

NOTES.

P. 1. 11. 1-4.—This is a benediction that S'iva may bless the audience. All the known works of Kâlidâsa open with a verse that invokes the blessing of that god or contains a salutation to him, with the single exception of the *Setukâvya*, which invokes Vishṇu in its introduction. That poem, however, was begun by King Pravarasena who might have had his own reasons for preferring the aid of Vishṇu to that of S'iva. From the fact, however, that Kâlidâsa invariably invokes S'iva at the commencement of his works, it would be wrong to infer that he was a strict S'aiva. His veneration for Vishṇu appears to have been even greater than that for S'iva. For his works abound with passages extolling the attributes of the former god, whom he seems to consider the head of the Hindu pantheon. In language used by Vaishṇava works he describes Vishṇu as the Deity of whom all the other gods including S'iva are but so many different manifestations. See *Raghuvamś'a* X. 16, 17 fgg. The second Canto of the *Kumârasambhava*, on the other hand, assigns to Brahmadeva the same high attributes as are assigned to Vishṇu in the tenth Canto of the *Raghuvamś'a*, which would show that Kâlidâsa was no more a S'aiva than he was a Vaishṇava or a worshipper of Brahmadeva. In one place he says all the Three are one. See *Kumârasambhava* VII. 44.

Construe: रोदसी व्याप्य स्थितमेकपुरुषं यं (=यो रोदसी व्याप्य स्थितोस्ति एकपुरुष इति) वेदान्तेषु बाहुः । यस्मिन् ईश्वर इति शब्दः अनन्यविषयः [अत एव] यथार्थाक्षरः । यश्च मुमुक्षुभिर्नियमितप्राणादिभिर्मृग्यते । स स्थिरभक्तियोगसुलभः स्थाणुः वो निश्चेयसायास्तु ॥

स्थाणु literally means standing, not moving. Hence a post.