तवान् । अहाव तादर्शनिवहा इत नागपूगास्तथो विचिच्छित्पुः &c. ; arrows are compared to ordinary birds but too commonly, such comparison being directly traceable to the common quality of ' having feathers '. See Ki. XIV. 45, माघ XVIII. 74, & XIX. 113. It is plain that नाहि॒'s inter-

interpretation of गदामृत् is unusual. The objection to गदा is of course ' his size ' ; but the force and fury it is that is the basis of the उपना. भीमं (see I. 16) दर्शने वेष्याम्—महुमी. अविनिष्टुतः हस्ति अवौदिचो—उपपत्त. अपो मुखानि वेष्या हूँ and दर्शने मुखानि वेष्याम्. परिचयः—कारणे तूँ,

- 58 With showers of missiles discharged in close succession Indra could not overpower him who (springing partially from himself) was the abode of invincible lustre, as the cloud is not able to extinguish with its waters the fire (of lightning) issuing from itself.

आदि (असिद्धाचितः) प्रदंष्पः असिप्रदंष्पः दुष्कुमेति. लेण ; the बहुव्रीहि as an adv. is possible but unnecessary. असिप्रदंष्पस्त्रिहासाः प्रदंष्पाः भस्त्रामृत्युः—कर्तव्या. सामिः करण to be taken with निर्वापवित्तम् ; दृष्टिनेत्रः corresponds to अद्वितीयः in the उपना. प्रदंष्प means ' to defeat ', दुष्कुमसह is therefore ' invincible.' नलिः' s explanation is doubtful वसाहनमनिभवः (कौ. on P. 1-3-33) निर्वापवित्तम्—सा causal. लेषामः आभ्रव may be taken with काहि also. काहिः विष्णुद्रूपः अद्वितीयः अप् instr. pl. वासदः—वसूतामपत्तम्.

- 59 Raghā next cut off with an arrow of a semilunar blade Indra's bow-string that had been roaring, like the ocean when being churned, at his fore-arm painted with celestial sandal.

प्रकोट्तुः—प्रकोट्तस्त्व चाप्त्वः (कफोमेत्तो मणिकंधपर्वतस्य comm.)—भमरः प्रकोट्तस्तरं विचाहरत्विनमणिकंधबोः—काप्त्वः, and प्रकोट्तो मणिकंधस्य कूर्यरस्त्वांतरेऽपि च ।—नेत्रिमी, quoted by भागवती ; प्रकोट्तु may therefore be best translated by ' the fore arm ' ; मणिकंध the wrist is not a proper synonym ; it is slightly above the wrist that the bow-string strikes when let go. इरिच्छदन (हरे : ईरस्त्व चंद्रवश्) the 'celestial sandal' is one of the कर्त्त्वसह's पर्वतैते देवदत्तबो मंसारः पारिजातकः संकानः वस्त्रमृत्युभ्युंसि या इरि चंद्रवश्—भमरः इरिच्छदनेन (तद्विनेन) अंकितः प्रमध्यमानः अर्थवः इव चीरं नक्षत्रि हृति. This may be taken as an allusion to the churning of the ocean of milk : see I. 12, II. 39, IV. 27. चाशः अंकः वस्त्रः अर्धं m.— a portion not ' a half ', cf. अर्धमाणे VII. 45, where अर्धं is an adj. अर्ध meaning an exact ' half ' is neuter and forms the first member in the पद्धतिस्यु. see अर्धसारीरभाजा Ku. VII. 28, (P. 2-2-2). विडोजस्तु—विडु 6 P to split is also given as the root, विडु भेदकनोचो वस्त्र.

- 60 Leaving the bow, the god with his rage excited took up, for killing the powerful foe, the weapon having an orb of light quivering round it, that was used to the felling of the wings of mountains.

वहतः—मात्सर्वक्षीधबोः तुमान्—मेत्तिरी, hence = वहे (comam.) ! विद्विषः—विद्विषः redundant. महीध्य-उपप. स. उपपरोपय from रुह caus. see verse 42 above. उपित see

54 above. ल्युरत् प्रभाननदेत् वस्तु (also in XIV. 14). The अज्ञ is of course the अज्ञ.

- 61 Struck forcibly by it on the bosom Raghu dropped on the earth along with the tears of his soldiers; (but) having in only the winding of an eye shaken off the pain, he rose up with the joyful shouts of the soldiers.

क्षेत्र-वारपे यु., कर्त्तरि is not preferable. सह-of. चरितः परमतङ्गेत्वं तत्प्रवाहासुरस्य ; इत्युपग्रहः सह तापस्त्रियादप्याद् । जोक्रोज्ज्ञायत्तदितिः यह तापस्त्रियाद् । Ku. XVII. 50. The verse may be called a भास्त्रसहस्रित भर्त्याकार (काव्यम् P 736). निमेषम् च—see भाष्यमा॒च I. 73, तथा॑या॒—तत्प्रवाहादप्याद् i. e. तत्प्रवाहादप्या or better perhaps सह दप्याद as a कर्त्तव्या. cf. अधिकार IV. 67. निमेषमाचाहं—संतानीं पूष्यन्वी कारकम्—वे P 2-3-7.

- 62 तृष्ण's slayer was pleased with the height of heroism of the prince who even under these circumstances long continued (sustained) his opposition stern (severe) by reason of exchange of blows (the striking of weapons); for merits plant their step everywhere.

तथापि—notwithstanding that he had received a blow of the वज्र itself; तथापि should not be translated by ' but ' or ' however ', तथा॑ तसि अपि is the implied expression meaning तथा॑ ताडिवस्त्र अपि dec. शिरुर-स्वर with नि॑ दिपतः—विहृः पश्चो वस्त्र. तस्युपः gen. s. see II. 29. विर्यातिशयेन—हेतो तु. इत्यस्त्र—दृढं हाते हाते उपप. स. त्वद् (see VI. 32) had a son named विशिरस् who practised austerities that frightened ईश्वर. ईश्वर therefore struck his वज्र on his heads and with the help of a certain ताप्तद् (wood-feller) had the three heads cut down. The father of विशिरस् then, growing angry, offered a sacrifice to the Fire and created out of it the monster तृष्ण, welcoming him with the words देवताओ विवर्धस्व प्रभावाचापसी मम. तृष्ण in fighting with ईश्वर caught him up and swallowed him. The gods in anxiety caused तृष्ण to yawn and तृष्ण got out safe. The gods then conciliated तृष्ण by विशिरस्'s advice and gave him boons resembling those of हिरण्यकशिष्यु. He was then treacherously killed by ईश्वर with the foam of the ocean which concealed the thunderbolt charged with the power of विष्णु. महाभा. रथोग्र. 9 & 10. See also रामा. उत्तर 85, where a different account is given.

- 63 Indra clearly said : (the blow of) my weapon that by virtue of its strength is unhampered even against mountains has not been borne by another than you ; know me to be pleased ; what do you want excepting the horse.

असंग—बहुद्री. cf. तस्यूर्तसी (v. l. for अंगे P 42.) सारोद्दत्तस्तीवि सर्वतत् वस्त्र

भावः तवा ; see I. 14, IV. 79. स्वत् अन्दः स्वदृग्भः—पंच. तस्य विसोद-सोदः P 8-3-115 सोहु रूपस्य सहे: सस्य वत्वं न । परिसोदः (कौ.) I. अहते तुरंगमात् P. 2-3-29. रक्षटम् unequivocally admitting रघु's merit.

- 64 Then dropping back the arow that had boen half-drawn up from the quiver, and that had tinged his fingers with the light of its gold lower end, the son of the Lord of kings replied to the Lord of the gods who spoke friendly words.

सुवर्णपुल्येन रंजिताः अंगुलयः वैन cf. नखप्रभाभूषितकंकपत्रे an opposite idea (II. 31). प्रियं वहति-उपपह स., see अर्थत् I. 71, also V. 53. प्रियंवदत्वं is the हेतु of प्रतिसंहरण.

- 65 If, O Lord, you think the horse is not to be returned, then let my father who has been bound to the vow of sacrifices be blessed with the whole fruit of the sacrifices, suchas would accrue to him if the sacrifice be concluded in the due form.

विधिनैव कर्मणि समाप्ते सति क्रतोः वस्फलम् तेन अशेषेण महुः शुद्धताम् । अन्वेषफल-लाने किमध्यनेति भावः (comm). वस्फलं तेन is the full and proper expression of the idea. अजन्म &c. see verse 44 above.

- 66 And O Lord of the worlds (or Guardian of the quarter) let it be so arranged that the king, who is in the sacrificial session and is not easy of access on account of his being (at present) a portion of the god S'iva, learns of this event from your own messenger.

दृत्तांत—दृत्तः अनुवर्तनीयः गवेषणीयः अंतः समाप्तिः यस्य (भानुजी); this is far-fetched, दृत्तस्य अंतः would appear natural, 'the account to its end ' being the idea in the word. सतः गतः सद्विगतः—द्वि. तस्य. The सद्विगह् is the sacrificial shed. विलोचनस्थ एको अंशः यजमानरूपः see अष्टमूर्त्यः II. 35. cf. आप्तः स विमलैर्जलैरभूषणमूर्तिधरमूर्तिरष्टमी—माघ XIV. 18. कट्टेन आसथते इति हुरासदः cf. दुस्तर I. 2. विलोचनकांशतया is हेतौ तृ० संदेशहः—उपप. स. (see I. 49). विशांपतिः I. 93, V. 3. यथा शृणोति तथा विधीवताम्—cf. वयमपि आश्रमपीडा बथा न भवाति तथा प्रश्निष्ठ्यामहे Sak. I. यथा भावयोः प्रियसखी बधुवनशोचनीवा न भवाति तथा निर्वाहय । ibid III.

- 67 Promising Raghu's desire by saying 'yes' Indra, having मातृले as his charioteer, went away in the manner he had appeared, Sudakshina's son, too, not very pleased, returned to the sacrificial hall of the king.

कामस् obj. of प्रतिशुश्रुतान् (perf. part. of श्रु P. 3-2-108). रघोः is to be directly taken with कामस् with महि. as प्रतिश्रु governs चतुर्थी ; somewhat over-

freely, it is liable to be taken as representing that case like तद् इत्यन् which though conflicting with grammar is current in usage. The poet does use चतुर्थी with the root in other places XII. 69, XIV. 29 या चास्मे प्रतिशुतम् Ku. II. 56. वयागतम्—‘in the mysterious manner in which he had come’, so that वयागतं बयो ष would virtually mean भवत्वितः ; आगतम् आगमनमपतिकर्त्तव्य इति वयागतम् । पर्याणितिवृत्तावदवर्दितः P 2-1-6 and 2-4-18 (कौ.). मातलिसारायेः-बहुजी. He disappeared along with मातलि ; this is implied in the compound. तृष्णव सशोभृतम्. असिप्रमनः—भवति प्रमनः प्रकृद्ध मनो वस्त्र-भानुजी, हर्षमनो विरुद्धाणः प्रमना हृष्टमानसः-भवत ; न असिप्रमनः सुन्दरपौति स. This is not a वस्त्रतद् which would be भवतिप्रमनः ; न is a different अवद्य from नम् and the latter undergoes the change to अ or भवत् as in the case of the Eng. article ‘a’ or ‘an’. Cf. नास्त्वावत् V. 50 नास्ति-कर्त्तव्य XV. 67 : असहू नव्यनानाऽन्न नासिप्रमनसोऽभवत् । नहृभर अधिकर्त्तव्य 64 ; ना-सिक्षुद्धः ibid द्वोचप. 14. सुसलिपासूनुः is, by some, understood to refer to his having had, some way, to yield to इत् ; it may better imply the eminence of his valour even in his youth.

- 68 The king, already informed by Indra's message-bearer (or by a bearer of orders from Indra) welcomed (or congratulated) him touching his person marked with the wound of the thunderbolt, with his hand cool (or benumbed) on account of delight.

प्रथमल पूर्वे IV. 24 ; cf. also प्रथमोपकृतं महत्ततः &c. Sak. VII. शासनं इराति-तच्छिलः-उपग. स. पराहृष्टन्-हृष्ट 6 P. हर्षेण जडः-हिमप्रस्तवूकाप्रशेषु च विषु-मेदिनी ॥ परिक्षिप्तः प्रकृती जडाज्ञादः दिः यतः स्त्रियल् Ut. III. ; but जड़ should better be understood ‘as heavy’ which sense it has in the extract from Ut. III. Apte (dic.) takes it to mean ‘benumbed’, ‘motionless’ &c. quoting विश्वा-जड़ इर्षणम् Sak. IV. as a parallel. ग्रन् 10 U to wound ; अंक् 1 A 10. U. to mark.

- 69 Thus the king whose order was honoured (by all kings), performed a ninety, increased by nine, of the great sacrifice, constructing as it were a flight of stairs, intending to ascend to heaven at the termination of life.

नहनीव II. 25 समारप्तुः II. 35. विष्ट acc. s. दिल् f. सुरलोको घोडिको दि खिवाम्-अमर. सोपान-भारोहर्ण स्वारक्षोपानम्-अमर, है पाषाणादे कृत सौधाचारोहण; मार्गस्त्र (भानुजी) ; निः श्रेविस्त्रविरोहणः ibid-हे काटादिकृतारी इनमार्गेत्व (भानुजी) so that सोपान does not mean a single step or stair, but only a flight of stairs’ or ‘a stair-case’. सोपानानां परंपरा a series of stair-cases ; from the use of the expression however it seems to mean सोपानस्त्र परंपरा the series of steps in a staircase, so that we may translate even this by ‘series of

steps'. सोपान by itself means, just as in the कोण, a flight of steps कामस्व सोषानमेव प्रकुरुद्धन् Ku. I. 39.

70. In the course of time the king, having his mind turned away from the objects of the senses, bestowed, in the due form, on his youthful son, the white umbrella, the sign of the king, and in company with that queen took shelter (made his home) under the shade of a tree in the forest of the hermits ; for that was the family-vow of the descendants of इशाकुं
- when old in age.

विरद्धमे (४०३ [३] ८५) तः भारतः इत्थ—॥८॥ केऽश्च यस्ते स्वनवे परमास्त्वनि ६
पितृं भूतौ च उद्धौ च परदत्तवर्तनेऽपि च—धरणिकोश (भः तु जी). वयाविधि I. 6
सूनवे dative with इत्था. सूने dative उद्धत् m. adj. नितं च तदातरात्मनं च—अर्थात्
अद्यतपस्व उद्धवस्त्र वारचम् (दृ 10 U to remove &c.). मुनिवद् is merely तथोदन.
मुनिवनस्व मुनिकमे का तदः तद्व (the singular is necessary)—See चक्रवाच IV.
20. गलितं (गल् 1. P) वदो वेषात् इशाकूनाम्—See रघुचाल I. 9; see also verse 1
above. इत्थ—cf. I. 8, this वेषानसत्र or वानप्रस्थर्व ; पुण्डु भावौ निश्चिप्व वगं
गच्छेत्सहैव का—Manu. VI. 3. See also XII. 20.

CANTO IV.

- 1 सराज्यः० Having obtained the kingdom bestowed on him by his father, he (Raghu) appeared more glorious, as fire does, having obtained the splendour infused into it by the sun, at the close of day.

सविषा दिनांते निहित तेजः प्रतिपद्य हुताशन इव—the theory is embodied in the following verses : प्रणा हि सौरी पादेन रथस्त याति दिवाकरे । अभिमाविष्णुं राज्ञो तस्मा हूरात्पकाशाते । उद्यतं च पुनः सूर्यमौष्ठ्यमाभ्रेभावाविश्वात् । पादेन पार्थिवस्वाभ्रेस्तस्माशमिस्तपत्पत्यती ॥ वा. पु. 53, 11 & 12. हुतमशनं ब्रह्म. राज्ञ राज्ञ Royal power or authority.

- 2 दिलीपा० Having heard that he was installed on the throne (established in the kingly office) after दिलीप, the fire, which had before been covered with smoke in the heart of the kings, as it were, blazed up.

दिलीपात् अनंतरम् adv. पूर्वे प्रधूमितः—their jealousy had remained dormant on account of the awe of the late king ; but was roused now because as the poet says, अचिराधिष्ठितराज्ञः शब्दः प्रकृतिप्वरुद्धमूलस्वात् । नवसंरोहणशिथिलस्तदरिव सुकरः समुद्दर्शन् । मालयि. I. प्र is prefixed to the adj. धूमित (see अधित III. 12) as in परिवर्षल, पर्वतसक &c. अभि—the jealousy is metaphorically called अभि and, that अभि as it were blazed up now at the installation of the new king. निश्चय उत्पितः the two verbs have अभि as the subject (see गुणैः भागस्य प्रचोरितः I. 9) ; to this, an objection may be raised that it is the kings that hear and not अभि, which मालयि. satisfies by राज्ञकर्तृकस्यापि &c.—The समानकर्तृकत्व of the verbs can be explained by the fact that the निश्चय, though it is राज्ञकर्तृक is attributed by a लक्षणा (उपचार) to अभि.

- 3 पुरुहृ० The people with their children, with the rows of the eyes raised up, rejoiced to see his new rise like that of the Banner of Indra.

पुरुहृतध्वज—इदं received a ध्वज from अश्वत् who was entreated by the gods to help them in vanquishing the असुराः. By raising that banner while fighting, the gods became victorious. इदं then bestowed the ध्वज on वसु, king of वैदिक्य, and the latter duly worshipped it. Indra thereupon pronounced “ एवं चे नृपाः कृतिष्वन्ति । वसुवहसुमन्तस्ते शुद्धे सिद्धाज्ञा भविष्यन्ति । ” adding that the ध्वज would also serve as an oracle in times of difficulty. The day fixed for bringing the ध्वज (to be made of the wood of certain trees) into the capital, was भाद्रपदशुक्लाष्टमी ; the ceremony lasted four days. For fuller description see वृहस्पतिः 43. The raising of the ध्वज, therefore, as bringing good to the country, was naturally a cause of rejoicings on

the part of the people. उत्तर्ये प्रस्थिताः (rising), उद्धसिताः (expanding with delight), as applied in the case of the देव and the king respectively—Comm. So अभ्युत्थान = अभ्युज्ञति rising and अभ्युदय prosperity. सप्ताः बहुवी.

- 4 समने० Riding the elephant, the new king brought under his hold, at one and the same time, both the throne obtained from his father and the whole territory of his enemies.

द्विरह (द्वौ रक्षौ इन्द्रो यशः) इव गच्छति P 3-2-79 द्विरहेत गच्छति P. 3-2-78. The second solution seems to be appropriate here, cf. स पुरं पुरुहूतश्चीः कल्पद्रुमनिभवज्ञाम् । क्रममाणश्चकार चां नागेनेरावतोज्जसा XVII, 82 and comm. thereon, अभिषिक्षेन राजा गजमारुण्यं पुर्वाः प्रशस्तिपां कार्या इत्थाचारः—हेमाद्रि इच्छामो हि महावाहुं रुद्रवीरं महाबलम् गजेन महता चांतं रामं लक्ष्मीननम्—इच्छामः कृताभिषेकं द्रष्टुमिति शेषः comm. द्विरहैः गच्छति is equally to be rejected. तिंहकारामासनम्. As soon as he sat on the throne his sway extended over the enemies' territories also. द्विरहगमिना should not be taken here to imply the expedition of conquest which has yet to be described. विष्णव P 4-3-79 पैदृक also.

- 5 छायाम० The Goddess of fortune remaining invisible herself waited, as it seemed, on him, who was initiated on the vow of universal sovereignty, with the umbrella in the form of her lotus, which could be inferred from the circle of light (about him).

When installed king, a glory appeared arround him, from which the poet infers the presence of लक्ष्मी near him, शी and सरस्वती being the constant attendants of mighty kings ; see VI. 29. छाया glory, light. पश्चमेव भातपश्चम्—कर्मधृ. It was 'छायामंडलेन लक्ष्मम्' such as could be inferred from the splendour that surrounded the king. The नृती० is करणे. सज्जाजो भावः सामाड्यम्—see II. 5. किल shows the उत्पेक्षा. छायामंडलमित्यनेन अनातपज्ञानं लक्ष्यते (v. l. दृश्यते)—comm., this sentence is not clear, though the meaning is evident ; the presence of an umbrella can be inferred from the shade of the umbrella so that the meaning of अनातपे 'shade' of the word छाया also is serviceable in the figure.

- 6 परिक० And the Goddess of learning, making herself present, each time, in the bards, waited on the king worthy of panegyrising with panegyrics full of sense.

सांनिध्यम्—सांनिधिरेव सांनिध्यम् from the analogy of प्रज्ञादिभ्यः P 5-4-38 or संनिधाचा (संनिधस्य वा) भावः—संनिधं सनीपमुपकृद्म् इति वोपालिः—भमर p. 665 foot-note. काले काले at each time वीप्ताचां द्विरुक्तिः (repetition to show universal application). बांदित्-बृहू 1 A. अर्थ॑-I. 59. उपतस्ये—स्था with उप A, see

Apte § 329; P 1-3-26 वा. ;—कर्यं तदैः सुस्वर्ण...उपतर्प्य सरस्वती इति । शेषकास्तथो-
पात् । नृपत्वं देवतांशस्तदा—कौ. भवोचि gives the particular meaning of नृपत्व-
नाम like नारीनाथ. सरस्वती the goddess of learning, see III. 9.

- 7 नमुपः Towards him, the earth, although enjoyed by such esteemed kings
as अग्निः and others, was as it were one that never had had a lover before.

नमुपःभूतिः भाविः वैषाम्—बहुव्री. भुक्ता enjoyed see III. 4 तदित्य—towards him.
वसुधरा—वसूने धारयतीते—संशाब्दं भृत्यजिधारित्यहितपितम्: P 3-2-46 विश्वंवरा, व-
त्तिवरा; पुरञ्जय, वसुधरा &c.—उपपश्चनात् वसुधरा is imagined as a नारिका.

- 8 न हि सः For by reason of his inflicting punishments (on criminals)
proportionate (to the crimes) he gained the love (literally, attracted the
mind) of all the people as the southern breeze gratifies men, being neither
very cold, nor very hot.

तुक्तः इडः वस्त्र सः तुक्तरंडः तस्य भावः तुक्तरंडता तथा हेतौ त्. मगः भावदे idiomatic,
'gained the love' 'attracted the hearts'. भृत्यजासौ उपत्वं कर्मधा ; भवि
तीत्योऽप्तः अतिशीतोऽप्तः सुप्तुपेति ; and ग भृत्यजासौ ऽप्तः नातिशीतोऽप्तः सुप्तुपेति
again, net नक्तत्पुरुष see नातिप्रवर्णः III. 67. भृत्यजान्-नमः भाभवत्वेन भृत्या-
स्ति ; भृत्यजातपश्चनपश्चमाभृत्यजानः—भृत्यर. वृत्तिः southern the southern breeze is
believed to be always coming from the मलब mountain (see verse 51 below).

- 9 मंदोऽक्षंठः By virtue of his superiority in merits, he made the subjects not
to miss his father (or void of eagerness to have his father as the ruler),
as the fruit of the mango makes men not to miss the appearance of the
blossom.

मंदोऽक्षंठः cf. मंदोऽसुक्योऽस्म नगरगमनं प्रति Sak. I. मंदा उक्षंठा वासा ताः.. गुणैः
भविकः तस्य भावः तथा हेतौ त्. गुरो connected with उक्षंठा. सहकारः—अतिशुगंभावः
(भावुचि). पुष्पोऽहृषे connected with मंदोऽक्षंठः like गुरो. पुष्पत्व उक्षमः..

- 10 नवविदः Politicians pointed out to him as the new king, the straightforward
as well as the crooked policy ; the former one remained (or prevailed)
with him, the latter did not remain.

नवं विद्वन्ति नवविदः—उपपश्च. नवे राज्ञि—with respect to him as the new king ;
this may also mean ' respecting a new king, generally ', in this case the
full expression will be नवे राज्ञि वस्त्र वस्त्रात् तदुपश्चित्यम्. In रघु's case, how-
ever, the भृत्यजास served only for understanding what it was, not for his
actual use. पक्षः side, hence, course of action &c., the पक्षेभ्य 'सावधान्ये-
रथार्थः' is lexicographical only, and does not give the exact meaning. पक्ष-
पक्ष and उपारपक्ष in reasoning mean 'objection' and 'conclusive reply.'

- 11 विष्णवा० The properties of all the five elements attained freshness (or intensity) ; every thing as it were became new when he became the new king.
- उत्तर्वेद गुणः cf. III. 22. The गुण's properties of the भूमि, रूप, रस, &c. see I. 29.
- 12 चया प्र० As the moon is named चंद्र (in accordance with the sense) on account of (the root meaning of) ' giving delight,' as the sun is named तप्त (in accordance with the sense) on account of (the rootmeaning of) 'heat,' just similarly was he the राजा in accordance with the sense (of the word), on account of (the root-meaning of) ' pleasing' his subjects.
- चंद्र from चहू (चन्द्र) 1 P to delight (like तप्त from तप्त्, लिप्त from लिहू, रम from रम् 2 A &c.). तप्तन्-तप् 1 P to shine. The पूर्वमिस show हेतु. अनुग्रहः अर्थो यस्य. राजन् from राज् to shine 1 A. चंद्र is so named because the root of the word means प्रदूषण (cf. XIII. 4); तप्तम् is so named because the root तप् means to shine ; so, says the poet, was he called a राजा, because the root means रंजन ; the poet has misled himself, however, because रंजन is not the meaning of राज्. Hence the comm. defends him धर्मगामनेकार्थस्यात् &c., राज्, he means, may be given the meaning of ' to please ' here. Poets, however, have freely considered चंद्र to be the derivation of राजन् ; माहि's defence is useless : राजा भूजनं रंजना-ह—यित्युपु. I. 14. पित्रापरं जितास्तस्य प्रजास्तेनानुरंजितः । अनुरागास्तस्तस्य नाम राजेस्वाजात् । ibid.
- 13 कामं कृ० True that he had large eyes extending to the margin of the ears ; his being possessed of eyes, was however, through the शास्त्र (sciences) that explains the subtler matters of business.
- शास्त्रेण—सहाये तृ. rather than हेतौ. °र्थशास्त्रै—ठपप. स.
- 14 लक्ष्मी० The season of autumn, characterised by lotuses, being as it were another Goddess of Royal fortune, came to wait on (or approached) him when he was at ease by having established peace in the kingdom (his new acquisition).
- लक्ष्मी—this has obtained a technical meaning in नविशास्त्र, that which is obtained, hence, inherited. Cf. लक्ष्मपालनविशी XIX. 3. स्वस्थ—स्वास्थ्यम् तिष्ठती-ति. एतम्—See I. 74. पौर्णिमेवस्त्र अभिः Royal Fortune cf. II. 7. पूजूजं लक्ष्मणं यस्याः. शारद् has lotuses as its characteristic, and लक्ष्मी has the lotus as her seat, or sign ; hence the उत्प्रेक्षा, शारद् was as it were another Royal Fortune. प्रश्नमन्.
- 15 निरुद्ध० The glory of the king, as well as that of the sun, having its paths

left clear by the clouds that had become light having rained off their contents, pervaded the quarters simultaneously, growing excessively unbearable.

तुम्हारं वर्णं वस्त्रं सुहुःसहः III. 37. प्रसाप glory, implying the sun's splendour and the king's sway. दुगप्त—*adv.* द्यानसे perf. 3rd sing of अश् with कि to prevaude, 5 A. रघु's प्रसाप pervaded the quarters, i. e. the enemies became afraid lest, now that the weather was clear, Raghu might punish them at any time. With the description of शरद् in this canto, the student should compare शतुर्सहार III.

- 16 **कार्यिकं** Indra withdrew the bow of the rainy season (i. e. the rain-bow) and Raghu took up his victory-giving bow: for, they two alternately held up their bows for the accomplishment of the object of the people (i. e. for the maintenance and protection of the people).

कार्यिक P. 4-3-18. संहु to withdraw, cf. V. 45. जैव-जैत जयनथीलभेद जैवन्. See XII. 85. XVI 72. **कार्युकं** कर्मणे प्रभवति P. 5-1-103. Cf. I-26.

- 17 **पुंडरीं** Having the lotus as the (white) umbrella and the blossoms of काश grass (literally, the blooming काश flowers) as चामरू, the season imitated him but did not possess his splendour (or the Royal glory belonging to him).

विकसस्काशानि एव चामराणि वस्त्र—The white tufts of the blossoming काश grass over vast plains present a very attractive sight in the शरद् season and they are very appropriately called चामरू. चामरू—III. 16. विडवधामात-उम्भु 10 U, to throw, to imitate. Note पुंडरीकानेभातपरं काशानेभचामरू as applied to रघु—comm.

- 18 **प्रसादा** Towards him who was of a countenance engaging on account of (natural) good will, and towards the moon of brilliant lustre, the love of the beholders was then of equal flavour.

सुमुखः—शोभनं भाद्रादकं मुखं यस्त्र. Cf. प्रसादानेमुखे XVII. 46. **विशादा प्रभा वस्त्र.** विशद-शद् 1 A. समरसा of equal flavour; in शरद् the moon's splendour is most charming; the people therefore experienced equal delight in looking at the king and the moon.

- 19 **इंसर्षे** The light of his glory, as it were, spread over the rows (flocks) of the swans, the stars, and the waters abounding in (white or lunar) lotuses.

कुमुदस्त्र—कुमुद+शद् the श being omitted by P. 4-2-87. **विमुत्तवः** like संपदः;

व्यापासि, तेजांसि, जलानि &c. is a plural which may simply imply 'vastness', 'richness', 'abundance' &c. पर्यट्य-भृत् with परि. इस &c. became brighter in appearance, and the poet expresses by an उद्देश्य that the whiteness was given to them by the lustre of his fame. Cf. शुभं वशः II. 69, also verse 42 below.

- 20 इसुच्छा० The women guarding the ricecrops, sitting under the shade of sugar-canæs, sang the protector's glory rising from his merits, the beginning of the talk (or description) of which was made even by their children ; or, in such a way that the beginning of the talk about it was made &c. ; or, the beginning of which was made from the anecdotes of Raghu as a boy ; or, in such a way that the beginning of it was made &c. ; or, the beginning of the description of which was made including him as a boy ; or in such a manner that the beginning of the description of it was made &c.

इसुपां छाया-इसुच्छायम् ; छायांतः तत्पुरुषः नर्वुनं स्वात् पूर्वपदार्थवद्ब्रह्मे । कौ० on P. 2-4-22, इसुच्छायानिषादिन्यः is a variant where the पद्भ्रह्मे will be इसुच्छाय+भानिषादिन्यः; इसुच्छायानिषादिन्यः इति तु आ समंतात् निषादिन्य इति भानिषादिन्यो वोध्वः । कौ० ibid. The compound is उत्तरपद. Cf. भक्तार्द्धानुभवच्छायं रजःसंतप्तसे रथे भवि० V. 2. इजच्छायानिषादिन्यम् VII. 4. गृभ्रद्धाये XII. 50. शिलीकुमुच्छाय-वसितां धर्मी० Ki. XV. 49. शुणेभ्यः उदयो वस्त्र—३ धर्मिकरणवहुव्रीहि० भवद्वयो विवहुव्रीहि० धर्मिकरणो जन्मशुभ्युत्तरपदे इति वामनः । Cf. मनुष्यजन्मां भाव I. 85. In the बहुव्रीहि० the members are generally in the same case (see महोक्तरं VI. 72. साक्षातपाचाहस्ता II. 21, cf. चक्रपाणि, पिनाकपाणि &c. which form exceptions); the पञ्चमी० is allowed in the बहुव्रीहि० by the quotation from वोमन, provided of course the latter members mean जन्म, प्रमव &c. आकुमार-कथोद्धात्० this compound may be taken as an adj. or an adv. qualifying वशः and जगु० respectively ; कथायाः उद्धातः कथोद्धातः० । कुमारात् आरम्भ (comm.) आकुमारम्० आकुमारं कथोद्धातः० वस्त्र तत्० or आकुमारं कथोद्धातः० यस्मिन्कर्मणे वथा स्वात्तथा०० meaning respectively 'the beginning of the description of which was made even by children', or, 'in such a manuer that the beginning of the description was made &c.' or, कुमारस्य कथाः० कुमारकथाः० कुमारकथाभ्यः० आरम्भ इति आकुमारकथम् (comm.); then as before आकुमारकथम् उद्धातः० वस्त्र तत्० or, यस्मिन् कर्मणे० &c. qualifying वशः and जगु० respectively. The first two interpretations may again be taken differently by taking कुमार to mean रघु himself ; so there will be four constructions from the first two solutions and two from the latter two. माल्ले० has selected two ways only and takes the one as an adj. and the other as an adv. All the six constructions are reasonable ; but if preference be given, the last two constructions pointed out by us, may be preferred.

शालि-मराठी 'साळी'; शालिगोपी f. from शालिगोप as the base, an उपपर comp. जगुः गै 1 P. perf. 3rd pl. कुमार-कुमारू 10 U to play.

- 21 प्रसासा० Water became clear at the appearance of the star अगस्त्य 'Canopus' of powerful splendour ; the mind of the enemies, afraid of defeat, grew nervous at the rise of रघु.

कुमबोनि-अगस्त्य the guardian of the star Canopus Wilson's V. P. II. p. 268. This sage and वसिष्ठ are mentioned as born of मित्र and वरुण who fell in love with उर्धवी ; the oldest authority for the account is Rig. VII. 33. quoted and translated in Muir S. T. II. pp. 142-43. Agast्यa was born in a jar as वशिष्ठ on the ground ; see रामायण-उत्तररक्षा. 56-7. अगस्त्यa's great deeds (see महाभा. बनप. 104-5 and 95 et. seq.) are summed up in the following : भानोर्वस्मावेषात् वृद्धशिखरो विन्द्याचलः स्तंभितः । वासापिर्मुकिकुशिभि-सुररिपुर्वीर्यं अनासुरः । पीतचांदुनिधिस्तपोऽस्तु निधिना वास्त्वा च विश्वूषिता । तस्वा-गस्त्यमुनेः पयोऽग्रात्कृतश्चारः समासादवम् । दृहसंहिता XII. उदये च मुनेरगस्त्यनाशः । कुसमादोगवलप्रदूषितानि । हइयानि सतामिव स्वभावात् । पुनरकूने भवति विरेलानि । ibid. 7. Cf. तस्वाविलांभः परिशुद्धिहेतोः XIII. 86. महत् ओजो वस्त्व. रघोः has उदयात् understood after it ; रघोः is capable of being taken as an ablative connected with भासकिन् (cf. परेष्यो भेदशक्वा-नाथ. II. 29), the genitive is preferable to show the contrast intended. चुम्बुने is passive.

- 22 महोदृ० His great bulls, maddened with youthful strength, possessed of fat humps, and digging (with their horns) the banks of rivers, came to possess a valourous activity, charming on account of their sportiveness. Or (according to माणि.), the great bulls.....imitated his valour &c.

माणि's explanation of this verse seems far-fetched. महोद्धा॒ तस्य विक्रममनुभाषु॑: is his अन्वय and he means by it ' they imitated his valour,' thus establishing an उपमा between रघु and the bulls. The force on अनुभाषु॑ explained by अनुभृतः is evident, the steps to arrive at this meaning being ' they obtained his valour after him, i. e. came to possess his valour ; whence, imitated his valour.' To avoid this forced construction, we may take तस्य with महोद्धा॒ : i. e. तस्य महोद्धा॒ लीलाखेलं विक्रममनुभाषु॑: ' his great bulls came to possess a gait, or movements, graceful on account of sportiveness.' तस्य महोद्धा॒ is the probable अन्वय, because we have तस्यागाः॑ (तस्य नागाः॑) in the following verse ; विक्रम again is explained by चार्यवर्धन as गतिविशेष who thus takes it as a शिष्ट expression. It does not appear necessary therefore to put the forced construction on the verse. महेन उदमः॑ ककृह॑ एषामस्ति॑. ककृह॑ f. the hump; as in यदमत्, भूमित्, the म of मत् is not changed here to व (2nd Bk p. 126) P. 8-2-9, so गरुदमत् also (III 57). सरितां कूलमुद्गुञ्जाः॑ सारिताम् is connected with कूल in the compound; कूलमुद्गु-

जंतीति-उपपदस P. 3-2-31 and 6-3-37. लीलवा खेनः (खेल 1 U), cf महाखेलपदम्-विज्ञामो. IV.; सिंहखेलगतिः-महाभा. भीमप. 97; नूपुरोक्तकृत्तिलेय खेलं गच्छाते भाविनी-रामा. अब्दो 60. The description of sporting bulls is a favourite theme with poets; परित्तमुखापञ्चे जयभ्रिता। न इतमुच्चैः क्षतः सिंधुरोधसम् । इदं पुष्टे इवतं स चाः रक्षिम् । सावेहं दर्पनिवाधिपं गच्छाम् । Ki. IV. 11. सुर्तिपद्मेष्वरतकोदिभिर्वच्छृंगैः शिखाभगतलक्ष्मर्णं हसते । उच्छृंगितान्त्रिष्ठवभाः सरितां नहन्तो रोधांसि धीरमपचक-रिरे महोक्षाः-माघ V. 63.

- 23 प्रसवैः His elephants, struck with (coming into contact with) the blossoms of the सपर्ज trees, having an odour like that of the ichor, streamed forth the ichor, as it were through impatience, from all the seven parts of the body.

प्रसवैः (सू 2 A) कर्तृदि त्. connected with भावतः सपर्ज—कांडे कांडे सपर्ज-न्वस्त्र (भानुजी) a tree having seven leaves on one stalk, as the बिलव or पल-श श has three; in मराठी the tree is called सातवणः the blossom has the odour of the ichor of elephants. मस्त्र गंध इव गंधो वेषां ते महगंध यः ; after an उपमान as the first member in a बहुव्रीहि, गंध takes इ as a समासांत, i. e. becomes गंधे; see verse 45 below. असूपथा इव the उप्रेक्षा implies that the counter-intoxication on the part of the elephants, was not natural to them in the शरद season; but that the cause is प्रतिगजगंधाभिमान their belief that it was the smell of the ichor of opposing elephants, the आहतस्त्र, being the direct cause; सपर्ज—वा signifies ‘—fold, times, ways &c.’ Whitney § 1104. The 7 parts are given in the comm. कर represents the two nostrils.

- 24 सरितः The season of autumn, that made the rivers shallow and the paths such as had the mud dried up all about, inspired him, before his power did so, to set out on an expedition of conquest.

गाधा—गाध् 1 A like गाह्, to plunge. पथः च आश्वानकर्त्तव्यात् कुर्वती—आ is taken to mean संभवात् as ईष्ट् has no propriety. Cf. वावाश्वायायते वेदिः &c. XVII. 36. वाचावै—cf. चापलाय I. 9. वनाय II. 1. शक्तेः प्रथमम्—P. 2-3-29 like चैचार्थपूर्वः फाल्युनः; प्रथमम् means पूर्वम् ‘before’. Cf. प्रथमं प्रबोधितः III. 68; पातुन प्रथमं व्यवस्थाति तत्त्वं शुभमस्वपीतिष्य या Sak. IV. शक्तिः—सङ्क्षि. takes this as उत्साहशक्तिः alone, saying प्रभावमन्त्रशक्तिः संपत्त्वस्य (see III. 13) शरद् स्वयमस्तु हमुत्पाद-वामासेत्वर्थः; we have however शक्तिष्वयेनापतिमेन शुक्तः ।...वायाचरेत्तदे विजयाभिकाशी—कामदकीय XV. 1, and स्वशक्त्युपचये केचिद्यानमाहुः—माघ II. based on कामं द. XV. 2, where शक्तिः of all kinds is meant and there is no objection to take it so here too; we may say ‘before his विजयाभिना शक्तिः (III. 13.) inspired him to set out on the expedition, शरद् itself inspired him’ meaning ‘at the sight of the charming look of nature, he wished to set out’; it was the consciousness of being possessed of the threefold power, that in-

spired him, but the season itself first did it. महिं is probably induced to take उत्साहस्त्रिका alone, on account of the singular स्त्रिकः; but when the poet has made no special mention before of the other two स्त्रिका, there is no reason to except them here ; the general descriptions in verses 10 and 4 et seq. cannot restrict the meaning of स्त्रिका here.

- 25 तस्मै स० The sacrificial fire, (to which oblations were offered in the due form, in the ceremony of the ' Lustration of arms', gave him victory, with the hand, as it were, in the form of the flame rising left to right.

तस्मै connected with इष्टौ. सम्बक्ष हुतः—अंच् 1 P to go with सम्, and हु 3 P to sacrifice. वाजिनां नीराजनविधिः—माल्ल. appropriately remarks वाजिमहर्ण ग-जासीनामप्युपलक्षणम् तेषामपि नीराजनाविधानात् ।, as says वराहमिहर, भगवति अल-धरपक्षमसपाकराकैक्षणे कमलनामे । उन्मीलयसि तुरगमकारेनरनीराजन कुर्वत् । ; the full description of the ceremony is given in बृहस्पत. 44 : हाइश्वामष्टम्बां कार्तिक शुक्लस्थ पञ्चश्वर्यां वा । आश्वस्युजे वा कुर्वायीराजनसंज्ञां सान्तिम् । an arch is erected on the N. W. of the capital and a shed for the ceremony is constructed for seven days, various मंत्रs are recited to remove all evil from the horses ; on the eighth day, a hut is erected near the right of the arch, before which the sacred fire is kindled ; and पूर्वविमुखः श्रीमान्वैद्याद्वे चर्मणे स्थितो राजा । तिष्ठेदनलसमीपे तुरगविषयदैवित्साहितः। the various rites performed, a horse and an elephant, possessing all the excellent characteristics, are then brought duly worshipped and decorated, near the arch ; offerings are then given to the horses and then कलशोदकेषु शाखामाघाद्यौ तुर्वर्णी सृशेत्तुरगान् । शांतिकपौटि-कमचेरवं सेनां सनृपनागम् । ; after which, repeating some incantations of black magic, the priest thrusts a शूल into the bosom of an earthen figure representing the foe. Then the horse is bridled and the king mounts on it, or on the elephant and sets out first northwestwards. The ceremony ensures victory. नीराजन— the etymology seems to be नीर and अजन (from अंच् 7 P.) as given by आरिष्वर्धन, ' applying the holy water to the horses &c.' being the principal part of the ceremony; निहु and शांच् is a possible root but has no support. The मराठी student will note that निराजन is a corruption of नीराजन, used in the भारातिका ' आरती,' of the idols in the usual पूजा; see also XVII. 12. नीराजनाविधि— in English ' lustration of arms '. प्रशक्षिणाचिद्यर्थं जिन—स्वाहावसानसमवे स्वयमुड्डश-लाचेः चिर्णः प्रशक्षिणशिखो हतभुग् तृप्त्य । गंगादिवाकरसुताजलचारहारां धार्ती समुद्रसनां वशगां करोति । - बृहस्पत. 43. हस्तेनेष-उत्प्रेक्षा, it was the fire-god's right hand as it were, though appearing under the guise of the flame.

- 26 स गुप्त Having guarded his own territory and the frontier fortresses, with his rear cleared (of enemies), and helped by good fortune (as indicated

by auspicious stars), he set out with the object of conquering (all) the quarters, taking with him the army of six kinds (all the six kinds of the army).

मूलम्—the king's own territory कृत्वा विधानं मूले तु बाणिकं च बथाविष्ठि Manu VII. 184; मूले स्वरुपीशाद् comm., स्थिराचिह्ने अथामे वसतिस्थामे, according to others; माङ्ग. combines the meanings giving स्वनिवासस्थानम् in general. प्रत्यंतः literally the border land, whence 'frontier-fortresses' according to महिल. युद्धो मूलप्रस्त्रं तीव्रेन. शुद्धपाणिं—सैन्यपूष्टे पुमान्पाणिः—विष्ठः. शुद्धः पाणिः येन-विशुद्धपृष्ठः पुरते विचिन्यन्भयप्रदेशान् परकर्मवेदी-कामं॒॒॑ XV. 5. पाणिः itself is not given in the कोश as a synonym of पृष्ठशब्दः; महिल. perhaps takes it figuratively in giving उद्धृतपृष्ठशब्दः as one of the explanations. अथः good fortune, देवानभ्यर्थे विप्रांश्च प्रशस्तमहतारकम् परिष्ठेत् तु बलं व्यूहा हिष्ठौऽभिमुखं ग्रजेत्-कामं॒॒॑ XVIII. ; astrology plays an important part in royal actions: महाप्रज्ञानसंपत्तिः सत्यवैश्वपृष्ठहितः । उद्धोगाभ्यवसायाभ्यामुपायाज्ञिक्षेपत्परे । कामं॒॒॑ XVII. : among the counsellors there should be 'an astrologer' दावृक्तं सांवस्तरे इत्यस्व उवोतिःशास्त्रार्थार्थितकः । प्रह्लादिधानकुशलो होरागणिततत्त्ववित् । कामं॒॒॑ IV. पद विधा वस्त्य—the army is of six kinds ; मौलं भूतं औरिमुखद्विष्ठ-शास्त्रिकं बलम् । सत्यकारादनुरागाच्च सहस्रकटनाशनात् । नित्यं तद्रावभावित्वात् मौलं भूतं (भूत v. l.) बलाद्युरु । भूतेश्च स्वान्वयधीनेत्वात् भूतं औरीबलाद्युरु । तुल्यसंहर्षणामपी-स्तिसुष्ठलाभात्तथैव च । बलाऽज्ञानप्रदत्ताच्च मैषाच्छ्रेणीबलंगुरु । संख्यतदेशकालतत्वात् एकार्थीप्रगमात्तथा । बलाद्यतद्योग्याच्च शास्त्रोर्मित्वबलं गुरु । प्रकृत्याधामिका तु द्वा अनार्थः सत्यभेदिनः । तस्मादारण्यकतया तेष्वः शुद्धबलं गुरु । कामं॒॒॑ XVIII. 1 मौल—the hereditary army ; 2 भूत्य the standing army ; 3 औरि the volunteers from the subjects, consisting mainly of mechanicians ; 4 सुखद्वृष्ट allies ; 5 हिष्ठौ—deserters from the enemy's side ; 6 आदविक foresters. निधातिथि (comm. on Manu.) has हस्यव्यरथप्रशातिसेना-कोश-कर्मकर-आस्पदम् as explanation of शुद्धः विशां जिग्निषा (desid. of जिः); तु shows हेतु.

27 अवाकिं० The elderly ladies of the citizens showered fried grains on him as the waves of the ocean of milk showered on Vishnu, the drops thrown up by the मंदृग mountain.

अवाकिरन् see II. 10, V. 52. वयसा शुद्धाः लाजैः कर्णे तृ. पौराणां वोचितः ; पृष्ठत-पृष्ठं विच्छुपृष्ठताः पुमांसो विष्ठुषः जिग्नाम्-अमर. मंदरेण उद्धृताः कैः क्षीरस्त्र ऊर्मिः भञ्ज्यत (चुम् 1. A to fall)—विष्ठु. The देवत्य and the भावित्य desired to be free from death, old age, and disease अमरा अजराच्छेद कर्य स्वामो निशामवा॑। तेषां चित्तवतां तच्च उद्धिरासीत् विपश्चिताम् । क्षीरोदमयनं कृत्वा रसं प्राप्त्याम तच्च वै । वयो निशित्य प्रथमं योक्तं कृत्वा च वासुकिम् । मंथानं मंदरं कृत्वा मंथुरीमित्यौचसः । यात् बालका. 45. See I. 12.

- 28 के बड़े He, who was equal to इंद्र, went first to the east, threatening his enemies, as it were with the banners shaken by the wind.

प्राची f. of प्राञ्छ्, the east. प्राचीनवाहिषा तुस्वः (धू. by तुल्यावैरतुलोपमान्वां तृतीयान्वतरस्याम् P. 2. 3. 72) प्राचीनवाहिः is mentioned as a king who was a great sacrificer वस्त्रेण हेत्यजनमनुवर्णं वितन्वतः । प्राचीन मैः कुशारासीशस्तृतं वसुधातलम् । भागवत IV. 24. नारद taught him the philosophy of भक्ति and the king attained absolution having practised great austerities in कपिलाश्रम (गंगासागरसंगम commn.) *ibid* 29. The प्राचीपति ‘इष्ट’ was born as प्राचीनवाहिस्’ grandson, वा. पु. I. 30. प्राचीनामः कुशास्तस्य पृथिव्यामभवन्तुने । प्राचीनवाहिर्भैरवान् रुद्रान् रुद्रान् भुवि महाबलः । विष्णु पु. I. 14. It is either this प्राचीवाहिस् that the poet thinks of or, he may mean only इंद्र, प्राचीनवाहिः being one of the names of इंद्र; cf. पुरावर्णीः II. 74 शतक्तनूपमः III. 38. भुहिताः enemies न हिताः अनिलेनीखृताः (धू 6, 9 &c.) तर्जु 10 U to frighten, threaten; तर्जनी the forefinger, because it is raised in the threatening; केतवः—‘the banner-staffs’ also may be meant by this; this may lead to an implied रूपक such as केतुरूपाभिः तर्जनीभिः तर्जवत्; the पद of the root तर्जु is usually आत्मनेपद (see comm. also 2nd B. K. I.); the परस्मै. is justified by वामन. केतुभिः कर्षे तृ. अनिल from अन्त् 2 P.

- 29 रजोभिः Making the sky like the earth's surface and the earth's surface like the sky, with the dust raised up by the chariots and with the elephants resembling clouds.

रजोभिः and गैः—करने. वनानां संविभाः See II. 10. द्वोम भुवस्तलमिव कुर्वत्—उपमा. द्वोम—द्वे । U or भव् with वि to cover.

- 30 प्रतापो His heroism in the fore-front, behind it the noise (of the army), next behind, the dust, and hindermost, the chariots and other parts of the army ; having, as it were, these as the four divisions, the army marched on.

पराग—गम्. तस्मात् अनंतरम् (see III. 36). रथाः भादिः वस्य. चत्वारः स्कंधाः यस्याः The figure is उपेक्षा implying ‘these and not the usual four, viz. हस्त्याक्षरयपदाति. were the four divisions.’

- 31 मरुपृ By virtue of his being possessed of the power, he made desert tracts to have water springing up in them ; (he made) rivers, that could be crossed (only) in boats, easily fordable; and (he made) the dense forests open.

मरु (मृ 6 A) a desert, समानौ मरुधन्वानौ—अमर, हे निर्जलदेशस्व—भानुजी. cf. तत्पत्त्यलर्मिरुप्रावा अत्युच्च शिशिराः शिलाः—रामा. किञ्चित्. 42. मेरु as a particular

name belongs to 'the sands of Sindh' (Wilson's V. P. II 169), 'Marwar' (मार्व.) ; here the word has of course its general meaning; मरे: पृष्ठानि. उत्तमंभः वैषु. नाथ्य P 4-4-91 सुप्रतरा:-अकृच्छेष पतीर्वते, see बुस्तर I. 2; प्र is useless, विपिनानि—वेष् 1 A. प्रकाशानि adj. see V. 2. शक्तिमत्त—शक्ति is understood by some to mean विद्वद्वशक्ति 'mystic power (ताराकुमार)', 'supernatural power (S. P. P.)'; the general meaning will equally suit; चारित्वधन and सुम-।त्तिविजय support this. The पूर्णमी shows हेतु.

- 32 सं सेनां Leading on his large army proceeding to the eastern ocean, he appeared like Bhagiratha leading on the गंगा that had fallen from शिव's matted hair.

Cf. वयौ प्रकर्षन्महतीं वाहिनीं सुरराडिय-महाभा. भीष्म. 51; चमूं प्रकर्षन्महतीम्-रामा. सुंसर 37. पूर्वश्चसौ सागरश्च-कर्मेधा., the whole is an उपपदस. हरस्य जटाम्बः अद्य. गंगा from गम्. भगीरथ—The 60000 sons of सगर having been burnt down by कपिल, अंशमान, their nephew, who lamented their death, was directed by वैनतेष (गृहज) to pour to them libations of 'the water of the गंगा, that would raise them all to heaven; but अंशुमत्, as well as his son दिलीप after him, failed to find a way to bring down the celestial river; दिलीप's son भगीरथ, however practised severe austerities, and obtained a boon from ब्रह्मा that the river would descend for him from heaven; but ब्रह्मा asked him to propitiate the god शिव to receive the impetuous stream that would otherwise sweep away all in its course. That being done, शिव received the river into his matted hair, whence after a long time, the river issued in seven streams; six flowed in various directions and सप्तमी चान्दगा चासां भगीरथरथं तत् । भगीरथोऽपि राज्यिर्विद्यं स्वंदनमास्थितः । प्रायाह्मे महातेजा गंगा सं चार्यनद्वज-त् । गग्नाच्छुकराशीरस्ततो धरणिमागता ।—रामा. बाल. 41-43.

- 33 त्वाञ्चित्ते: His path appeared open (clear) on account of the kings that were made to yield tribute and were defeated in various ways; as the path of an elephant becomes open on account of the trees made to shed their fruit and broken in various ways.

फलं त्वाञ्चित्ता: is an enlargement of तृपाः, तृपाः, फलं त्वाञ्चित्ते being the passive sentence originally : तृपाः फलं त्वाञ्चित्तं ; रघुः तृपैः फलं त्वाञ्चित्तति ; the passive of this will be रघुणा तृपैः फलं त्वाञ्चित्ते, but not रघुणा तृपाः फलं त्वाञ्चित्तन्ते which is the construction in the text, the rule being द्विकर्मकाणां (मध्ये) तु, गौणे कर्मणि दृश्यादेः प्रधाने नीहकृष्टवदःम् । बुद्धिमत्तार्थ्योः शब्दकर्मणां च निजेच्छाया । प्रयोज्य कर्मण्य-न्येषां पूर्वतानां लाइयो मताः । कौ. on P. 7-1-69. To obtain this causal construction we shall have to take त्वच् caus. as a द्विकर्मक root by usage; see भरतः गंधर्वान् आतोर्यं भावयामास समर्याजयहुयुधम् XV. 88 where महिं. remarks भवित्यउत्थोर्येत्योद्विकर्मकस्तं नित्यमित्यनुसंधेयम्. From this the causal form of

the present sentence will be रुपः मृपान् कलं स्वाक्षरति and the passive then will be रुपाणा रूपाः कलं स्वाक्षिताः. उत्तरात्—खन् pp. बहुधा adv. modifying भवेः. Cf. भसेष्व बहुधा भवेः—महाभा. द्वीप. 121. The उपमा is plain. The तु त्वैः and पादेः are हेतौ.

- 34 औरस्त्वा० Conquering in this way the various eastern countries, the victor reached (arrived at) the shore of the great sea (ocean) dark with groves of palm-trees.

पौरस्त्वा—P. 4-2-98 साक्षिणात्म्, पात्त्वा० एव and पौरस्त्वा० ; adj. to जनपदान्. भाक्षामन्—कल् with आह् is Atm. only in the sense of the rising of a heavenly body, आहु उद्धमने P-13-40 आक्रमते सूर्यः उद्दते इत्यथैः। उद्गोतिरुद्धमने इति वाच्यम् (वा. ibid) नेह। भाक्षामाति भूमो इर्वर्बदलात्।. Here the root is transitive. शान् तात् I. 47: जनपद् m. जनः पदं वस्तु वच (भाक्षुजी). उपकंठम्—adj. according to अमर to be taken as a noun, meaning 'vicinity'. Cf. तस्योपकंठे Ku. VII. 51. महोषधि-कर्मधा. The ocean near the mouths of the गंगा is here meant.

- 35 भवेभ्यः The kings of सुद्धा having assumed the behaviour (nature) of canes, saved themselves from him who was the uprooter of the unbending, like the rapid current of a river.

तस्मात् P 1-4-25. सिखोः रव॑—ऐसे नहिसेषेऽङ्गौ सिखुर्ना सरिति तिक्ष्यान् ; and रेहस्तरसी तु रव॑ःस्वदः जवः—अमर. आस्मन् m. as reflexive pronoun retains the singular number, whatever the gender or number of the noun it stands for. See Apt. § 140. सुद्धा—'said to be situated east of Bengal towards the sea ; the king and the people being Mlechchhaas, that is, not Hindus. It would correspond, therefore, with Tipperah and Arracan.'—Wilson's V. P. II pp. 165-6. We must suppose that Raghu goes to सुद्धा by the left bank of the गंगा, as the poet does not speak of his crossing the river before this ; अयोध्या being on the left side, it is not necessary so far, that the गंगा should be crossed ; he crosses it on his return towards the southern coast (see next verse). The ब्रह्मपुत्र (लौहित्य or लोहित्य verse 81 below) is also not mentioned, though to reach सुद्धा this must be crossed.. But as many other great rivers are omitted in the description of the expedition we may say the poet has not thought their description necessary for his present purpose. He makes no mention of such rivers as गोदावरी, कृष्णा, तापी, नर्मदा, while comparatively obscure ones have been mentioned e. g. कविशा, ताज्जर्णी, मुरला, a special purpose being severly by each; कावेरी, सिंधु and लौहित्य appear to him of greater importance. वेतसा-नामियम् वैतसी—cf. स इर्ष्य वेतसवनाचरितां प्रणाते बलयासि तस्मुद्दिकरीम् Ki. VI. 5;

तद्वं समुपैति भूपतिः पवसां पूर इवानिवारितः । अविलंबितमेषि वेतसस्तरुषन्माधव मा स्न-
भृत्याः । माघ XVI. 53.

- 36 वंग। तु Having by force uprooted (overthrown) the kings of वंग who rose up with ships as their means of war, the leader erected triumphal columns on the intervals between the streams of the गंगा.

वंगान्—kings of वंग, वंग is Eastern Bengal. Wilson's V. P. II. 166. उत्तराब-
gerund of खम् with उह्. तरसा—तरस् n. see रवः in the preceding verse.
नेता—नी 1 P. नावः एव साधनानि कर्मधा.. निचलान् III. 55; planted, hence
erected, raised. अवस्थ स्तंभः अवधोतकाः स्तंभाः, being the meaning. खोतस्तु-
म् 1 P. The branches of the गंगा near its mouths are meant here. अंतर the
interval; the land-strips between the streams.

- 37 आपाद Dethroned and re-installed, they bending down to his lotus-like feet, made रघु richer by their tributes, just as rice-plants, having been pulled up and replanted, make the farmer richer with their crops bending down to the lotuses growing beside their roots (or stems).

पादै पथे इव पादपथे मर्यादीकृत्य प्रपत्ताः in the case of रघु; पादसंतेकृदं पथं पादपथम्
the lotus near the root i. e. growing beside it, in the case of कलम. आपाद,
पथम् मूलपथपवेतम् is the proper reading (comm.). Cf. तुतोष पद्मन्त्वलमस्व
सोऽधिकं सदादिजे वारिणे रामणीयकम् Ki. IV. 4. कलम a kind of rice seems to
be grown in water-pools abounding in lotuses; in the case of ordinary rice,
the growth of lotuses is not usual in the water-beds. पूर्वमुखाताः पश्चात्प्रतिरो-
पिता :—कर्मधा. P. 2-1-49 रोपित pp. of रुह् caus. रुहः पोहन्तरस्वाम् P. 7-3-43
रोपत्वा रोहयति; तमंकमारोप्व III. 26. तामवारोहयस्त्वम् I. 54; गुणापदारेन
तद्वन्वरोपणात् Ki. XIV. 12.

- 38 स तन्वां Having crossed the कपिशा with his soldiers by means of bridges, consisting of elephants fastened side by side (or with his soldiers who formed bridges of elephants), he proceeded towards कर्लिङ, having the way pointed out to him by the people of उत्कल.

सीर्वा—तु 1 P. कपिशा—This river seems to have been the boundary between वंग and उत्कल; a river under the name of Cossaye still appears in the map in that part. सैन्ये.—तद्वार्थे तृ. बद्धाच्च ते हिरहाच्च-कर्मधा., again. Or हिरहानां
सेतवः । बद्धाः हिरहनेतवः यैः ते सैन्याः (soldiers), or तानि सैन्यानि (armies);
सेनावां समवेता ये सैन्यास्ते सैनिकाच्च ते । and बद्धिनी बलं सैन्यम्-भम्. उत्कलैः
आर्शितः उत्कलाद्वितः. उत्कल is still the native name of Orissa—Wilson's
V. P. p. 160. उत्कलाशस्तिः पथाः बस्त्र ; पथिन् becomes पथ at the end of a

compound, जग्मुरुक्षुः पर्यमाणसे P-5.4-74 अ असदो हृषि. क्षेत्रः । कृत्यास्त्वस्य
समासस्य, भ्रम्बन्धोऽन्ताववदः स्वात् । सखिरथः इन्द्रपयो लेशः । कौ. कर्तिगानाम्बिन्दुशः ।
कलिंग 'The sea-coast, west of the mouths of the Ganges, with the upper
part of the Coromandel Coast'—Wilson's V. P. p. 134 ; Dutt. II. 28.

- 39 स प्रता He established his powerful sway on the top of महेश्, as the driver
thrusts the sharp goad into the head of an elephant that is slow to
recognise pain.

महेश्—'The principal feature of this large tract of country (namely, कलिंग)
is the Mahendra range of mountains, which has preserved its name un-
changed from the time of the composition of the Mahabharat to the
present day. This range is mentioned in the Vishnu Purana, as the source
of the Rishikulya river, and as this is the well known name of the river
of Ganjam, the Mahendra mountains can at once be identified with the
Mahendra *male* range, which divides Ganjam from the valley of the
Mahanadi.'—Anc. Geog. p. 516. This range is one of the famous कुलपर्वतेः 'family mountains, or mountain ranges or systems.' महेश्टे मलवः
सद्यः शुक्लिमान्तरपर्वतः । विन्ध्यश्च परिपाशश्च सत्पात्रं कुलपर्वताः—वि. पु. II. 3.
मलव (verse 51 below) the southern portion of the Western Ghats, from
which the ताप्तीर्णी (verse 50) rises, among other rivers. सद्य is well known
as सद्याद्रि. शुक्लिमान् (शुक्लिमान् according to some पुराण) must be a southern
range though inferior to सद्य being perhaps a portion of मलव itself; ac-
cording to वामनपुराण ३१६॥ 13 the ताप्तीर्णी takes its rise in शुक्लिमान्. एका-
पर्वत (see एकावत् V. 44) the mountains of Gondwana. विन्ध्य is mostly
understood in the पुराण as the eastern part of the Vindhya known to us;
परिपाश (°वाच also) being the western portion of the Vindhya. It may
be noted that the seven कुलपर्वतेः roughly enclose the table-land of the Dek-
kan. See Wilson's V. P. II. pp. 127-8, वराहम्. 85, वामनपु. 13.

- 40 प्रतिज्ञ The lord of कलिंग with elephants as his means of war, met him
with his missiles, as a mountain showering stones would meet इति prepared to cut off its wings.

कालिंगः—कलिंगानां राजा. ग न साधनः गजाः साधनं वस्य (see verse 36. above).
शिला: वर्षतीसि—उपप. स., See III. 60; the mountains, personified as they
are, of course offer opposition.

- 41 द्विषां वि The descendant of कुलपर्वत having borne there the storm of iron-
shafts of the enemies, gained the fortune of victory having, as it were
bathed in highly auspicious (or holiest) waters,

विष्णु-सह changes ला to श्, except in the form सोष, see III. 63. काकुर्स्थः—काकुर्स्थस्व वंशे जातः; काकुर्सि तिष्ठते हस्ति काकुर्स्थः see VI. 7-1-2. पुरञ्चन् (परञ्चन् also), grandson of इश्वराकु, was declared by विष्णु as the destroyer of the राष्ट्रस in a war the gods waged with them, in the चेतानुग. The gods accordingly applied to the king for help. He promised his help, provided हेतु carried him on his shoulder. The proposal was agreed to. हेतु became a bull and riding the bull's hump, पुरञ्चन्, into whom विष्णु infused his own power, slew the राष्ट्रस.—विष्णु. IV. 2. नाराच—an iron-shaft पक्षेऽनास्तु नाराचाः—भमर(हे सर्वतोहम यस्य यास्य—भासुरी). सन्मंगल-मणि.'s interpretation of सह is not in conformity with the poets uses of the expression; we have सन्म-गलोद्धक्षरभावः II. 71, सन्मंगलीपचाराचाम् X. 77, and सन्मंगलपूतामिः XVII. 16, which uses justify the interpretation of सह as an adj. rather than an adv.; सहः मंगलः स्वातः is the natural construction जबअलाभाय मंगलैः (वीर्यादिमिः) स्वातः इव तां देने; विजयमनकार्यतु भवेनिकः should be therefore rejected; the नाराचदृष्टे was, as it were, सीर्यधराराहृष्टे. जयअर्थी the Fortune of victory, very often personified; समरविजयलक्ष्मीः VII. 70. वेत्तमिव जयाप्रियम् Ku. II. 52.

- 42 तांबूला The soldiers having made drinking grounds, drank off, there, with the leaves of तांबूली creepers, the liquor of cocoa-palms, as also the glory of the enemies (or, the soldiers having made drinking enclosures with the leaves of तांबूली creepers, drank off &c.)

इलैः करण of रचित or पपुः; the former seems preferable; माल्ल. prefers the latter. आपान आपानं पानगोष्ठिका—भमर. अपानानं भूमधः. नारिकेल—प्राकृत 'नारिएल', Marathi नारळ. आसव-सु 5 P A. शशूलामिरं शाबदम् यथः, being white, is spoken of with आसव as a liquid to be drunk up; पपुः is figurative in the case of यथः and means जहूः (comm.); the expression implies an उत्तेजा; the आसव itself was as it were यथस्. Cf. II. 69.

- 43 गृहीत The king who was a righteous conqueror (a conqueror in conformity with the warriors' code of righteousness) seized the wealth—not, the land—of the lord of महेश्वर, who had been taken captive first, but afterwards, set at liberty.

गृहीतप्रतिशुरु see उत्तरातप्रतिरोपित verse 37 above. धर्मविजयी—वद्धम's effort at explanation by classifying 'the conquering kings', seems unnecessary; धर्म-विजयते seems to be meant by the expression, rather than धर्मार्थं विजयते as माल्ल. explains. His धर्मस्तित्ता in the present case is that as a conqueror he took the conquered king's wealth as tribute, but did not deprive him of

his territory, an action that would have been considered cruel and unjust. धर्म is here more 'the code of honour of conquerors' than 'charitable gifts, or meritorious deeds'; on the general meaning of धर्म see महाभा. कर्णप. 117.

- 44 तसो दे Thence (or there-after) by the same line (or margin) of the seashore covered with groves of fruit-laden betel palms, he, in whose case victory was not to be longed for (anxiously waited for), marched to the quarter traversed by अगस्त्य.

कूलं गोधव्यं तरिं च तदं विषु-भमर. कलवतां पूर्णानां मालाः अच सन्ति हति cf. शालविर्बा सगधिनः I. 38. अगस्त्येन भाष्योरता-भा is not necessary ; cf. अगस्त्य-चरितामात्राम्-रामा. किंकिक. 52. भाषा विशस्तु ककुभः काढा भाषाच्च हरितच्च ताः—अमर. अगस्त्य see verse 21 above. See XVI 44. न भाषास्त्वः अबः वस्त्व in whose case अब was not to be 'longed for' as it was easy for him to gain it. He had never to yearn after victory.

- 45 स सैन्यं By the hearty ablutions (or bath ; free enjoyments) of his soldiers that left behind (on the water) a fragrance on account of the ichor of the elephants, he made the कावेरी, as it were, an object of suspicion on the part of the lord of rivers.

सैन्यानां परिमोगः—cf. न च खलु परिमोक्तुं नैव शक्नोमि हातुम् Sak. V. परिमोग is almost equal to परिमल here (परिमलः—सुरतोपमर्दिकसच्छरीरसंगादिसोरमे पुष्टि quoted by भाष्योजी). Cf. रुदीव कांतपरिमोगमावत्पू XI. 52, प्रातरेष्व परिमोग-शोभिना XIX. 21 एवेषु परिमोगशोभिनीः ibid. 28. गजहानेन सुगंधिः—गंध is changed here to गंधि by गंधस्थेदुष्टूपेत्सुतुरभिन्दः P 5-4-135—एवो गंधस्त्व इकारः भ्रंताहेषाः स्वात् । उद्भविषः । पूर्तिगंधिः । सुगंधिः । सुरभिगंधिः । गंधस्त्वेत्वे तदेकांतभ्रह्मम्-वा । एकांतः एकाहेषाः इति भविभागेन लक्ष्यमाणः इति॑र्थः । सुगंधिपुष्ट्यं सलिलं च । सुगंधिः वाकुः । नैव शोभनाः गंधाः द्रव्याणि अस्त्वं सुगंधिः भापिक्रिकः । कौ॒ The explanation of the rule कौ॒ is quite plain ; गंध will take इ॑ if the गंध (meaning the गंधगुण not a गंधद्रूप) appears as if it were a part of the thing itself ; so that even though the गंध be borrowed, provided it appears as the एकाहेषा of the thing, the समात्सांत will be इ॑. महिं॑ differs however from the कौ॒मुखिकार in interpreting the शोभिक, and means that गंधिः will be the ending, only when the गंध is natural to the thing, that is, not borrowed ; hence the remark तथापि निरकुशाः कवयः &c., भट्टोजी's interpretation, however, must be considered more acceptable, and he adds the examples सुगंधिः वाकुः to make his interpretation plain and certain. Cf. also चंदनेनांगरागं च सुगनभिसुभंधिना XVII 24. see XIII. 49, XVI. 47 ; ककुभविकालसुगंधिना निलेन and कुसुमितकुशसंगधिगंधवाहः Ki. X. 21 & 28, किरता सुगंधिनाभितः पदनन् Ki. 25 गजमहसुगंधिकेतरः Ki. XII. 48, पुष्पसुगंधिः अंगनजनः Ki. VIII. 21. The

ocean is naturally considered the husband of rivers. The परिनेत्र on the काषेरी made her an object of suspicion on the part of her husband the ocean.

- 46 बलेर The armies of the conqueror, when he got over the distance, occupied (or, encamped on) the adjoining grounds of the मलय mountain, where हारीत birds flew about in pepper groves.

अधुषिता:-वसू with अधि transitive by उपाद्वचाकृतः P. 1-4-48. विजिगीचु-
There is a technical definition of this संपत्तस्तु प्रकृतिभिरहेत्साहः कृतभ्रमः.
जेतुमेषणशालश विजिगीचुरिते स्तवः । कामं॒ श VIII. 6. यतः अधा बेन see I 47
मलय—known for its sandal trees; see verse 51 below and 39 above.
अपरद्वका—see अधिरद्वका II. 29; उत्तरद्वका; the adjoining land of a
mountain.

- 47 संसञ्जु The dust of the seeds of cardamom plants that were crushed by the horses, rising (or flying about) adhered to the temples of the intoxicated elephants, possessing a similar fragrance.

Pepper, cardamom, sandal, grow wild in the south-west of India ; see also VI. 64. संसञ्जुः-सञ्जुः 1 P सञ्जि. कुण्ण L. 17. एला f. the cardamom plant. उत्तरद्विष्टु—see साहेत्पु II. 72. तुल्बगंधिन्—The form of this word will appear to be तुल्बग्धात्तो गंधः तुल्बगंधः and तुल्बगंधः एषामस्तीति तुल्बगंधिनः; but this is grammatically objectionable by the maxim न कर्मधारवान्मदर्येवाः—प्रत्ययीव terminations should not be added to कर्मधारव compound; naturally because, if an adj. meaning is to be given to the compound, we may solve it merely as a बहुव्रीहि e. g. तुल्बः गंधः वेषां से तुल्बगंधः; when this expression gives us the meaning required, तुल्बगंधः एषामस्तीति तुल्बगंधिनः is an unnecessary form; to conform to this principle and avoid the application of it, म.ह. solves तुल्बगंधिन itself as a बहुव्रीहि (unless he means by इन्तो बहुव्रीहि 'a बहुव्रीहि to which इन् is added,' which is altogether doubtful) like सर्वधनी; सर्वधनं वस्य सः सर्वधनी so तुल्बगःगंधः वेषां से तुल्बगंधिनः; सर्वधनी is of course an exceptional समास, but it is taken here for analogy; by सर्वादेश—ए. on P. 5-2-135 सर्वधनी सर्वधनी are तद्वित forms, that म.ह. has taken as बहुव्रीहिस and तुल्बगंधिन् if the analogy is allowable has to be taken as तुल्बगंधः एषामस्तीति; a similar difficulty occurs in the case of अनुमेषशोभि in Ku. I-37 where a still other shift is made: अनुमेषं शोभित्वं वस्य and the श्व is supposed to be dropped in the बहुव्रीहि.

- 48 नोगिवे The neck-chain of the elephants, that was fastened through the grooves, made by the coiling of cobras on the sandal trees, did not slip

down though the elephants were able to break even their leg-chains (or though the elephants left the posture of standing on three legs).

ओगिन् a serpent, ओग the hood or the body of the snake (II. 32) ; देह 1 A. भीग्येष्वनामां मार्गः the grooves made by the coiling of the snakes. Cf. नेहृते शास्त्रमार्गीन् XIV. 4 समर्पित—pp. of कृ caus. with सम्. अस्तस् sorist 2nd variety (2nd B. K. XXII.). भैषम्—भैषासु भैषम् P 4-3-57 भैषम् also; the plural seems to imply a common chain (शब्द in Marathi) with which beasts are tied in a row; this sense is not applicable to elephants, of course; but as the सूचका॒' contains the plural, a meaning like this may have been in the सूचका॒'s view चिप्ती—the meaning of this word is doubtful here; वल्लभ explains चिप्ती as the posture of standing on three legs; महिल् means by it the chain with which the legs of elephants are secured; चिप्ती would imply ‘the chain that secures the three legs’ a way of tying that is unusual; nor have we a word like द्विरहि in the same sense, tying the two legs with a rope being usual in the case of ponies and asses that are let loose to graze. But वल्लभ’s meaning is not supported by कोश. चिप्तीलोकित्व in महिल्’s sense, means ‘the great strength’ of the elephants; in वल्लभ’s sense, it means ‘their exerting all their strength by leaving the posture of standing on three legs, i. e. by standing on all the four legs’; this चिप्ती is a posture which horses also take when standing at ease. The neck-rope did not slip from the grooves (1) because, the elephants being charmed by the scent of the sandal trees made no effort to move away from them; or (2) because, the grooves were so deep and the rope was so firmly fixed in them, that though the elephants exerted all their strength to pull it away, they failed: this latter meaning is hardly acceptable; the poetic charm would be lost if the idea of the snapping of the ropes is allowed to get in, as it will in the latter case.

49 विशेषं म Even the sun’s splendour grows dim in the southern quarter in that same quarter, the kings of विजय could not bear रघु’s prowess.

मंशायसे—denom. from मंश P. 3-1-13 & 1-3-90 शक्तिश्वाम्—P. 1-1-34 & 7-1-16 cf. अस्त्वद्युत्तास्त्रां इति Kn. I 1. During the शक्तिश्वाम् the sun’s splendour becomes diminished. But ‘रघु’s splendour grew stronger’, is the उत्तरेक the superiority of the उपर्येय ‘रघु’ to the उपर्याम रघु. पांडवा :—Madura and Tinnivelli—Dutt. II. 299. But see VI. 60. On the derivation of विजय see P. 2-4-62 पांडवे साधवः ‘इति समाखेवत्’—कौ. पांडवां राजा पांडवः (see VI. 60. Comm.)

50 ताज्रप Prostrating themselves, they yielded to him the best of the pearls

of the ocean, united with the सम्मर्जीं, which (best of pearls) were, as it were, their own hoarded glory.

ताप०पर्वि rises from मलब ; or from शुक्तिमत् see verse 39 above. मुक्तानां सारः the best of the pearls. These being brilliant white are imagined as their hoarded glory.

52 and 53 सचिवे and असद्य Having enjoyed pleasures to his heart's content on the mountains मलब and इरुर, on the sides of which there grew sandal trees, he of unbearable valour, mounted upon सद्य left far off by the ocean * * *

तदेष्वालीनचंद्रगौ तस्माः दिसः स्तनौ इव (स्थितौ comm.) मलबहर्तुरो हैलौ बथाकामं निर्विद्य असद्येत्तमः सः उद्गृहता दूरान्मुक्ते सहं भेदिष्याः वस्तांशुकं नितंकंभेद भर्तुर्वहत् । आलीनः चंद्रगौः यथोः । and आलीनं चंद्रं (चंद्रमानुलेपः) यथोः, तट in this latter case meaning the surface. उर्तु—मलयसिनकृष्टचंद्रनगिरिः comm. on रामा. अथो. 15 गंधान्तर्नोक्तान्विदसूजहार्तुर्दिश्वरं बथा । अस्तमंशुकं चस्तम्. Cf. शशांकानं पुलिष्वै कुतूहलं गलतुकूर्वच्छेदिवादधे Ki. IV. 12. Sentiments like these occur freely in classical Sanskrit, and were not offensive to the taste of the public ; works on Rhetoric teem with indelicacies of this sort. दक्षिणा विकृ is one नायिका and देविनी is another. निर्विद्य to enjoy ; see VI. 34, XVIII. 3, XIX. 47. बथाकानम्—दूरान्मुक्तम्—पञ्चम्या अलुकः; दूरान् can be taken separately, though the separation is not necessary here. उदन्धरू from उदक, उदन्धानुदधी च P. 8-2-13 उदकस्थ उदन्धावः मतैः उदधौ संज्ञायां च। उदन्धान्तमुद्र उदधिक्ष-कोः.

53 तस्मानी The ocean although pushed far off by राम's (परशुराम's) missile appeared as it were to reach सद्य on account of his forces spreading all about, that were bent on the conquest of the west.

भनीक—ईक is believed to be the term, here, Whitney § 1186 c. अपरांत—Name of the country then known as 'the West' the whole of the Western sea-board including कोकण. अपरांतानां जये उच्यतानि—When कहयप to whom परशुराम gave the earth by way of इक्षिणा (see further on), कहयप said to him गच्छ तरिं समुद्रस्य इक्षिणस्य महामुने । न ते मदिष्ये राम वस्तव्यमिह कर्हिष्यत् । ततः शुर्पारकं देशं सागरस्तस्य निर्ममे । सहसा जामहन्त्रस्य सोऽपरांत महीतलम् । महाभा. शुंति. 49. रामस्य (परशुरामस्य) अखेण उद्दारित :—Having performed a sacrifice to atone for the destruction of the क्षत्रियै, स इमोऽपरम्भृथस्नातो इक्षिणार्थं भूगृहैः । सागरानां वस्त्रमर्ती गुरवेऽदान्महामातिः । ततस्तु उद्दित्वज्ञः सर्वे राममूरुरिदं वचः । अपरांताभा भरा सर्वा समुद्रानां भूगृहैः । न वस्तव्यं त्वया राम त्वह्ने वसुधातले । इति तेषां वचः शुर्पा तथेष्वद्वक्तव्य भारीवः । भर्षवस्थानमाकांक्षय प्रवयौ पश्चिमां विशम् । ...क्रमादाम-

त्व चाद्राकीत्सद्यं पर्वतमुत्तमद् । ... आकृष्ण स गिरे: कृष्णं एहं एहं शुशर्षि हरेः । ... तृष्णानं
दुष्टिं रामः सांस्कृपूर्वमनाष्टत । जो भी अलनिधे दूरमपसर्ये त्वज्ञाधुना । इन देशमिति मौक्कः
प्रत्युवाच सरित्पातिः । ... गच्छुत्तदृष्टय नवाभागं परसुं त्वरक्ते स्थितम् । पतेष्यहि तवार्थ्य
त्वज्ञामि स्थलमपतः । इत्याकर्ष्य वचतस्व सिंधोरमितविक्षमः । स्थित्वा सद्यागिरेः कृष्णं त्वच-
क्षेप परशुं लप्तु । कुठारपतनास्त्यन्न दृष्टा सीतां स रेत्पातिः । भपसपत्यहृष्टं बुनरीव चरणा-
गमे । ततोऽतीव शेनेऽसुषुप्त दृग्गुलांहृष्टः । इष्टमालांकवामां त्वर्क्तं वारिपिना तदा । सद्य-
पर्वतमार्थ्य बोजनाचितवाचार्थः । सद्याद्विलंद—हत्तरार्थ 7. This is the tradition
about the origin of Konkan; most of the Pauranik accounts conclude the
story of परशुराम with the gift of the earth to कलशरपति and add that thereafter he has been living on the महेश्वर mountain. This महेश्वर is not identical
with the कुलपर्वत (verse 39 above), but seems to be a portion of सद्य ;
we have in महाभा. इत्यपर्वत 70, सत्पद्मिणं वसुमर्ती वारीर्षीऽगृह्णत हैत्रः । रामं शो-
वाच निर्गच्छ वसुधातो मनाहन्ता । स कलशरपति वचनाल्पोत्तरार्थ सरितां पतिम् । इषुपाते
दुषां शेषः कुर्वन्नाश्रितसात्मन् । भपसावसहिते शेषं महेश्वरं पर्वतोत्तम् । सद्ये लभः (लय
1 P to adhere). अर्थव :—भव्यांसि जलानि भव तंति ।.

- 54 अबोस्तूः He made the dust of his army (i. e. raised by the army) the substitute of the fragrant powder on the hair of the ladies of केरल who dropped their ornaments (i. e. left putting them on) through terror.

विभूषा—भूषा an ornament (भ. कुञ्जी p. 397) वि is prefixed as in विभूषण केर-
लानां शोषितः—Kerala-Malabar proper—Wilson's V. P. II. p. 178— to be
included in अपरांग. चूर्णद्वय प्रातिनिषिः कृतः (see पवोधरीभूत II. 3)—चूर्ण
fragrant powders were used to give fragrance to the hair ; see पटवास next
verse.

- 55 मुरलः The dust of the flowers of the केतकीs raised (carried) by the breezes
of the मुरला came to be the fragrant powder (for the dress) for the coats-
of-mail of his soldiers.

मुरला—A river in केरल another name of which was मुरल—Wilson's V. P.
II. p. 341. केतकीन मिदम कैतकृत्. चार्ण वारथते इति वारथापः । भवतनेन पट वा-
सता—तु. तत्पु पटवासः—स्वगुप्तरिपचमागैः सूक्ष्मैलाखैन संकुतैचूर्णः पटवासः प्रवरोद्धं
मृगकर्षुप्रपोषेन । दृष्टस्त 77 ; various fragrant powders or incenses are described
in this अध्याय that were in common use.

- 56 अभ्यभू �The noise of the groves of royal-palms shaken by the wind, was
drowned by the armours rustling on the bodies of the marching horses.

वाहः—वहू. शिखित—onomatopoetic, originally फिज़ 1 2 A. रम्बत्—हृ to cover.
तामीनां राजा like राजदंत.

- 57 शिली Bees descended from the पुंजाज flowers on the temples, fragrant with the flow of ichor, of the elephants that were fastened to the trunks of the date-palms.

महस्य उद्धारेण (ग) सुर्गधनः (see verse 45 above). शिली मुखे वेषाम् ; शिली the sting, hence, the arrow-head also. Cf. VI. 7, XII. 27.

- 58 अवक्त्रः The ocean, as is known, gave room, when requested, to राम (परचुराम) to रथ he gave tribute seemingly through the kings of the west.

See verse 53 above. अपरांतमानं मईपालानां दयाजेन under the show of the kings of the West; it was not they that paid the tribute, but the ocean paid it through them. द्वातिरेक is meant, see verse 49 above.

- 59 वर्षभैः He made there the चिकूट mountain itself his lofty triumphal column; on which the distinct characters (letters) descriptive of his prowess were the scratches made by the tusks of his intoxicated elephants.

रथ—रथ 1 P. to scratch. रथानां (कर्त्तरि वष्टी) उत्कीर्णानि (noun) scratches made by the tusks. उत्कानि च तानि विक्रमलक्षणानि च distinct characters descriptive of the prowess. मसैभरद्वोत्कीर्णान्वेद विक्रमलक्षणानि बस्मः On which the inscribed characters descriptive of the prowess were the scratches &c. उच्चैः adv. to be taken as an adj. qual. जयस्तेभ, see नीचैः III. 34. तच—अपरांतेषु. चिकूट—तचः कृटः यस्त्व literally a three-peaked mountain : the चिकूट mentioned here can not be the चिकूट on which the gold city of लंका was situated; nor can it be identical with the चिकूट spoken of as a Southern range of ऐछ (वराहपु. विष्णुपु.). it must therefore be some three-peaked mountain in the सह्य range, unless we allow the poet the liberty to place the famous southern चिकूट somewhere poetically in the south-west; but still when he has come so far to the West, it seems very improbable that he means the चिकूट of लंका by this.

- 60 परस्ती Thence he set out by the land route to conquer the Persians, as an ascetic proceeds by the knowledge of truth (or of the principles), to conquer the enemies going under the name of senses.

पारस्पिका :—The Persians; they were often masters of countries situated along the Indus and these countries were at times conquered from them by powerful kings of India ; (Anc. Geog. I. p. 15) ; Raghu may be supposed to have crossed the Indus even here to meet the Persians in their own land, as the vineyards of their country are entered by his soldiers

(verse 65 below). The mention of the Indus is however made later on (verse 67). See also verse 35 above. स्थलवर्मना—स्थले वर्म, तेन ; the comm. says. समुद्रवानस्य निषिद्धस्वादिते भावः ; we cannot believe this to have been the reason in the poet's imagination ; there is no ground to show that sea-voyage was prohibited in the time of कालिदास ; the prohibition is made in a स्मृति that belongs at the earliest to the 10th or 11th century A. D. (See Dutt. III. p. 288 and Mandlik's Hindu Law p. 289). In V. 27, we have उदन्वदा का शमहीधरेषु गतिर्बिज्ञे न हि तद्यथस्य where the poet takes no precaution to omit उदन्वदा. महेश. has only adapted his explanation to the superstition of his own time. प्रतस्थे स्थलं an alliterative expression in which the poet may not be supposed to make a special point of his taking the land route. इन्द्रियाः—These are eleven in number the 5 ज्ञानेन्द्रियाः, the 5 कर्मेन्द्रियाः and the नन्दः ; उद्दिष्टियापि चक्षुः ओचाऽपरसन्तस्वग्राहयानि । वाक्याणिपादपाद्युपस्थानि कर्मेन्द्रियाण्वाहः उभयास्मकमनः संकल्पकमिद्वियं च साधम्बात् ।—सांख्यकारिका 26-7. सत्य—The truth, the true character of the origin of all things &c. Or, तस्यविषयं ज्ञानम्—knowledge of the 25 तत्त्वाः (principles) of the सांख्य philosophy, which results in the descrimination of प्रकृतिः from पुरुषः ; प्रकृतिः, महत्, अहंकार, 11 इन्द्रियाः, 5 तन्मात्राः (subtle forms of the elements) and 5 महा भूताः, with पुरुष make the 25 तत्त्वाः (सांख्य का. 22).

- 61 यदनी He did not endure the flush caused by wine on the lotus-like faces of the यदन ladies, as an untimely appearance of clouds does not endure the morning sun that is beneficial to the lotuses.

यदनी—From the context these are wives of the पारसीकाः. The word यदन is considered by some to be originally ' Ionian ' from Ionia, a province of ancient Greece. But यदन was a tribe of मलेष्ठानों on the North-Western border, often mentioned in the old writing along with other tribes such as the कांबोजाः, शकाः and others. The tribe is considered to be that of the Bactrians.—See R. L. Mitra's Indo-Aryans II. p. 166 et. seq. मुखपद्म is not to be taken as a रूपकसमात् as in that case the उपमा in the latter half will be tautological ; hence मुखानि पद्मानि इव the उर्गमितसमात् describing the loveliness of the faces ; nor is therefore मधुमहृ to be taken figuratively. मधुनो मदः—the redness, the flush caused by wine, मद् being मद्राग the effect of मद्. If, however, the first half had stood by itself, the रूपक would have been certainly the preferable figure. 'He did not endure the flush' means 'he deprived them of their joy'. अठजानां (अभ्यः जायंत) बालातपः—The morning sun which is beneficial to the lotuses, because it makes them fresh and blooming ; but the freshness and bloom caused by the morning sun would be gone, if clouds appear immediately after sunrise during the season of the blooming of lotuses, when clouds are never expected. As

with the appearance of clouds at such a time, the light of the sun is gone so with Raghu's appearing in the territory of the enemies, the bloom on the ladies' faces was gone, either because Raghu killed their lords, or because the ladies were struck with terror expecting that Raghu would kill their lords. See verse 54 above and Cf. देवस्तीर्णगंडलेखानां मदरागविलो-पिभिः X. 12.

- 62 संभास A severe battle was fought between him and (those) western people who had horses as their means of fighting, in the dust in which the opposing soldiers could be recognised (only) by the twanging of the bows.

संभास् 10 U to fight पाशात्य—पश्चात् + तथक् See 34 above ; the त् is सहाये. शार्ङ्गः—made of शृंग, hence 'a bow'; or शार्ङ्गः च तत्कूजितं (कुञ्ज् 1 P) च the sound of the horn or bugle. The first meaning is preferable, as the idea is common in descriptions of battles : धनुः कूजितविज्ञानं तचासीतप्रतिषुभ्यतः—महाभा. भीष्मप् 48; नौपशाम्पति निर्वैषो धनुषां कूञ्जातं तथा ibid. 45; उच्चावाततल-निर्वैषो धनुषां कूजिताति च—हरिवंश I. 47. शार्ङ्गः is the name of विद्यु's bow ; bows were made of horns too ; Cf. परेतभर्तुर्महिषीऽमूनाधनुविधातुमुख्यातविषाणम-दलः—माघ I. 57. See also V. 50.

- 63 भङ्गाप He overstrewed the earth with their bearded heads cut off with his भङ्ग arrows, as if, with honeycombs covered with bees.

भङ्ग—a kind of arrows ; अपवृत्तिः cut off ; वृत्त् 10 U. अमधुन—The गण (P 5-2-97) quoted by मालि. does not contain अ मधु ; the analogy of these words may be taken for the present form : Cf. पमन, मांसल, पांसुल, शील &c. मध्फ शिरोभिः तस्तार—overspread the ground with the heads. अैत्रम्—honey. The उपमा is suggested by the white complexion and the black beards and moustaches. Cf. दस्यूनां सशिरस्ताणेः शिरोभिर्लूतपूर्वजै दीर्घकूर्वैमही क्रीर्णा विवर्हेऽउ-अैत्रिय—महाभा. द्वोण. 119.

- 64 अपनी The rest (or survivors) taking off their helmets, submitted themselves to him ; for the anger of the magnanimous has bowing down (to them) as its remedy.

अपनीतानि शिरस्ताणानि (अै 1 A) वैः शेष adj. see II. 66, मंदकिन्याः पयः शेषम् Ku. II. 44, तं शरणं युः—शरणम् is a case in apposition to तम् see II. 30 प्रती-कार—The vowel of an उपसर्ग is optionally lengthened before such forms as पात्, घात्, ताप्, वाइ &c. which are made by adding घञ् (अ & भावे term.) to verbs. महान् भास्मा येषाम्.

- 65 विनव His soldiers removed the fatigue, caused by the victory, by means of wines, on grounds enclosed by vines, on which precious skins were spread.

विनवंते—नी with वि to remove some mental condition or feeling, is Atm. निवः कृतरथे कर्मणि यदात्मनेषु प्राप्तं तच्छरीतयवयभिते एव स्वात् । चार्यपिनवते । कौ० on P 1-3-37. अजिनरत्नानि—जातो जातो यदुरकृष्टं तदृशमिति कथवते See XVIII. 22, comm. द्राक्षावलवानां भूमवः—grounds enclosed by vines ; literally grounds of enclosures of vines. मधुनिः—करने तु.

- 66 ततःप्र Thence रघु proceeded to the quarter presided over by कुबेर intending to up-root with his arrows the northern kings, as the sun does, intending to carry by evaporation, by means of his rays, the northern waters.

कुबेरी—कुबेर is the guardian of the North. Cf. कुबेरगुणां दिग्मुखरम्भौ गंतु प्रवृत्ते Ku. III. 25. उदीच्य—युग्राक् भवा कुटस्कप्रतीचो यत् P. 4-2-101 इदिव प्राप्तव्यम् &c. उदीच्यां भवाः उदीच्याः उत्त—उत्स to dwell (भानुजी वसन्ति रसा भव) ; उत्स to shine appears probable, but as संप्रसारण is not allowed in its case, the former is preferred. The theory of evaporation is thus given विवस्वानहृष्टमिर्मिश्रसत्त्वपो रसालिकाः । उपरवंतु तत्त्वान्तमन्ताहमालिलं जगत् । विवस्वानभूमिस्वर्वी स्पैराशाय जगतो जलम् । सीमं पुष्टवति &c. भ्रम्पु. 24 ; also सरित्सुद्रा भौमास्तु तथापः प्राणिसंभवाः । चतुष्प्रकारा भगवानाहते सविता हिताः । ibid. The उपमा is plain.

- 67 विनीतः अधमः अमः यैः । सधु—The Indus, i. e. the part of that river in the North. स्वेष्ठ either 'the body' or 'the neck'; लम्माः कुंकुमानां केसराः येषां ओ लम्कुमाः केसराः येषाम्, is the solution in either case.

- 68 तथ दृ There, रघु's deed in which his valour (literally, the valour of which) was displayed against their husbands, ordered a redness to appear on the cheeks of the wives of the दृणs (or, was one, of which, the redness on the cheeks of the wives of the दृणs became expressive).

दृणाः—The दृणs or white Huns had made themselves masters of काश्चनी (the land of saffron) in the beginning of the 6th century. They are considered to be Indo-Scythians, although sometimes they are mentioned as Hindus being understood as a भाष्यक त्रIBE. See Pathak's मेष्वदृत 'Preface' and Wilson's V. P. II. p. 134. अवरोध m. a harem, or wives (औरत Hindi)

The genitive should be taken with करोलः. भूत्यु इवान्विक्तं रथुवेष्टितं हूणाव-
रोधानां कपोलपाटलांसेति बभूव । The पाटलवर्ण is the result of their beating their
faces in grief. कृचकपोलविशारद seems to be purely imaginary, since, if the
poet had that idea in view he would not have omitted the आस्त्रय of कुच
in his description. कपोलपाटलस्य आसेति—that made the हूण queens to put
the red colour on their cheeks; or ordered the red colour (to appear) on
their cheeks. कपोलपाटलः आसेति बह्य तत् तथोक्तम्—one, of which the red-
ness on their cheeks became indicative. लेखवाचसे (comm.) seems to mean
'the deed of Raghu itself painted their cheeks red' although the form is
unusual for such a meaning.

- 69 कांबोजा: The kings of कांबोज unable to bear his valour in battle, bent
(before him) along with the walnut trees that were pulled violently (or
injured) by the neck-chains of the elephants.

कांबोजा: These people are often mentioned with the यदवas and other
barbarians : महाभा. द्वीप. 118-119, and spoken of as मुद्दः also (मुद्दः नीक 119-28 ibid) see also verse quoted above (verse 63) They are स्त्रेक्तुः
belonging to the North-Western part beyond the Indus (the inhabitants
of Kabul and Kandahar-Dutt III. p. 60). It is probable, however, that
the कांबोजas were originally not only an Indian people, but also a people
possessed of Indian culture.' See Muir's S. T. vol II. p 369. समरः—
क् 3 or 1 P with सम्. सोद्धु-सह infinitive. अशोट the walnut tree अशोट
in भराडी ; the walnut trees bent under the force of the pulling of the
elephants that were tied to them ; 'the kings bent along with the trees'
is a periphrasis involving the सहोन्त्र figure and meaning घारणं गताः.

- 70 सेषां स. Large quantities (or masses) of their wealth, consisting for the
most part of excellent horses, came one upon another (literally, continu-
ously) into the possession of the Lord of the अक्षोदलas, as presents ; but
their pride did not enter (affect) him.

मन्त्रात् अस्त्रात्—The horses of the कांबोजas among other countries were
famous in ancient times.—वनात् जान्मार्वतीवान्कांबोजास्वात्मुक्तानपि । तथा हव-
रान्पाजिज्ञस्त तत् सात्वाकीः । महाभा. द्वीप. 121; see also R. L. Mitra's Indo-
Aryans I. P. 332. सरथैः मूर्खेष्टः a तृती. तस्यु, but the समास seems to
be a बहुविहि considering the usual uses of the word भूविह ; Cf. उदितभूविहः
संपन्नः-मालसीमा. I., अभिरूपभूविहा परिषद् Sak. I., एधभूविहृष्ट वनम्-महाभा.
द्वीप. 231; महापुरुषभूविहो अद्वृहः-ibid भीष्मप. 54; the solution then is सदन्ता:
भूविहः वेषां से. द्रविण—this word should be taken here in the general
sense of 'property, wealth &c'; द्रविण कांचनं वित्तं quoted from विश्वक्रोश

by महि. on XVIII. 14. So the meaning is 'heaps of wealth consisting for the most part of excellent horses.' राजावः एव उरुहः विविशुः = उपहारू-पेण विविशुः. राजा—श with उप, see V. 41. उरुतेक—तिष्ठ. कोसलानामीष्वरः—see III. 5. Cf. महतीमापि अवमवाप्त विस्मवः सुजनी न विस्मरति जातु किञ्चन—माघ XIII. 68. न तत्त्वोर्स्तिष्ठेष मनः XVII. 43.

- 71 ततो गौ थence with horses as his means of fighting the victor ascended the mountain, the father of गौरी (हिमवत्), increasing the height as it were of his peaks with the up-raised dust of the minerals.

गौरी—पार्वती see I. 1.

- 72 शशंस The gazing, by turning the necks round, of the lions, lying in the caves, having valour equal to the soldiers' indicated their freedom from disturbance (their fearlessness) notwithstanding the noise of the armies,

शशु to tell though in the grammar the meaning given is शत्रौ. We could have taken even this sense with सः as the subject understood from the preceding sentence सः आरोह, if there had been a च to join शशंस and भारोह, सिंहानामवलोकितं तेषामसंभवं शशंस the gazing of the lions spoke of i. e. showed their असंभव absence of fear, freedom from disturbance. तुर्वन्म सर्वं वेदाम्; their strength or spirit was equal to that of the soldiers(see quotations at the end). सेन्बानां विषः ; the case is loc. absolute. न संभवः-संभवाभावः; नाजायत हाति शशंस is the full expression—the नज्-तत्पुरुष has the power to express such a predication ; the meaning of the sentence is given by the compound itself. अपाधान्व विवेच्य प्रतिषेषे प्रधानता । प्रतिष्ठयतेषेषोऽतौ किं वया सह वय नम् । see ताराकुमार's note pp. 504-5 ; प्रसङ्ग प्रसिद्धानीय प्रातेषेषः । अभाव as the meaning of नम् shows the प्रातेषेष of संभव. गुहासु घेरते हाति गुहायावा—उपपद समाप्त P. 3-2- 15. Cf. हसेनिकाः प्रतिष्ठेऽपि ग जन त्वुं गंधिके तरैः । स्वस्थम-भिष्टुष्टिरे सहसा प्रतिषेषाधृत्येत्तुलैवंगाधिषेः । Ki. XII. 48 ; सावहत्यन्मीलव विलो-चने सकृत्याणं सुर्गेन्द्रेण त्वुष्टुना पुनः । सेन्बान वातः समवापि विष्वये—माघ XII. 52.

- 73 भूर्जेषु On the way, the breezes waited on him, rustling through the birch leaves, generating the notes of the perforated bamboos and charged with the drops of water of the गंगा.

भूर्ज—भूर्जपद used in writing in ancient times ; it is the leaf of a species of the birch tree; see Watt's Dict. मर्ज is onomatopoetic ; and may be taken as an adj. from which the विष form (see II. 3) is derived. कीचक II. 12. गंगायावा: शक्तिराः से एषु संति. See II. 18. For a description of हिमालय see Ku. I.

- 74 विशाख The soldiers reposed under the shades of नोह trees, lying on the

rocks, having the surfaces rendered fragrant by the navels of the musk-deer that used to sit on them.

अध्यास्त्र has दृष्टः as its object, see I. 95. छावासु with विश्वभ्रमः. वासितः (pp. of वासे 10) उत्संगः वासाम्. नाभिः—हृषीः (m. & f.) प्राणिप्रतीके स्थार्थिबां क-स्तूरिकामहे—मैरिमी (भानुजी).

- 75 सरल। The luminous herbs served the leader at night as lights not requiring to be fed with oil, having their lustre reflected in the neck-chains of his mighty elephants, fastened round the सरल trees.

स्फुरिताः स्वप्नः वासाम्. स्वप्न् 1 U to shine.—मैरेष see मैर 48 above. ओषधम्: See II. 73, herbs having grown out of the light that flowed from अश्वि's eyes, became luminous and shine at night. See VIII. 54, X. 66, IX. 70; Ku. I. 10, VI. 38 Ki. V. 24. नेत्रः—नेत्र see 36 above. अनपोक्षितः स्नेहः वासाम्-भौत-लघुरा: (Ku. I. 10).

- 76 स्त्वोस्त्वृ The pine trees, on the camping grounds left vacant by him, having their barks scratched by the neck-ropes told the किरातs, the height of his elephants.

किरातेष्वः—foresters and mountaineers in general (Wilson's V. P. II. p 130), here especially those living on हिमालय (see Ku. I. 6 & 15). गजानां वर्षे obj of चाप्तसुः. वर्षन्-वृष्ट 1 P.

- 77 तच च There, a fierce battle took place between रुद्र and the mountain tribes in which fire flashed forth from the friction of iron-shafts, broads words and stones (or iron-shafts and stones hurled with slings).

अन्व—अन् (भानुजी & वाच.). पर्वतीवाः गणाः—Among these mountain tribes are mentioned ठासमुखा; (म्लेष्टुविशेषाः comm.), इरवाः, तंगणाः, खसाः, लंपाकाः and कुलिवा: all described as skilled in fighting with stones hurled with their hands (महाभा. द्वौष. I21), पाषाणपाणवः पाषाणवांधिनः being their repeated attributes. The नारात् arrows are particularly used in warding off a shower of stones (*ibid*). They also fight with क्षेपणीयस (शब्द comm) which मैरङ्ग़ explains by भाविपाल a broad sword (on यादव's authority); but भाविपालs are distinct from क्षेपणीयस ; we have भाविपालं च परिधान्यात् मुखलानि च । तालसक्तधांश् विपुलान्धेष्यान्दुरासदान्-रामा. शुदृ. 65 ; perhaps some weapon like the javelin is meant by क्षेपणीय as its root implies ; क्षेपणीय also means ' a sling ', hence perhaps ' some machine for hurling stones ' may also be its meaning.

- 78 शौरेण Having made the उत्सवसंकेतस् to give up their delights by means of his arrows, he made the किनराः to sing panegyrics of the victory of his arms.

उत्सवसंकेताः—These were particular tribes probably of किरातः; their barbarian character is shown by the etymology : स्त्रीपुंसवोः परस्परप्रीतिसेव रत्यर्थसंकेतान् तु इष्टस्वद्वयस्या बच्चस्तीत्यर्थः comm, on गणानुत्सवसंकेतान्नदजबदुर्दर्शनः ibid 32; again वैरेहस्यसूक्ष्मांतेवः (भीमः) इष्टपूर्वतमंतिकात् । किरातानामधिपतीन जबदसपांडवः ibid 30; the identity of the number of the kings and that of the गणः in the first quotation, may be taken as the ground to infer that the उत्सवसंकेताः were किरातः. विरतः उत्सवः वैष्णम् अवस्व उदाहरणम्—Cf. चारणेष्वस्त्वशीवं जवोदाहरणं शुद्धवा—विकल्पो. I. and S. P. P.’s note on the same ‘वेन केनापि तालेन गच्छपथं समन्वितम् । अयस्युपक्षं मालिन्नादि प्रासादेचित्तम् । तदुदाहरणं नाम विभक्तश्चांगसंकुटम् । from प्रतापरुद्रा. A panegyric in verse beginning with some such word as अवस्ति and ornamented with alliterations, and containing the eight cases. किनरान् गापयामास—Apte § 44, P 1-4-52. कुतिसतो नरः किनरः—These are imagined to be semi-celestial beings with heads of horses and bodies of men, called also अभ्यमुखाः see अभ्यमुखः Ku. I 11. these semi-celestials have been assigned a home on शिंगांत, and other mountains forming part of मेरु (Wilson’s V. P. II. p 124) and are spoken of as frequenting the mountains of the इत्तालय range. The business of the किनराः like that of the गंधर्वाः is to sing.

- 79 परस्प. As they came with presents in their hands, each came to know the substance of the other: the king came to know the substance, i. e. the wealth of हिमवत्, and हिमवत् came to know the substance, i. e. the strength of the king.

हिमवत्पाणिषु—see साक्षतपाचहस्ता II. 21. उपायवाचि पाणिषु वैषाम् as a व्यविकरण वतु. मालि makes it समानाधिकरण by putting the मध्यमप्राप्त ‘तुक्षमः’ . सारं—‘wealth’ and ‘strength’.

- 80 तत्रःक्षो. Having established there the unassailable height of his glory, he descended, causing, as it were, shame to the mountain (viz. कैलास) up lifted by रावण.

पौलस्व-युलस्व one of भ्रग्नः’s sons (II. 64) married तृष्णार्द्धुः’s daughter and she bore a son named विभ्रस् known for his piety. भरद्वाज gave his daughter in marriage to विभ्रस् who bore a son; he was appointed Guardian of the North by भ्रग्नः (रामा. दत्तर का. 8); after some

time a राजस named मुमालिन् who happened to see the glorious position of विश्वदत्त the Guardian of the North, thought of benefiting his own race by a connection with the sage विश्वदत्त and gave to him his daughter कैकसी in marriage ; the maiden approached the sage at an inauspicious hour and as a consequence of it, bore two sons रावण and कुभर्ण and a daughter शृंगला who all possessed the character of demons, while by the sage's grace a third son was afterwards born named विभीषण who, as कैकसी had prayed to विश्वदत्त, became a godlike being (रामा-उत्तर. 9) ; but कैकसी happening to see कुबेर in his glory as Guardian of the North, wished रावण to gain similar glory. रावण took the hint, conquered कुबेर, deprived him of his ग्रेषक car and set out on a tour of universal conquest. But as he approached a mountain (कैलास belonged to कुबेर and was conquered already, but this is to be taken as the same) his car was stopped in its course. The cause of it was that शिव and पार्वती were sporting on the mountain and वैदित् their attendant had been guarding the place. On knowing the cause रावण took offence and intending to uproot the mountain भुजान्वितिष्व पर्वते । तोलवानास तं शीघ्रं स शैलः समक्षपत । ; पार्वती was afraid at the accident and शिव pressed his big toe on the mountain. रावण's arms were caught under the base and शिव again taking pity on him, let him go with boons and gifts as a reward for his hazardous deed (रामा. उत्तर. 6). Cf. XII. 89. तुलित from तुलवति denom. from तुला ; not the pp. of तुल 10 which will be तोलित. कैलास was already once conquered by रावण, and रघु thought it below his valour to go to conquer it. रावण's life was very long. He had killed अनरण् an ancestor of रघु (अनरण् according रामा. बाल. 70 is 5th in descent from इश्वरकु from whom रघु is 21st). The story may smell of improbability, hyperbole, or inconsistency ; but the fault is not कालिहास's.

81 चक्रपे As he crossed the लौहित्या, the lord of the प्राणद्वयोतिष्ठ quaked along with the कालागुह trees that came to be the tying posts of रघु's elephants.

लौहित्य (or ° रघु) is a name of the ब्रह्मपुरा. Having conquered the घट्ट-धूल along the coast near सुस्था, नकुल came to the लौहित्य—महाभा. सभा. 30 ; लौहित्य is mentioned in महाभा. भीष्म. 9. It is the upper part of the ब्रह्मपुरा—Wilson's V. P. II. p. 154. प्राणद्वयोतिष्ठः—This country seems to have been situated along both the banks of the ब्रह्मपुरा ; it has been identified with Western Assam (Wilson's V. P. V. p. 55), and thus even with कामरूप which is made a distinct country in the text. Harprasad Shastri (School History of India) has placed the two countries on the right and left banks respectively ; but as रघु crosses the लौहित्य so as to become an object of terror to the king of the प्राणद्वयोतिष्ठ, we may presume that the capital of the country lay beyond the लौहित्य. There seems to be some confusion, never-

theless, regarding the relative position of the two countries as given in the text. कामद्रप at the present day is the name of the province on the right of the भारतुपा and प्रारक्षोतिप as the etymology itself suggests is the Eastern-most country of the Indian continent of that time and must lie beyond the नीलिता. आलानानं भाषः आलानस—being the tying posts. कामः अमुकः a kind of sandal tree. Cf. verse 69 above.

- 82 न पसे He could not bear even the dust of the paths of his chariots, that was a cloudy weather wanting (only) in showers of rain, having screened the sun ; whence, indeed, could he bear (confront) his army ?

उद्दिन—literally ‘a bad day’ hence a day that is not fair, cloudy ; cloudy weather. अविद्यनामः धारावर्षः वास्त्रम्.

- 83 तमीषः The king of the कामद्रपs waited on him (submitted to him), who surpassed (even) इष्ट in valour, with his elephants having the temples overflowing with ichor, with which (elephants) he used to oppose others.

कामद्रप—This is the Sanskrit name of Assam ; कामद्रप was strictly the name of Western Assam, though at one time the name comprised Kush-Vihāra and Bhutan, and the old capital is said to be गोदावरि on the South bank of the भारतुपा (Cunn. Anc. Geo. p. 500). कामद्रप thus defined may have प्रारक्षोतिप on its North-East, so that crossing the लोहिता इष्ट conquered प्रारक्षोतिप and descended to कामद्रप i. e. to the capital of कामद्रप.—It is necessary to make the following observations regarding the identification of the various countries alluded to by the poet in this Canto. कामद्रप gives names of the countries that were familiarly known in his time ; that he has not इष्ट's time in view in the description, can be at once proved by referring to the रामायण and tracing राम's route from इडक to किलिक्षा and लेका. He must again have omitted countries that were insignificant not to mention actually new ones ; but among those omitted by him, we may count such important countries as अर्चिं, अनूप, क्रपकैशिक, मगध, शूरसेन and अंग (see VI.) as also इशार्ज, इशपूर, ब्रह्मावर्त and others (See मेघदूत) ; of these some may be understood by him as friendly to इष्ट, while others may not have served any poetic use, and may have been omitted to cut short the description. Our identification of the countries is based on the geography of no particular century or political period, and the attempt at identification here is only a rough one ; when the poet himself is liable to be inexact, it is useless to define the limits of the countries he has named, as the limits are liable to vary and the names to shift correspondingly.—भारताहनविक्रम-नसिङ्गांतः a प्रावितमात or भातिशयेतः भाखंडनविक्रमः वेन—दहुव्रीहि नागैः—क्रपे.

- 84 कामकृप The king of कामकृप worshipped with offerings of flowers in the form of precious stones the light of his feet, that was the presiding deity on the gold foot-stool (of his throne).

हेन्नः पीठम् (see VI. 15) तस्य or better तत्र स्थिता अधिदेवता. क्षात्रा verse 5 above.

- 85 इति जि Having thus conquered the quarters, the victor returned, causing the dust raised by the chariots to light on the crowns of the kings, void of the royal umbrellas.

ठारैः शून्याः ..

- 86 स विश्व गति विश्वाचित् sacrifice in which all once possessions are given away as दक्षिणा (gifts in charity to जाग्राण) ; for the gathering (of treasures) of the good is for dispensing in charity, as that of clouds.

विश्वाचित्-विश्वं जगति is the derivation ; the sacrifice that is performed after universal conquest, characterised particularly by the injunction that all one's possessions (with some few necessary exceptions) are to be given as दक्षिणा to जाग्राण (see जैमिनीक VII 1-17 p. 358 et seq. विश्वाचित् सर्वद्वय इति इति ibid p. 358). विश्वाचित्-विश्वाचित्, or विश्वगार्थेन्. वारि मुच्चन्ति इति वारिमुच्चः उपपदस.

- 87 संक्षेपे At the close of the sacrifice काकुस्त्य's descendant, in company with his ministers allowed the kings to return to their capitals, whose wives were anxious (to meet them) on account of long separation, and whose grief of defeat was removed by great honour done to them.

संक्ष-सृष्टि to sit. सचिवसंख्यः see महिषासरः I. 48 ; along with or accompanied by the ministers. पुरस्त्वया-हृ with पुरस्त् to honour ; the हृ is हेतौ. काकुस्त्य see verse 41 above. स्वस्य पुराणि स्वपुराणि । स्वपुराणि उद्दिष्ट निवृत्तिः is the meaning, but स्वपुराणि (acc.) प्रति निवृत्तिः is माहेश्वरी's solution, which is irregular ; स्वपुराणां (कर्मणि) निवृत्तिः प्रतिनिवृत्तनम्-पद्धीतस्य. see IX. 57. अनुमोदने-allowed ; ' consented ' is the original meaning.

- 88 देवैरेता By their prostrations (at his feet) at (the time of) departure, they made the universal sovereign's feet, that had marks of banners, thunderbolts, umbrellas, formed by lines, and that were accessible to them by his grace, white on the toes with the nectar and the pollen falling from the flower garlands on their crowns.

सचाच्छ II. 5—We have in वाक्यु I. 45. p. 347 after the description of the Indian continent बस्त्वयं न तमो दीपस्तिवर्गायत उच्यते । कृस्तं जगति यो-
हेन स साक्षिद्विह कीर्त्यते । भवं लोकस्तुते सभाद भतरीक्षो विराद् स्मृतः । स्वशाहृ अन्वः
त्वं लोकः । अ॒, भ्रस्तैन एव लङ्घम्—It was an honour to approach his feet and
the honour could be had only by his grace. °प्रथमित्येः—हेतौ हृ. Cf. भनाराम
बी मणिपीठशाब्दिना भर्तजवद्वाच्चित्रः सजां रजः । निर्विदुस्तो चरणौ &c. Kl. I. 40,

CANTO V.

1 तमैश्वर कौटुम्, वरतंतु's pupil, having learnt the lores, being in want of fee for his preceptor, came to the lord of the earth, who had disposed of all his treasures without remainder, (in charity) in the विष्णवज्ञान sacrifice.

लिंगेतः देषः वस्त्रिम् कर्मणि वया स्वास्थ्या—अहुत्री॒, used as an adv. विश्वाग्निस-भ्रू
10 to give, see II. 54, XIV. I5. अतम्—समूहः; the word usually implies
'all kinds'; कुष्ठ 9 P is given as the root; कोश also, from कुष्ठ 10. उपात्ता
विद्याः बेत ; उपात्त from ए॑ with उ॒ प and भा॑; ए॑ forms ए॒ as its p. p. after
a preposition ending in a vowel (P. 7-4-47); the rule is not always ob-
served : अवहर्त्त विहर्त्तं च प्रहर्त्तं चादिकर्मणि । सुहर्त्तमनुहर्त्तं च निहर्त्तमिते अवहर्त्ते ॥
इति भाष्वद्व—कौ०; विद्याः—they are 14 as meaning all the विद्याःs; but
the number of विद्याःs is not limited to 14; the 4 विद्याःs peculiar to the
भाष्वद् class have been already mentioned (I. 8, III. 30); वाच. quotes
18; but शुक्लनिति gives as many as 32, विद्यासारं गाय कलः संख्यातुं तेव सक्षमते ।
विद्याः मुख्याऽथ इतिशास्तुःपाट्टेकलःस्वराः IV. 64. According to कामंदक, जडी,
which is one of the 4 विद्याःs, means all the 14 quoted by महिं. in comm.
on verse 21 below; भंगानि वेद अत्यारो मीमांसा न्यायविस्तरः । धर्मशास्त्रं पुराणं
च चर्चीं सर्वं मुच्छते । कामंद. II. 13; this supports the usual number 14 of
the ordinary विद्याःs; thus the 6 भंगाः, शिक्षा॑ उशकरण॑ कर्मण॑ निष्ठक॑ वयोत्तिर्ण
तथा॑ । छंदः पठन्नानीमानि वेदानां कीर्तिवानि हि । शुक्लनि. IV. 67, the 4 वेदाः, मीमांसा
न्याय, धर्मशास्त्र and पुराण make up the 14. शिक्षा॑ accentuation, उशकरण॑ ex-
planation of the forms of words, कर्त्त्व directions on ritual in conformity
with the ग्राहण works, निष्ठक॑ derivation, उद्योगित्व �astrology inclusive of
astronomy, छंदः prosody; मीमांसा॑ discussion on the interpretation of
'scriptural injunctions,' न्याय or तर्कशास्त्र the science of reasoning, धर्मशास्त्र
law, including religious government of individuals also, पुराण history of
the universe as a whole, including also that of the main stocks of the
creation of humanity; for fuller explanations, of nearly all these, see
शुक्लनिति IV. 72 et seq. गुरु॑ः वस्त्रिमायाः अर्थः भवति इति गुरुदासि॑.
पार्थी॑, a तत्त्वित derivative (P. 5-2-135 वा.); the natural solution will
make it an उपपद comp. A स्नातक who begs for गुरुदक्षिण, must not be
turned away ungratified, hence महिं. says अप्रदवाऽवेदव इति भावः; तिःस्वेष्यो
देव मेतेभ्यो वानं विद्या॑ विशेषतः (in proportion to their learning)—Mann
XI. 2. कौस्त and वरसंत are fictitious names.

2 स मन्म Having taken the water for reception in an earthen vessel, as he had the gold ones disposed of (lit : gone), the hospitable king of a priceless character and well-known on account of his glory, went forth to receive the guest, glorious by reason of his learning.

Cf. VI. 76. सून्दर-युद्धे विकारः सून्दरम् ; the न् in सून्दरम् is not changeable to न्. शीतानि (वि इत p.p. of इ to go) हिष्मवानि (पात्राणि) बस्तात् ; हिष्मवस्त विकारः हिष्मवानि ; the न् of हिष्मव disappears in the word, P. 6-4-174 ; the पंचमी shows हेतु. अर्थ—I. 44 ; water forms the principal material, whence strictly, the necessity of a पःच, though नालि's meaning cannot be absolutely rejected ; his quotation from अनर् is plain ; he himself explains the word by पूजायोंइक in Ku I. 58. See also S. P. P.'s note on विकारानि. V. para. 105. भविष्यमानः अर्थः (पूर्वम्, from अर्ह) बस्त तत् अनर्थम् तथोर्हां शीलं चतुर्व. प्रकाशः adj. बशसा प्रकाशः Cf. XVIII. 28. प्रस्तुञ्जगम—I. 49, 90 ; II. 20. भासिये—I. 53. भासियेवः—पश्चतियिवसतिस्वपतेष्ठम् P. 4-4-104 पथि साधु पायेवम् । असियेषु साधुः भासियेवः । वसतो साधु वासतेवम् । स्वपतो साधु स्वापते-वम् (धनम्) । Cf. वनेषु वासतेषेषु—भासियेवो विचक्षने । नालि. IV. 8 ; Cf. ग्रन्थावासियेषु वसद्विकुलेषु सः XII. 25. शुन—learning; शुनि is more limit-ed in sense, see II. 2.

- 3 तमर्च Having in due form worshipped him, who was the store of austerities, the king, who knew the sacred rites, who was at the head of those whose wealth consisted in honour, and who knew his own duties, standing by with folded hands, thus said to him when he sat on the Brahmanical seat.

अर्थ 1 Pans 10 u.; for the rule about अश्च losing its final श्च before इ, see 2nd Bk. XXL 10. शिष्यहविष्यमहाते विष्येत् always connected with a verb (कौ. on P. 5-1-117) ; Cf. comm. XIX. 57. शिष्यहः implies his good breeding ; कृतविष्ट his attention to duty. तपोधन, मानधन—Cf. वशोधन II. 1. अपै वाति इति उपम. स. विष्ट—स्तृ with वि ; दृष्टासनबोविष्टः P. 8-3-93 श्रुत्वाद्य-पूर्वस्त्र ऋः पर्वतं निपासते । विष्टो इतः भासनं च । 'दृष्ट' इति क्रिम् । वाक्तवस्त्र विष्टतः । कौ. ; it is strictly a आश्रम's or hermit's seat ; Cf. गणिष्वे दंडकारण्व किमनेनासनेन मे । विष्टासनबोध्वो हि कालोऽवं मानुषियतः । एता. अबोध्वा. 20. विश्रन्तविष्टे नाम Ki XI. 9. कृशपूतं प्रवास्तु विष्टम् VIII. 18. मुनियास्यित-विष्टः XV. 79. आरात्—modifies सन् understood after कृतांश्चालिः ; कृतः भञ्जालिः वेन. कृतविष्ट is properly an ornamental epithet. Mark the alliteration in the verse. इति stands for the following clause ; Cf. इति॒चैतन्मुवाच तु॒विष्टा Ku IV. 27.

- 4 अद्वग O Brahman of an intellect sharp as the point of (a blade of) the कृष्ण grass, is it well with your preceptor, the foremost of the authors of the Vedic verses, from whom you have received perfect knowledge as the world gets freedom from drowsiness from the sun.

अपि—in the light of कृतविष्ट, it may be translated by 'I hope.' अमर्थः see सेनानी II. 37. मंष्टकृत्-मंषान् कृतवात्, मुकर्मपापमंषपुण्वेषु कृतः P. 3-2-89 ;

नेत्राम् कर्त्तव्ये is not to be given as the derivation, as उत्तरं here has only the present perfect sense. वैद्युतानुषीलिषादपर्वीः is a mere complement; several वैद्युताम् sages are mentioned in वास्तुप. I. 59; not वैद्युतं of course, he being only the poet's creation. कुशस्व अमित्य (कूशल) कुशिर्वर्णं. कूशल-प्रस्तुतीयि कूशलम्. चेत्कानां भावः चेतन्त्वम्.

- 5 कार्येन I hope the three-fold penance of the great sage, that is continuously accumulated (by him), by means of the body, the speech and the mind, and that destroys (even) इ॒रु's peace of mind, is not made to undergo diminution by obstacles.

कार्येन वाचा मनसा Cf. मनसा अ॒रोः प्रवतिष्ठिः प्रवतः KI. VI. 22. शब्दं constantly, implying continued pains taken by the sage. वातवस्व ऐ॒व लुप्ति लोपवति वा। Indra is afraid of the austerities lest they might enable the ascetic to win the sovereignty of the gods. Cf. भस्त्वेतह्वसतविभीरुत्वं देवानाम् Sak. I. भंतरायैः तपः इ॒व न भापाद्यते काचित् | तपः इ॒व न भापाद्यते | अंतरायैः तपः इ॒व न भापाद्यते | भंतरायैः तपः इ॒व न भापाद्यते | पहु with अ॒रु being ग॒र्वणे, it takes two accusatives in the causal, of which the sentence in the text is the passive. अ॒व-इ॒ with वि॒ ; अंतराय भंतर् + भाव from अ॒रु or इ॒. The penance, or rather, the power accruing to one from penance or austerities, undergoes व्यव॒ diminution, or expenditure when it is utilised in pronouncing curses ; the curses take effect by virtue of that power : वाचाभावे हि वाचा-काः कुर्वति तप्तो इ॒व वा XV. 3 ; वहु विज्ञ तप्ते विस्त्वं तुष्टर ऐ॒व राघव। तेऽपि वापं न गुण्यान्ते भृशवान्नाम् इ॒व वा 10. The विज्ञ's here are more such as are raised by evil spirits, than by भंतरसं॑ ; Cf. the reply, verse 13 below ; it is with reference to his own duty to the sages that the king makes the inquiry, not with reference to the sages' personal fortitude against temptations, as अ॒रु's explanation suggests. Cf. तै॒व वैद्युतेनामुपोद॑-तपसो विज्ञे स्तम्भी दूषितस्त् &c. in Sak. V also रूपास्तपोषनानां प्रतिहत विज्ञः किवाः समवलोक्य वास्तवति किवद्युजो ने रूपति शोर्वै किञांक हृति ibid I ; see also Act II. कवित् a particle of question, always expects a desired reply. Cf. कवित्वो-भविविभुविभुविभुविभवनद्यति-भगव. IV, and कविवशान्तंगोऽः प्रवदस्वे भवेद् वा ibid XI.

- 6 आधार I hope there is no calamity such as fierce gales, to the trees of your hermitage, that remove the fatigue (of the traveller oppressed by heat), that have been tended by you just like your own children, with efforts beginning with the construction of the basins (lit : efforts the foremost of which is the construction of the basins).

भाधाराणा वंधा प्रवृत्तः वैषाम्—वद्युत्री. संवाधिर्वै—as applied to living beings संवर्णन

means bringing up; trees are animate objects, and सर्वादिति is appropriate in their case and needs no figure for its propriety. निर्विशेषम्-यतुभीहि used as an adv. स Cf. स निर्विशेषप्रतिपक्षिरासीत् XIV. 22. पातुः भारैः चस्य ; चरपदव-म् 1 A. यः—qual. आश्रमपादप अनं क्षिणति इति ; अम of the way. worn &c. in the heat of day. कर्त्तुः is repeated in each question; this repetition is peculiar to the epic style: see रामा. भरत. 58. महाभ. उच्छ्व. 23; we have already observed (I. 92) how the poet is in touch with the epic style.

- 7 我希望小鹿们是自由的，不受伤害的，它们对(即，想吃)青草的渴望，虽然它被打算为祭典仪式，没有令那些隐士失望，通过它们的喜爱，它们的脐带在它们的床上掉下来，以它们的形式。

जिवा निमित्त वेष्टात्-महि॒'s पर्याय 'अनुष्ठान साधनेषु' is only explanatory of the meaning, not suggestive of the विषयः. वस्त्रं-वरसं+लक् (P. 5-2-98); वस्त्रलस्वात् हेतोः अभिकामा न भवः कामः वस्त्राः; नुभिः subj. of भवः; कुरुते-विषयं of काम. नाभीनां (m. f. द्वयोः प्राणिप्रतिके स्वाह-भैश्ची) नालानि-‘नाळ’ in वहठी, the umbilical cords. अनष्टा—Cf. गर्भमंथरा दृगवधुः वषा अनष्टप्रसवा नवदि Sak. IV. इसो नविष्टवस्त्रनप्ते रपत्वसंस्कारमबो विधिस्ते XIV. 75.

- 8 मैंने I hope those holy waters of yours are unmolested, with which you perform your daily ablutions, from which you pour down handfuls of obsequious offerings to the *manes*, and the sandy beds of which are marked with (the heaps of) the sixth portions of the corn gleaned (by the ascetics).

निवापत्त्व अभिवेदक :—निवापत्त्व regular observance, or व्रत 'vow' in general; निवापत्त्वानामिः (comm.) includes निवापत्त्व स्नान, भैविवर्तनं स्नान &c. वैः—कर्तव्य मृते वै-प्रथा :—स्थ स्तोते पंच उद्घृत्व is the gerund understood. वष् with नि to offer in honour of the dead. **निवापत्त्व अंजलबः**: subj. of निवापत्त्वसे understood, or शीर्षसे. पितृप्राप्तु to be taken before निवापाः संछु-रंच्छुः कण्ठा भासाने कण्ठिशाध्यार्जनं शिलम्-वाइव (भासुर्ज) रंच्छुस्व पष्टुः—पष्टुः is a noun here meaning the sixth portion; this is the king's portion; it is the highest portion of corn-produce that the king can receive (mann VII. 130); but it is doubtful if the पष्टु भागः here is really the king's due from the hermits; if these are श्रीविष्णु, the king has to receive no portion from them विष्णुपां विहारहीत न राजा श्रीविष्णुकरम्—mann. VII. 133; the poet too seems to honour this injunction: मूर्ति न्युद्धागधेष्वमेतेषां रक्षये निपत्तिव बहूत्परापूर्णपि विहाराभिनन्दयम्। पद्म। बहुलिङ्गति वर्णेष्वेषां दृग्णां भवि तत्कलम्।

तथः चतुर्य नक्षत्रं इदम्बारणवक्ता हि नः । Sak. I, तथो रक्षसं विषेषस्तस्मारे-यथ
 तंषहः । बयास्वनः अनेकांक वर्णेरपि पर्हंशमाक्ष । XVII. 65 ; moreover, a tax on
 gleaned corn is not probably mentioned anywhere; ननु does not support
 it, nor बाहुवल्यम्; nor परापर (see chap II. 11. which refers to the dues to
 be paid by the cultivator). हेमाद्रि does not give the particular name of the
 work he quotes from. (See also Dutt. III. p. p. 340 and 491).
 And yet the very word एङ makes it the king's portion and of none
 else. मालिनी has undoubtedly followed हेमाद्रि, though he seems to
 doubt the latter's authority, which is not reproduced in the संख्यिपिणी.
 If again it is the king's portion, why is it placed on the *sandy beds* of
 the holy waters ? Offerings, of flowers on the sandy beds by women
 are often mentioned, see X. 69, XIV. 76, XVI. 21. Offerings of corn,
 and these offered by men, on the sands, are not mentioned anywhere.
 Under these circumstances, we have chosen to follow मालिनी, only record-
 ing our doubt about the meaning of the word. सैकत from विक्रितः (P.
 5-2-104) सीर्य-कृ 1 P. सीर्यनां जलानि ; सीर्य originally is a ford, and 'waters
 at the fords' will be the literal meaning ; but the sense according to
 usage is of course 'holy waters' and the poet means the same.

- 9 नीवार I hope your wild means of subsistence such as the ripe (or ? cooked)
 wild rice, from which portions are given to the guests arriving in time, is
 not consumed by the cattle coming from the (neighbouring) inhabited
 tract.

नीवारपाकः भाद्रिः वस्त्र तत् qual. °साधनम्. The word पाक here is not satis-
 factorily explained by मालिनी. ; हेमाद्रि's interpretation too is unsuited to the
 diction. कालिदास will not use words in a rare or unusual sense ; he
 uses वज्रंत verbal nouns in this way, but although abstract in form
 they are to be given a concrete adjectival meaning, by the principle
 of भावानवगे द्रव्यानवनम् ; thus नीवारपाकः is पक्तनीवारः ripe नीवार corn ; as
 parallels to support such a meaning we may quote उत्पलसेपचलैः a
 variant on Ku. V. 35 where मालिनी uses the above वज्रंत to take the expres-
 sion to mean लिप्तवाणोउत्पलचलैः ; मर्मेर पञ्च मोत्ताः Ku III. 31 मर्मेरभित्तुनानि
 (मुष्ट्यमानानि वा) पञ्चाणि वासु is evidently the real meaning ; °वलबासंग
 संज्ञात पाशः Sak. I भातन्तेः व्रततिशलवैः संज्ञातः पाशः अस्त्र is the meaning ;
 तुष्टारसंवासतिलाः Ku I. 56 is really संहत स्तुष्टारः एव गिलाः ; the uses all
 justify the interpretation we have given, although मालिनी's way is not the
 same with ours except in the case of the first quotation here. Cf.
 again कंठच्छेष्टपरंपरा XII. 100 ; नौविशेष XIV. 52 which मालिनी
 modifies in explanation by वृद्धनौका. Cf. the use of पाक in the following सपाक चतुर्य
 हित पांडुता गुणाम् Ki. IV. 1, पिंशंगतां गता विपाकेन फक्तस्त्र गालवः : ibid 26;

पक्षशस्त्र and पक्षशालि are by no means unidiomatic expressions ; the meaning of पक्षनीवार here is therefore more natural. हेमाद्रि's sense of अरूप and प्रशंसा seems obsolete and therefore unacceptable ; but his difference shows that पाक्र ought to be interpreted more on the authority of usage than on that of grammatical derivation.

कडंगरीव—कडंगरं माषमुह्नावि काष्ठमहते इति कडंगरीवः गौः (कौ॒ reading कडंकर also P. 5-1-69) ; कड seems to mean 'fodder' (वाच— though the definite meaning is not given) ; गृ॒ to swallow, hence 'to contain,' 'to bear' (वाच), or गृ॒ ९ to utter (भानुजामि); कडंगर again is बुत husks,' or माषमुह्नाविकाष्ठ as in कौ॒. आसृष्ट ६ P. to touch, whence, to spoil. जनपदेष्वः आगताः—जनपदम् the country as distinguished from populous habitations. आतिथि—I. 53. कर्स्पद—**कृप्** this is the root that gives कार्पणे 'to divide, cut' in मराठी ; कृप् is 'to portion off,' whence, to give &c. The poet describes the sages more as वाचप्रस्थः ; Cf. III. 70. अम्बूल फलभिक्षाभिरर्चयेदाभ्यमागतान् Manu. VI. 7. एन्वसु—II. 8.

- 10 अपि प्र Has the great sage, being pleased having properly educated you, permitted you to make a house (to be a householder) ? For, it is time for you to pass over to the second stage of life, that is able to do good to all.

सम्बक्त-भृत् १ P. with सम् (changed to समि by P. 6-3-93) ; adv. modifying विनीव ; नी॒ with वि॒ to teach (III. 29). गृहस्थ-गृह॑ कर्तुम् hence गृहस्थ्या॑ (comm.). अनुमतः permitted ; the more usual meaning of अनुमत् is 'to consent, approve of.' सर्वेषामुपकारेक्षमः—यथा वाचुं समाधित्वं सर्वे जीवंति जंतवः । तथा गृहस्थमाश्रित्वं वर्तते इतराभ्याः । Manu III. 77 ; विद्यार्थं ब्रह्मचारी स्वाहृ॒ सर्वेषां पलने गृही । वाचप्रस्थः संदेशने संन्धासी मोक्षताधने-शुक्रनीति IV. 41. Sec. I. 8.

- 11 तवाई॑ Not satisfied by the (mere) visit of you, worthy as you are, my mind is anxious to carry out some order of yours. Do you come from the forest to do me honour, by your preceptor's order or of your own accord ?

अईतः तव—The word अईत in a technical sense belongs to the Buddhistic and Jainistic doctrines ; here, it has the general sense of "worshipful, honourable" &c. Cf. I. 55. नियोगेश्व्र क्रिया॑—carrying out an order. °क्रिया॑ उत्सुकम्—प्रसिद्ध and उत्सुक govern तृतीया॑ or सप्तमी P. 2-3-44. अपि—प्रभे॑. आज्ञया॑—हेतौ तृ॒ शासितृ॒—शास् २ P to teach. आत्मना in agreement with आज्ञया॑ would show हेतु, but this would imply some distinction between उत्सुक and

तद भास्यम् which mean the same thing ; hence, नार्थि. explains the त्. by प्रकृत्या दिव्य उपसंख्यानम्-या. on P 2-3-18 ; his explanation स्वतः is capable of showing हेतु and this meaning would by no means be unacceptable, but for the identity of the two ; the वार्तिक quoted always requires at least partial identity. संभूत् caus. to honour.

- 12 इत्पर्व Having heard even these generous words of Raghu whose disposal of his wealth was inferred from the vessel used for the water of reception, वरतात्'s pupil having small hope about the fulfilment of his object thus spoke to him.

अनुमित—अनुमा 3 A. to infer. इव—इ with वि. जाति as a कर्त्तव्यवनीय governs the acc. See II. 70. गुरुला भाषा इव. इति—See verse 3 above.

- 13 सर्वत् “Know, O King that it is well with us in every respect ; while you are the protector, whence can there be evil to the subjects ? While the sun shines, how can the night obscure the sight of the people ? ”

वार्तिक—from हृति. XIII. 71, XV. 41. नाय—a protector, नाथ 1 P. to be master. त्वदि नाये सति. सूर्ये तपावि (pr. p.) सति. भावरनाव कल्पेत्-हृष्ट् in the sense of ' leading to , contributing to ' governs the dative, Cf. कार्यव्यवनाप्ता महसे फलाव Sak. VI. हृष्टि संपद्यमाने च वा. on P. 1-4-44. This वार्तिक alone is enough to explain the use of the चतुर्थी. नमः स्वस्ति° (P. 2-3-16) if alone, seems to dispense with the वार्तिक S. P. P. gives only. the वार्तिक. नार्थि.'s repetition of the वार्तिक serves to explain कल्पेत्. तमित्या-तयो वहुल-मस्ति अस्वाम्.

- 14 भक्तिः प्र Devotion to the worthy (or those deserving respect) is usual (common) with your family; you O Fortunate king surpass your fore-fathers in that. But, that I come to you when it is past the time (or when my time is past) is (a matter of) disappointment to me.

प्रतीक्षय-ईश्व with प्रति. Cf. प्रतीक्षयं तत्पतीक्षयै पितृष्ट्वे प्रतिशुतम्-मध्य II. 108. कुलस्व उचिता—usual in your family, See I. 50, महाभागः —A polite term used in addressing, or speaking of, persons of illustrious families. तथा अतिसे-षे-तथा should be taken as a हेतौ तृतीया ; See also Apte § 52. इतर्विदः कालः अस्य. अहं तु त्वयतीतकालः त्वामर्थिभावात् उपेतः इति मे विषाद्, भार्थेनः भावः being needy ; the पञ्चमी is हेतौ. विषादः—सद् with वि.

- 15 एतीर Having given your wealth (in charity) to worthy recipients, (and

now) standing only with your body (as your own) you appear, O king, like a plant of wild rice, whose produce of grains has been gathered away by the hermits, and which (consequently) is left only as the clump of stalks.

- 15 चरीरेनेव चरीरमात्म-मात्र is a term meaning प्रमाण ; from this sense, it comes to mean 'only', the तृतीया is प्रकृत्यादिस्त्वात्, see VI. 11. चक्षि-जात् 4, 5 P. to prosper. आरण्यक-P 4-2-129. फलमेव प्रसूतिः—कर्मधा,, फलस्य प्रसूतिः would make प्रसूति expressive of a किञ्च, or of the प्रसूति 'yield' of the फले, which itself means 'yield'; hence the कर्मधारय solution is preferred. संब-अप्रकांचे संबगुम्भौ-अमर, the cluster of grassy stems; the शृ. is प्रकृत्यादि० as before. नीवारः a rice-plant: Cf. सा लक्ष्मीरूपकुरुते जवा परेवात् Ki. VII. 28.

- 16 स्थाने न Worthily do you, being a universal monarch (the sole lord of men) display poverty resulting from the sacrifice, for the waning is more to be praised than the waxing of the moon that is by turns drunk up by the gods.

स्थाने properly, rightly, from the original meaning of 'in the place i. e. the right place.' एक नराधिपः—कर्मधा. अविद्यमानं किञ्चन यस्य—but technically it is to be called a तत्पुरुष being given among the मनुर उत्तरकारिः which are तत्पुरुषः (P. 2-1-72). मन्त्रात् जावते इति उपप. स. उद्यनन्त्र-अंज् with वि. सुरे: पर्वावपीतस्य हिमांसोः—The moon's feeding the gods with his अमृत is a myth based on the confusion of ideas pointed out in our note on II. 73. See S. P. P.'s note on विकल्पी. III. para 28. The following mnemonic verses will be useful for the student, if the names of the gods drinking the अमृत are to be remembered; वर्ष्णर्नानु विष्वेषेवाः । पाणिवषट्करो पुरुषूतः । विठ्वर्ष-व एकपाहजो चो । ब्रह्माबूमा: पितरोधनदः । पश्चपातेरपेच प्रजापति रिमे । पिबन्ति शशिनः कला: ऋमेण । हिमा: अंशात् यस्य. शुरुः ablative of comparison, P. 2-3-42.

- 17 तदन्व तदन्व Having then no other object, I shall try to obtain the fee for my preceptor from some one else; farewell to you ! Not even the Chātaka begs (water) of (or troubles with its prayer for water) the autumnal cloud, the watery contents of which have been rained out".

अनन्वस्तु चात्क यस्य. गुरोः अर्थः तम्. शरदः घनः अर्दिति-अर्दे to beg ; अर्दे also means "to destroy" from which, a secondary meaning of 'to bother' is derivable, but this is not usual. चातक—The belief is that this bird cannot drink of the water that has fallen down, on account of the closing of its throat

if it lowers the head ; it has therefore to catch the rain-drops in the air, as they descend to the earth ; the appearance of a cloud, would naturally therefore make the चातक to scream for water ; but, when the clouds are 'waterless' in the शरद season—according to the belief of the people—the चातक, knowing the fact, will not beg such a cloud for water. When even a lower animal thus behaves humanely, I, who am a man, ought not to trouble you with any demand under your present circumstances.

- 18 एताव �Stopping the great sage's pupil, who having said so much had the desire (was about) to go back, the king asked him saying, " what thing, Learned Sir, is to be given to your preceptor by you and how much of it ? "

प्रातिबानु कामः यस्व-लुपेहवद्वमः कृत्ये तुम काममनसोरपि । कृत्यप्रत्यवांते उत्तर परे 'भवद्वम्' शब्दस्व भंतो मकारः लुपेत् । अवद्वसेष्वः । तथा कामशब्दव्याप्तिः स्तुत्योः परतः 'तुम्' शब्दस्वान्तः । गंतुकामः गंतुमनाः । Tārānāth Tarka V's note (Vol. I. p. 477) on कृ. on P. इषोहराहृति वयोपदित् P. 6-3-109 ; the disappearance of the त् may be traced to root-nouns in त् which are used in the earlier language, See Whitney § 970. निधिद्व
Cf. सौभाग्या सामग्र्हं निधिद्वः XIII. 32. त्वया गुरवे प्रदेव वस्तु किम् (comm.) —could we not better say त्वया किं वस्तु गुरवे प्रदेवम् । as the natural order suggests ? किंवद्वा प्रदेवम् is what follows more naturally than (तत्प्रदेव वस्तु) किंवद्वा भर्ति । वा may be taken to mean समुच्चय like च, वा स्वा हिक्ष्योपमवोरेवार्थे च समुच्चये-इति विद्यः . किंवद्व from किम्—the term shows प्रमाण (P. 5-2-39 & 40).

- 19 ततो च Thereupon the learned (or eloquent) Prahmachārin explained the matter to the guardian of the castes and the stages of life who had performed the sacrifice in the due form, who was free from the influence of vanity.

वयावत्. Cf. विधिवद् verse 3 above. तस्मै संप्रदान with स्त्रीस, स्मव-गर्व ; स संतरं दर्शयते गतस्मदः कृताभिप्रवादित्वान्विद साधुवंशुताम् K.I. I. 10 विनवेपाहितस्त्वया कुतः सहृ-शोऽन्वो गुणवानविस्मदः—माघ XVI. 7 ; स्मवादेवेन विवर्जितः तु. त. वर्णोः आश्रमाच्छ-अद्वाद्वाचारिय विद् शूद्राःः अद्वाच्छर्य गार्हस्त्वानप्रस्थसंन्वासाः च. वर्णो—वर्ण+इन् by वर्णाद्वाद्वाचारिय P 5-2-134. विचक्षणः—चक्ष with वि, eloquent. प्रस्तुत the matter in hand, as opposed to अप्रस्तुत irrelevant. The duties of a अद्वाचारिन् are briefly दंडी च मेलली चेद शृधः शावी तथा चरी । गुह्यशूष्पन् चेद विद्याद्वै अद्वाचारिणः—दाङुपु. I. 8. if वयावत् be taken with आच्चक्षे, it will mean 'as it was', 'as the circumstances were'.

- 20 सनात्सु Having finished the lores (or having finished my education), I

requested the great sage to accept the preceptor's fee : he considered (reckoned) as foremost (of all fees) that devotion of mine in which my service was faultless throughout the long time.

- 20 समाप्ता विद्या: बेन-See verse 1 above. विज्ञापितः—I. 73. गुह्यतायै—we can explain this चतुर्थी by the rule applied to चापताः I. 9 ; मात्रे seems to explain it like द्वागात् &c. in I. 7 ; See comm. there. विराय adv. modifying अस्त्वलित. अस्त्वलितः (स्ल. 1 P.) उपचारः यस्ताम्. The second अन्वय 'भक्तिमेव तामगवत्' i. e. मम भक्तिमेव गुह्यतिपामगवत्, given by मात्रि. should be noted ; it will be difficult in this case to give a proper place to पुरस्ताम्.

- 21 निर्बेध Having his anger roused by my importunity, the preceptor, not minding my poverty, said to me, " Bring me four and ten crores of money, correspondingly to the number of the lores. "

निर्बेधः Cf. भत एव निर्बेधः Sak III. निर्बेधेऽसंजाता रुद्धयस्य स निर्बेधसंजात-रुद्धेन. अर्थस्य काइर्यम् would mean अर्थस्य अस्त्वता, while in अर्थेन काइर्यम् we can directly take नाइर्द्ध as an ऊनार्थ word, and take the समाप्त as a त्रृ. त. विद्यानां परिसंख्या—See verse 1 above ; the त्रृ. may be taken as a करण of the आहरणाक्रिया which here involves the idea of ' counting out ;' but perhaps प्रकृत्याविद्यात् will be a more accurate explanation, there being some identity between परिसंख्या and the present आहरण.

- 22 सोऽहं स I, therefore, finding you, to have (only) your title of ' king ' left with you, from the vessel used for the water of reception, have not now the heart to trouble you owing to the vastness of the price of my learning.

सपर्वावा: (II. 22) विद्येः भाजनम् (भाज् 10 to divide); the त्रृ. shows हेतु. प्रभुः इति शब्दः प्रभुशब्दः कर्मधा. अभ्युत्सहे —उत्सह means to have energy. उपरोक्तुम्—Cf. किं अतःपुर विरहपञ्चसुकस्य राजपौरपरोधेन Sak. III. अत्या दितरः स्य भावः ; पञ्च. is हेतौ. त्रृतस्य निष्क्रयः —Cf. II. 55.

- 23 इत्थं हि Thus informed by the Brahman the foremost of those versed in the वेदः the monarch of the earth of a splendour like the moon's, having the actions of his senses averse from sin, again spoke.

Mark the alliteration. हि: जायते इति हिजः—अन्मना जायते शृङ्गः संस्कारे हिजः

उच्चते । a principle based on शूरेऽ हि सनस्तावद्यावद्देहे न जावते—Maha. II. 173. हिंसानां राजा—is the moon ; he was made king of भ्रातृप्रभु by भ्राता See note I. 73. हिंसरात्मव्य कांति रिष विकासिर्वद—बहुव्री. वेदात् विकापि इति वेदविदः उपपत्तिः ; the बहुव्री is निधारणे ‘showing selection’. एनस् n. sin—भ्राती पक्षे पुनाद्याप्ता पार्थ किल्पित वात्मवद् । कलुषं द्विजमैगोऽप्यनेहो मुरित मुष्कृतम्—भगव. अनवः एकमायः, एकमासी नाथव—र्त्तेषा. द्वौस्त—Cf. दृष्टवः देषाः X. 29.

- 24 गुर्वर्यं May there not be the never-before-experienced appearance (rise) of a scandal about me that a Brahman needy for the sake of his preceptor went to another donor (charitable person), not having gained his object at Raghu's hands.

गुर्वर्यम्—‘for his preceptor's sake’ is the meaning ; hence गुरवे इति गुर्वर्यम् Cf. भूत्वर्यम् L. 18 ; चतु. त. used as an adv. हेमाद्रि takes it as the obj. of the verbal noun अर्थी, अर्थवते इति ; the construction is better, but unusual ; माणि. inserts इतिषा to make the meaning clear. पारदृशा—L. 23. श्रुतस्व पारदृशा. भूतम्—knowledge, learning भूतं शास्त्रावधृतवोः—भगव. रथः सकाशात्—Cf. मराठी ‘रथूक्त्वा जपलून, पासून’ ; पंच. is अपाहान with अनवाद्य. कामम्. obj. of अवाद्य. अन्वो वशान्वः (वश् is the root) वशान्वांतरम्—See लोकांतर I. 69. गूत्—the ग् is omitted when म्, the prohibitive particle is used with the Imperfect and the Aorist, the whole then conveying the sense of the Imperative (P. 6-4-74, 3-3-175 & 176). परीकर—See प्रतीकर IV. 64. संनावितस्व चाकीतिः &c. (comm.)—भगव. II. 34.

- 25 स त्वं प्र You will therefore be pleased to wait for (allow to pass) two or three days living as a fourth Fire in my excellent honoured (or esteemed) Temple of the Fires; I shall try to accomplish your object.

सत्वम्—II. 45. प्रशस्त—praised, best, excellent ; in this place, the word is given the meaning of ‘spacious’ especially by those that know the मराठी meaning of it ; but there is probably no authority for such a meaning in संस्कृत. महित—मह् to worship 1 P, 10 U; See महनीय II. 25. मरीय Cf. स्वरीय III. 50 (P. 7-2-98). चतुर्थः—चतुर्+थ by पद्धतिकरितपद चतुरां चुक् P. 5-2-51, चतुर्मुख्यतावाद्याक्षरलोपश्च (वा. ibid). so तुरीयः, तुर्वः. ‘Fourth’ in addition to the usual three (I. 6). अभिनामगारम्—भवना-गारमेविरम्—भगव.—तथागारं धनपतिगृहानुसरेणास्पर्शीयम्—मैष. 80. हिंसापि—हे वा जीवि वा—बहुव्री. (P. 2-2-25. 5-4-73) 2nd Bk. XX. 7. भहानि obj. of सोहुम् (सह infinitive). अहित् voc.-verse 11 above. आवत् वद—As one expression आवह will give to the present वते the sense of the future, P. 3-3-4 ; पुरा does the same thing, XII. 30, पुरा समर्थीपां च विति दसुधाम् Sak. VII. But

मात्रत् can be taken separately here, in the sense of ' while, or meanwhile.' This is in fact the preferable sense, as the ब्रह्म is intended or expected to last for the time specified in the previous sentence. मात्रे is led by the grammatical appearance of the words. भईन् too should better be taken with the first sentence.

- 26 तथेति Saying ' yes ' the delighted Brahman, accepted his promise which was (to prove) unfailing; Raghu, too seeing that the earth had its treasures (already) taken away (by himself), made his mind up (lit: desired, wished) to obtain wealth by force from Kubera.

तथेति-II. 59. तथेति यां तुक्षं (the suggested v. l.). अवितथः संगरः (सम् गृ 6, 9)—विगतं तथा वस्तास्स वितथः न वितथः—infallible. प्रसीतः III. 12. प्रत्य-
जहीत् Aorist 5th variety; Cf. I. 44. अपशम्या-भवे भावी अम्य वस्वः। अग्रात्
मुखात् या अम्य वस्व (भानुजी); भवं अम्य वस्व is perhaps better for the समा-
नाधिकरण वहुब्रीहि; Cf. अपशमात्-भवं तुक्षं मासम् (भानुजी), अपहस्त-अपशासो
इत्पञ्चेति समानाधिकरण समासः (मध्दि. on Ku. V. 63.) अतः (वा with आ p. p.
verse 1 above) सारो वस्याः निष्क्रद्धम्-कृष्ण with निष्ठ. चक्रे-कम् 1 A. कुवेरात्—
His mountain कैलास was omitted in the expedition of conquest ; that
was therefore now the only source of wealth on Earth; कुवेर is moreover
the lord of the 9 विधिः 'Treasuries' : तद्वच्छ वत् धर्मज्ञ विधिश्वस्याप्नुहि ।
प्रकांतुपवानां च चतुर्थस्त्वं भाविष्यत्वसि-रामा. उत्तर. 3; this boon was given to
कुवेर by भ्रामा who was pleased with his austerities.

- 27 वसिष्ठ For by virtue of the power resulting from वासिष्ठ's sprinkling (on it, the holy water) charged with the occult verses, the course of his chariot was not impeded over the oceans, in the skies and over mountains.

वसिष्ठस्व मंचोक्तप्तम्—See I. 61 also XVII. 38. उदन्वान्-उदन्वानुद्धो च P. 8-2-13
उदक् is changed to उद् according to the grammar; उद्, उदन् are older
words for ' water ' whence उदन्वान्, See Whitney § 398, b. महतःसत्या—
the meaning, however, is like that of the वहुब्री. Cf. I. 48. The derivation of वलाहक (comm. quoted from the गण of P 6-3-109)
seems fanciful ; वलाहक is another spelling (वाच्) which may be traceable to वराहक ; वराह means ' a cloud '—वराहो नामके किरी । मेवे मुस्ते गिरौ
विष्णौ-हैम (भानुजी). विज्ञेन-passive perfect.

- 28 अथापि Then in the evening, Raghu self-controlled and brave, intending to vanquish by force the lord of कैलास, looking upon him merely as a

vassal prince, lay down in his chariot, the interior of which was provided with weapons (or, in the interior of which ready weapons were placed).

- 28 अधिकार्यं perf. transitive like अध्यास्त् I. 95 ; रथम् is its obj. प्रवतः I. 35. प्रदेशे-मालि. does not quote his authority for the विधान ; otherwise it may simply show रघु's readiness to fulfil the इष्टान's desire ; Cf. कोविदस्वा-वद्यके प्राप्ते कालो नोचेष्याशुभः विधाय हृदि विशेषं गेहे चिह्निमवासाशुक्रनी. IV. 1057. He was to set out of course on the morrow. कल्पितानि शस्त्राणि बस्त्रित् where the weapons had been placed in due order, or arranged properly ; कल्पितशस्त्रो गर्भे वद्य—this solution dispenses with the ड्रविकरण बहुव्री. सामतः—संलिङ्गः भन्तः एकदेशो वस्त्र स समतः (इष्टः) तस्वेष्वरः—वाच. a neighbouring king ; मालि. means ' only an ordinary king ' by it. सामतः इति संभावना or सामतस्व संभावना ; the त्. is देतौ. कैलासस्व नाथः—The कैलास mountain is originally कुबेर's abode—See Muir Sansk. 7. IV. pp 308 et seq. तरसा—इस्तरसी तु रथः स्थदः । अदः—भमर. जिगीषु-जि desid.
- 29 प्रातः प्र In the morning, as he was about to set out, the officers of the treasury, filled with astonishment, told him of a shower of gold to have fallen from the sky in the midst of the treasury.
- हिरण्मयीम्—verse 2 above. कोष गृहस्त्रमध्ये—Cf. the मराठी expression ‘°गृहाचत्रा मध्ये.’ तस्मै बृहे पतितां शशसुः—तस्मै-क्रियामाच्योगेऽपि चतुर्थी Cf. रथे verse 39 below ; बृहे: पतिता अस्ति इति शशसुः. नभस्तः—भपादाने चाहीयह्योः P 5-4-45 अपादाने वा पञ्चमी तदंतात्तिः स्थात्। आमाशागच्छति । आमतः । अहीयह्योः किम् । स्वर्गर्ज्ञीयते पर्वतादवरोहति । कौ.
- 30 तं भूत् The king made over to कौटस that whole shining heap of gold, obtained from कुबेर who was going to be attacked, which was as it were a skirt-hill of सुमेषु (the gold-mountain) shattered by Indra's thunderbolt.
- भासुर-भास् to shine भंगुर भासुर मेहुर (P. 3-2-161). हेमः राज्ञिः अनिवास्व-माल्—Fu. pass. part. who was about to be attacked. Cf. पूर्वपैक्षी तदनु विवधे कोषबृहेंद्र कुबेर: XVII. 81. कौटसाय—संप्रवान with विवेष meaning इष्टौ. समस्त-भस् 4 P with सम् ; समस्त is opposed to ड्रवस्त. पाह a skirt-hill. सुमेष-मेहुर See I. 68 ; it is a कनकपर्वत. The figure is उपमा not उत्प्रेक्षा ; मालि. inserts रिपतम् to make the उपमा plain.
- 31 जनस्य In the eyes of the inhabitants of साकेत, both of them were such as had their pure unselfishness, worthy of admiration ; the needy Brahman

having no desire for more than what was to be given to his preceptor, and the king giving more than the desire of the needy man.

साकेते निवासी—साकेत is another name of अयोध्या. अभिनन्दयं सर्वं ययोः—सर्वं originally ‘goodness’; hence ‘pure unselfishness.’ निर्गता स्मृहा वस्तात् स निः—
स्मृहः अर्थी verse 14 above. अर्थिनः कामात् अधिकं प्रदशाति इति—कामात्—पञ्चमी with आधिक-कौ। on सप्तमीपञ्चम्यौ कारकमध्ये P. 2-3-7.

- 32 अयोध्या When setting out, touching with his hand the lord of men, who, having had the treasure carried (to the hermitage) on (the backs of) hundreds of she-camels, bent the upper part of his person (in reverence before the Brahman), कौस्त spoke (these) words.

उद्धवामी शत—उद्धु and वामी are separated by माझे. It is probable however that उद्धवामी was a word, meaning ‘the female camel’ in कलिशा’s time; this may be inferred from the सूच ‘उद्धुः साइवाम्बोः’ P. 6-2-40 ; उद्धवामी, उद्धुमी are the words formed (कौ।); उद्धुमी is here a singular noun. And in the singular noun, वामी must mean ‘a female’; वामी is a word meaning ‘the female’ of various animals : वामी शूगलीवडवा रासभी कारभीषु च—मेहिनी ; अमर does not notice so many meanings of the word but places the word somewhat equivocally, though evidently giving it the sense of अन्या and वडवा ; the पठ runs वालः किंशोरो वामपश्चा वडवा वाडवं गते ; वाल is not of course the synonym of किंशोर ; so might वामी not be a synonym of अन्या ; but, as in the first clause, the कोशकार says ‘the young one (of the horse) is a किंशोर ’, so ‘the वामी the female (of the horse) is an अन्या &c.’ The dictionaries do not give another quotation than this from Raghu v. to support their meaning of वामी as ‘a mare’ ; and we have some doubt if the word वामी has ever been used in the sense of ‘a mare’ at all. We have found उद्धवामी used in another place, where, though we have no commentary to support us, the word seems to convey the meaning of the joint word ; we have in महाभ. उद्योगपर्व 163, ततः कर्ण समाहिष्टा दूताः संत्वारेता रथैः । उद्धवामीभिरप्यन्वे सद्यैव महाजनैः । तृणे परियुः &c. Here ‘speed’ is desired ; and the ‘she-camel’ be noted for its speed, that is evidently the meaning of उद्धवामी ; the mention of सद्यैव may be taken as not necessarily excluding ‘mares’ ; the following passage will further show that treasure was carried on the backs of camels : कर्म-भाणं सहक्षाणि कोर्पं तस्य महात्मनः । ऊर्वेश महाराज कृष्णद्विव महाधनम् । — महाभा. सभाप. 32. Mares were used as beasts of burden undoubtedly : we have in रामा. अयो. 20, उपद्वयोरिष्यतां शीर्णो वडवामिव वाहि ॥५॥ and in सुंदरकाण्ड 9, किंशोर्य इव वाहिताः ; but in the carrying of such immense treasures, it is more natural to speak of a beast of greater carrying capacity. Every one acquainted with Maratha traditions will remember that camels were largely used

in carrying treasures or large masses of official papers during the days of the Peishwas ; and from the passage in महाभार. just quoted, the practice appears to have been common in far remoter times. From these arguments it will evidently be found preferable to translate उद्धवामी here by 'a she-camel'.—We submitted most of the above arguments to Dr. Bhandarkar and Professor Max Muller for consideration, and we are happy to say that both these first scholars of Sanskrit of our day give their full accord to our view. Dr. Bhandarkar in his learned reply to us makes an exhaustive discussion of the question ; we are permitted to quote his words :—" वास्त्री does not occur in the literature examined by Böhtlingk and Roth independently, but always as compounded with उद्धु. Besides the passage quoted by you, उद्धवामी occurs in Mahābhārata Sambhārvan Chap. 49, v. 27 and Chap. 51, v. 4. In all the passages the only proper sense is "a female camel". Nilakantha in his comment on the latter verse explains उद्धवामी as गर्भाद्यसंकरज्ञाः. What his authority is it is difficult to say. But the objection to his and Mallinātha's way of understanding it is that both take it as a इन्द्र. But Pāṇini VI. 2, 40 shows that the word उद्धवामी was in ordinary usage i. e. it was a इन्द्र word. Now, in order that a इन्द्र may be इन्द्र there ought to be something more in it than a mere collecton ; such as विरोधः शास्त्रिकः which gives us अहिनकुलम् or अमण्डाण्डाणम्. But there is no such relation between camel and mare, nor between camels and mules the offspring of गर्भ and अभ्य. Mallinātha was simply guided by Amara, and Nilakantha had probably a recourse to conjecture. The Kāśikā takes उद्धवामी under Pāṇ. VI. 2, 40 as a Karmadhāraya or genitive Tatpurusha (कर्मधारयोऽत्युपष्टीसमाप्तो वा). The word वास्त्र has the sense of " pleasing ", " agreeable ", " graceful " and as such वास्त्र is a woman, while to signify the female of an animal, the termination ामी was applied instead of ामि, just as we have शूद्रा in one sense and शूद्री in another. But वास्त्र appears to have been restricted by usage, in so far as we have not yet met it in the sense of the female of any other animal and independently, to a " female camel " and to the latter part of a compound. Still, Amara is a great authority and the word must be understood to mean उद्धवा or " mare " also. Medinikāra also could not have been led away by simple conjecture. But in Raghu V. 32, वास्त्री certainly does not signify a " mare " but a " female camel ". —The further ground added to the last assertion by the learned Doctor is the tradition we have above referred to. Professor Max Muller agrees with us 'that उद्धवामी was understood by Kālidāsa as a she-camel ', and suggests a grammatical principle prohibiting the formation of the compound उद्धवामीशालानि if taken in मालिक's way :—" I doubt also whether I have ever seen a numeral like शता after a Dvandva, except when the Dvandva is used in the singular, and this is prohibited (Pāṇ. II. 4, 6) in the case of living beings, therefore of camels and mares ".—These opinions decide the question final-

ly and we are therefore right in translating उद्धवामीशतानि as 'hundreds of she-camels'. The additional passages pointed out by Dr. Bhandarkar are these : (1) विशतं चौद्धवामीनां शतानि विशतंत्युत | राजन्या बलिमाशत् समेता हि तृप्तस्ते | and (2) उद्धवामीशतात् च पुटा: पीलुषामीगुरुः | ; it may be noted that the leaves of thorny trees like the शती and इंगुशी are not the food of 'mares', neither of 'mules'. वाहितः (caus. pp.) अर्थः वेन. प्रीति मनो वस्त्र. महार्थ—II. 45. स्पृशन्—Cf. III. 68 ; ते पुत्राणोनैर्देवतश्चलभाग्निर्द्विनिवांगे सद्वं स्पृशन्त्वै XIV. 4. कावस्त्र पूर्वम्—पूर्वकावः by पूर्वपाराधरोन्तरमेकरैशिनैकाभिकरणे P. 2-2-1 अवद्विनासह पूर्वाद्वः समस्तंते &c. कौ. पूर्व &c. being उपसर्जन्ते are placed first in the compound. अनन्तः पूर्वकावः यस्त्र ; it was bent in reverence. संप्रस्थितः—सम् is redundant, Cf. निजगात् II. 33. सुप्रतराः IV. 31 &c. also तपसां प्रसिद्धेः Ki. III. 39. वाचस्—वहयमाणम् like antecedent इति in verse 3 above.

- 33 क्रिमन् What wonder is there if the earth becomes a yielder of desires to the king who abides by his duty ? Incomprehensible, however, is your power who have milked even heaven of (i. e. obtained even from heaven) your desired object.

क्रामसूः—उपपह स. अर्थ—क्रामयसद्वने (comm.). Mark also the particular meaning of इत् quoted from क्रामिदक्ष (I. 18.) इते स्थितस्त्र प्रजानामधिपतेः. वेन स्वया यौः अपि मनीषितं दुर्घात्यौः the fem. name is appropriate as लोहन is to be spoken of ; मनीषित—मनसः इषितन् is the derivation (See मनीषिषाम् I. 11.), the meaning is इष्टम् ; इतं यां मनीषितं दुर्घशाम् is the active form of the sentence; in making the passive of it, the अप्रवान कर्म becomes the nominative; See Apte § 41, कौ. on P 7-1-69. Cf. देशसुरैरस्तम्भुनेष्वर्वनये Ki. V. 30.

- 34 आशास्त्र Any other blessing (or wish) is a repetition in your case who have in your possession all happiness— giving objects. May you obtain a son worthy of your virtues as your father obtained you who are worthy of praise.

आशास्त्र—to pronounce a blessing on; in this sense the root is Atm. आशास्त्र—what is to be achieved, or conferred by means of a blessing; (आशीःतास्त्रम् comm.), or what is to be desired, wished, (आशंसनीय comm.), इच्छा being the general meaning of the root in the धातुपाठ. अन्वत् another than a son. पुनरुक्त—II. 69. पुनरुक्तं भूतम्—स्फुरेति समाप्तः. अधिज्ञामुपः—See तास्थितन् II. 29; ग्र् with अधि to obtain. अशास्त्रि—अशत् (I. 79) is originally the comparative of प्रशस्त्र ; hence ' happiness, blessing ' &c. लभस्त्र—in the benedictive sense; See also P. 7-1-35. अनुरूपः—भनुगतो रूपम् is the derivation, marking it a प्राविसमा. आत्मनः गुणानामनुरूपः. भवतम्—See II. 56. ईरुपम्—ईर् 2 A, 10 P to praise.

- 35 इत्ये प्र Having thus invoked a blessing, the Brahman went back to his preceptor; the king too soon obtained a son from him (i. e. by virtue of that blessing of his) as the world gets light from the Sun.

प्रभुऽव-virtually = हस्ता. आशिस-शास् with अ॒ to bless (preceding verse). अथजन्मा—verse 26 above. राज्ञे-संप्रहान् because प्रभुऽव=हस्ता. प्रसीबाव-इ॑ with प्रति perf. गुरुः सकाशम्—to his preceptor. तस्मात्—this has been criticised by हेमाद्रि and चारिचर्धन as याम् if taken to stand for अ॒ये; ; the objection is fanciful; the context decides the point at once and we have almost a parallel instance in रामा. बालकां. 9. अ॒ष्ट्यशुंगस्तु जामाता पुचांस्तव विधास्त्वति भालोक—ैतन्व occurs as a variant of भालोक, which माणि explains by ज्ञानम्; भालोक is of course better supported by MSS., and fits in better in the line with जीवलोक, the poet showing a love for alliteration.

- 36 जाहो मृ It happened that his queen gave birth to a prince equal to कार्तिकेय, in an hour presided over by Brahman; on that account, the father called (lit: made) that son of ' अज ' after Brahman's own name.

जाहो—presided over by भग्ना the god भग्नन्; भग्नन् in this word must mean the god भग्नन् and not ऐ॒द, as अ॒ज is to be taken as its synonym; it may be the अभिजित् मुहूर्त as हेमाद्रि explains, or even the usual मुहूर्ते 'रात्रेष्व पञ्चिमे भागे मुहूर्तौ जाहो उच्यते' if in the latter case we may understand the poet to mean by जाहो भग्नवेष्टाके. किल—as it happened वार्तांसभाव्यतोः किल—अमर. ऐ॒दि—the queen, the king being called ऐ॒द; in dramas the use is common. कुमारकल्प—See प्रभातकल्पa III. 2, °कल्प however generally means तुल्य. आ॒स्मजन्मानम्—I. 33, आ॒स्मनो जन्म यस्य is the solution here. अ॒ज—as भग्नन्'s name it is to be derived as न जायते इति; Cf. III. 21.

- 37 रूपं त It was that same resplendent person, that same heroic energy, that same natural tallness of stature; the prince did not (in the least) differ from his father (lit: cause) just like a light kindled with another light.

स्वात् कारणात्—i. e. from his father. विभिदे pass. perf. प्रवर्तितः—literally 'set into action'. शीप-शीप 4 A. प्रशीप—the same as शीप. The उपमा is very happy.

- 38 उपास्त The goddess of Royalty though filled with a longing for him (i. e. for being espoused by him) who had learnt the lores duly from the preceptors and who became more charming by the appearance (on him) of youth, wished for the father's permission as a modest (or wise) maiden waits for her father's permission (to marry her lover).

कथकैशिक is another name of विहर्म the Berars, the capital of the country being कुंडिनपुर (See VII. 33). कथ and कैशिक were sons of विहर्म whose kingdom came to bear their names jointly as कथकैशिकाः ; विहर्म was the son of कवामष of the lunar race. कवामष is said to have established a kingdom of his own in and below the valley of the नरमहा—हरिषंश I. 36, मस्त्कु. 44; so that at one time the name विहर्म must have included the whole tract, from the river to Beder in the Nazam's State : 'Beder' is believed to be a corruption of विहर्म, but the capital of विहर्म, named कुंडिन (VII. 33) is identified with कुंडुपुर about forty miles north-east of Amaravati (in Berar)—Wilson's V. P. V. 69. Among कवामष's conquests was a city named शृणिकावती ; the Bhojas of शृणिकावती were descended from वधु (महाभोज according to विद्यु पु.) a king of great piety as well as heroism in the line from कवामष—हरिषंश I. 37. Bhoja therefore became a family name of the kings of विहर्म ; whence, the king of कथकैशिक is called नोज. स्वबंवराच इति स्वबंवरार्थम्—स्वबंवर as famed in mythology is not a form of marriage recognised in मनुस्मृति which lays down गांधर्व and राजस forms for भावित्व (Manu. III. 20 *et seq.*); it is not mentioned in बाह्यवस्त्वक्य-स्मृति also. स्वबंवर of another kind however is mentioned in Manu. IX. 90 जीवि वर्णाण्युक्तिसेत् कुमार्डमती सती । कर्वे तु कालारेतस्मा हिति सदृशं पातिम् । ; it may perhaps have come to be gradually the generally accepted form among भावित्व among whom the responsibility of the marriage could be placed upon the shoulders of the bride-groom with greater safety, because in this case, it was always the best and bravest of the princes that was chosen by the bride ; Cf. the स्वबंवर of शक्मणी, सीता, दमयंती, द्रौपदी, पार्वती (ब्राह्म पु.) and the present among others ; the स्वबंवर seems in fact resorted to, when it was found by the father absolutely impossible to find a bride-groom worthy of his daughter. Between असुर and राजस out of the eight forms of marriage (ब्राह्मो देवस्तपैवार्थः प्राजापत्यस्तथासुरः । गांधर्वो राजसचैव पैशाचशाष्टमोऽध्यमः Manu. III. 21), the महाभा. gives the place of the राजस to स्वबंवर recognising this definitely as the best form of marriage for भावित्वः अष्टमं तमथो वित्त विवाहं कविभिर्वृतम् । स्वबंवरं तु राजन्याः प्रशंसत्युपवान्ति च । आदिपर्व 101. The चतुर्थी. त. स्वबंवरार्थम् is to be connected with आनन्द in l. 3. इन्दुमती is in all probability the poet's own creation ; on the circumstances of her birth as a mortal, See VIII. 79-82 आस्त—III. 12. रघु—Cf. तस्मै verse 29 above.

39 अयेष्व Meanwhile, Bhoja king of Vidarbha, desiring to take the prince for the choice-marriage of his sister इन्दुमती sent a trustworthy messenger to Raghu.

40 तं भावम् Considering that he (King of Vidarbha) was one, with whom, such connection was desirable, and that his own son had arrived at an age fit

for taking a wife he (Raghu) sent him, with an army to the wealthy capital of the King of विदर्भ.

शारणां क्रिया—क्रिया meaning 'action' in general, is sometimes used for a particular action ; here it means वहनम्, शारणहनम् marriage ; Cf. वयक्रिया = वयक्रीया verse 44 below. ससेन्य—बहुव्री. एनम्—I. 74. चतुर्दशा—II. 50. अधिपाति इति अधिषः. राजधानी—II. 70 ; the capital is कुदिन n., See preceding verse.

- 41 तस्वेषप On the way the halting stations of the monarch's son, in which all provisions were arranged in tents, and which were city-like on account of the presents of the people coming from the various countries, were like pleasure-camps in gardens.

वन्येतराः—This is not a तस्य. स. but a बहुव्री, as the तस्य. would have made the nom. pl. वन्येतरै; in the बहुव्री. the pronominal character of इतर is lost (P. I-1-29). The meaning is the same as that of the तस्य., See verse 47 again ; Cf. द्रवेतरेषां पवसामिवाऽमनात् Ki. XVII. 60. 'other than wild i. e. city-like'. आनपशानामुपशः—The people of the countries on the way from अ-बोध्या to कुंडिन, bring their presents to the prince, who is the prince-royal of their सचाद्. उपशः—IV. 70; the त् shows हेतु of वन्येतराः. विवासाः—Camps, places of sojourn ; Cf. प्रासादशोभातिशाशालुभिः पथिं प्रभोर्मिशासाः पदचेष्टमनिर्वलः—माप XII. 63. उद्यामः—विहारः (comm.)—विहार a pleasure-house ; See VI. 75, हेमाद्रि takes विहार to mean an उपवन also ; we would prefer to take the समास as a सत्परी त्. उद्यामेषु विहाराः pleasure-houses or pleasure-camps here, in gardens ; the मार्ग in the forest was to him like an उपवन and the विवासाः like विहाराः. °करूपाः—III. 2.

- 42 स नर्म Having gone over the distance (up to the नर्मश), he encamped his fatigued army, the banners of which had become grey with the dust, on the bank of the नर्मश, where the नंक्षमाल trees were gently shaken by the breezes moist with the water-drops.

नर्मश—नर्म (क्रीडाम्) इशासि. रीधस् n.—कूलं हीथध तीरं च प्रतीरं च तटं विषु—अमर. सीकरैः आर्डाः नक्षमाल—‘कर्णजाते छाढ़’ in सराड़ी. It was विषेशार्ह (comm.) as it was a shady place. विलंघिताद्या—Cf. गताध्वनः IV. 46. छान्त-छन् 4 P. केतवः—the pl. denotes the flags on the chariots, lances &c. Cf. तरै. गिरालं बितकेतुसंतातिः Ki. XIV. 28.

- 43 अयोध्याप Now there emerged from the river a wild elephant, whose diving in the water had been previously indicated by the bees hovering over (the surface of the water), having his temples clean by reason of their having the ichor washed away.

अथ on his laying the camps. उपरिटात्—स्तात् is added to उपरि as in पुरस्तात् त् from पूर्व, अधस्तात् &c., where तात् is the term ; analogically in the case of इपरि a त् is inserted ; See Whitney § 1100 b. अंतःसलिले or अंतःसलिलम् would be the form of the अद्यवीभाव—सलिले हति अंतःसलिलम् or अंतःसलिले ; the term. of the तृतीया and सत्परी are optionally retained at the end of the अद्यवी° P. 2-4-84 ; so विभन्नत्वर्थे अद्यवीभावः by P. 2-1-6. निर्धैत—p. p. of धात् 1 P. A. to move or to rinse, make clean (भानुजी) ; also Whitney § 953. निर्धैतं दानं याम्याम् ते ; अत एव अमले (अविद्यमानः मलः यदोः) गङ्डभित्ती ; this could have been taken as गङ्डो भित्ती ; इव—temples that appear expansive like walls ; the कौशिकार has shortened the way, which नाह्न् has thought preferable. सरितः—See नभस्तः verse 29 above.

- 44 निर्धैष—Who indicated his butting against the sides of अक्षवत्, by means of the two tusks, which though having the minerals on them completely washed off, were variegated with blue (or dark) lines (or scratches) running upwards and were blunted by the rocks.

निर्धैतः शेषः बस्मिन्कर्मणे वथा स्वात्तथा. निःशेषं विक्षालिसा: धातवो यस्मात् तत् तेन इतद्वेन. वप्रक्रियावप्रक्रिया—Butting ; the word वप्र specialises the meaning of क्रिया, See दारक्रिया verse 40 above ; hence तटेषु वप्रक्रिया is not tautological. अक्षवत्—See IV. 39, one of the कुलपर्वतः, the नर्मदा rises from this range (ब्रह्मपु. 27), the particular mountain being called अमरकंटक which is the same as कालिशास's 'आम्रकट' in ऐष. 17 (See Phatak's note on the same), though the corruption of कूट into कंटक has to be considered. नीलोर्ध्वा कर्णधारव. रेखा: the scratches made by his striking the rocks with the tusks. इत्योः इवेन the तृ. is करणे. विकुंठित-कुंद् I. 19. संहारञ्च विक्षेपञ्च ; तयोः लघुः क्रिया यस्य ; हस्तेन is करणे तृ. करण of भिहन्. तरियभिमुखः literally facing the तीर, hence, making towards the तीर. सशब्दम्—बहुव्री. adv. modifying भिहन्. बृहत् :—III. 54. तरंग-तृ Cf. पतंग from पत्. वारी—the elephant's stable ; तस्याः अर्गला the bar that is fixed across the door of it ; तस्याः अर्गे. वारि जलमेव अर्गला would make तरंगात् भिहन् a tautology.

- 45 संहार—Who, making towards the bank crying out (all the while) as he shattered the large waves with his trunk quick in its action in contraction and expansion, appeared as engaged in breaking the bars of the stable.

- 46 शेलोप Resembling a mountain (in hugeness), he, dragging on with his bosom the networks (or entangled masses) of the long, thin, branches of the water-plants, came up afterwards on the bank : (but) before him came the stream of the river, the volume of the water of which was pushed up by him.

चैल: उपमा वस्तु Cf. बुधोपम I. 47. **तेवलानां मंजर्दः;** मंजरी (मंजरि also) is properly a filament, or fibre-like branch studded with leaves or blossom through nearly the whole of its length. जालानि-nets, interwoven or entangled masses. कर्षन् कृष्ण 1 P pr. p. उत्साकरणेन. पश्चात् as opposed to पूर्वम् following. पूर्वम्—before, first. वारीनां राशिः तदुत्पीडितः वा-रिराशिः वर्त्य, प्रवाहस्त्र. Cf. उत्सप्तिमित्यवलंघेततीरदेशमोस्तुक्वनुभासिव वारि पुरः प्रत-स्ये Ki. VIII. 25.

- 47 **तस्यैक** The beauty of the out-pouring of the ichor of the expansive temples of that solitary elephant, that had disappeared for a moment on account of his bathing in the water, again gushed forth at the sight of the elephants of the city.

एकनागः—कर्मधा. The word implies his extreme intoxication, so that even the herd did not follow him lest he might attack and kill them. Cf. मह-लुतेषामभिवैकवारणम् Ki. XIV. 35. कपोलभिर्भी—verse 43 above; genitive with मह दुः. अप्नमाच—the cool bath had its effect only for a little while. ए-न्द्रेष्यः इतरे तेषाम् वन्देतरेषाम् (See verse 41 above). अनेकेन (करणेन पिण्डिते). विशिष्ये 4 A perf. shone forth, hence burst forth, rushed forth. मह एव तुर्व-नम् (IV. 82) तस्य अीः..

- 48 **सप्तच्छु** Catching the scent of his oppressive ichor the flow of which was of strong odour like the milk of the सप्तच्छु tree, the majestic elephants of the army turned their heads away (from him); setting at naught the strenuous efforts of the keepers.

सप्तच्छु—IV. 23, चक्रह m. a leaf. सप्तच्छु भीरभिष कदुः. कदु = तीक्ष्ण of strong odour ; Cf. विशिष्येकदुक्षायः Ut. II. although सुरभि is an acceptable meaning, तीक्ष्ण is preferable to show how the tame elephants might feel on perceiving it. न सद्यः—नक्षत्र्यु. विशिष्येति तु लं वैः आधेरण—घोर 1 P to go quickly.

- 49 **स छित्तम्** In a moment he made the camp full of confusion, being deserted as the beasts of yoke (horses) in it fled away having snapped their tying ropes, having the chariots thrown in disorder with their axles broken, and having the warriors busy in protecting the women.

छित्तबंधाच्च ते त्रुताच्च—छित्तबंधद्रुताः युग्याः वस्त्रिम्. युगं वहन्ति हस्ति त्रुत्वाः (तद्वहन्ति रथ-युग्मासंगम् P. 4-4-76). छित्तबंधद्रुत्युग्यः भत एव धून्यः—कर्मधा. त्रुत्वेः धून्यः is also possible, the first member in this case being a कर्मधार्थ ; one or two subtle objections are possible in the case of this त्. तस्यु. but they can be set

aside. भ्रातः—भ्रं 7 P. पर्वस्त—भ्रम् 4 P with परि, XIII. 13. विहस्त—originally a बहुवीरि, विशिष्टः इत्यापृतः वा हस्तः यस्य तुमुल. adj.—full of confusion.

- 50 तमाप Having learnt from the शास्त्र that a wild elephant is not to be killed by a king, the prince, intending to make him return, struck him on the frontal globe with an arrow, not stretching the bow very far.

आपत् to come on towards, make towards. दन्तः करी नृपतेः (कर्तरिषष्ठी) भव-
ध्यः (वध्यो न) इति श्रुतशान्. वध्य—from हन्—हनो वा यत् वधश दन्तध्यः—वा. on
P. 6-4-65, Cf. नृपतेः प्रति देहोऽव तत् IX. 74. निर्वर्तविध्यन्—fut. part. of हृत्
with नि caus., with तम् as its obj. विशिष्टेन—करण of जघान. विशिष्टा शिखा
वस्त्व having a peculiar or prominent crest, decked with feathers. कुमः the
frontal globe. जघान—struck, हन् does not mean 'to kill' here. अति
आवश्यम् (वस्त्)—सुप्तुपेति ; न भ्रवावतम्—सुप्तुपेति, not नक्ततम्. which will be
अनवश्या० ; नारकावतं कृदं शाङ्केन. शाङ्कः—IV. 62.

- 51 स विघ्न It happened that as soon as wounded, he having given up the form of the elephant, assumed, while he was looked at by (attracted the eyes of) the soldiers surprised at the occurrence, a beautiful (good-like) form moving in the air (lit : sky), standing in the midst of a resplendent orb of light.

विघ्नमात्र—मात्र is mostly to be looked upon as a term showing 'measure, proportion &c.'; it is of course to be traced to मात्रः from मा to measure ; by a stretch of the original idea, it is often used to mean 'only', 'just', 'just as' &c विघ्न p.p. of वधु. किल—as it happened. नागस्त्र रूपम् ; नासा ग-
च्छति इति नागः ; नाम् (still older original नस्—Whitney §§ 387, 397) is not recognised as an original word by Sanskrit grammarians ; their derivation, among others, is नगे भ्रः ; our derivation is suggested only as a probable one ; it is appropriate in the case of the meaning of 'snake' also. तस्मै—that change of form. सेन्यैः (comm.) by the soldiers सेनायां समवेत.
वै सेन्यास्ते सेनिकाश्च ते—भ्रम. स्फुरत्वं तत्प्रभामंडलं च तस्व मध्ये वर्तते इति उपपदसा
enlargement of वपुः. Cf. स्फुरत्प्रभामं० which is a बहुवीरि in III. 60. एवोऽनिच्चर-
ति उपप. स.

- 52 अथ प्र And, having showered on the prince the flowers of celestial trees, coming to his hands by his mystic power, the eloquent being, increasing the splendour of the necklace of large pearls on his bosom by the light (or rays) of his teeth, said :

प्रभावेण उपनतानि—उपनत that came to his hands, to him ; Cf. इहसुपनतमेवं
जपमङ्गिष्ठकांति Sak. V. ईदृशं नाम सुखोपनतं रूपं प्रेक्षय ibid. कुमारं पुष्पैः भवकीर्ति—

See II. 10. कल्पद्रुम—कल्पस्व (पितैतस्व अनकः) द्रुमः may be accepted as the derivation of this. कल्पवाति मनोरथामितिकल्पः कल्पशासौद्रुमस्त्र—हेमाद्रि. All the five celestial trees are called कल्पद्रुमः : कल्पद्रुमानामिव पारिजातः VI. 6. (See comm. there); कल्पद्रौपदैः सह विचेष्टकलैर्विरेत् तु :—माघ V. 16. वार्षी—P. 5-2-124 ; वाचाट, वाचाल in a bad sense. इषानां प्रभाः—‘the light of the teeth’ is a common conception of Sanskrit poets, carried mostly to absurdity by Hyperboles. Cf. माघ I. 25 कालिहास is moderate in his expressions, See verse 70 below. संवर्धिन—Cf. नीतोऽग्नावं मुहूरयितिरस्येन्द्रः | भानीलाभैव-एचितपरनागारस्त्वैः | उदोस्नाशकामिह वितराते इत्येतनौ । मध्येऽप्यद्वः स्फटिकरज्ञात्मिनिष्ठावा | Ki. V. 31. उरःस्थल—This may be solved as a प. तस्य, though स्थल has no positive meaning in the compound; Cf. वक्षःस्थल, गंडस्थल; like भाग देश &c. it is a suitable word to add.

- 53 मर्तग I came to be an elephant by the curse of the sage मर्तग, which had my insolence as its cause. Know me to be प्रियंक, son of प्रियदर्शन, the King of the गंधर्वs.

मर्तंग—The present शाप is not of course any known in mythology ; the names of mythological characters are made use of by the poet to give an air of reality to his imaginary characters and events ; see निकुंभमिचम् II. 35 ; a sage of the name of मर्तंग is famous in the रामायण ; the कृष्णमूरक mountain had become a stronghold for सुपीय on account of this sage's curse on वालिन्—रामा. किर्दिकधा. II. १०. °शापात्—हेतोः. अवलेपः मूलं वस्त. अवासवानास्मि I had obtained. मर्तंगजस्त्र भावः—मर्तंगहृतेः जातः मर्तंगजः (भानुजी) मर्तंग also. गंधर्वे one of the celestial tribes, See II. 60. गंधर्वाणां पतिः—*the name प्रियदर्शन as king of the गंधर्वे is the poet's creation.* तनूत्र—उपपदस. त्रियां मूर्तिस्तनुस्तनुः—भमर.

- 54 स चान् Entreated by me afterwards having prostrated myself, the great sage showed clemency : heat (in the case of water) is caused by contact with the fire or the Sun (i. e. Sun-light) ; what is coolness is the nature of water.

भनुनी—to entreat अभिष्ठ, भातपश्च अग्नवातपौ तवोः संबोगात् हेतोः । वच्छेस्यं सा जलस्य प्रकृतिः—*the correlative of the relative pronoun is to agree, as a demonstrative adj., with the noun following in gender and number ; See Apte § 24. Cf. प्रकृते in VIII. 87. The दृष्टं is used to illustrate that ‘mildness’ is the nature of the sages.*

- ५५ इष्टाकु The sage said to me : When अज born in इष्टाकु's line, will pierce (or wound) your frontal globe with an arrow, you will be, then, restored to your own glorious form.

इक्षाकुर्वप्रभवः—See सूर्यप्रभः I. 2. कुर्वः the globe of the front of the elephant. अवः मुखे बस्त्र having an iron (-blade) at the tip ; hence ‘an arrow’. अयो मुखेन करणे तृ...संबोध्यसे pass. fu. वपुषः महिमा glory of form ; i. e, glorious form. तदा इति अवोचत् is the पश्चात् तपोनीधि—ष. तस्य.

- 56 संमोचिति Set free from the curse by you—who are powerful—whose sight I have long been seeking, if I should not do good in return to you, useless would be my restoration to my own position.

संमोचित—स मोचितः is probably another reading, which would evidently have been appropriate, as adducing a weighty reason for his wishing to do good in return. स्वर्ग—सत्त्वं गुणे पिशाचाहो बले द्रव्यस्वभावयोः—मेदिनी. प्रतिप्रिय—may be called a सुप्तुपेति स. वृथा—adv. स्वस्थपदं or स्वं पदम्.

- 57 संमोहन Accept, my friend, my Gandharvic missile, named संमोहन (the soporific), having separate incantations for its discharge and withdrawal ; with which, the discharger has not to cause the slaughter of the enemy and at the same time, has victory in his hand.

संमोहन—गांधर्वमत्ते इवितं मोहनं नाम नामतः । प्रस्वापनं प्रश्नमनं राज्ञि सौम्यं च राघव । रामा. बाल. 27 ; प्रस्वापनस्य is here however a power of the संमोहनात्म, See VII. 61. °विभक्तौ मंजौ यस्य—विभक्त = separate गांधर्व—presided over by गंधर्व—साऽस्य देवता P. 4-2-24. आहस्य imperative Atm. of ए with आ. यतः pronoun, abl. sing. प्रश्नोच्चृ—the discharger, युज् with प्र ; Cf. नियत् I. 17. अरीणां हिंसा. च च—I. 16 ; न मानेता चास्त भवन्ति च अधिवः KI. XIV. 13.

- 58 अलं हि Leave off hesitation (reserve or shame) ; since, although striking, you were for the time, kind to me ; you should not therefore show the harshness of a refusal to me who am requesting (beseeching, thus).

अलं हिवा—Cf. अलं अमेन II. 34 ; See comm. there गम्भमान ‘साधन’ क्रियावोगे दृतीया. बत्—मध्यय. An unnecessary effort is made by some commentators to interpret मुहूर्तम्, placing it before प्रहरत् ; मुहूर्तं प्रहरत्वे दत्तं मां प्रति हवापरः अभूः I is their sentence ; there is no need of stating the measure of the time taken in striking ; and thus placed, मुहूर्तम् becomes wholly useless in the sentence. Then what does मुहूर्तम् mean when placed before हवापरः ? Even in this case the same objection will hold. But we reply, प्रहरत्वपि दत्तं मां प्रति मुहूर्ते हवापरः अभूः is a sentence, which in the first place sounds natural ; and the poet’s placing it before हवापरः agrees with this view. In the second place, मुहूर्तम्, though a word expressive of time and in this sense has nothing to do with हवापरत्व, has the power of expressing ‘degree or extent’ ; मुहूर्तम् meaning thus secondarily ‘to some extent’. In मरठी we have the

word अमल or अमल, which, primarily an adv. of time, is also an adv. of degree. Again, मुक्तैर्म् in the sense of 'time' implies that he was इवापर for the time, but might have withheld his इवा if the elephant had not moved away, or changed his form, and might then have shown greater cruelty ; he was kind *for the time*, as he hoped by that much chastisement to drive him away. तस्मात्—for that, almost an adv. उपचंडेयति loc. sing of the pr. p. of छंड with उप 10 U. मयि—आधिकरण of प्रयोक्तव्यम्. प्रतिवेषः—refusal ; प्रतिवेष्यते—कर्मधा. (comm.).

- 59 तथेस्तु The Moon-like prince (lit : man), well-versed in missiles saying 'yes', having sipped the holy water of the नर्मदा (rising from the world of सोम), received, sitting with his face to the north, the incantation (or mystic formula) of the missile from him, whose curse was brought to an end (by him).

तथेति—II. 59 the v. l. तथेति गां मुक्तैः ; verse 26 above. उपस्थृत—*to sip*, also to apply water to the various parts of the body. सोमोद्देवता—सोमादस्तो-मवनजात्पुद्धरवसः उद्देवते तेनावत् रित्यत्तात् । यहा सोमोऽस्तमुद्देवत्यस्याः । स्वर्गप्रदद्यता॑ । सोमाद्वाद्वद्वद्वति—भाजुं जी. The नर्मदा probably receives the name of सोमोद्देवता—from its being personified as the daughter of the पितृs who are called सोमपाणीः who along with other classes of पितृs inhabit the world called सोमलोक—Wilson's V. P. Vol. III. pp. 159-60 नृसोमः—Cf. राजेन्द्रुः I. 12. उद्दक्तमुखं वस्त्वः ; उद्दक् from अन्त् with उद् Cf. अशाङ्कुल II. 60 ; प्राची East, प्रसीची West, उदीची North and अपाची South all from अन्त्. भजाविद्—shows that he was thoroughly qualified to receive such भज्यते. तस्मात्—Cf. उप॒ इवावासीते—क्वा. on P. 1-4-29. निगृहीतः शापः यस्मात् यस्व वा.

- 60 एवं त Of the two, who thus by good fortune (lit: by a juncture of fortune) formed a friendship, the (future) object of which could not be comprehended, one went to the regions of वैचरथ the garden of कुबेर, and the other to विश्वर्म, delightful on account of having a good king.

तथोः—निर्धारणे षडी. आसेदुष्टोः—भासेदेवत् See निर्धारणी II. 6. आसद् to reach, gain, attain. सख्युः भावः सख्यम् by सख्यर्थः P. 5-1-126; obj. of आसेदुष्टोः. न चित्यः हेतुः यस्त्व—See VII. 61, where this friendship and the gift of the missile consequent thereon have given victory to भजा. वैचरथ—*the garden made by वैचरथ, and belonging to कुबेर; वैचरथ was king of the वैष्णवेः and friend of कुबेर; वैचरथ is described as situated on the मंदर mountain, सौराज्यम्-शोभनी राजा वज्रे सुराजानः (qual. विश्वर्मः) तेषां भावः सौराज्यम्—Being under the rule of a good king.*

61 एवं सत्यं The lord of कथ कौशिक, filled with great joy at his arrival, went forth to receive him who had stopped in the vicinity of the town, as the ocean goes forth to meet the Moon, with uprising billows.

उपकंठः—IV. 34. अगम—Cf. गुहस्तवेवागम एष—मात्र I. 30. प्रदृढः ऊर्जवः बस्त्वा; ऊर्जिं m. f. ऊर्जीनां मालाः भस्य सांति हति. The cause of ocean-tides was partially observed by the ancients ; See III. 17, VII. 19.

62 प्रदेहव अन्धे चाति हति—उपपहस्. एन् पुरं प्रदेहव is a causal clause from एष पुरं प्रदिशाति &c. नीचैः should be taken with उपाचरत्. तथा—यथा in such a way that ; See I. 72 ; the usual order यथा—तथा is reversed where emphasis is meant. Cf. यथा वर्तेयां यथा तस्य रा नर्वेनुरुक्तपनीया भवामि Sak. I. उपाचरत्—उपचर् to serve, See उपचार verse 20 above. अर्पता (कृ caus. pp.) श्रीः वेन. मेने perf. of मन् 4 A. तत्र समेतः—सम् आ इत. विहनाणां राजा वैर्णवः. भाग्यंतु—गम् with आ—a visitor, stranger. गृहणामित्वाः गृहस्तेषां वा.

63 तस्याभि He, the representative of रघु, occupied (took his quarters in) the beautiful new residence, pointed out by his (Bhoja's) officers bending reverentially which had auspicious jars filled up with water, placed on the raised pavements (or daises) on both sides of the front-door.

अधिकारे अधिकारस्व वा पुरुषाः—Officers ; the तृ is कर्त्तवी with प्रसिद्ध. प्राक् (भंग्ल) च तद्वार्द्धं च प्राग्धारम्, प्राग्धारस्व वेदी (dual) ; पुर्णैः (पृष्ठ) च तोकुम्भौ च ; प्राग्धारस्व वेद्योः विनिवेशितौ प्राग्धारवेदी विनिवेशितौ पूर्णकुम्भौ यस्याः सा ; मङ्ग्लः has taken कुम्भ in the singular and वेदी in the singular too in consequence. We think there is good reason to take कुम्भ in the dual. The auspicious jars filled with water are to be understood as placed on both sides of the front (or eastern) door. We have in मुद्दु IV. तोऽप्यधारणस्तम्बवेदिकानिकित्त ... स्फटिकमंगलकलशाभिरामेभव पार्वत्स्व, वसंतसेना भवन्द्वारस्व, where both sides of the door are described as 'attractive on account of the crystal jars placed on the वेदिकास (pavement about the bases) of the pillars supporting the arch. मंगलकलश are again spoken of as two in the following मंगलकलशद्यमयकुम्भम् देवन भजत गजवहनम्—भार्वासप्तसाति 28. वेदि may be translated by 'platform' रथोःप्रतिनिधिः—रघुत्स्वः is भार्वा's meaning ; even in the literal sense, he was Raghu's representative, because, so great a monarch as रघु was in fact to be represented in the import

ant ceremony; भज in addition to this capacity was one of the asp irant after ईश्वरी's hand ; in inviting भज, भोज in fact wanted also to see रथ presented there; but still महिला's meaning is not quite objectionable, only that प्रतिनिधि will have to be taken in a special sense. नव उपकार्य—the newly made residence, palace (विष्णु comm.), not necessarily a tent बालवास्त्वर् इष्टा—the age next to बाल्व 'childhood'; प्रागद्वार...कुंभा may suggest to rhetoricians that by बाल्व the poet may mean 'girlhood' Cf. बाल्वास्त्वर् साथ वदःप्रवेदे Ku I. 31. अप्युवास transitive-P 1-4-48.

64. तत्त्व स्व There, sleep, like a wife offended by the knowledge of the (husband's) feeling (or thoughts), favoured after a long time the eyes of भज who was anxious to win that jewel among brides who had brought together the multitude of kings for her choice-marriage.

स्वबन्धव समाहृतः राजां लोकाः (समुहः) वेन qualifying कन्वाललाम्; कन्वासु ललाम् a jewel among maidens; प्रय नृपज्ञांगेषु पुण्ड्रवालधिलक्ष्मसु । भूषा वाजिपत्रा वेष्णु ललाम् स्वाक्षराम् च—इते रुद्रः । पुण्ड्रवालधिलक्ष्मसु । भन्दो वाजि । भूषा सामीप्याम् इष्टस्वैव । भानुशी. The इजलोक was brought together for the स्वबन्धव by the jewel among maidens; वेन is taken in the solution of the compound because समाहृत is transitive and it would be far-fetched to understand another subject such as भोजेन; वेन कन्वाललाम् कमनीय—charming, lovely, कम् । A. लिप्सोः—desiderative noun from लभ् (2nd Bk. XXV.5, c.), °ललाम् is obj of लिप्सु. भजस्व the genitive is to be taken with नवनाभिमुखी. शयिता इष्ट is an उपमा ; भावावबोधकलुषा qualifies इविता; but महिला's interpretation of the compound भावस्व अवबोधे कलुषा असमर्था is doubtful; he is right in understanding पुण्ड्रस्व as the उपमान for अजस्य; but his effort on कलुषा is quite plain (महिला himself uses कलुषिता in its natural sense in a similar case in comm. on verse 67 below); his reason for preferring this construction seems to be this: if the इविता is भावस्व भवदोषेन इत्यना कलुषा अप्रसन्ना (which is our interpretation with हेमा-द्विधि and चारिचर्वर्धन) she would not be नवनाभिमुखी, even चिरेण, of her own accord; as निद्रा is नवनाभिमुखी 'she' is to be understood not like one offended with her lover, but like one that feels uncertain about his feelings—whether he has some other love in mind, or, as some may say, whether he would like her to be नवनाभिमुखी to him. If we do not mind such an objection and avoid the unusual interpretation of कलुषा, the natural sense should evidently be preferred. Cf. verse 67 below. नवनयोः भभिमुखी ; भभिमुखी बभूष is possible as denominative verb with चित्र.

65. तं कर्ण At dawn, young bards, of the same age with him, using sweet language (or of sweet voices) roused the prince of famous understanding (or intelligence), the tops of whose arms bore the impressions of his ear-rings, and the fragrant unguent on whom (i. e. on whose person)

was partially wiped off by being rubbed by (or on) the upper sheet of the bedding.

पीवर—^{पै} 1 A. अंस—the top of the arm is the usual meaning of this word ; it cannot always be translated by ‘ shoulder ’; स्कंध is properly, the shoulder and more strictly the back-part of the shoulder. Cf. भावानस्कंध कंडांसम्—भद्रि V. 56. बाहुशिरः अंसः, तस्य पश्चिमो भागः स्कंधः—जयमंगल ; अंसो भुजशिरः—भरत ; वपुर्वस्कंधमवंधुरांसकम् Ut. VI ; (the v. l. अंसा is hardly elegant here). उत्तरः छटः the upper covering or sheet ; See XVII. 21. कृषा—made thin विरलः अंगरागः—‘ उटी ’ in भरती ; रंज् is the root. सूतानामास्मजा :—sons of सूतःs, young सूतःs ‘ bards ’ ; वैद्यन्मागधेष्वहौ भाजिवास्मूत एव तु—Manu. X. 17. वैद्यवास्त्वजिवावा मागधः । वैद्यवात् विप्रकल्पयायां वैदेहः । भाजिवात् विप्रकल्पयायां सूतः भवति । रामचंद्र’s Comm. The sons of सूतःs are of the सूत caste if the mother belongs to the same. The principal duty of this caste is the charioteer’s (Manu X. 47) ; the function of bards was also performed by them (विष्णु g. I. 13 and नेहिनी) ; but Apt. in this case, says the सूतःs are sons of a वैद्य by a भाजिव �woman. सद्यसः III. 28. प्रथितः प्रबोधः वस्त्र—ornamental, suggested by प्राबोधवन् immediately following : the propriety is somehow to be pointed out ; he was famed for his intelligence or understanding, and thus deserved the dignity that he enjoyed. उपस् n. the dawn ; उष् 1 P. to burn. वागिः—करणे तृ. उद्धरः वाचः वंषाम्—Cf. प्रजलिपतावामनिजातवाचि Ku. I. 45, or वाच् may mean ‘ words, ’ ‘ language ’ &c.

- 66 राजिणी Night is past, O best of the intelligent, leave your bed ; the creator has, you know, divided (the burden of) the yoke of the world in two parts only ; your father leaving off sleep bears it up on the one side, you fill up the room of the beast of yoke on the other side.

मतिमतां वर See XI. 87 ; an ornamental epithet. नन् has many times the force of ‘ do you not know that ? ’ and the like rhetorical questions: Cf नन् आर्यमित्रैः प्रथपमेव भाज्ञसम् Sak I. नन् गर्भः पितॄयं रिक्यमर्दति ibid VI. &c. द्विधा in two parts, hence ‘ between two ’ Cf. सहस्रधा VI. 5. खूः—The yoke of the (carriage in the form of the government of the) world ; भारः (comm.) means a yoke. एकतः—एककोद्दौ (comm.) at one end. निनिद्रः—बहुत्रोहि. भुर्बु ा beast of yoke, I. 54. अपर भुर्वस्त्र पश्मशलंवते इति.

- 67 निद्राव (° द्वनवेशमाणा)—The Moon too—with whom the goddess of beauty, not minding her eagerness even for you (eagerness even to enjoy your company), who are in the power of sleep, amuses (herself) during the night like a woman grieved by the husband’s infidelity,—that Moon too, hanging at the (western) horizon, loses the light (that resembled the light) of your face. Or (द्वनवेशमाणा)—For the Moon

too, with (i. e. by means of) whom, the goddess of Beauty, being neglected by you, who are in the power of sleep, removes her eagerness during the night &c.

निद्रावा॒ः वशः॑ खंडिता literally means 'cut off'. विशः अंते लंबते हृति. तथ भानन्-स्वरुपिः॑. The idea of this verse is based on the belief that लक्ष्मी has 'the king's face, the Moon &c.' as her favourite abodes (comm.). The construction of the sentence has grown manifold on account of the variety of readings of which, two are principal: भवतेभवमाणा (active) and भवते-भवमाणा (passive) ; and अपि and हि; अपि is read for अव in the participle, which may be neglected as not materially affecting the sense; अद्यत् and अपेक्ष् should both be understood to mean 'to care for, have regard for &c.'. विनोदयति is capable of two constructions; (1) विनोदं करोति as a denominative verb from विनोद (कै. on P. 7-4-97); (2) विनोदयति causal of नृ॒ with वि 6 P. Then the cases भवति॒ and वेन will bear two meanings each. Now as one अद्यत् taking the reading भवतेभवमाणा (active) and हि for अपि, we have लक्ष्मीः हि (निद्रावशेन) भवता पर्वतसुकल्पम् भवतेभवमाणा (खंडिता अवला इव विशः) वेन विनोदयति (स चंद्रः अपि दिगंतलंबी सन् ददाननहर्षिं विजहासि); here भवता = पर्वतसुकल्पम् भवते पर्वतसुकल्पम् anxiousness for you, anxiety to enjoy your company; वेन is सहार्थं तृतीया; विनोद-यति is intransitive (in its first sense); हि is a conjunction uniting this with the sentence in the preceding verse; so that, we have the following as the literal paraphrase of this sentence, leaving the bracketed portions out of consideration : वतः लक्ष्मीः भवति औरुसुकल्पम् भगवंती वेन सह विनोदं करोति (स चंद्रः अपि &c.); and the following is the full expression हे कुमार शश यां मुच । वतः निद्रावपेनविकावशं गते तथ्यं श्रीः त्वन्मुखदर्शनसमुक्षकापि ईर्ष्याकिषाविता सती इवंतं कालं चंद्रस्य त्वन्मुखतुल्यकं तित्वात् चंद्रेन सह विनोदं कुर्वती आतीत । चंद्रविवालो करेन त्वन्मुखदर्शनसुखननुभवति स्म इत्यर्थः । इतार्नी हु स चंद्रः अपि पश्चिमाशां गतः अस्तं जिगमिषुः कालिहिनित्वात् त्वन्मुखसाहृष्टशं न भजते । तेन श्रीः इदा-र्मीं भवतया भूता । ' भवतः निद्रां विहाय अनन्तरणां तां परिगृहाण ' (comm.). Now taking अपि for हि in this construction, several constructions arise as determined by its position; अपि in the sense of अपि च in the beginning of the sentence may be rejected as not frequent; then भवता अपि पर्वतसुकल्पम् 'her longing even for you' implies that she would never disregard her longing to enjoy your company, so precious you are in her eyes; but her displeasure has made her disregard it, even though it is felt with respect to so precious a lover. भवता पर्वतसुकल्पमपि gives a plainer meaning; though she is anxious she does not mind the anxiety on account of the offence she has taken. Let us next take the reading भवतेभवमाणा (passive with हि for अपि); भवते॑ in this case कर्त्तवि॑ तृतीया; पर्वतसुकल्पम् object of विनोदयति॑ (causal); लक्ष्मीः॑ is प्रयोजककर्त्ता॑; चंद्रेन making चंद्र व प्रोक्तं कर्ता॑; the sentence then stands

thus, neglecting the portions bracketed above : भवता अनेहयमाणः लक्ष्मीः हि वेन चंद्रेण पर्वत्सुकर्त्तव्य विनोदयति (स चंद्रः भूषि &c.), the full expression of the sentence being the following : निद्रावशं गतेन सद्या लक्ष्मीः न अद्विधते । सा च एवं लक्ष्मी सती स्वन्मुखस्य साकाहर्त्त्वे विनोदा तत्पुल्लकांसिंहस्य चंद्रस्य द्वारा स्वद्विरह-हृष्टलौक्षुकर्त्तव्य निरोपस्थिति । the rest as in the above construction ; the causal construction being obtained thus, चंद्रः पर्वत्सुकर्त्तव्य विनुदते । ; लक्ष्मीः प्रद्योगकर्त्तव्य चंद्रेण प्रयोगवकर्त्तव्य पर्वत्सुकर्त्तव्य विनोदयति । भूषि, as in the preceding construction may be placed in different places: भवता अनेहयमाणः implies ' even you have disregarded her', while she never expected to be disregarded by you, so loving, she thinks you to be, to her; भवता अनेहयमाणः अपि implies 'she is so devoted to you, that even though you neglect her, she seeks consolation in an object which bears resemblance to your face': so much the more does she deserve to be favoured by you. Now between अपि and हि, the latter is well supported, and as a conjunction prevents this verse from appearing as an abrupt expression of a new idea ; and it can therefore be preferred. Between the active and passive participles, भवता पर्वत्सुकर्त्तव्यम् makes the sentence over-elaborate and intricate, giving to विनोदयति also a forced meaning ; the passive participle fits in, with ease, in the sentence, and the whole expression appears quite natural with पर्वत्सुकर्त्तव्यम् as the obj. of विनोदयति. The only question next rising is that of the interpretation of the तृतीया 'वेन' which, with महिला, we have taken as प्रयोगवकर्त्तव्य. वेन in this case gives to विनोदयति an artificial sense, and to avoid this we may not look upon the sentence as a causal one. विनुद् is 6 P and विनोदयति can only be a causal base ; on this account, महिला has had to take the whole as a causal sentence. But the use of the causal of विनुद् in the primitive sense is but too common ; and in usage particularly it has the sense of ' beguiling,' ' quieting ' ' amusing ' &c. नदैः विनोदितदिनङ्गमा:-माघ IV. 66 ; अपद्वांतमात्रान् विनोदयामि-Sak. III ; लतासु दृष्टे विनोदयामि Sak. VI. विनोदयेद्यति नदैभिर्बंगामुदारवाचो त्रुनिकन्दकास्त्वाम् XIV. 77. In none of these cases are two तृतीयाः required ; so that even with विनोदयति we may understand लक्ष्मीः as the ordinary subject, and पर्वत्सुकर्त्तव्यम् as the completion, of the predicate विनोदयति ; वेन may then either be taken as सहाये तृतीया or even करणे तृतीया as अवलोकनव्यापार leading to विनोद can be conceived on it.

- 68 सहस्रम् Please, therefore, let the two, by their simultaneous unfolding, rise immediately to mutual resemblance : your eye, with the soft pupil active inside and the lotus with the black bee moving within.

तस्य therefore, i. e. inasmuch as it is dawn. &c., not लक्ष्मीपरिमहात् particularly, as महिला has explained. त्रुनपद् उन्मिषितम् (मिष. 6 p), सुप्तुपेति

समाप्तः ; उन्निष्ट् is opposed to निविष्ट्. साप्त-—we translate this word when occurring with the imperative by ‘please’ as its idea is nearly that; just, first &c. are the literal meanings of the word ; नाहि. takes it to mean दृश्य placing it between दुग्धपत् and उन्निष्ट् ; this is neither preferable nor natural ; साप्त with the imperative in the sense of ‘please’ is quite common in the language, and must not be taken otherwise. सधः adv. modifying अधिरोहताम्. परस्परस्व तुला ; तुला-साप्तव ; Cf. नमसा निभृतेत्तुला तुलामुदीताकेंग समाहराह तत् VIII. 15. परबोतरा-—opposite to पुरुषा, hence soft. सारा-नक्षत्रे नेत्रमध्ये च तारा स्वास्त्रर इत्यपि इति इवाईः (भाष्यकी). अंतः (अंतर् adv.) is taken by नाहि. with प्रचलित ; its position requires that it should be taken with प्रस्पृष्ट° ; it may, secondly, be understood before प्रचलित. प्रचलितः भपरः बस्मिन्.

- 69 वृत्ताङ् The morning breeze, aspiring, as it were, to attain by another's quality (i.e. by a borrowed quality), the natural fragrance of your breath, carries away the loosened flower from the stalk of the trees, (and) comes into contact with (blows past) the lotuses opened by the rays of the (morning) Sun.

भनोकहानां (II. 13) पुष्पम्—the singular implies the जाति ; hence, ‘ flowers ’ will do as the translation. संस्कृते is active, not passive ; सूर्य 4 A ; Cf. सौमित्रिणा तदनु संस्कृते (संगतः comm.) XIII. 73 ; संस्कृतमानः शरदेव लोकः—Ku. VII. 74. सरातिज्ञ—सप्तम्बा भलुक्, the त् is सहार्थे. अहण्टव अंशुमित्रः विभागी-अरुण means the ‘ Sun ’ also ; we may take it to mean the morning Sun, only from the context ; अंशु m. a ray किरणोऽमदूतांशुग-भस्तिष्ठृण्डिष्ठृण्डयः—अमर. विभातम् the dawn, the morn विभाते वाऽः विभा-तस्म वा. सौरम्—from सुरभि adj. ईप्स्तु-भाप्तु, desiderative noun (See 2nd Bk XXV. 5, d).

- 70 तांबोः The dew-drops bright like bright pearls, having fallen on the young leaves of trees the interior of which is red, appear, having attained highest beauty, like your playful smile on your lower lip, (bright) with the rays of the teeth.

ताम्राणि उद्धराणि येषाम् पश्च-पहचोऽजी किंतलवम्-हे नवपत्रस्य (भासुजी). निर्धैत् verse 43 above. हारगुलिका-हारस्य गुलिकाः (गुटिका also, to which may be traced गोटी in मराठी ; गोकी to गुलिका or गुडिका, ड and ल being interchangeable)—literally the beads in a necklace, hence pearls. निर्धैताः हार गुलिकाः इव विशम्-कर्मणा. हिमस्थ अंभः dew-drops. लङ्घः परभागः बेन तङ्गवृष्ट-परभागं तस्य भावः सत्य ; परभागः—excellence आनंदिलभौविराचितपरभागा रत्नैः Ki. V. 31, त लेभिरेताः परभः गम्भीर्षु Ki VIII. 42. अधरशासौ ओषध्य-अधरौषुः also. लीलया स्त्रिसम्, दशनानामर्थीषि तैः सह विश्वते-बहव्रीहि ; ऊवालभासोर्व धूत्यचिः-

अमर. Cf. द्वक्षोदितस्मितमबूलविभ्रासितोष्टम् Ki. II. 59 ; पुष्पं प्रवालोपाहितं विदि-
स्वा न्मुक्तापालं वा स्कुटविषुभस्यम् । ततोऽनुकृद्धिशिरस्व तस्यास्ताचौषधवेस्तरुचः स्मित-
स्व । Ku. I. 44.

- 71 यावद्य The Sun, the store of splendour has hardly risen, when the darkness has been dispelled by अहं in a short time; when, O Hero, you are the foremost warrior in the battle, does your father himself overthrow (destroy) the enemies ?

प्रतापस्व नाधिः आकाशत—भाण उद्गमने P 1-3-40 आकाशते सूर्यः उद्बते इत्यर्थः ।
उद्योगितेऽग्नने इति वाच्यम् (वा. ibid) । नेह आकाशमते धूमो हम्बेतलात्-कोः भद्राव-
adv., उज्ज्वल्य संहार इवास्तसंख्यम् । भद्राव तेजस्त्रिषु जीवितानि Ki. XVI. 16,
भद्राव सा निवमज्ज्ञमन्तस्सर्वसर्वं Ku V. 86; also, माघ XII. 7 quoted below,
यावद्याक्षमते तावत्—Has scarcely risen when; See Apte § 300; in the sense
of ' scarcely, when ' &c. the न is necessary; when no न is used, यावत्
तावत् will mean ' just when.' भद्राव वा वज्र चक्र भूत्वे । निषेदिवानासमवंध-
मध्यने । तीत्रोत्थितास्तापदवद्वारारहसो विहृत्यालं शृण्वलकाः प्रपेतिरे—माघ XII. 7; for
the use without न See Ku. III. 72. निरस्त—pp of भूत with निर् 4 p. भम्पसर—
the regular compound is भम्पसर, भम्पम् अभ्ये अभ्येन वा सराते इति अभ्येसरः । सूर्ये
अभ्ये इति एवंतस्यमपि निपातयते । कथं तर्हि ब्रुयं तश्पसरगर्वित्कृष्णसारम् इति ।
वाहुलकालिति हरवतः । को. on P 3-2-18. किम् and वा separately or jointly serve
as particles of question; वा may in such cases occur with any
form of किम्; परिर्वतिनि संसारे सृतः क्रो वा न जायते.

- 72 शट्यां च Your elephants, who have fully enjoyed (lit: who have had removed) sleep by (alternately lying on) both sides, leave their bed, pulling at the clanking chains; and their tusks resembling (in form) the sheaths of swords, appear by the contact of the morning Sun as if they have dug into the sides of mountains, consisting of red minerals .

जहति 3rd pl. of हा 3 P. to abandon. उभौ च तौ पक्षौ—च उभयपक्षौ—उभ ब-
comes उभय in a compound; उभयपक्षान्वयां विनोदा (IV. 67) निद्रा वेषाम्. The
elephants have enjoyed full sleep by lying alternately on their sides; the keepers also take care to see that the beasts are made to lie on the other side, after they have enjoyed sleep by lying on one side; क्षितितटशब्दनांता
कुस्थितं हानपंक्तुत्वहुलशरीरं शाययवेष भूयः । मुख्यलक्ष्यरांतेदीर्तिंकुनिनाईं गज-
पतिमधिरोहः पक्षकब्धव्ययेन—माघ XI. 7. स्तंबे रमते—उपपदस. अलुक् of सप्तमी
(P. 3-2-13); स्तंब m. a clump of grass, स्तंबो गुल्मे तृणादीनामकांडद्रुमगुच्छवौः
—विश्व. मुखर from मुख. (वा. on P. 5-2-107), मुखशद्वो लक्षणयाच वचनपरः—
भानुजी; hence, noisy, clanking. ते—तत्र तरुणस्य अरुणस्य रागत्य वोगातः हे
तोः गैरिकसदानि—गैरिकप्रधानानि तदानि—a समास like शाकपार्थिव (वा. on P.
2-1-60, i. e. a मञ्जसपदलोपी समास); this should be placed under the

तस्य. class ; Cf. गंभ हित VI. 7 (comm) ; अशीर्ण गैरे इत्यामि ; निजमिव आदि-
भैरिकतामि ऐः ते. इत्थः कोशाः इव—माहे understand कुक्षः by कोश ; it is
more probable that the poet compares the tusks which are long and
curved, to the कोशः of swords i. e. the sheaths; it is not elegant to compare
them to 'buds' to which they can be compared only when they have just been
put forth ; Cf. इतांकुर Ut. III. The red light of the morning Sun makes
them look as if covered with the dust of the red minerals, attaching to
them by the elephant's butting against mountain-sides.

- 73 सीरेषु O Prince of lotus-like eyes, these horses—natives of the land of the
वनाकुरु—fastened under extensive cloth-sheds, having left sleep, soil
with the warm breath of their mouths the pieces of blocks of rock-salt,
placed before them (lit: lying before) to be licked (by them).

नियमित—confined, hence fastened ; pp. of the caus. पहस्य
मंडपः वने जायते इति वनजपूः a lotus ; वन means 'water' here; वनं विद्धिंत्वा
वनजायतेऽप्याः Ki. VIII. 2 ; वनं इव भक्षिणी वस्त्र स वनजायत ; the case here
is vocative. वनाकुरुषे भवाः—वनाकुरुनां देशः—The वनाकुरु were 'a people of the
North-West famous for horses'—Wilson's V. P. II, p. 176. The वाच.
gives 'Arabia' for it; the people have not been exactly identified with any
known ones. वस्त्रस्य उष्मा (उष्मा 1 P) the तृ. is करणे मलिनवंति denom. from
मलिन. पुरःगतामि—सुप्सुवेति. लेष्ट—लिह 2 P A. सेप्तवस्त्र चिलानां शक्तमति—pieces of
blocks of rock-salt. वाहाः—उष्मा, horses.

- 74 भवति The faded decoration of flowers has the lines made thin ; the lights
cease giving out (lit: are void of giving out) the circle of their rays ; and
this sweet-voiced parrot of yours, too, re-utters our words employed in
rousing you.

विरलः भन्तशः वस्त्र—भन्त्स्त्र, from भञ् to divide, means a division, whence
a separate line in decorations : भन्त्स्त्रुपथेऽनकलिष्टेऽ XIII. 55, तुलितकृष्णम—
भन्त्स्त्रोभाः ibid 75. The meaning of the expression therefore is 'the lines
of which (पुष्पोपहार) have grown thin'. पुष्पोपहारः पुष्पोपहारः म्लानशास्त्रे
पुष्पोपहारस्थ—the faded decoration of flowers ; उष्मा here has not the meaning
of 'a present' 'an offering' as it has been often translated ; पुष्पोपहार
means 'the decoration of the floor with flowers arranged so as to resemble
beautiful carpets or chequered pavements ; this meaning of the word is
very common in Sanskrit : विवेषु गंध (धि) कुसुमोपहारचित्रेतभूमिकाभाग-
स्त्र—सूच्छ. IV., विवधति न गृहेषु कुक्षलपुष्पोपहारम्—माघ XI. 36. कृतपुष्पोपहारा भू-
धिकां पृथ्यति श्रियम्—रामा. सुंदर. 11, कृतपुष्पोपहारस्थ धूपगंधाधिवासितः । राजमार्गः कृतः
श्रीमान्पौरीरामाभिषेचने—भवोध्याकांड 6. उपहारमनीयतया Sak. VI. नन्तमापानभूमिषु ।
क्षेत्रातिषयं प्रतिबिज्ञाने प्रामुख्यपहारताम् Ku. VI. 42. मंजुः वाक् वस्त्र; पंजरे तिष्ठति इति.

- 75 इति वि Thus having his sleep gone (as he was roused) by the young bards who had thus fashioned their address, the prince immediately left the bed, as the divine elephant सुप्रतीक leaves the (white) sandy bed of the गंगा being roused by the swans, making a noise agreeable (or loud) on account of delight.

विरचिताः वाचः वैः बादिनो (पद्म 1 A) पुचाः ते :- This g. is difficult to construe with विगतनिष्ठाः as the reading, because विगत is a कर्तरि form not कर्त्तवि. बैश्युषेः विगतनिष्ठः is of course the अन्यद् and in this case the whole expression is in elegant as °पुचैः has to be taken as हेतौ तु; way to avoid the inelegance is to understand बोधितः after °पुचैः taking this as कर्तरि तु, but बोधितः occurs in the latter sentence and cannot be conveniently understood in the first clause. For these reasons the readings विहृत and विहृत are preferable to विगत ; and between विहृत and विहृत the latter is preferable as more elegant and better supported than the former. Cf. वाच्यं विहृते usual in dramas. °पुचैः then will be कर्तृरि तु. But still, the meaning of हेतु with the reading विगत may be justified by the following parallel : अभेसरेवाजिभिहित्यतानि VI. 33. सपदि modifies विहृत. विहृता निष्ठा वस्त्व whose sleep was removed. उज्ज्ञांच-कार periphrastic perf. as उ is prosodically long (2nd Bk. XIV. 11, a.). पदु is used adverbially ; पदु may mean ' loudly ' also वज्रलंडावस्कोटपदुतरस्कु-मिलिविकृतिः Ut. VI.; मधुरं is given as the meaning as it more suits the उपमा. राज्ञांहंस-हंसानां राजा राजाहंसः Cf. राजताली IV. 56. सुरगञ्जः one of the 8, पेरावतः पुण्डरीको वामनः कुमुदोऽनन्दः पुष्परंतः सार्वभैमः सुप्रतीकश्च विगग्नाः :-अमर ; the सुरगञ्ज सुप्रतीक is mentioned for the उपमा either because he is nearest to the celestial गंगा as he lives on कैलास (?) as मालि says, or because सुप्रतीकः (प्रतीक m. = अवबद्ध) etymologically suggests the handsomeness of the prince; मालि's explanation is liable to objection, as the guardian elephant of the North, namely सार्वभैम, could have been mentioned here, instead of सुप्रतीक, with greater propriety. गंगायाः इह गंगाम्. सेक्त वर्ष 8 above.

- 76 अय वि Having finished the rite proper at day-break (or in the morning), as seen i. e. enjoined in the शास्त्र, अज्ञ of beautiful (or beautifully curved) eye-lashes, having a suitable attire put on him by experts (in that art), went to the assembly of princes, sitting in the hall of the Choice-marriage. अवसाध्य-gerund of अवसाध्यति caus of सो with अद to finish 4 p. शामै दृष्टः known from the शास्त्र or even, as laid down in the शास्त्र. विवसस्व मुखे उचितः (उच्च 4. P is considered as the root of उचित; वच forms उच्च). अश्णोः पद्माणि अस्तिप्रस्ताणि; अंचित II, 18; the beauty of the eyelashes is their being long and curved upwards, hence अंचित may here mean ' curved ' also, in Ku V. 49, अरालमृपत्व is a beauty of the eye : अंचित means ' curved ' ' bent ' arch-ed-for quotations of अंचित in this sense, See Apte's Dict. क्षितिपानां (पा to protect) समाजः (अज्ञ to go). अगात् aor. of इ. स्ववंवरे तिष्ठति इति-स्ववंवर is to be figuratively taken to mean, the hall where the स्ववंवर was to be held.

LIST OF CORRECTIONS.

(Errors that will appear obvious on slight consideration have mostly been omitted).

Page	line	Incorrect	Correct
2	10 from the bottom.	°न व	°नाव
"	" "	पुर्ण च०	पुर्णच०
"	3 "	भव च	भव तु.
"	" "	महे ह०	महोह०
"	2 "	°कारम०	°करम०
"	last	सतिं	सतिं
3	16	चनाव	चनाव
"	last	holdes	holds
5	15	महीः—	मही—
6	11	Deity	Duty
8	8	अथाव	भर्याव
"	10	भूत्वे	वृत्वे
"	16 from the bottom	अकुंठिता	अकुंठिता
9	8	सस्कार	संस्कार
11	5	gods.	gods,
"	6	below ;	below);
"	6 from the bottom.	°हण	°हणः
12	5 "	आ	अ
13	3	follows.	follows
14	1	sttting	sitting
15	6	धू	धा
"	1	मद्रा	मुद्रा
"	15	चू०	चु०
"	16	चू०	चु०
"	2 from the bottom	were,	were)
16	4	सु०	—सु०
"	7 from the bottom	शो गो० (शोगो०
17	9	°त्व or	°त्व (मत्स्यपु. 23 & 24) or
"	11 from the bottom	forth,	forth

20	2	74 & पुराणि कौ	74) कौ
22	5	° अव्रं	° अव्रं
23	9	the member	the last member
24	13	progeny	progeny
"	14	पुर्वासन's	पुर्वासन'
"	20	° वशम्	° वशम्
"	7 from the bottom	° पास्थता°	पस्थितो
25	10 "	नामी	नाम्नि
"	9 "	it	it by
26	14	hoops	hoofs
"	16	खुरै°	खुरेऽ
"	9 from the bottom	विषगच	विषगच
29	14 "	followd	followed
"	3 "	figure	the figure
"	last	भीकी	भीकी
"	30	° हरो	° हारे
"	7 from the bottom	स्वैर स्वेन	स्वैर — स्वेन
"	" "	० रिणो	० रिणोः
31	17	अतिकू	अधिकू°
"	12 from the bottom	attendants	the attendants
"	8	० थै°	० थै°
32	11	अवाकिर्ण	अवाकिर्ण
"	13	(हेभ °	(हेभ °
"	11 from the bottom	करणे, while	करणे, and sometimes more properly उपलक्षणे, while
"	9	विमलं कलुलं कलु°	विमलं कलु°
33	10	he	who
"	13	गति	गति
34	17	अद्येव m. can	अद्येव can
35	22	तोऽभिति	तोऽभिति
36	6 from the bottom	° खमत °	° इर्मत °
38	10	white, maned	white-maned
"	15 from the bottom	तिष्ठ	तिष्ठ
39	7	° तरन्वा °	° तरद्वा °
40	6	आसन्न	आसन्न

,,	10	astonishing with	astonishing with him
,,	16	विस्मयावद्	विस्मय अन्
,,	28	जिह्वा	जिह्वा
41	1	शिलोच्चर	शिलोच्चर
,,	3	० चक्रवा: Cf.	चक्रवा: अमर ; cf.
,,	15	the names are both fictitious	कुमोहर and his friendship are imaginary. निकुम्भ is a famous गण of शिव's (See भग्नपु. 11).
42	11	हु	हु
43	2	भंकगतसत्त्व ०	भंकागतसत्त्व ०
,,	8	भधिराजा	भधि राजा
,,	"	० डित.	० डित, or भधिकः according to some.
,,	4 from the bottom	मित्रस्यात्	मित्र स्वात्
44	6	termination.	termination (P 3-2-15).
,,	14	० हिता	० हिता
,,	21	कपोले ०	कपोले ०
45	11	form-offering	form,—offering
47	9	(from it	(from it)
,,	"	contract	contact
,,	13 from the bottom	&c.	&c. gives the same rule as युद्धा च &c. in कौ. on P 1-4-51 with some modifications.
,,	"	मत्ति.	मत्ति.'s
47	9 ,,	० अ॒	० अ॒
48	17	entreat	entreaty
,,	18	surabhi	Surabhi
49	6 from the bottom	conversations as it	conversation as its
51	last	मां	गां
53	4	वस्तां साम्बां	वस्तांसाम्बां
,,	11 from the bottom	अतंतरम्	अनंतरम्
56	20 ,,	कुरुष	करुष
,,	17 ,,	हट	हट

	12	"	हिहरवा	हिहरवां
"	8	"	° राक्षः	राक्षाः
57	3		° वस्तु	° वस्तु
"	13		पृष्ठते:	पृष्ठते:
"	7	from the bottom	p. 1-3	(P 1-3)
"	5	"	her	'her
59	9	"	स्नाने हाही	स्नानोहाही
62	12	"	न लिलमस्या	न लिलमस्य ।
64	4		° द्वयंति	द्वायद्वयंति
66	14		no	not
"	5	from the bottom	लिपेर्वयावद्	लिपेर्वयावद्
67	15		° होर्त्य	होर्त्य
"	22		भी	भी
"	"		आहांगा	आहांगा
70	18		at	a
"	9	from the bottom	वासुपु.	विष्णुपु.
74	17		Kartikeya	Kartikeya
77	5		god's	gods'
"	11	from the bottom	सूर्यो— — —	सूर्योकोपाहसूर्यवनि- त वित्ताम् । शुक्रसू- र्यविवाकामो पत्तिजि- वर—
"	10	"	प्रैषी— — — स गह	प्रैषीश्वर्युमिदोतकः स गह
79	21		मानवी ; प्रथोडे	मानवी ; प्रकोष्ठ
"	12	from the bottom	हरिषं °	हरिषं °
"	2	"	वरे	वेर
"	6	"	given.	given. Cf. नाम च - स्वाभिनंदनोहिषीड- पि स पुनर्मुमात् Ki. XL. 73.
"	2	"	horse.	horse !
81	13		sacrifices, suchas	sacrifice, such as
82	1		इत्य	इत्य (पञ्चतं प. I. ५५ सर्वेषां प्रवच्छाति).
85	18		on the	into the [natural
91	18		not natural	not an intoxication
"	19		is	was

"	8	from the bottom	° स्त °	° स्ता °
94	10		प्राप्तीवहिस्	प्राप्तिवहिस्
"	14		in the threatening	in threatening
"	last		मैरु	मरु
97	17		आपाह,	आपाह—
"	last		V. P. p. 160.	V. P. II. p. 160.
98	17		सत्पाच	सत्पाच
100	12	from the bottom	rule को.	rule in को.
"	6	"	भद्रोजी	भद्रोजी
"	last		25	VI. 25
101	11		उपस्थका	उपस्थका
102	6	-	2nd B. K.	2nd Bk.
103	2	from the bottom	समुद्रांतमुगू	समुद्रांतं भृगू
104	6		शंग हूँ	शंगाहूँ °
"	8	from the bottom	केतकीन °	केतकीन °
"	7	"	समुद्रले	समुद्रले
"	6	"	or	and
106	5	"	अभ्यः जायंत	अभ्यः जायंते
107	12	"	लैट्र	लौत्र
108	14		दिव्य	दिव्यम्
109	14		aften	often
"	29		मंत्रम्	संत्रम्
110	8	from the bottom	bich	birch
111	14		broads words	broad-swords
115	9		once	one's
"	17	from the bottom	° वा °	वी °
"	4		स साक्षिह	स साक्षात्ति
116	1		समध्यकौत्स	समध्य कौत्स
"	6		कुष्	कोष—कुष्
"	6	from the bottom	Mann	Manu
117	20		Pans	P and
"	last		हृष:	हृष्मः
119	3		adv. स Cf.	adv. Cf.
	4		way. weak-	wayborn

	12	"	दिदृश्वा	दिदृश्वां
"	8	"	° राक्षसः	राक्षसः
57	3		° वस्तु	° वस्तु
"	13		पृथतेः	पृथतेः
"	7	from the bottom	p. 1-3	(P 1-3)
"	5	"	her	' her
59	9	"	स्नाने हाहो	स्नानोहाहो
62	12	"	न लिलमस्वा	न लिलमस्व ।
64	4		° एवंति	एवंति
66	14		no	not
"	5	from the bottom	लिपेर्वयावस्था	लिपेर्वयावस्था
67	15		° होर्य	होर्य
"	22		भी	भी
"	"		आहांगा	आहांगा
70	18		at	a
74	9	from the bottom	वाङ्मयुः	विष्णुपुः
77	17		Kartikeya	Kartikeya
78	5		god's	gods'
"	11	from the bottom	वस्तुस्त्रे— —	वस्तुस्त्रे कोपावस्तुवनि- त्वात्साम् । वुकुल्मा- नामिदाकाशो पतञ्जि- वर—
"	10	"	प्रेती— — — स	प्रेतावस्तुमिदात्कः स
79	21		गह	गह
"	12	from the bottom	भाग्यी ; प्रशीटे	भाग्यी ; प्रकोष्ठ
"	2	"	हरिषं °	हरिषं °
"	6	"	वरे	वेर
			given.	given. Cf. भाग व- स्वामिनंहंते हिषी- पि स युम्बुलात् Ki. XL. 73.
"	2	"	horse.	horse ?
81	13		sacrifices, suchas	sacrifice, such as
82	1		इत्तम्	इत्तम् (पञ्चतं प. I. ५५ सर्वेषां प्रवस्ताति).
85	18		on the	into the [natural
91	18		not natural	not an intoxication
"	19		is	was

"	8	from the bottom	° स्त °	° स्ता °
94	10		प्राप्तीवाहिस्	प्राप्तिवाहिस्
"	14		in the threatening	in threatening
"	last		मैर	मठ
97	17		आपाद,	आपाद—
"	last		V. P. p. 160.	V. P. II. p. 160.
98	17		सत्पाच	सत्पाच
100	12	from the bottom	rule को.	rule in को.
"	6	"	भटोजी	भटोजी
"	last		25	VI. 25
101	11		अपरदका	उपरदका
102	6	-	2nd B. K.	2nd Bk.
103	2	from the bottom	समुद्रात्मभू	समुद्रात्मं भू
104	6		शंग हृ	शृंग हृ °
"	8	from the bottom	केतकीन °	केत कीना °
"	7	"	स्कुर्सले	स्कुर्सले
"	6	"	or	and
106	5	"	अन्यः जायत	अन्यः जायते
107	12	"	षेष	षोष
108	14		हित्वा	हित्वा
109.	14		aften	often
"	29		मंत्रच	संत्रच
110	8	from the bottom	bich	birch
111	14		broads words	broad-swords
115	9		once	one's
"	17	from the bottom	° षा °	षी °
"	4		स साक्षिह	स सचाहिह
116	1		तमधुकौत्स	तमधु कौत्स
"	6		कुष	कोष—कुष
"	6	from the bottom	Mann	Manu
117	20		Pans	P and
"	last		कृषः	कृषः
119	3		adv. स Cf.	adv. Cf.
	4		way. way.	wayword

	11	from the bottom	स्व त्वेषे	स्वत्वेषे
"	6	"	Mann	Manu
"	3	"	"	"
125	4		गुरुत्वादै	गुरुत्वादै
126	8	from the bottom	शु	शु
"	6	"	निम्	नी
127	8		made his mind up	made up his mind
"	19		निधिश	निधीश
128	12		हेतो	हेतो
"	13		७	T
"	14		seq	seq
"	3	from the bottom	उपमा	उत्पेक्षा
"	4	"	उपमा not उत्पेक्षा	उत्पेक्षा not उपमा
129	10	"	be	being
131	12		पा	पा
"	19		पुण्याच्छौः	पुण्या । औः
132	15		son of	son of his
133	कथ्यकैरिक &c (on this page) is to be subjoined to verse 39 ; before the translation of verse 39, read note on verse 38; given separately at the end of these corrections.			
135	I		camps	camp
"	9		नित्यीः; इव	नित्यी इव
"	6	from the bottom	as	as if
"	16		(करनेन)	(करनेन)
136	12		(ब्रह्म)	(ब्रह्म 1 P)
"	16		good-like	god-like
138	22		शोः	षेः
141	14		ब्रयात्वं •	तथा वर्ते •
"	8	from the bottom	° भव पार्वे °	° भवपार्वे °
"	4	"	° शासि	° शासी
142	1		asp irant	aspirants
"	13		लोकाः	लोकः
"	"		कृष्णः	कृष्णः
"	"		वाचि	वाची
144	18		भवता = पर्वुत्सुकत्वम्	भवता पर्वुत्सुकत्वम्

38. उपाख्यित्य—verse 1 above. विधिवत्—verse 3 above. गुह्यम्—पंचमी by आ-ख्यातोपद्योगे P. 1-4-29 ; the plural implies the variety of the lores, Cf. III. 29. औवन्—noun from उवन्. तस्—on account of the reading सामिलपा, this

accusative is altogether confounded; माणि. gives it a meaning by inserting माणि, which is of course arbitrary. The reading in fact deserves to be rejected; and the variant गंतुकामा, which is supported by most of the MSS. should be accepted as the genuine one; कामशान् the other variant is also acceptable, but it is not well supported; as regards the formation of कामशान् as the present participle of काम् (to wish, 1 A कामवसे P. 3-1-30), which would regularly be कामशमान्, माणि, in his comm. on XIX. 50, says कामेपिंडंताच्छानच् । अनित्यमागमशासनम् इति मुमागमाभावः । एतरैतामिप्रत्योक्तं वामनेनपि कामवानशङ्कः सिद्धोऽनादित्य इति । कालिहस uses this form in Sak. III. कामवानावस्थः; the use of this word is much older, we have in महाभ. द्रष्टव्य 147, अकामवानेन मथा विशेषरहिती भक्षन्; and this participial formation itself seems notto have been unusual, Cf. तदेविदशानेन स्वरं पापं म वा स्ववस्त्र—एषा. अ-बोध्या. 64. Among other ways of defending सं सामिलाष्ट् grammatically, See ततोऽन्यजापि दृढवते वा. on P. 1-4-48, see also Whitney § 272. गरोः means 'रथोः' अजस्य पितुः, and पितुः 'the father' of the कर्त्ता in the उपना.

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