

## NOTES

ON

### NITIS'ATAKA.

Śl. 1. The poet begins with a salutation to Brahman, the *Supreme Ens*, which is one of the three modes prescribed for the opening of a poem by Sanskr̥t writers on Poetics, viz. आशीर्नमस्त्रिक्या वस्तुनिर्देशो वापि तन्मुखम्\*—A blessing (to be conferred on the readers), a salutation (to the favourite Deity) and an indication of the subject matter are the three prescribed forms of introduction to a poem. It is also usual with Sanskr̥t writers to have what is technically called *Maṅgalācharaṇa*. This is done either directly by an appeal to the favourite deity itself or to some of its attributes, or by the use of some such word as अथ and the like. The efficacy of this *Maṅgala* is emphasised by all kinds of writers; see Patañ. quoted in the com.

The Vedāntic character of the s'l. the student will easily mark. दिक्काल—space and time, अवच्छिन्न is lit. what is cut off from all sides, is contained in another, is measured: अनवच्छिन्न means what is unmeasured; hence undefined, unconditioned. आदि refers to qualities (*guṇas*) such as धर्म, अधर्म &c., as well as to कार्यs (effects) &c. न विद्यते अन्तः यस्य तदन्तं infinite. चिन्मात्रमूर्ति—चिन्मात्र pure intelligence or knowledge. A Karm. of the मयूरव्यंसकादि class. ०मूर्तिः—whose form is pure intelligence. दिक्का ०द्ये—A *Tripada* Karm. This is the best way of taking the Comp. The attributes of Brahma, here expressed, are summed up in the *mahāvākya*—‘सत्यं ज्ञानमनन्तं ब्रह्म’ of the Taittirīya Upanishad. Another way is to analyse the Comp. as a Bah. with मूर्ति as the second member, with all that precedes as its attributive member, itself being a Comp. of three adjectives. मूर्ति is derived from मूर्च्छ् 1. P. to settle into a solid form × क्तिन्; and literally means what is visible to the senses; hence secondarily what is perceptible

\* Daṇḍin, Kāvyaḍars'a. 1.

by the mind. The Dat. sing. of *nou.* adjs. ending in इ is optionally formed like that of *mas.* nouns; so—मूर्त्तये or त्तिने. see Gr. §69. Pán. VII. I. 74.

स्वानुभूति &c.—स्वानुभूति—self-perception, manifestation of Brahma in contemplation. एक means 'principal, chief,' rather than 'sole;' cf. the couplet. एकोल्परथे प्रधाने च &c. quoted in Gr. § 154; also Amara 'एकेमुखान्यकेवलाः' । मान—मीयतेऽनेनेति मानम् from मा + ल्युट् ( अन ), a measure; hence the means of arriving at correct knowledge. In this sense the word प्रमाण is more common. The *pramāṇas*, according to the Vedantins, are प्रत्यक्षानुमानागमाः प्रमाणानि to which the Naiyáyikas add उपमान. Brahma is specially regarded as प्रत्यक्षप्रमाणगम्य 'capable of being realised by perception, although there are other means of knowing it such as आगम &c. Another reading here is स्वानुभूत्येकसाराय which Mr. Telang interpretes in two ways:—(1) to him who is the sole essence of self-knowledge, or (2) to him whose sole ( or principal ) essence is self-knowledge, preferring the former, as that, he thinks, gives the अद्वैत view of the Vedánta.

शान्ताय &c.—The Dat. by नमःस्वस्तिस्वाहास्वधालंबपद्भ्यो गच्छ' Pán. II. 3. 16. शान्तं is one of the attributes of Brahma; cf. the S'ruti ' निष्कलं निष्क्रियं शान्तं निर्वर्धं निरञ्जनम् । ' तेजसे—refers to Brahma and not to the third element. Brahma is often called परं ज्योतिः in the Upanishads. Comp. एव संप्रसादः .....परं ज्योतिरुपसम्पद्य &c. Chhándogya; also the S'ruti तद्देवा ज्योतिषां ज्योतिः ( उपासते ). For the idea comp. Pañchadaśi; quoted in the com.

" For the idea may be compared Geography Nyssen's description of the divine nature quoted by the late Mr. Mansel in his philosophy of the conditioned ( p. 16 ) :—It is neither in place nor in time, but before these and above these in an unspeakable manner, contemplated itself by itself through faith alone, neither measured by ages, nor moving alone with times."

S'l. 2. The present S'loka is said by; the Commentators ( whose remarks are perhaps based on a tradition which is almost universal ) to refer to a family intrigue the incidental

discovery of which filled Bhartṛhari with disgust for worldly life. It is this:—Once upon a time, a Brāhmaṇa\*, who had come by a fruit which conferred immortality on any one who ate it, gave it to Bhartṛhari, as the worthiest person to receive it, being the protector of many people. Bhartṛhari gave it to his wife who gave it to her paramour, who in his turn gave it to a sweet-heart of his, who again presented it to Bhartṛhari. The s'loka, however, is quite out of place here as it has no connection with any things that follow. If it be supposed that it is the expression of the abhorrence of the intrigues and sins of the world felt by some one disgusted with it, then the most natural place for it would be the *Vairāgya's'ataka*. Many manuscripts, however, agree in giving it here.

चिन्तयामि—Think with affectionate regard or love. मयि विरक्ता. Words implying love, attachment ( or disattachment ) &c. govern the Loc. of the person or thing for whom or which the feeling is shown. Mr. Telang considers the Loc. to be वैषयिक being equivalent to मद्विषयकानुरागवती. अन्यसक्तः—अन्यस्यां सक्तः attached or devoted to. अन्या become अन्य i. e. assumes पुंवद्भाव by the Vārt. सर्वनामः वृत्तिमात्रे ( in Samāsa and the other Vṛttis ) पुंवद्भावः See Malli. on अनन्यभाजं पतिमाप्नुहीति &c. Kum. XII. 63.

कृते—For, for the sake of ( *Indec.* ) is often compounded as here. Cf. कान्यं यशसैर्धकृते &c. Kāv. P. I. when not compounded it governs the Gen.; अमीषां प्राणानां कृते Vair. S'at. 36. परितुष्यति—pines for, feels ardent love for. This reading is evidently preferable ( as Mr. Telang also thinks ) to परितुष्यति which may be best rendered as “delighted with all I do.”

विह्व— is used with the Acc. मदन— from मद् ( मादयत्यनेन ) + अन Lit. the intoxicating god. च इमाम्—The hiatus here is allowed by the rule संहितैकपदे &c. Sid. Kau.; see com.—*Sandhi* is absolutely necessary in a grammatical form, in the case of a

\* According to another version king Vikrama obtained the fruit from a Yogin, he gave it to a Brāhmaṇa, he to Bhartṛhari and so on.

preposition and a root, as also in compounds; but in composition it depends on the will of the writer. Rhetoricians, however, consider it a fault called 'विसंधिदोष' See Kāv. P. VII.

S'l. 3. भङ्ग—जानातीति ज्ञः ( ज्ञा + क् ) न ज्ञः भङ्गः । सुखं, सुखतर used as *adverbs* विशेषं जानातीति विशेषज्ञः । ज्ञानलवणं—लव *m.* is derived from लु to cut, to divide; a particle. दुर्विदग्ध-विदग्ध properly means what is well burnt, polished and burnished; hence refined with culture, learned; दुष्टे यथा तथा विदग्धः दुर्विदग्ध badly learned or wise, vain, arrogant ( with little learning; ज्ञानलवेन दुर्विदग्धः ) दुर्विदग्धो दुश्चतुरः अर्धज्वलित इत्यर्थः । Rāmarshi. Cf. Little knowledge is a dangerous thing. ब्रह्मा—derived fr. बृह् 1. 6. P. to grow + मनिच्, the ऋ being changed to र् before it by Un. IV. 145. रञ्जयति—रञ्ज् Cau. means to colour, to impart one's hue to; hence to win over, to gratify or propitiate. The Cau. form is रञ्जयति when the meaning is to sport with or hunt deer; see Kir. VI. 24. Some read the line as ब्रह्मापि तं नरं &c. but this violates the laws of metre ( as it makes 17 *mātrās* in Pāda instead of 15 or 18 ) and is therefore inadmissible.

Śl. 4. प्रसह्य—*Indec.* with great force. मणि from. मण् sound + इ ( च् ). मकर०—मं विषं किरतीनि ( कृ + अच् ) a crocodile, a shark. वक्त्र—वक्तयनेनेति from वच् + ट्रच् करणे. दंष्ट्रा—also der. with ट्रच् from दंष्ट् to bite. ०—भङ्गुर V. 1.—from अङ्क to mark, stamp + उरच्, means pointed, sharp दंष्ट्राङ्कुरात्—from the tips or points ( i. e. when held fast between the points ) of the jaws; sing. for pl. Cf. दर्भाङ्कुर S'āk. and दीपाङ्कुर Vair. S'at. 63. प्रचलदं०—ruffled or agitated with a series of rolling billows. उर्मि *m. f.* from उर्मि + मि, अर्तेरुच्च Un. IV. 44.

भुजङ्गः—भुजः ( bent, curved कुटिलीभवच् ) सच् गच्छतीति; भुज् + मुम् + खच्; मुम् ( the nasal ) inserted by 'जरुद्विषदजन्तस्य मुम्' Pān. VI. 3. 67.—Before the aff. खच् and खग् the words अरुम्, द्विषत्, and such as end in अ take the aug. म् when used prepositionally with verbs. पुष्पवत्—पुष्पेण तुल्यम् like a flower. तेन तुल्यं क्रिया चेद्वाति: Pān. V. 1. 15. वत् is attached to a noun in the sense of तेन तुल्यं 'equally with that' when the equality refers



to an act. प्रतिनिविष्ट—obstination, holding contrary opinions, perverse, Cf. निविष्टते Vair. S'at. Mis. s'l. 19.

S'l. 5. सिकतासु—The word सिकता is always used in the plural. यत्नतः—fr. यत् + नञ् ( भावे ). तस् here stands for the Instr. मृगतृष्णा एव मृगतृष्णिका by adding क स्वार्थे mirage. It is a phenomenon observed in sandy tracts or deserts when the floating vapour or air is heated by the tropical sun and presents the appearance of water. It is so called because it attracts and deceives the deer and other animals. सिकता-सुतेलं excellent oil &c, मृगतृष्णिका-सुसलिलं sweet water—may also be regarded as compound words. This way of taking the expression is perhaps better as it adds to the force of the argument, and avoids प्रक्रमभङ्ग. It does not, however, look natural. सलिल—सलति गच्छतीति, सल् + इलच्. Cf. the *Subhāshita* एव वन्यासुतो याति खपुष्पकतरोखरः । मृगतृष्णाम्भसि स्नातः शशशृङ्गधनुर्धरः ॥ wherein all the things generally spoken as absolute impossibilities are brought together. Some discover in this s'l. the fault *yatibhāṅga* or wrong Caesura; see com.

S'l. 6. ब्याल—A wild elephant. Some take it to mean 'a serpent' but without property, as it considerably impairs the force of the argument. Besides, a serpent is not known to be tied down while an elephant always is; cf. śl. 17. रोद्धुम्—To tie down. For the *inf.* see Apte's G. § 176 and note. बालमृणाल०—मृणाल is *m. n.* तन्तु is from तद् + तुन्. समुञ्जम्भते—has a metaphorical meaning here; strives, makes efforts. वज्रमणिः—a diamond. श्रान्तः—प्रकटोन्तः—extreme edge. शिरीष is known to be the softest flower. This shows the extreme folly of the act. सन्नहते—prepares, makes himself ready for. It properly means to put on an armour and thus to equip one's self for battle; cf. Mah. Bhār. युद्धाय सन्नहते. It is *Atm.* in this sense. पथि—The root प्थि governs two objects and the *Acc.* would have been more idiomatic. But as पथि is not the principal object but only secondary, it depends upon the will of the speaker to put it in the *Acc.* or

in its natural case. सुधास्यन्दिभिः—shedding nectar, mellifluous. The root is sometimes used transitively. Cf. हालाहलं खलु पिपासति कौतुकेन कालानलं परिचुञ्चिष्यति प्रकामम् । व्यालाधिपं च यतते परिरञ्चुमद्वा यो दुर्जनं वशयितुं कुरुते मनीषाम् । Bhâm. Vil. I. 93; also 96. where the idea is somewhat differently expressed.

The rhetorical fig. here is *Nidars'anâ* (मालानिदं । which is defined as—निदर्शना । 'अभवन्वस्तुसम्बन्ध उपमापरिकल्पकः ॥' when an impossible connection of things implies a comparison it is निदर्शनं इष्टान्तकरणम् (citing of an instance). We have here a *M'alânidars'anâ* (a string of illustrations) as the *upamânas* or 'things compared to' are many.

S'l. 7. स्वायत्तम्—at one's command, within one's control. एकान्तगुणं—एकान्तः always leading to one result; hence, never failing in its effect. With this sense cf. 'एकान्तविध्वंसिषु मद्दिधाना. Rag. II. 57. गुण—efficacy, advantage. अपण्डिताः—पण्डा acute intellect, learning; see com.; Nâñ. Tat.

S'l. 8. किञ्चिज्ज्ञः—Knowing a little. cf. ज्ञानलव० sl. 3. *supra*. Mr. Telang separates यदा अकिञ्चिज्ज्ञः to mark distinctly, as he says, the contrast with the third line. But this hardly improves the sense. A man is likely to be puffed up with little knowledge, not with great knowledge. द्विप—द्विप्यां with two (i. e. the mouth and the trunk), पिबतीति—an elephant. किञ्चित्किञ्चित्—When I knew something (of reality) every day. The repetition of किञ्चित् shows continuous increase of knowledge, the continuity of action being one of the senses of वीप्सा or repetition. मक्—mark the double meaning of this word here; (1) rut. (2) vanity, arrogance.

S'l. 9. कुमिं—Covered with, or full of a swarm of insects. विगन्धि—giving out a bad stench. This is grammatically inaccurate. विरुद्धः गन्धः अस्य gives विगन्धम्. So to explain the form we must add इन् मत्वर्थे विरुद्धः गन्धः विगन्धः Karm. सोऽस्यस्य. But this is against the rule न कर्मधारयान्मत्वर्थीयः बहुव्रीहिश्चेत्तदर्थे-प्रतिपत्तिकरः । No affix showing possession should be added to a Karm. if its sense can be conveyed by a Bab. So this way

of defending the form is not very satisfactory. See, however, our note on तुल्यगन्धिषु Rag. IV. 45. जुगुप्सित—censured, condemned. निरुपम०—Avya.; रसप्रीत्या *v. l.* see com.; (eating it) with a relish the flavour of which is unparalled. न शङ्कते—has no fear or misgiving; does not think that he is doing something censurable or disgusting. परिग्रहफल्गुता—the worthlessness of one's belonging. The fig. here is अर्थान्तरन्यास—Def. सामान्यं वा विशेषो वा तदन्येन समर्थते । यत्र सौथान्तरन्यासः साधर्म्येणतरेण वा । Where a particular proposition is corroborate by a general proposition or a general proposition is supported by a particular instance either under a resemblance or contrast, that is *Arthāntaranyāsa* or corroboration. There is also अपस्तुतप्रशंसा in the first three lines.

Śl. 10. शार्वम्—शर्वस्येदं of Śiva. Bhagīrath, a king of the solar race, wishing to procure the salvation of his 60,000 ancestors that had been reduced to ashes by Kapila's curse, propitiated by his penance, Gaṅgā, and induced her to come down to the earth. The river complied with his request but directed him to find out some one who would bear her force as she would fall down from heaven. Bhagīratha then propitiated Śiva who agreed to allow the river to fall on his head. Bhāgīrathī, accordingly, fell from heaven on Śiva's head, thence descended to the peak of Himālaya, thence to the earth and thence to the nether world where her waters sanctified the offspring of Sagara. The whole story is given in Rāmā. I.35-44. For पशुपति०—some read पतति शिरसः तत्क्षितिधरम् (his *i. e.* Śiva's mountain). महीध्र—महीं धरतीति, धृक् + क (अ); a mountain. अधोधः—The Ganges comes down to a lower and lower position. स्तोक—low, base. अथवा—or rather, what wonder if. दिवेकभ्रष्टानाम्—Gaṅgā, in her arrogance thought that she would bear down even Śiva and enter into the nether world with him; she was punished for this by Śiva. See Rām. विनिपातः—Mark the *double entendre* on this word which means (i) great fall, and (ii) destruction, ruin. शतमुख—applies to

the river in its literal sense; in the other case it means, in a hundred ways.' The fig. is *Arthántaranyása*.

S'l. 11. इतभुक्—इतं भुंक्ते (aff. क्त्वि) fire. सूर्य—सरति आकाशे यद्वा सुवति कर्मणि लोकं प्रेरयति (urges men to action) इति. See Sid. Kau. on Pán. III, 1. 114. नाग—न गच्छतीति अगः न नागः यद्वा नगे भवः । नागेषु इन्द्रः श्रेष्ठः यद्वा नागोयमिन्द्र इव *upmīta samāsa*.

निश्चित—p. p. of शो to sharpen; also शात. मन्त्रप्रयोग—मन्त्र is a spell, a charm. प्रयोग is its employment for practical purposes. विष—is *m.* and *neu.* औषध—from औषधी + अण् medicine. ओषः पाकः धीयते अस्यामिति औषधिः । विहित prescribed or laid down in the S'ástras. मूर्खस्य &c.—*i. e.* for his folly.

S'l. 12. साहित्य—The best way is to take the Comp. as consisting of three things, *viz.* साहित्य (सहितस्य भावः व्यञ्ज्) poetic, compositions, सङ्गीत music and कला or arts. See com. जीवमानः—The verb जीव् is not Atm. and so the pre. p. ought to be जीवत्. But the form is defended by the following rule of Pán. ताच्छील्यवयोवचनशक्तिषु चानञ्. The term. आन (चानञ् and not ज्ञानञ्) is applied to a root when it implies habit, age or power; भोगं भुञ्जानः (habit), कवचं विभ्राणः (age, a young man), शत्रुन् निञ्जानः (power). जीवमानः may, therefore, mean 'accustomed to live' (ताच्छील्य); living. भागधेय—भाग एव भागधेयं Good luck. धेय is added to रूप, नाम and भाग स्वार्थे *i. e.* without any alteration of sense.

S'l. 13. ज्ञानम्—may here refer to 'knowledge of the self, or higher knowledge. गुणः—Such a courage, generosity of mind &c. धर्मः—discharge of duty or religious merit. भुवि भारभृताः—a burden to the earth. मर्त्यलोके In this world of mortals—should be construed with चरन्ति.

मनुष्यरूपेण &c.—The fig. here is *Apahnuti* 'प्रकृतं यन्निविद्यान्यस्थाप्यते सात्वद्भृतिः' where the real thing (the matter in hand, the उपमेय) is denied and some thing unreal (the उपमान) is affirmed in its place, is *Apahnuti*. *cf.* विद्याविहीनः पशुः S'l. 20.

S'l. 14. पर्वत—*fr.* (पर्वन् a joint, a part). दुर्ग—the impassable place. भ्रान्तम् p. p. used as a noun; for a similar use *cf.* गतं

( gait ) तिरश्चीनमनुसारथे: S'is. I. 2. उभावलं चक्रतुरञ्जिताभ्यां तपोवना-  
वृत्तिपथं गताभ्याम् Rag. II. 18. सुर—The derivation of this word  
is far-fetched. सुहृ राति इति सुरः he who grants what is desired,  
यद्वा समुद्रोत्था सुरा ( nectar churned out of the sea ) अस्यस्य; अश-  
आदिस्वात् अच् Pân. V. 2. 127. cf. Râmâ. सुरापरिग्रहाद्देवाः सुरा इत्य-  
भिविश्रुताः । The word, however, is of later growth, the original  
word being असुर from which it was derived. See note on असुर  
Rag. II. 37.

S'1. 15. शास्त्रोपस्कृत—शास्त्रैः ( such as grammar, rhetoric  
&c. ) उपस्कृताः ( refined, polished ) ये शब्दाः तैः सुन्दरा agreeable,  
charming गीः येषाम् । उपस्कृत-उपात्प्रतियत्नवैकृतवाक्याध्याहारिषु च । Pân.  
VI. 1. 139. उपात्कृतः मुट् स्याद्देवु अर्थेषु योत्येवु-म् is inserted between  
उप and कृ when these senses are to be implied; चात्प्रागुक्तयोरर्थयोः-  
by च we ought to understand that स् is inserted to express the  
senses already given ( i. e. भूषणे समवाये च Pân. VI. 1. 137, 138 ).  
प्रतियज्ञो गुणाधानं adding a property or excellence; विकृतमेव वैकृतं  
विकारः; वाक्यस्य अध्याहारः आकाङ्क्षितैकदेशपूरणम् । उपस्कृता कन्या  
अलंकृता इत्यर्थः । This sense will do in the present case; उपस्कृता  
ब्राह्मणाः समुदिताः ( collected together ) इत्यर्थः । एषो दक्षस्योपस्कृते  
गुणाधानं करोतीत्यर्थः । उपस्कृतं भुंक्ति विकृतमित्यर्थः; उपस्कृतं वृत्ते । वा-  
क्याध्याहारेण वृत्ते । Sid. Kau. This last sense will also do—whose  
speeches are embellished with quotations from the different  
S'âstras.

शिष्यप्रदेयागमाः—आगम properly means the Vedas, but here it  
means literary acquirements, knowledge of the different branches  
of learning. कवि—a learned man. जाड्यं—stupidity, inability to  
appreciate the merits of. ईश्वरः—ईशितुं शीलमस्य; from ईशृ + वरच् ।  
'स्थेशभासपितृकसो वरच्' Pân. III. 2. 175. These roots take this  
aff. ताच्छील्ये; स्वावर, भास्वर, पेस्वर &c. ईश्वर means 'rich' here. Cf.  
'मा प्रयच्छेश्वरे धनम्' H. I. कुत्स्याः—from कुत्स् 10 A. to censure, fit to  
be censured, fit to blame. अर्घतः पातितः—Valued lower than their  
real worth. The fig. in the first three lines is विरोधाभास in as  
much as the poets are spoken of as ईश्वर, though without wealth,  
which apparent Virodha or incongruity is removed by taking

ईश्वर to mean rich in the store of knowledge. The fig. in the last line is दृष्टान्त.

S'l. 16. गोचरम्—गावः चरन्ति यस्मिन् over which the eyes (गो=eye) move, hence visible to; it generally means 'within the scope of' (गो meaning an *indriya*); it also means a pasturage, where गो means a cow. The word is irregularly formed by 'गोचरसंचर &c. Pân III. 3. 119. किमपि—indescribable. पुष्पाति—पुष्प here means 'to bring about.' Cf. for this sense किमभिलषितं पुष्पति न ते Vair. S'at. 34. The word very often occurs in S'âkuntala. कल्पान्तेषु—कल्प is a day of Brahmâ equal in duration to the four *Yugas* (4,320,000 years) rolling on 1000 times, which also measures the duration of creation. Vidyâ is not destroyed like every other thing at the end of a *Kalpa*. Cf. for the idea विद्या कुलजवधूरिव जहाति नो जन्म जन्मापि । and Kum. I. 30; also न चौरहार्यं न च राजहार्यं न भ्रातृभाज्यं न च भारकारि । व्यये कृते वर्धत एव नित्यं विद्याधनं सर्वधनप्रधानम् ॥ Subhâ. तान् प्रति &c.—Give up your pride or sense of personal greatness towards them *i. e.* act with courtesy and humility towards them. सैः सह—स्पृह् is used with the Inst.; cf. 'अस्पृष्टि च रामेण' Bk. XV. 65. The fig.s are व्यतिरेक and विरोधाभास (in the 2nd l.).

S'l. 17. परमार्थ—the highest object to be aimed at; the highest truth *i. e.* Knowledge about Brahma or the Supreme Spirit. पण्डित.—see s'l. 7. लघुलक्ष्मीः—Wealth that insignificant thing (like grass). The contrast is between परमार्थ and तृणमिव लघुलक्ष्मी. वारणम्—a hindrance.

S'l. 18. The idea expressed in the s'l. is this—A king, even though angry with a learned man, can at the most deprive him of his external comforts but do him no further injury—he cannot deprive him of his great inherent virtues. अम्भोजिनी०—वनं a bed. नितराम् may mean 'wholly, entirely,' if taken with हन्ति; or 'exceedingly, very much,' when taken with कृपित. दुग्धजलमेद०—The power of separating milk from water is supposed to belong to all swans. Cf. सारं ततो ब्राह्मणपास्य फाल्यु हंसैर्यथा क्षीरमिवाम्बुमभ्यात् । Pan. Tan. I. नीरक्षीरविवेके हंसालस्यं त्वमेव तत्रुवे चेत् । विश्वस्मिन्नधुनान्यः

कुलव्रतं पालयिष्यति कः ॥ Bhām. ViI. I. 12. वैदग्ध्य—विदग्ध्यस्य भावः । See note on दुर्विदग्ध्य s'l. 3. The word is used here in the sense of 'natural skill or capacity.' कृत्यवस्तुषु चातुर्यं वैदग्ध्यं परिकीर्त्यते ।

Śl. 19. कैयूरः—an armlet. संस्कृताः—polished or refined by culture. Cf. Kāli. 'संस्कारवत्येव गिरा मनीषी तथा स प्रतश्च विभूषितश्च' Kum. I. 28, where Malli, renders the word संस्कार by व्याकरण-जन्या शुद्धिः । Here of course the word means more than that—सतत—Lasting for ever.

S'l. 20. नाम—is used here प्राकार्य 'as is well known'; or it may have the sense of 'indeed, verily' as in मया नाम जितं or न नाम शरासनम् Vik. प्रच्छन्नगुप्त—The Comp. may be taken in two ways प्रच्छन्नं यथा तथा गुप्तं very carefully protected, or प्रच्छन्नमत एव गुप्तं च carefully concealed (from view and protected) Cf. हर्तुर्गोति न गोचरं *supra* s'l. 16. भोगकरी—contributing to pleasures. from भोग+कृ+टः (अ) added हेतौ+ई see com., ट is attached to कृ in these senses:—पशकरी विद्या, श्राद्धकरीः (ताच्छील्य), वचनकरः (आनुलोभ्य); Sid. Kau. गुरुणां गुरुः the preceptor of preceptors, or the greatest of the great. For the Gen. गुरुणां see Pān II. 3. 41. (यतश्च निर्धारणम्) and Apte's G. § 82. The *fem.* of गुरु is गुर्वी or गुरुः । The rule is 'बोतो गुणवचनात्' । Pān. IV. 1. 44. स्वरुसंयोगोपधान्न । Vārt.—Adjectives of quality ending in उ not preceded by a conjunct consonant, except स्वरु, form their *fem.* by adding ई optionally. See Gr. § 319. बन्धुः—ब्रह्माति मनः स्नेहादिनेति बन्धुः । बन्धु+उे Uṇ. I. 10. राजसु पूजिता—The construction is rather unidiomatic from a grammatical point of view. The rule of Pān. is 'कृत्य च वर्तमाने' II. 3. 67. Past. p. participles ending in त्, when used in the sense of the present tense, are used with the Gen.; राज्ञां मतः, बुद्धः, पूजितो वा. The Loc. may be explained as विषयाधिकरणे, राजसु विषये पूजिता or the whole may be taken as a Comp. word meaning well (सु) respected (पूजिता) by kings (राजभिः). विद्याविहीनः पद्भुः—Comp. s'l.s 12, 13.

Fig.—As there are many *rūpakas* in this s'l. the figure of speech is *Māla-rūpaka*. A रूपक is defined as तद्रूपकमभेदो यः उपमानोपमेययोः—the identity of the उपमान and उपमेय is *Rūpaka*

i. e. when two things known to be quite different from each other are identified together to show their great resemblance to each other the fig. is *Rūpaka*.

S'1. 21. क्षान्तिश्चेत्—*cf.* क्षमाशस्त्रं करे यस्य दुर्जनः किं करिष्यति । ऋचनेन is undoubtedly a better reading. The other reading वचनेन means 'why need conciliatory words' i. e. these are superfluous. क्रोधः—Anger itself is a great enemy as it causes much restlessness and worry to a man. ज्ञाति &c.—Because the *dāyādas* are a fire that internally consumes. हृदय becomes हृत् after सु or दुर् when the sense is 'a friend or a foe'; ( see com. ); अन्यत्र सुहृदयः दुर्हृदयः । Sid. Kau. अनवद्या—न अवद्या (न वद्या अवद्या ) अनवद्या blameless, commendable and not अभिचारादिविद्या. Mark the difference of meaning between अवद्य and अतुद्य both formed by the aff. य; the former means what is not fit to be spoken, what deserves blame; the latter 'what ought not to be named;' as अवद्यं पापं, अतुद्यं गुरुनाम. See Kau. on Pân. III. 1. 101, ( अवद्यपण्यवर्या गर्ह्यपणितन्यानिरोधेषु । ) ब्रीडा—modesty. सुकविता—is used here in the sense of 'good power of composition, poetic genius'. *Cf.* लोभश्चेदृणने किं s'1. 55, further on.

S'1. 22. दाक्षिण्यं—generosity, kindness. *Cf.* दक्षिणा परिजने S'ák. and दाक्षिण्यरूढेन Rag I. 31. शाठ्य—शठस्य भावः । This is to pay tit for tat. नयः—politic behaviour; a conduct of policy. आर्जवम्—rectitude, straightforwardness. धूर्तता—cautionsness, shrewdness. लोकस्थितिः—stability or preservation of social order.

S'1. 23. सिद्ध्यति वाचि सत्यम्—a curious phrase. It means 'causes men to be always truthful.' सत्यं—सति साधु सत् + यत्. विशति—brings about; lit. grants. प्रसादयति—purifies, enlightens. कथय—*cf.* the similar use of 'say' in English poetry. *Cf.* दूरीकरोति कुमतिं विमलीकरोति चेतश्चिरन्तनमथं जुलुकीकरोति । श्रुतेषु किं च करुणां बहुलीकरोति सङ्गः सतां किमु न मङ्गलमातनोति ॥ Bhâm. Vil. I, 119; also महाजनस्य संसर्गः कस्य नीलतिकारकः; सतां हि सङ्गः सकलं प्रच्छेदे &c. Fig.—In the last line there is अर्थान्तरन्यास अलङ्कार. There is also दीपकालङ्कार ( कारकदीपक ) in the first three lines, सेव (सकृद्भक्तिः) क्रियासु बह्वीषु कारकस्येति दीपकम्. When a case noun occurring once



is connected with a plurality of verbs we have the (second) of दीपकालङ्कार.

Śl. 24. जयन्ति—Glory to; veneration to (implied). सुकृतिन्—'इनिः' । Pān. V. 2. 115; (1) meritorious, whose works are good. (2) adepts in the preparation of medicines. रससिद्धाः—see com.; perfect or accomplished in the *Rasas* or sentiments i. e. capable of depicting the various sentiments, and, thereby touching the passions and feelings of men (what constitutes the soul of poetry); masters of the poetic art. The *Rasas* are eight in number; viz. शृङ्गारवीरकरुणाद्रुतहास्यभयानकाः । श्रीभस्म-रोद्गी च रसाः (शान्तस्तु नवमः स्मृतः ॥ शान्त is also added). Some also add a tenth—वात्सल्यरस. The *Rasasa* are more or less a necessary factor of every poetic composition. But according to Vis'vanātha they constitute the very essence of poetry (since he defines काव्य as वाक्यं रसात्मकं काव्यम्). रससिद्ध is also a *S'lishta* word. The side meaning is who are skilled in managing mercury (रस), which, when prepared in a particular way, is supposed to grant exemption from old age.' यशःकाये—यशोरूपः कायः । काय irregularly derived from चि; चीयतेऽस्मिन्नस्थयादिकमिति, चीयते अन्नादिनति वा कायः । चि+घञ्, चत्य कः । Pān. III. 3. 41. जरा fr. ज+अङ् Cf. कतिपयनिमेषवर्तिनि जन्मजरामरणविह्वले जगति । कल्पान्तकोटिवन्धुः स्फुरति कवीनां यशःप्रसरः ॥ Subhā. The fig. in this śl. is *S'lesha*.

S'l. 25. सूत्रः—a son; सूयते इति । सुवः किद् इति नुः । Up. III. 35. सचरितः—well-behaved. सती—सती साध्वी पतिव्रता Amara. प्रसादोन्मुखः—ready to favour, favourably disposed. अवदान-अवदायते स्म इति । from दै to purify &c. + क्तः कर्मणि । refined, polished: hence elegant or beautiful with. विष्टपहारिन्—ताच्छील्ये ऽजिनिः । habitually pleasing the world, joy of the world (Vishṇu being the most popular deity). The fig. here is तुल्ययोगिता (and not दीपक) which is defined as नियतानां सङ्घर्म्मः सा पुनस्तुल्ययोगिता । K. P.—a combination of several objects having the same attribute (here acquisition of the various things mentioned) the objects being either all relevant or all irrelevant.

S'l. 26. संयमः—restraint over the mind (*i. e.* checking such a desire). कालि—at the proper time, timely (charity). शक्त्या—*i. e.* यथाशक्ति according to one's power or means. युवति—maintaining silence with regard to speaking about other people's wives; in such cases जन means 'a collection.' परेषां—is connected with युवती by सपेक्षत्वेपि गमकत्वात् (when the connection is easily understood) समासः । For a similar idea cf. अनिर्वर्णनेयं परकलत्रं नाम । S'ák V. युवति is the fem. of युवन्, Pân. IV. 1. 77. दृष्ट्यान्नोतः—The idea recurs in Vai. S'at. śl. 45. (आशा नाम नदी &c.) सामान्यः—सह मानेन वर्तते समानः । ततः स्वार्थे व्यञ् । See Vârt. on Pân. V. 1. 124. Common to all the S'âstras. अनुपहतः—whose application (operation) is unobstructed *i. e.* which never fails to produce the desired effect. 'Which violates no rules or ordinance.' K. T. Telang. श्रेयसां—Blessings of all kinds.

S'l. 27. नीचैः—by law or poor-spirited men, men incapable of sustained exertion. निष्ठ्टाम् ई शोभां चिनोतीति; नि+ई + चि+ङ् । मःयाः—men of the 2nd class. Cf. Mud. II. 70.

S'l. 28. प्रिया—Agreeable and yet not departing from, standing to, justice, just. वृत्तिः—course of conduct, behaviour. मलिन—मलोऽस्यास्ति । मल्+इनच् अस्वर्थे । see Pân. V. 2. 114 A dirty or foul deed. असन्तः &c.—Because अनिष्टाद्विदलाभेपि न गतिर्जायते शुभा । सुहृद्—For deri. see *supra*. 21. Mr. Joglekar takes this in the general sense of 'a noble-minded person,' deriving it as शोभनं हृत् यस्य, as opposed to असन्तः. But I am inclined to take it rather in its restricted sense of 'a friend' who alone may be appealed to for help under any circumstances, and not every good person. The force of अपि is then properly brought out. The use of the sing. सुहृद् also shows that that is the intention of the poet. Otherwise he should have used the plural corresponding to सन्तः उच्चैः. श्रेयम्—Acting nobly, keeping up one's dignity. Cf. S'is. IX. 5. पद्मनुविधेयं &c.—Tread, follow, in the foot-steps (of the great). उद्दिष्ट—*is* here used for उपदिष्ट advised, dictated. अतिभाराव्रतम्—Three meanings can be assigned to this :—(1)

असिधारायां शयनमिव दुष्करं व्रतं the vow difficult like that of lying on the edge of a sword. Cf. कण्टकव्रतशयनलीलाम् Kād. p. 396; (2) or as Malli. explains it (Rag. XIII. 67.) युवा युवत्वा सार्धं यन्मुग्धमर्तृवदाचरेत् । अन्तर्निवृत्तसङ्गः स्यादसिधारं व्रतं हि तत् ॥ इति यादवः । इदं चासिधाराचक्रमेण (moving on) तुल्यत्वादसिधाराव्रतमित्युक्तम् । Or (3) according to some शयने मध्ये स्वङ्गं निधाय स्त्रीपुंसौ यत्र ब्रह्मचर्येण स्वपत-स्तत् । Or (see com.). This explains the extreme difficulty of the course of conduct marked out for themselves by the good.

S'l. 29. An *Anyokti*. क्षाम—parched with; क्षे+कर्त्तरि कः । कृश—p. p. of कृश्, to be reduced: Pân. VII. 2. 55. शिथिलप्रायः—Almost full of wrinkles, or decayed. N. B. At the end of a Comp. प्रायः may be translated by (1) for the most part, almost; as मृतप्रायः (2) abounding or rich in, full of; as शालिप्रायो देशः; and like, resembling; as वर्षशतप्रायं दिनम्. विपन्नदीधितिः—दीधिति means तेजम् lustre, fire; hence vigour, energy.

मत्तेभेन्द्र &c.—मत्ताः intoxicated, furious. कवल—a mouthful. तस्य &c. whose desire is fixed solely on eating &c. मानमहताम्—great by self-respect or honour. अग्नेसरः—अग्रमग्नेणाग्ने वा सरतीति अग्नेसरः । (see com.). सूत्रेऽग्ने इति एदन्तस्वमपि निपात्यते । कथं तर्हि 'यूथं तदग्रसरगवितकृष्णसारम् (Rag. IX. 55.) इति । बाहुलकादीति हरदत्तः । Sid. Kau. The change of अग्र to अग्ने is irregular. केशरिन्—केशरः अस्यास्तीति; as applied to the pollen of flowers, both केशर and केशर are correct; but as applied to the mane of a lion केशर is the only correct form. Hence केशरिन् is the only correct form and not केशरिन् when meaning a lion (as written in some lexicons).

S'l. 30. निर्मांस—The word मांस is curiously derived in Manu Sm. V. 55. मांसं भक्षयिताऽमुत्र यस्य मांसमिहाश्चहम् । एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ अस्थिकं—a small bone; क in such cases is used in a diminutive sense; it may also have a deprecatory sense here; कुम्भितमस्थि अस्थिकम्. The reading अस्थि गोः has no special propriety here. सिंहः—हिनस्तीति, a word of the पृथोदरादि class; सिद्धो वर्णविपर्ययात् । Sid. Kau. सस्वानुरूपं worthy of, in keeping with, one's greatness or magnanimity of heart,

inherent disposition or character ( according to Malli; see com. on Rag. V. 21. ) Fig—*Arthântaranyâsa*. For the idea comp. जरठज्वलनज्वलताप्यपगतशङ्का समागतापि पुरः । करिणामरिणा हरिणा हरिणाली हन्यतां तु कथम् ॥ Bha. VI. 1. 49.

S'l. 31. अधश्चरणावपातम्—(1) He falls down on his knees; (2) falls at the feet of another. Both the senses seem to be intended. पिण्डद्—the giver of food. गजपुङ्खव—पुङ्खव at the end of a Comp. indicates excellence. Compare the similar use of such words as कृपम, कृजर &c. see com. धीरम्—with patience or seriousness. चाटुशतैः—with hundreds of cajoling expressions or words of coaxing ( addressed to him ). An *Anyôkti* ( a kind of *Aprastutaprars'amsâ* ).

S'l. 32. परिवर्तिनि—Rotating, revolving:—an idea that fits in well with *Samsâra* which means 'that in which the soul passes from one corporeal existence to another.' मृतः को वा न जायते—who, indeed, being dead is not born again? This is the sense in which the late Mr. Telang seems to take this passage. But the condition of death must follow that of birth, so it is better to construe it as कः न मृतः को वा न जायते who is not born and who is not dead; birth and death are the necessary conditions through which every one must pass. Cf. Bg II. 27. quoted in the com. समुन्नति—elevation, eminence, a rise in status.

S'l. 33. द्वयी—द्वौ अवयवौ यस्याः; 'two fold' संख्याया अवयवे तयम् । द्वित्रिभ्यां तयस्यायज्वा । Pân. V. 2. 42, 43. अय is optionally substituted for तय in the case of द्वि or त्रि; द्वितयं, द्वयं; त्रितयं, त्रयम्. मनस्विन्—noble-minded, high-souled. द्वे गती स्तः &c. v. l. means:—There are two courses ( of action ) for &c. The former is preferable as it implies an amount of consideration and determination on the part of the *Manishin*. मूर्ध्नि वा &c.—(1) at the head of all; (2) on the head &c. For the idea expressed here comp. नैसर्गिकी सुरभिणः कुसुमस्य सिद्धा मूर्ध्नि स्थितिर्न चरणैरवताडनानि ॥ Uttar. I. विशीर्येत०—A high-minded man rather than occupy a low position retires from society and leads a secluded life. Fig. *Upamâ*.

Śl. 34. बृहस्पति—*from बृहत् speech + पति the lord of; here the planet Jupiter, 'तद्ब्रह्मतोः करपत्योश्चोर्देवतयोः सुत् तलोपश्च'* Vārt. on Pān. VI. 1. 157. *सु* is substituted for the final of बृहत् and तत् when followed by पति and कर when the sense is a particular deity and a thief respectively; so तत् + कर = तस्कर. सम्भाविताः—well respected or esteemed *i. e.* of middle size.

विशेष०—*see com.; or विशेष्यत इति. विशेषः unusual, uncommon; or शिष्यते इति शेषः । विगतः शेषः यस्य complete, hence uncommon; विशेषः विक्रमः विशेष० तत्र रुचिः यस्य bent on performing deeds of unusual valour. वैरायते A denom. from वैर meaning वैरं करोति; derived with the aff. क्यङ्; see com. भास्वरो—brilliant. भ्रान्तः—v. l. revolving; कर्तरि क्तः by गत्यर्थाकर्मक &c. Pān. III. 4. 72. पर्वन्—The time of new or full moon (opposition or conjunction). शीर्षाव०—The allusion here is to the severance of the demon's head at the time when the nectar that was churned out of the ocean was served to the gods, and Rāhu attempted to drink it by joining their line. The sun and the moon informed Vishṇu of the fraud, whereupon he severed the demon's head with his discus. But as the demon had tasted a little quantity of *Amyta* the head lived and is supposed to wreak its vengeance on the two luminaries. See Mat. Pu. Adh. II. 5. 13. 16. Bhāg. P. VIII. 9. 23–26. The fig. is अपस्तुतप्रशंसा as the action of Rāhu which is not the matter in hand (अपस्तुत) implies the action of an inveterate wicked man which is the matter intended to be described.*

Śl. 35. कणाफलक The flat surface of (extensive board formed by) his hoods. Comp. Mat. Pu. OOLIX. 7. मध्येषुष्टम्—on the back. Avy. Com. This is less common though by no means very rare: comp. Bv. I. 60; Nai. III. 40; Śis. III. 70. VII. 32 and 70 Bhaṭṭi. V. 4. पारे मध्ये षट्चा वा । Pān. II. 1. 18. The words पार and मध्य are optionally compounded with a noun in the Gen. case forming an Avy., the final अ of these being irregularly (निपातनात् एदन्तत्वं चानयोर्निपास्यते । Sid. Kau. ) changed to ए; optionally there may be Gen. Tat. *e. g.*

गङ्गापारात्, गङ्गामध्यात्. When the last word has the sense of the Loc. the final may be changed to अम् as here, the sense being पृष्ठस्य मध्ये. See Gr. § 274. क्रोडाधीन—क्रोडे properly means the bosom ( भुजान्तर see Amara. 11. 77. ); hence a portion, a corner of the ocean's surface. क्रोडे अधि क्रोडाधीनं Loc. Tat. The Tad. aff. अ ( ईन ) is necessarily added to a Tat. ending in अधि by Pân. V. 4. 7. अनाद्वरात् with but scanty regard. The ocean seems to take but little notice of the Tortoise with his immense body. For the story, see Mat. Pu. Chap. COXLIX. 26, 26. अहह expresses here 'wonder, astonishment,' ( अद्भुते ). निःसीमानः—न विद्यते सीमा यासां. The fem. of निःसीमन् is formed in three ways; so the other forms of the pl. are निःसीमाः and निःसीम्यः; see बहुवचन Gr. § 329. The fig. in the first three lines is Máládípaka, and in the fourth arthántaranyâsa ( confirming the general proposition about the magnanimity of the actions of the great by the particular instance of the sea ).

Śl. 36. मघवन्—Indra. The word here may be मघवन् or मघवत्; मघवते पूज्यते इति मघवा or—वान्. The former is derived by 'ध्वजक्षत्र'—Up. I. 159. the latter by 'मघवा बहुलम्' Pân. VI. 4. 128. तुषाराद्रेः स्रुतः—Mainâka, son of Himâlaya and Menâ. Cf. असूत सा नागवधूपभोग्यं मैनाकमम्भोनिधिवद्भ्रसख्यम् । कुद्रेपि पक्षच्छिदि वृत्रशत्राववेदनाज्ञं कुलिशक्षतानाम् Kum. I. 20. Allusion—Formerly the mountains had wings with which they flew about and grew very troublesome. To stop the evil Indra lopped off their wings with his thunderbolt when hundreds of them flew to the sea for protection. Only Mainâka escaped the fate which overtook others. For this legend, see Râmâ. Sun. K. Adh. I. 115–119. For the physical explanation, see Notes on Rag. I. 68. Mark the use of the word उचित here. In the construction of वरम् न च or न पुनः, such a word is not usual, its signification being implied in the construction itself. Mr. Telang's notes.

Śl. 37. यत्—तत्—since then; in as much as. पादैः स्पृष्टः (1) touched with the rays; (2) with feet. तेजस्वी—of pre-eminent valour. विन् showing excess (भूमन्) 'अस्मायामेधाज्ञजो विनिः Pân. V.

2. 121. विकृति—insult. Cf. न तेजस्तेजस्वी प्रसूतामितरेषां प्रसहते स तस्य स्वी भावः प्रकृतिनियतत्वादकृतकः । मयूखैरश्रान्तं तपति यदि देवो दिनकरः किमाग्नेयघ्रावा निकृत इव तेजासि वमति ॥ Uttar. VI. 14; also पुरःसरा धामवतां यशोधनाः सुदुःसहं प्राप्य निकारमीदृशम् । भवाद्दृशाश्वेदधिकुर्वते रतिं निराश्रया हन्त इता मनस्विता ॥ Kir. I. 43, where निकार is the same as विकृति. Cf. also III. 44. विकृती V. 7. which nearly means the same thing. It properly means 'change, agitation;' hence what causes such agitation, offence, injury. Fig. Dṛṣṭānta.

Śl. 38. मद्मलिन—मदेन मलिने कपोलभिर्त्तां येषां तेषु । प्रशस्तौ कपोलौ कपोलभिर्त्ता (wall-like), excellent cheeks; the excellence consisting in their breadth or massiveness. मतल्लिकोद्भ्रमिशाः स्युःप्रकाण्डस्थलभिन्नयः' Gaṇaratnamahodadhi quoted by Malli. in his com. on Rag. V. 43. Or this may mean 'the temples and cheeks.' भित्ति properly means a wall, fr. भिद् to separate: a wall separates two rooms; hence any thing that separates, distinguishes (used at the end of a Karm. Comp. ). प्रकृति—'nature,' a permanent trait in one's character; opp. to विकृति. Comp. śl. 52, last line. For the idea comp. Kālidāsa—तेजसां हि न वयः समीक्ष्यते Rag. XI. 1. and तेजसा सह जातानां वयः कुत्रोपयुज्यते ।

Śl. 39. जातिर्यानु &c.—The idea of the śl. is that all these qualities sink into utter insignificance when compared to money. If one has money these are nothing to him. Comp. śl. 41. रसातलं—one of the seven regions below the earth. These are अतल, वितल, सुतल, रसातल, तलातल, महातल and पाताल. शील—Virtuous conduct, character. It is a word of constant occurrence in Bhar.; cf. S'lokas 13, 42, 82, 109, &c. अभिजनः—nobility of birth. Cf. Māl. Mād. II. 13. Śāk IV. 18. दौर्घ्यं वैरिणि—Bravery is said here to be an enemy as it often proves an obstacle to earning money. A brave man can never stoop to such mean acts as it sometimes becomes necessary for a seeker of wealth to perform. येनैकेन &c.—This explains why wealth is desired at the cost of जाति &c., and so the fig. is Kāvya-liṅga.

Śl. 40. इन्द्रियाणि—इन्द्रिय is peculiarly derived by Pān. (V. 2. 93.) इन्द्रियमिन्द्रलिङ्गमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रसृष्टमिन्द्रदत्तमिति वा ॥ इन्द्र is

the soul, the lord of the body. It is thus explained by Vámana इन्द्रस्य लिङ्गमिन्द्रियम् । इन्द्र आत्मा स चक्षुरादिना करणेनाहुमीयते । नाकर्तृकं करणमस्ति । इन्द्रेण दृष्टमात्मना दृष्टमित्यर्थः । इन्द्रेण सृष्टमात्मना सृष्टम् । तच्छ्रुतेन शुभाशुभकर्मणोत्पन्नमिति कृत्वा । इन्द्रेण सृष्टमात्मना सेवितम् । तद्द्वारेण विज्ञानोत्पादनात् ॥ इन्द्रेण दत्तमात्मना विषयेभ्यो यथायर्थं ग्रहणाय । Also इन्द्रेणात्मना दुर्जयम् । Bhaṭṭoji. There are two kinds of *Indriyas*—*Jñānendriyas* and *Karmendriyas*, thus given by Manu—श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चैव पञ्चमी । पायूपस्थं हस्तपादं वाक् चैव दशमी स्मृता ॥ मनस् is the eleventh organ of sense which is internal. In the Vedānta मनस्, बुद्धि, अहंकार and चित्त are said to be the four internal organs. According to some these are the different faculties constituting the mind or अन्तःकरण. Others add अन्तःकरण to the list making up a पञ्चक. बुद्धि is evidently used here for the mind and not in the sense of the *Vedāntins*. अप्रतिहत—unrepulsed, in full (un-impaired) vigour. वचनम्—power or manner of speech. अर्थोष्मन्—Comp. वित्तज उष्मा Pt. II. शौर्योष्मन् Mv. अन्यः &c.—becomes quite a changed man (inasmuch as he is differently treated by the world at large); see the next śl.

Śl. 41. कुलीनः—nobly born. Cf. for the idea in the s'lokas 39-41 the well-known *Subhāshita* यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः । यस्यार्थाः स पुमान् लोके यस्यार्थाः स च पण्डितः ॥ Also धनमर्जय काकुरत्स्य धनमूलमिदं जगत् । अन्तरं नैव पश्यामि निर्धनस्य मृतस्य च ॥ ब्रह्मघ्नोपिनरः पूज्यो यस्यस्ति विपुलं धनम् । शशिना तुल्यवंशोपि निर्धनः परिभूयते ॥ Fig. Kāvyaṅga, सर्वे युगाः काञ्चनमाश्रयन्ते explaining the reason of a wealthy man being considered कुलीन &c.

Śl. 42. वैर्मन्थ्यात्—see com. सङ्ग—attachment to worldly objects, association with men. कुतनयः—तनोति कुलमिति तनयः from तन् + कयन् (अय). खलोपासन—serving, propitiating a wicked man. In doing this one is likely by habit to loss one's good disposition. अनय—impudence, impolitic conduct. अनवेक्षण—want of proper care or supervision. त्यागप्रमाद—carelessness or indiscretion (not exercising prudence and judgment) in expenditure, including charity, is evidently a better reading than



स्यायात् &c. where त्याग means 'liberality, giving away.' It also keeps up symmetry. Fig. तुल्ययोगिता, विनश्यति indicating the common attribute.

Śl. 43. गतिः—passage out; money goes out in these three ways. यो &c.—The language here is rather condensed. वित्तं must be supplied from the first line as the object of ददाति and वित्तस्य after तस्य which means 'his' answering to यः.

Śl. 44. शाणोद्गीढः—Out or polished on a polishing stone—हेतिनिहत—forcibly struck i. e. wounded with weapons. दलित*v.l.* means 'shattered, hewn, and is a stronger term than निहतः. मदक्षीणः—मदेन क्षीणः Inst. Tat; reduced by the flow of rut. Here क्षीणः has the same meaning as श्लक्ष्ण (thin, which is a mark of beauty). This is preferable to क्षीणमदः which is a Bah. and implies the cessation of the flow of rut, and therefore the poet uses the rather unusual Inst. Tat. आद्यान०—श्यान from श्ये to become dry or thick + क्तः shrunk. Cf. शनैः श्यानीभूताः सितजलधरच्छेदपुलिनाः । + + + नभस्तः स्यन्दन्ते सप्रित इव दीर्घा दशदिशः ॥ Mud. III. 7. As the floods subside in autumn the rivers shrink back into their proper beds and look beautiful with their pellucid water. Cf. वनस्पतीनां सरसां नदीनां तेजस्विनां कान्तिभृतां दिशां च । निर्याय तस्याः स पुरः समन्ताच्छ्रियं दधानां शरदं ददर्श । Bhāṭi. II. 1. Also Rag. IV. 19. 21.

कलाशेष—(एका) कला एव शेषो यस्य सः । Such a moon is considered not only beautiful but also an object of reverence. Cf. Rag. V. 16. quoted in the Com. also प्रणमन्यनपायमुत्थितं प्रतिपञ्चन्द्रमिव प्रजा नृपम् । Kir. II. 11. For the poetical account of the waning of the moon, supposed to be drunk in turns by the gods, *pitrs* &c., see our Raghu ( V. 16 ) and note thereon. तनिमन्—An abs. noun from तनु. The aff. इमनिच् ( इमन् ) is optionally added, to form abstract nouns, to पृथु, मृदु, महत्, पटु, लघु &c. 'पृथ्वादिभ्य इमनिच्वा' Pān. V. 1. 122. अर्थियु &c.—as Chārudatta, the hero of the Mṛch.; and not in vices.

Fig. *dīpaka*, as the common attribute शोभा is mentioned once with regard to 'जन' which is प्रकृत (matter in hand) and with respect to मणि &c. which are अपस्तुत. 'सकृद्वृत्तिस्तु धर्मस्य प्रकृताऽप्रकृतात्मनाम् (दीपकं) K. P. X.

Śl. 45. परिक्षीणः—Reduced in circumstances every way (परि); completely poverty-stricken. प्रवृत्ति properly means the palm hollowed, hence by *Lakṣhaṇā* what is contained therein; also a measure equal to two *palas*. स्पृहयति—स्पृह governs the Dat. See Pân. I. 4. 56. सम्पूर्णः full of, *scil.* wealth. opp. to परिक्षीणः. Mark the force of the prepositions परि and सम् कलयति (a verb capable of a very large number of meanings according to context); here, thinks, considers.

अतः—hence; *i. e.* because of the fact mentioned above. अनैकान्त्यं—The state of having no fixity, uncertainty न एकान्तमने कान्तं तस्य भावः । The last two lines are somewhat puzzling and have been differently interpreted. For construction see com. The meaning is that since there is variability with regard to the greatness or smallness of the same thing it must be concluded that it is the state of life of those possessed of wealth that causes the things so to appear.

Śl. 46. दुधुक्षति—desiderative of दुह्; although a द्विकर्मक root; it is here used with one object. क्षितिधेनुम्—a Karm. and the Fig. properly is रूपक. तेन—equivalent to तर्हि अद्य seems to have been used here in a wider sense:—now, at present. This verse gives a very sound advice to princes to secure the prosperity of their states. The last three lines contain an उपमा and the metaphor of the first has not been kept up. क्षिति० therefore should be taken as in the Com. Cf. Rag. I. 26. दुदोह गां &c.

Śl. 47. हिंसा—murderous, cruel, bloody. From हिंस्+र added ताच्छील्ये by 'नमिकम्पि &c.' Pân. III. 2. 147. अर्थपरा-अर्थ एक परं यस्याः । with an eye solely to wealth; greedy. ववान्य—liberal,

munificent. नित्य may be taken either as *adj.* or *adv.* in the dissolution of the compounds, नित्यव्यया and प्रचुरनित्यधनागमा. The fig. is Upamâ.

Śl. 48. आज्ञा—power to enforce command. Râmarshi considers the word ब्राह्मणानाम् to be an उपलक्षण *i. e.* as including all people. The Brâhmanas are specially mentioned as most deserving help and protection, their priestly avocation making it impossible for them to defend themselves with arms &c. येषां एते &c. who have not gained these six qualities (special advantages). पार्थिवोपाश्रय—taking shelter with a king *i. e.* becoming royal servants or favourites. Or पार्थिव may be taken as Voc. singular; in this case तेषां may refer to kings; what is the use of resorting to those kings who do not &c.

Śl. 49. मरुस्थले—मरु is the waterless tract now known as Mârwâr. म्रियन्तेऽस्मिन् भूतानि जलाभावात् इति मरुः, fr. मृ + उ Uṇ. I. 7. मेरौ—on the mountain Meru, the store-house of wealth. According to the Purânas the mountain Meru is formed of gold and jewels. It is the loftiest mountain on earth and the centre round which the whole firmament revolves. कृपणां वृत्तिं न कृयाः—do not act or behave in an abject manner. The last line shows that on the *capacity* of a man depends his fortune, and it should be rightly understood to counteract the effect of the first which is fatalistic. The fig. is Dr̥ṣṭânta. See śl. 57.

Śl. 50. गोचर—moving within the range of the senses (गो); hence, known. See *supra* śl. 16. कार्पण्योक्तिः—words expressive of our pitiful condition, supplication. The fig. here is अपस्तुत-प्रशंसा. Some liberal person is addressed with these words which apparently refer to the cloud. अपस्तुतप्रशंसा is thus defined:—अपस्तुतप्रशंसा सा या सैव प्रस्तुताश्रया K. P. X.

Śl. 51. सावधानमनसा—with close or assiduous attention. एतादृशाः—such referring to चातकाधार in the above Śloka. Although the ślokas are not much connected with each other stil

the poet allows the ellipsis to remain because it is so easy to supply it. केचित्.....केचित्—some...others. यं यं पश्यासि तस्य तस्य पुरतः—before every one that you see. The fig. is अपस्तुतपरशसा here.

Śl. 52. अकारणविग्रहः—causeless strife, unprovoked quarrel. इदम् refers to each of the foregoing nominatives.

Śl. 53. Every serpent of a particular species is supposed to have in its crest a jewel which shines by night. 'The verse is attributed to Obānākya. See Kāvyaśaṅgraha p. 293. and Śarangadhara p. 63.' Telang. The fig. is इष्टांत by साधर्म्यं. There is however a mixture of वस्तुमतिवस्तुभाव also.

Śl. 54. The language here is somewhat condensed. गुणः, दुर्जनेः and गण्यते have to be supplied with every clause. ह्योमति यः हीरूपः गुणः स जाड्यमिति गण्यते &c. व्रतरुचि—one who likes to stick fast to religious observances. मुनि—ordinarily means मननशील (from मन् + इन् the अ being changed to ञ् by Uṇ. IV. 123) one given to contemplation; hence here, a man of reserve, one who keeps silence. 'वाच्यमो मुनिः' Amara. for the Vedāntic meaning see Bg. II. 56. quoted in the com. सुखरता—मुखरस्य भावः । fr. मुख + र. The possessive aff. र here implies censure. नाम is used here सम्भाष्ये i. e. to express possibility; or it may have the sense of 'indeed.' अङ्कितः—branded.

Śl. 55. लोभः— is regarded as the greatest of all evils being the origin of most of them. Cf. 'लोभः पापस्य कारणम्' Hit. I. 27. see com. अगुण—Here the नञ् shows विरोध or opposition. निजैः— If a man has सौजन्य his courteous conduct will easily win over strangers and so there will be no lack of relatives to him wherever he may go. धनैः—The other reading जनैः does not yield a good sense. Bhartṛhari considers Vidyā as the best treasure. Cf. Śl. 16, 20, 21, and 103. अपयज्ञः—Cf. Bg. II. 34. quoted in the com. न भीतो मरणादस्मि केवलं दूषितं यशः । Mr̥ch.

Śl. 56. दिवसं—दिवसेन (Inst. हेतौ) धूसरः rendered pale by (the overpowering light of) day; अनक्षरम्—अविद्यमानमक्षरं यत्र

तत् । Nan. Bah. स्वाकृतेः—सुदु आकृतियस्य तस्य । Cf. 'unlettered, illiterate' in English. Want of learning becomes a disgrace more marked in such a case. सततदुर्गतः—Here the word सतत is to be emphasised. नृपाङ्गण—Both अङ्गन and अङ्गण are found used by classical writers, though the former is the correct form. The change of न to ङ in अङ्गण is explained by referring it to the प्रयोदरादि group. षगतः खलः a wicked man gone to the courtyard of a king's palace. This may also be metaphorical—who has curried royal favour. This śl. is quoted in the K. P. as an instance of the fig. समुच्चय—अत्र शशिनि धूसरे शल्ये शल्यान्तराणीति शोभनाशोभनयोगः (of causes which are partly agreeable and partly otherwise). For definition see com. Here the moon alone obscured by day is sufficient to become a *s'alya* (sore affliction) and yet others are mentioned.

Śl. 57. होतारम्—Here the word is used in its general sense; any sacrificer (comp. या च होत्री Śák I. 1.) and has nothing to do with the priest of that name at a great sacrifice. जुह्वान—This is not the pre. p. of the root as it is always Par.; but formed with the aff. चानञ्; see noted on जीवमानः Śl. 12. पावकः—पुनातीति fire; पृ + ष्वुल (अक). The fig. is *Dṛṣṭānta* which is thus defined—दृष्टान्ताः पुनरेतेषां (उपमानोपमेयसाधर्म्याणां) सर्वेषां प्रतिबिम्बनम् । K. P. X.

Śl. 58. चाटुलः—चटुल एव चाटुलः । चटुल from चटु + ल (लच्) a possessive affix added to the words of the सिध्मादि class; see Pān. V. 2. 97; garrulous, officious. जल्पकः—The proper form is जल्पाकः; if we add आक (पाकच्) by जल्पभिक्षु—Pān. III. 2. 155. Cf. Amara 'स्याज्जल्पाकस्तु वाचालः'. But as the form stands, it must be explained as जल्पतीति जल्पः, कृत्सितः जल्पः जल्पकः. अप्रगल्भ—timid. For the meaning of प्रगल्भ cf. 'पुंत् प्रगल्भा प्रतिहाररक्षी' Rag. VI. 20. अभिजातः—noble-born, polite in behaviour, courteous. योगिनामापि—Yogins have superhuman power by their practice of contemplation and so they must know every thing. But this is unfathomable even to them. अगम्यः—difficult to obtain success in; difficult properly to carry out.

The other reading वातुलः for चातुलः avoids repetition, the meaning in that case being 'delirious'; but when we look to what the common parlance is in this connection, this reading does not seem to be preferable.

Śl. 59. उद्गा०—of one that has brightened all wicked men, i. e. a scoundrel of the first rank, who has brought credit to the whole class. विगृह्णल—unbridled; one licensed as it were to indulge in all sorts of wicked deeds. प्राग्जाता &c.—see com. It will be inappropriate to analyse as कर्मसु वृत्तिः since it continues even now. With the reading विस्तृत for विस्मृत the sense is—'whose indulgence in wicked conduct commenced before is now developed.'—Telang. In this case dissolve प्राग्जाता पश्चात् विस्तृता निजाधमकर्मसु वृत्तिः यस्य ।

Śl. 60. This verse very cleverly describes friendship as we find it in the world. Insincere friendship shows at its highest at the very beginning, but gradually vanishes and is compared to the shadow in the morning which is longest at sunrise and goes on contracting till noon. A good man's friendship, however, is hardly preceptible, like the mid-day shadow, at first, but goes on steadily increasing.

सुर्वी—*Fem.* of गुरु; also गुरु; see notes on Śl. 20. दिनस्य—to be connected with पूर्वार्ध &c. by what is called एकदेशी अन्वय like देवदत्तस्य गुरुकुलम्; see note on परेषां Śl. 20. The fig. is *Upamā* mixed with यथासंख्य

Śl. 61. हृणः &c.—निष्कारण—those that are *causelessly* enemies; निष्कारणं वैरिणः । The fig. of speech here is यथासंख्य which is defined as यथासंख्यं क्रमेणैव क्रमिकाणां समन्वयः K. P. X. Here लुब्धक, धीवर and पिशुन are mentioned as the respective enemies of मृग, मीन and सज्जन.

Śl. 62. व्यसनं—close application, strong attachment.. खले संसर्गमुक्तिः—There is एकदेशी अन्वय here, खले यः संसर्गः तस्मात् मुक्तिः । We have preferred the sing. to the plural as it keeps up

the uniformity of construction with regard to the use of the sing. throughout.

Śl. 63. वाक्पटुता—cleverness in speech, command over language, eloquence. व्यसनं श्रुतौ—From the way in which the study of the Vedas is frequently referred to in the *S'atakas* we may infer that Bhartṛhari was not a Buddhist. Cf. Śl. 66, 67; see Introduction.

Śl. 64. संभ्रम—means आदर; see com.; it also means haste which sense will also do here if we take विधि to mean आदरविधि as remarked by Mr. Telang—'It would mean the flutter of preparation to do due honour.' कथनं चाप्युपकृते: v. l. will mean proclaiming the good deeds of others in an assembly. निरभिभवः—अभिभवः (insult, contempt); सारः essence, gist; conversation about others without meaning the least offence; even the pith of which is free from disrespect to others. असिधारात्रतम्—the vow of lying on the edge of a sword; also, explained otherwise as the practice of continence even in the company of a young wife. See note on Śl. 28. This Śl. is quoted in the Kuvalayānanda as an instance of समुच्चयालङ्कार, with some variations—  
प्रदानं प्रच्छन्नं गृह्युपगते संभ्रमविधिर्निरुत्सैको लक्ष्म्यामनभिभवगन्धाः परकथाः ।  
प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृतेः श्रुतेत्यन्तासक्तिः पुरुषमभिजातं  
कथयति ॥

Śl. 65. त्याग charity. Cf. दानेन पाणिः s'l. 71. श्लाघ्यः—some take this with त्याग as well as with the nominatives following it, with the necessary change of gender. विजयि० विजयते तच्छीलौ विजयिनी ever victorious; तौ च तौ भुजौ च &c. Some separate विजयी making it an *adj.* to दीर्घम्. हृदि—Loc. sing. of हृदय which optionally becomes हृद् from the Acc. plural. हृत् also occurs as a word by itself, but its use is rare. 'स्वान्तं हन्मानसं मनः' । Amara. श्रुतम्—Holy knowledge: or knowledge in general. Cf. श्रोत्रं श्रुतेनैव न कण्ठलेन śl. 71 *infra*. The fig. is विभावना since there is the manifestation of the effect, मण्डन, although its cause ऐश्वर्य has been denied; क्रियायाः [हेतोः] प्रतिषेधोपि फलव्यक्तिर्विभावना । K. P. X.

Śl. 66. महाशैल &c.—शिलानां संघातः शिलासंघातः । महाश्र्वासौ शैलश्च महाशैलः तस्य शिलासंघातः like a dense (सं) line (घात) of rocks &c. The fig. here is Upamā वत् the simile-expressing aff. being omitted in the compound उत्पलकोमलम्. For a similar idea, see śl. 63.

Śl. 67. नामापि न श्रूयते—even its name is not heard *i. e.* no trace of it is left. ज्ञायते *V. l.* known *i. e.* through the medium of the ears. मुक्ताकारतया—by reason of its assuming the form of a pearl. स्वात्याम्—In Svāti *i. e.* while the sun is in conjunction with the constellation Svāti. It is supposed that at the time of the sun coming in conjunction with this constellation the pearlshells burst open and the rain-drops that they receive into their cavity form pearls, see Brhatsamhitā of Varāhamihira XV. 13. Cf. पात्रविशेषे न्यस्तं गुणान्तरं व्रजति शिल्पमाधातुः । जलमिव समुद्रशुक्लौ मुक्ताफलतां पयोदस्य ॥ Māl. I. 6. सन्मौक्तिकम्—A good or faultless pearl. सत् is evidently preferable to तत्. ज्ञायते—Since this verb is repeated a strict rhetorician would detect in this कथितपददोष (the fault of repeating a word with the same meaning). The reading—जुषां &c. is free from this fault. The figure is Arthantaranyāsa.

Śl. 68. Some take एव with भर्तुः, but that is not good; the construction should be यद्वर्तुर्हितमेवेच्छति तत्कलत्रम्—meaning 'she that desires the *good only* of her husband deserves to be called 'wife.' कलत्रम् Mark the gender of this word which is *new*; the gender of Sanskr̥t words in some cases is quite arbitrary as remarked by Pān.—लिङ्गमशिष्यं लोकाश्चायात्वलिङ्गस्य । Cf. the word दार which is *mas.* and is always used in the plural. पुण्यकृतः—पुण्यं कृतवान् पुण्यकृत्. The aff. क्तिप् (०—त्) is added to कृ after the words mentioned in the sūtra मुकर्मपापमन्त्रपुण्येदु कृतः । Pān. III. 2. 89.

Śl. 69. नम्रत्वेनोन्नमन्तः—rising to greatness by humility. ख्यापयन्तः—pres. p. of causal of ख्या. Their appreciation of other people's merits is in itself a sign of their possessing merits. विसत०—दूषयन्तः—rebuking. Contemptuous silence is the best



treatment of a caluminator. साश्चर्यचर्याः—आश्चर्यसहिता admirable, चर्या (चरितम्) येषां ते. The fig. here is Virôdhâbhâsa.

Śl. 70. भूरिविलम्बिनः—hanging very low. This reading is preferable to भूमि० as the point here is नम्रत्व. अनुद्धताः—Not haughty. समृद्धिभिः—with the acquisition of wealth. This s'l. occurs in the Ś âk. Act. V. The figures in this s'l. according to Râghavabhaṭṭa are क्रियादीपक. मालामतिवस्तूपमा (विनयस्य साधारणधर्मस्य नम्रदूरविलम्बयतुद्धतशब्देनोक्तेः), अप्रस्तुतप्रशंसा and अर्थान्तरन्यास (स्वभाव इत्यादिस्तु हिशब्दानुपादानेऽर्थान्तरन्यासः).

Śl. 71. Cf. s'l. 65 *supra*. The fig. here is परिसंख्या as the S'âstras &c. are specially mentioned as imparting beauty to the ear &c. to the exclusion of the ear-ornaments &c. It is thus defined—किञ्चित्पृष्ठमपृष्टं वा कथितं यत्कल्पते । तादृगन्यव्यपोहाय परिसंख्या तु सा स्मृता ॥ K. P. X.

Śl. 72. पापात्—That from which a person is warded off is put in the Abl. case; see. com. हिताय योजयते—may mean (1) हितं साधयितुं (हितकरे कर्मणि) मित्रं प्रवर्तयति urges (his friend) to apply himself to a work beneficial to him; or (2) आत्मानं योजयते—sets himself about the accomplishment of his friend's good. The Dat. is to be explained by 'क्रियार्थोपपदस्य च कर्मणि स्थानिनः' Pân. II. 3. 14. When an infinitive of purpose is not actually used in a sentence its object is put in the Dat. case; फलेभ्यो याति, फलान्याहर्तुं यातीत्यर्थः Sid. Kau.

Śl. 73. विकचीकरोति—cause to bloom, opens. A denom. verb derived from विकच with the aff. च्वि (०). विकच—विगतः कचः (fold) अस्मात्; full blown or expanded. कैरव—a white lotus. Like कुमुद it is a lotus blooming at moon-rise. चक्रवाल—a collection of; properly a circle of; 'चक्रवालं तु मण्डलम्' । Amara. नाम्बोधितः to be taken with all the three—दिनकर, चन्द्र and जलधर. अभियोगि—application, resolutely setting oneself about. Fig. Arthântaranyâsa.

Śl. 74. एते—Mr. Telang reads एके 'some'. ते एते, however, serves as a better correlative of ये and gives proper force to the main assertion. चिदकाः—who bring about, accomplish. उद्यमभूतः—

उद्यमं विभ्रतीति; सोद्यमा इत्यर्थः । स्वार्थाविराधेन—विरोधस्याभावः अविरोधः; स्वार्थेन अविरोधः, तेन *i.e.* without sacrificing their own good.  
स्वार्थाय—*i. e.* स्वार्थं साधयितुम्. See note on हिताय Śl. 72.

Śl. 75. पुरा—at first *i.e.* before it was placed on fire. ताप—  
(1) heat; (2) trouble. हि—अवधारणे Mark! ; or, surely, verily.  
उन्मनस्—sager, तेन जलेन युक्तम्—reunited with the same water.  
शाम्यति—becomes calm, settles down. The stanza draws a very  
nice moral lesson from a common occurrence in the kitchen.  
The milk on being well heated begins to boil over; but if water  
is added to it, it settles down. The fig.s are क्रियास्वरूपोत्प्रेक्षा  
supported by अर्थान्तरन्यास.

Śl. 76. इतः—when repeated this has the sense of here-  
there, in one place, in another केशव or विष्णु is called जलशायी,  
'जलशायी विष्णुरूपो' Amara. and क्षीराब्धिनिवासी. कुलं—family, a host  
of (सजातीयैः कुलम्). तदीयद्वेषाम्—Of Keśava's enemies, the  
demons. For the account of the Kālakeyas hiding themselves  
in the sea, see Mah. Bhar. Van. P. 101, 105. शरणायिनः&c.—  
chains of mountains seeking shelter (*scil.* from the wrath of  
Indra). See notes on s'l. 36. Comp. पक्षच्छिदा गोत्रभिदात्तगन्धाः शरण्य-  
मेन शतशो महीधराः । नृपा इवोपप्लविनः परेभ्यो धर्मोत्तरं मध्यममाश्रयन्ते ।  
According to the Hariv. Maināka appears to be the only  
mountain that took refuge in the sea. The poets speak of more  
mountains as having taken refuge probably only to magnify the  
greatness of the sea. संवर्तकैः—with the fires that destroy the  
world at the end of the creation. The Commentator Rāmarshi  
gives to this word the sense सकलजलचरजीवविशेष, in addition, but  
this is quite obscure. संवर्त is also a particular cloud though it is  
not intended here. For वडवानल see Matsya Parāṇa CLXXIV. 49.  
*et. sep.* and Mis. śl. 9. भर०—सहने इति सहं भरस्य सहं भर० able to bear  
a great load, mighty. This may be looked upon as an instance  
of अप्रस्तुतप्रशंसा the अप्रस्तुत not being directly mentioned.

Śl. 77. In line 3 the Nirṇayasāgar Edition reads प्रख्यापय  
for प्रच्छादय which will suit only with the reading प्रश्रयम् for  
स्वाद् गुणान् see com.; as it stands, however, it is entirely objection-

able. Mr. Telang thinks the construction of the stanza to be similar to that of Śiś. I. 51, which is according to the Sūtra समुच्चयेऽन्यतरस्याम्. In such constructions all the verbs must be in the Imperative mood. Here मावमंथाः must be considered as equivalent in sense to the Imperative mood. लक्षणम्—Mr. Telang adopts the reading चेदितम्. But then what does एतद् refer to? Certainly to the actions indicated by छिन्धि &c.; so this amounts to एतत् चेदितं सतां चेदितम्. लक्षणं is therefore better. Such acts are the sign of &c.

Śl. 78. पुण्यपीयूषम्—full of nectarious holiness or holy thought &c. पर्वताकृत्य—magnifying to the size of a mountain, making much of. कियन्तः—some, few, rare. Mr. Telang compares with this the use of कश्चित् in Bhâg. VII. 3. एतेन वाचकर्मणा च सर्वेषामुपकारवन्त इत्यर्थः । Râmarshi.

Śl. 79. हेमगिरि—the mountain of gold, मेरु. रजताद्रि—Kailâsa, being white (on account of being covered with snow), is considered to be a mountain of silver. This cannot be Himâlays as some take it. Cf. Meg. I. 58. यत्र &c.—The trees on other mountains are the same that they are; they are not changed into sandal trees as they would be if they grew on the Malaya mountain. Malaya, a mountain in the south of India, famed for its sandal trees. मन्यामहे—we honour. Cf. अहमेव मतो महीपतेः Rag. VIII. 8. and Mallinâtha's com. thereon. The fig. is Virôdhâbhâsa.

Śl. 80. रत्नैर्महाहैः—with the 13 valuable jewels (churned out of the ocean before obtaining the 14th—nectar). भीमविषेण &c. —did not take affright at the appearance of the dreadful poison. निश्चिन्तार्यात्—The Abl. by the Vârt. जुगुप्सा &c. see com. See Apte's G. § 76. Cf. पारब्रह्ममुत्तमजना न परित्यजन्ति । The fourteen jewels are mentioned in the following verse—रुक्मीः कौस्तुभ-पारिजातकमुरा घन्वन्तरिश्वन्द्रमा गावः कामदुषाः सुरेश्वरगजो रम्भादिदेवाङ्गनाः । अश्वः समुखो विषं हरिषटुः शंखोमृतं चाम्बुधे रत्नानीह चतुर्दश प्रतिदिनं कुर्वन्तु शो मङ्गलम् ॥ For the story, see Râmâ. Bal. K. XLV. Bhâg. P. VII. 9-8. Nî. Śat. 27. The fig. here is Arthântaranyâsa.

Śl. 81. क्वचित्—may better be taken as an *adv.* of time; at one time; at another, भूमिशाया is a better reading than भूमौ शायी as keeping up symmetry. शाल्योदन—Having a liking for Śālī (a superior kind of paddy) only. कन्थाधारी—One wearing a wallet. मनस्वी—from मनस् + धिनि: high-souled, also wise विन् shows प्राशस्त्य. कार्यार्थी (कार्यं अर्थयते इति) One that seeks to gain his object. This as well as कन्थाधारी and शाकाहारी are formed by affixing इन् (णिनि:) by सुप्यजातौ णिनिस्ताच्छील्ये (इन् is added to a root in the sense of 'in the habit of' when it is preceded by a noun not denoting a class). कार्यार्थी may also be taken as in the com.

Śl. 82. उदशन—Subduing the passions, tranquillity. प्रभविट्—One possessing absolute power. This is the only concrete noun used in the s'loka for प्रभावस्य. निर्व्याजता—freedom from hypocrisy. सर्वेषाम् &c.—Some take this to mean 'of all persons,' in which sense अपि would be superfluous. सर्वकारणम् cause of all *i. e.* of ऐश्वर्यं. सुजनता &c. शील—virtuous or good conduct.

Śl. 83. नीति—The conduct of human affairs, rules of life. यदि वा—is equivalent here to अथवा. न्याय्यात्—see śl. 28. *supra*. धीराः—धियं बुद्धिमीरयन्ति सर्वतः प्रवर्तयन्तीति । Rāmarshi. The wise.

Śl. 84. कर्हरितस्य-p. p. of कर्हर्यं denom. fr. कर्ह्य (कृत्सितोर्थः) of one who is despised, afflicted, worried. प्रमाटुम्—to wipe off completely, to obliterate. Mr. Telang rightly remarks that अधोमुखस्य कृतस्य is not a usual construction and that therefore the reading तनूनपातः (see foot-note p. 34) is better. This however, is open to another objection; for it involves the दोष—अप्युक्तत्व, the word तनूनपात्—though given by the lexicographers for fire, being hardly, if ever, used by the poets. The fig. is Dṛṣṭānta.

Śl. 85. न लुनन्ति 'cut or wound', or pierce. कटाक्षविशिखाः—arrows in the form of glances. कुशानुः—कृशपति that which reduces size; hence fire; कृश् + आनु (क). Construe यस्य चित्तं कान्ता न खनन्ति •तापः न दहति and so on.

Śl. 86. साधु &c.—The word वृत्त has a double application here, as applied to the ball साधुवृत्त means ( साधु यथा तथा वृत्ताः ) well-rounded, perfectly spherical, is the other case it means 'of virtuous conduct, whose course of actions is well-regulated.'

Cf. 'वृत्ते स्थितस्याधिपतेः प्रजानाम्' Rag. V. 33. अस्थायिन्यः—not abiding, short-lived. The Figures are *Arthāntaranyāsa and Ś'les'a*.

Śl. 87. शृङ्ग—The top or peak of a mountain. गुरु—great, stupendous. विषम—विगतं विरुद्धं वा समम्; lit. uneven surface; न कृतः शीलविलयः—i. e. one should value character above every thing else. Cf. मनस्वी त्रियते कामं कार्पण्यं न तु गच्छति.

Śl. 88. तस्य जलायते—तस्य towards him; in his case. जलायते &c. are denominative verbs, formed by adding य in the sense of 'acts like that;' see com.; and are conjugated in the A'tmanepada. कुल्यायते—acts like a canal. i. e. assumes the narrowness of a canal. कुरङ्गायते—becomes tame like a deer. माल्यगुण—a wreath of flowers, a garland. पीयूषवर्षायते—produces the effects of a shower of nectar.

Śl. 89. उपचीयते—increases, waxes. The root चि with उप pass. means to grow in bulk, to thrive, as अपाच means to decrease in bulk. सन्तप्यन्ते—are not grieved. विप्लुताः—overpowered by difficulties. न ते विपदा—*is a better reading being easier.*

Śl. 90. नेता—guide, adviser. Cf. अमात्ये नेतरि सुलभमेतत्कुमारस्य Mud. II. बृहस्पति—The spiritual adviser and counsellor of Indra. For derivation see sl. 34. अनुग्रहः किल हरेः, who, as is well-known (किल) enjoys the favour of Hari. ऐरावतः—इर आपः सन्त्यस्मिन् इरावान् तत्र भवः (अण्); lit. sprung from water. The name of Indra's elephant obtained at the churning of the milky ocean. ऐश्वर्यबल—may be taken as a Tat. or a Dwandwa. The latter is preferable. ऐश्वर्य—means here the accompaniments of royalty. मग्नः had to yield, was routed. दैवशरणम् v. l.—A poetical license. The poet's meaning is देवं शरणं (रक्षिता) वरं, and so the two words cannot be compounded. As it stands we may explain देवं शरणं दैवशरणम् । धिक् धिक् &c.—This may be taken in two

ways:—धिग्धिक् as an interjection and वृथा पौरुषं separately; or the whole together as meaning—'Fie upon vain valour.'

Śl. 91. भग्नाशस्य—whose hopes (of escape) had baffled. करण्ड &c.—whose body was pressed in the basket. म्लाने—weakened (by hunger). विशितं—from पिशु to shape+इत, (पिशु अवयवे; पिशेः क्चि Uṇ. III. 95. इति इत्) raw flesh. वृद्धौ क्षये—When a noun indicating 'cause,' is used, the effect is often put in the Loc. See Apte's Guide § 95.

Śl. 92. फलं i. e. the good or bad result of their actions, happiness or misery. कर्मायत्तं—Cf. Śl. s. 99, 101, 102. Here there is a reference to the two of the three divisions of *Karman* चि. सञ्चित, प्रारब्ध and क्रियमाण. सुधिया सुविचार्यैव कुर्वता भाव्यम् = सुधिया सुविचार्यैव व्यवहारः कार्यः । The construction should be noted. When the potential pass. p. is used as predicate the noun or adjective coming after it (as कुर्वता here) must agree with the agent (सुधिया here).

Śl. 93. खल्वाटः—a bald-headed man. सशब्दं—i. e. the fruit making a loud noise as it fell. 'The fact of the tree being ताल (Palm) adds to the force of the lines as it gives little or no shade' Telang. The fig. is *Arthāntaranyāsa*.

Śl. 94. ग्रहपीडनम्—trouble from ग्रह—viz. Rāhu. नतिमतां here the aff. मत् expresses प्राशस्त्य or excellence. Cf. the last line with लिखितमपि ललाटे प्रोञ्जितुं कः समर्थः H. 'In the *Kāvya-saṅgraha* this stanza is given as *Vetālabhaṭṭa*'s p. 39.' Mr. Telang's note. The figures are *Arthāntaranyāsa* and *Kāvyalinga*.

Śl. 95. सृजति the subject to this is विधि to be supplied from the context. तावत्—some Commentators interpret this as प्रथमम्. It seems, however, to be used here अवधारणे 'indeed', does create. पुरुषरत्नम्—The jewel of a man (पुरुष रत्नम्); the best of men. It may also be explained though not preferably as पुरुषः रत्नमिव (jewel-like) Cf. जाती जाती यदुच्छ्रितं तद्रत्नमिति कथ्यते । Malli. on Rag. XVI. 1. अलङ्कारकम्—an ornament (beautifier) of. Here ल्युट् (अन) is added. कर्त्तर-त्तपि—तत् refers to पुरुषरत्न. Some take this to be equivalent

to तथापि. तत्क्षणभङ्गि—स एव क्षणः तत्क्षणः the moment a man becomes a *Purusharatna*; तस्मिन् मज्यते इत्ये वशीलम् ।

Śl. 96. नायकोप्योषोऽोषः (fr. उष् to burn) पाको धीयते अत्र इति ओषधिः । A plant, a medicinal drug; also an herb which dies when its fruit becomes ripe. The moon is often called the Lord of herbs, probably because plants thrive under the influence of moon-light. Cf. Rg. X. 84.—'सोमेनादित्या बलिनः सोमेन पृथिवी मही ।' where Śâyana says-अमृतसेकेनौषध्यभिवृद्ध्या पृथिव्या बलवत्त्वम् । 'ततस्तस्मै ददौ राज्यं ब्रह्मा ब्रह्मविदां वरः । बीजोषधीनां विप्राणामपां च जनमेजय' ॥ Hv. XXV. See also Vây. P. XXVIII. 12. 16. Mat. P. XXIII. 10-13. More probably, however, औषधीनाय is *Soma*, the plant, the juice of which formed the well-known beverage of the ancient Rshis. By a curious misapplication of names the term *Soma* came to be an appellation of the moon and so all the epithets of Soma, the plant, were transferred to Soma, the moon. See notes on Rg. II. 73. भिषक्-विभेत्यस्माद्भोगः a physician. शतभिषक्—(1) a hundred physicians; (2) name of the 24th lunar mansion (the Śatatârakâs) containing one hundred stars. अवतंस—an ear-ring or an ornament worn on the head. All these adjectives indicate that the moon had the means to counteract the effect of the disease. राजयक्ष्मा—consumption which attacked the moon; also consumption in general. So called because it is, as it were, the prince of diseases (यक्ष्मणां रोगाणां राजा). Cf. राजयक्ष्मेव रोगाणां समूहः स महीभृताम् Śis. II. 96, commenting on which Malli. quotes from Vâgbhaṭṭa—अनेकरोगानु० (see com.)—शोषो रोगराडिति च स्मृतः ॥ नक्षत्राणां द्विजानां च राज्ञोऽभूयदयं पुरा । यच्च राजा च यक्ष्मा च राजयक्ष्मा ततो मनः ॥ The moon was cursed to be eternally consumptive by his father-in-law, Daksha, for paying sole attention to Rohiṇi and neglecting his other daughters. At the intercession of his wives the sentence of eternal consumption was commuted to one of periodical consumption.

Śl. 97. प्रभुणा—प्रभवतीति प्रभुः, used in a literal sense, powerful, having power to dispense. प्रमार्णिकृतं—प्राप्यत्वेन निर्णयितम्

Râmarshi; marked or settled as one's measure i. e. portion destined to fall to one's share. उपनमेत्—Lit. go to, fall to one's lot. Comp. for this sense of नम् with उप, इदमुपनतमेवं रूपमक्लिष्टकान्ति Śâk. V. 19. कस्यात्यन्तं सुखमुपनतं &c. Meg. Some read उपनयेत् supplying देवं as the subject, but then the construction becomes clumsy. कारणम्—i. e. to obtain more. आशा—directions; there is also an indirect reference to the other meaning—'hopes, expectations'. वर्षति—Loc. of the pres. p of वृष्, which, though trans., is here used intransitively as its object जल is well-known. Cf. घातोरथान्तरे वृत्तेर्धात्वर्थेनोपसंग्रहात् । प्रसिद्धेरविवक्षातः कर्मणोऽकर्मिका क्रिया ॥ Sid.Kau. द्वित्राः—A Bah. Comp.; संख्येये यो बहुव्रीहिस्तस्मात् डच् (अ substituted for the final vowel) स्यात् । Sid. Kau. on Pân. V. 4. 73. See com. बहुव्रीहो &c.

Śl. 98. यदा—is equivalent here to यदि. दोषो &c.—The spring is the season for the trees to put forth new leaves. करीर a thorny shrub growing in desert; it is eaten by sheep and camels. उलूक—an owl. आप stands for च. सूर्यस्य—तरति आकाशे सूर्ये । यदा सुवति कर्मणि लाकं प्रेरयति (urges men to action); from सू+र्य (क्यप् कर्तरि; क्यपो रुट्); it is irregularly derived by 'राजसूयसूर्य &c.' Pan. III. 1. 114. चातकमुखे—The bird चातक is supposed to drink only a few drops of rain water when the sun is in *Svāti*. Various discrepant stories are current about this bird with which every one is familiar. मेघः—मेहनि सिञ्चतीति.

Śl. 99. नमस्यानः—A denominative, य (क्यच्) is added to नमः in the sense of 'paying homage to'; नमस्यति देवान् । पूजयतीत्यर्थः । Sid. Kau. on Pân. III. 1. 19. ननु—here used to introduce an objection—but, are they not &c. हतविधी—accursed fate. Cf. हत-हृदयं Śâk. VI. 6. हतविधेलसितानां हि विचित्रो विपाकः । Śis. XI. 64. The word दग्ध is also similarly used. See Vai. Śat. śl. 22. The word हतक is more commonly used in this sense but at the end of a Comp.; न खलु विदितास्ते चाणक्यहतकेन । Mud. II. परिभूताः स्थ रामहतकेन । Uttar. I. वशगाः—वशं गच्छन्तीति वशगाः । under the power of fate. The gods, Indra included, are finite beings, whose existence as separate deities terminates at the end of a *Kalpa*



and whose sovereignty in heaven is not permanent. प्रतिनियत &c.—एकं केवलमेव फलमेकफलं कर्मण एकफलं कर्मकफलं; प्रतिनियतं व्यव-  
 स्थितं pre-determined, fixed; कर्मकफलं ददाति इति. Even *Vidhi* has  
 no arbitrary power to dispense fruits. It is entirely guided by  
 men's actions in the distribution thereof. The poet here distin-  
 guishes between *Vidhi* and *Karman*.—कर्मभ्यः—Every action  
 must bear its fruit, good or bad. Cf. 'न हि कर्माणि क्षीयन्ते।' *Mahābhārata*,  
 and the well-known *Smṛti* 'नामुक्तं क्षीयते कर्म।' *n* येभ्यः प्रभवति—The Dat. by 'ननःस्वस्तिस्वाहास्वधालंबपद्योगाच्च' । Pān.  
 II. 3. 16. Here न प्रभवति is equivalent to नालम् । The Gen. may  
 also be used with words like प्रभु &c.; 'प्रभ्वादियोगे षष्ठ्यपि साधुः ।  
 तेन प्रभुर्बुधुर्बुधनत्रयस्येति सिद्धम् । Sid. Kau. The Fig. here is *Sāra*  
 which is defined as उत्तरोत्तरमुत्कर्षो भवेत्सारः परावधिः । K. P. X.  
*Sāra* or *climax* is that in which excellence rising successively  
 ultimately reaches its culminating point.

Sl. 100. कुलालवत्—Like a potter. Here the aff. वत् refers  
 to the क्रिया viz. the work of forming things which *Brahmā* has  
 to do like a potter fashioning his clay-things. ब्रह्माण्डभाण्डोदरे—  
 in the cavity of the immense vessel of the primordial egg, (bur-  
 sting which *Brahmā* came out and out of which the universe  
 sprang); See *Manu*. I. 11—13 and *Mat. P.* II. 24. *et. seq.* उदरे—  
 because the two shelves of the egg from the extreme bounda-  
 ries of the universe within which every existing thing is situ-  
 ated. नियमित—restrained, chained down as it were. विष्णुः—The  
 name is thus popularly derived—यस्माद्विश्वमिदं सर्वं तस्य शक्या  
 महात्मनः । तस्माद्देवोच्यते विष्णुर्विशवात्तोः प्रवेशनात् ॥ वशावतार०—two con-  
 structions are possible:—(1) गहनं may be taken as meaning a  
 forest (दशवतारा एव गहनं) and महासंकटे as a Bah. Comp. meaning  
 'bese with great difficulty.' (2) The other way is to take गहनं as  
 an *adj.* qualifying महासंकटे (a noun) meaning 'the great  
 difficulty.' The latter way is preferable. *Vishṇu* was cursed  
 by *Durvāsas* to undergo the penalty of being born on the  
 earth ten times. The ten incarnations are given in the  
 following couplet—मत्स्यः कूर्मो वराहश्च नरसिंहोथ वामनः । रामो

रामश्च कृष्णश्च बुद्धः कल्की च ते दश ॥ रुद्रः—रोदयत्यसुरान् इति fr. रुद्र + र Up. II. 22. The Śrutis derive the word differently. Cf. सोऽरोदीयदरोदीत्तद्रुद्रस्य रुद्रत्वम् । Also रुजः सर्वगता यस्मात् हारयामि जगद्भयम् । रोदनं हन्मि यस्माच्च रुद्रस्तस्माद्दहं प्रिये ॥ Ska. P. कपालपाणि-पुटकं—कपालसहितं पाणिपुटकं कपाल०; a Madhyamapadalopi Comp. कपाल—a human skull. The story of Rudra's begging with a skull in his hand is given in the Ska. P. सूर्यः—see sl. 98. According to Rāmarshi the term सूर्य includes the stars and other heavenly bodies ( श्रीसूर्य इत्युपलक्षणम् । चन्द्रादयो ग्रहा अपि भ्रमन्ति । ). We extract the following from Mr. Telang's notes:—The sentiment of this stanza again shocks the orthodoxy of the Commentator. One copy of the commentary has the following. ब्रह्माविष्णुसूर्यादीनां प्राचीनकर्म वर्तते इति वक्तुं नैवोचितम् । दृष्टान्तस्तावदेकदेशी वर्तते । तैर्यत्कार्यमङ्गीकृतं तच्छुर्वन्ति । दृष्टान्तस्तु लोकव्यवहारार्थं लिखितः कर्मणि सहस्रस्थापनार्थम् ॥ but the idea is not so uncommon a one as this indicates. Thus in the Yoga-Vāsishṭha quoted in the commentary on the Rāmāyaṇa p. 12 (Bom. Ed.), we read तेनापि शापितो विष्णुः सर्वज्ञत्वं तवास्ति यत् । किञ्चित्कालं हि तच्च्यक्त्वा त्वमज्ञानी भविष्यसि ॥ And this is given as the occasion of Vishṇu's incarnations. Another account of them may be seen at Matsya Purāṇa XLVII., 103. 4, where Bhṛgu says to Vishṇu: 'यस्मात्ते जानते धर्ममवन्त्या स्त्री निषूदिता ॥ तस्मात्त्वं सप्तकृत्वहे मातृषेषूपपत्स्यसि ॥ तदस्तेनाभिद्यापेन नष्टे धर्मे पुनः पुनः ॥ लोकस्य च हितार्थाय जायते मातृषेष्विव ॥' This stanza occurs in Kāvyaśaṅgraha p. 6.

Remarks:—The sl. is faulty in many ways as regards the construction and meaning of almost every line. The Tad. aff. वत् is used in such instances as ब्राह्मणवद्धीते (see Pān. V. I. 115.). Here वत् has a distinct relation with अधीते i. e. the क्रिया. Now here कुलालवत् is to be taken with नियमित wherein the action is implied. Then the construction becomes ब्रह्मा येन कुलालवत् ब्रह्माण्डभाण्डोदरे नियमितः &c. Here भाण्डोदरे goes well with Brahmā but not with कुलाल as it is absurd to suppose a कुलाल to be confined in a pot. Again Rāmarshi says ब्रह्माण्डभाण्डे नियमितः i. e. ब्रह्माण्डभाण्डानि विधातुं नियमितः—but then what is the meaning

of गहन ? In the second line there is nothing objectionable but the construction is ambiguous, गहन being a noun as well as an adjective. In the third line the Comp. कपालपाणिपुटके is to be understood as a Madhyamapadalopi. Then follows भिक्षाटनम्. Now what relation is there between कपाल० and भिक्षाटनम् ? If any sense is to be given to the clause we must understand पुटके भिक्षा तदर्थमटनम् taking it as एकदेशी अन्वय. Perhaps the poet wrote \*पुटकः qualifying रुद्रः, के being a mistake for को committed by some careless scribe. Again in the fourth line the casual sense so prominently expressed by नियमित, क्षिप्त and कारित altogether disappears भ्राम्यति being used. Thus there is the fault called प्रक्रममङ्ग.

Śl. 101. आकृतिः—stands for शोभनाकृति a graceful form. फलति—bears the desired fruit. सञ्चितानि—Fate is of three kinds; सञ्चित, पारब्ध and क्रियमाण. There is a reference here to the first kind. The fig. is Dīpaka the predicate expressing the धर्म being only once expressed. There is also *Upamā*.

Śl. 102. महार्णवे—अर्णसि सन्त्यस्मिन् इति अर्णवः fr. अर्णन् water + the *matub.* aff. व, the स् being irregularly dropped before it. विषमस्थितम्—in a critical or trying position. विषम is a generic term for difficulty. Cf. Bhaṭṭi. VI. 88 and Bg. II. 2. where the venerable Śaṅkarāchārya renders विषमे by समयस्थाने. पुराकृतानि पुण्यानि—This and the preceding śl. show that the author believed in a former birth, which Buddhism does not recognise. See Introduction. Cf. अरक्षितं तिष्ठति देवरक्षितम् । Pt. I.

Śl. 103. हित—a well-wisher. Cf. हितान्न यः संशुणुते स किं प्रभुः । Kir. I. 5. प्रत्यक्षम्—अक्षगोः पति अभिलुखं Avya. अक्षि is changed to अक्ष at the end of an Avya. when preceded by पति, पर changed to परो, सम् and अनु, by प्रतिपरसमनुभ्योऽक्षः । or better अक्षमिन्द्रियं पतिगतम् Tat. by the Vārt. 'अत्याद्यः कान्ताद्यर्थे द्वितीयया' । अक्षि when compounded has the general sense of an organ of sense वृत्तिविषये अक्षिशब्द इन्द्रियमात्रपरः । Manoramā. हालाहलम्—Properly the very deadly poison produced at the churning off the ocean; hence any Virulent poison. सत्क्रिया—virtuous conduct. Cf. 'शङ्कन्तला

सूर्तिमती च सक्रिया' Śák. V. 15. "With the reading चक्रिकाम् which would seem to mean "crookedness" the meaning of the Stanza must be 'that which makes wicked men of good ones,' &c.. This is also the meaning according to Rāmarshi with the reading चक्रिकाम्, which he interprets to be either सरस्वती or लक्ष्मी, "वक्रेण विनास्मिन्द्युगे फले न भवति (commentaty.)" Mr. Telang. व्यसनेः—used adverbially here, meaning 'with persistent application (for the acquisition of merits)'. आस्या—an energetic effort.

Śl. 104. विभ्रम—amorous sport; it is also one of the *Bhāvas* of love (Ś űngāra.) श्वेतातपत्रोड्डवलाः—i. e. universal sovereignty. An emperor only has the privilege of using a white umbrella. Cf. अनुदितान्यमितातपवारणः Rag. IX. 15. अनुस्यूत—interwoven i. e. continuous. विच्छिन्ने—when the continuity is broken. अनङ्गं—may also be taken as अनङ्गकलहेषु (in love quarrels) क्रीडासु (and sports) च नुटन्तः &c. The propriety of the words अनङ्गं is not clear. Probably the idea is that pearls dropped down at such a time are not noticed; so Lakshmi vanishes imperceptibly. दिशः&c.—see com.; दिशो दृश्यताम्—v. l. Lit. the state of being visible only at the end of quarters i. e. not within the reach of eyesight. The words may also be taken separately दिशोऽदृश्यताम् दिशः भ्रश्यददृश्यतां प्रयाति Running in all directions disappears. Mr. Telang proposes the reading दृशोऽदृश्यताम् Fig. *Upamā*.

Śl. 105. गुणवत्-गुणा विद्यन्तेऽस्मिन्. अवधार्या—should be thought over or considered. आविपत्तेः—till death; cf. हिमसेकविपत्तिः, and 'नेन्द्रविपत्तिशोकात्' Rag. VIII. 45, XIX. 56 also Venī. IV. 6. विपाकः—from वि + पच् + अ (अञ् or कञ्) originally means cooking and thence, ripeness, developmet, consequence. हृदयहाही—burning (i. e. giving pain to) the vitals of the heart like the barb of an arrow (supposed to be poisoned that it should cause burning). Cf. सविषमिव शल्यं दहति माम् । Śák. VI. 9.

Śl. 106. स्थाली—a cooking vessel; स्थलति तिष्ठत्यन्नमत्र । वैदूर्य—*lapis lazuli*; विदूरे अद्रौ भवम् (प्यञ् i. e. अ) so called because first obtained from the mountain Vidūra. तिलखली—The cake of sesamum after oil has been pressed out of it; oil-cake. विलिखति—Scratches,

ploughs. अर्कमूलस्य—The root of the *Arka* (*colatropis Gigantia*, रुई in Marāthi) is a worthless plant. Cf. the proverb अर्के चेन्मधु विन्देत किमर्थं पर्यंतं व्रजेत् । कर्पूरखण्डान्—(खण्ड m = a collection) a collection of *Karpura* plant. वृत्ति—from वृ. to cover, to surround + ति (क्तिन्) what surrounds, a hedge. कोद्रवाणाम्—कोद्रव is a kind of very poor and coarse grain, and is commonly known as हरीक. कर्मभूमि—lit. the land of religious rites i. e. this world as opposed भोगभूमि (such as *Swarga*, the world of the moon &c.) 'The idea is somewhat similar to that of Bishop Butler who calls this a world for man's probation.'—Telang. Hindu writers refer by this to India (the land of Bharata भरतवर्ष) which is the fittest land for the performance of religious rites. It is laid down in Śruti (see Ohhānd. Up.) that men repair to the world of the moon &c. to reap the benefits of their meritorious deeds; and when the fund of happiness laid in store there for them is exhausted they come down again to this world of mortals to perform *Karman*. Cf. कर्मभूमिभूमेऽस्मिन् भारते वर्षे । Kad. p. 457. कर्मभूमिनिमां प्राप्य कर्तव्यं कर्म यच्छुभम्' । Rāmā. Ayod. K. कर्मभूमिरियं ब्रह्मन् फलभूमिरसौ मता । quoted by Mr. Telang from Muir. V. 324. तपस्— is used here in a wider sense; as meaning the performance of one's religious duties of all sorts, necessary to elevate one to heaven. The idea expressed here is this:—Men, who waste the opportunity of securing heaven (or *Moksha*) by practising *tapas*, given to them by birth in this world, are as foolish as one who &c. The fig. is *Mālānidars' anā*.

Śl. 107. The moral Mr. Telang draws from his verse is "A man may do the most difficult and dangerous things in order to do what is fated not to happen, or to avoid what is fated to happen. But he will fail." There is no reference in this verse, however, to "avoiding what is fated to happen." The verse says that although a man may dive into the sea (for pearls or other gems), go to the golden mountain, Meru, conquer enemies in battle, or carry on trade and so forth, no wealth comes to

him if it is fated not to come (यत्कर्मवशतोऽभाष्यं तन्न भवतीह); for how can that be counteracted which is destined to happen? मञ्जुतु &c.—i. e. for pearls &c. आहव आह्वयन्ते अरयोत्र । सकलाः विद्याः—According to some the *vidyas* are three, viz. आन्वीक्षिकी or metaphysics (आध्यात्मविद्या); त्रयी the three Vedas, and नीति or दण्डनीति administration of justice. According to some they are four viz. आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्च शाश्वती । Kāmandaka. The usual number of *Vidyas*, however, is fourteen—अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः । पुराणं धर्मशास्त्रं च विद्या द्वैताश्चतुर्दश । See Rag. V. 21 कलाः—These are said to be 64. \* भाग्यवशतः—in obedience to the power of fate.

Sl. 108. तस्य &c —is friendly disposed towards him. सन्निधि-  
-सत् may qualify निधि as well as रत्न सन्ति; च तानि (निधयो रत्नानि च) निधिरत्नानि च; or सन्निधि—collections of choice things and jewels. Rāmarshi takes it as सन्निधौ सनीषे रत्नैरुत्कृष्टवस्तुभिर्गवाश्वान्न-  
वस्त्रादिभिर्वा पूर्णा । For the alleged fatalistic tendency of the Hindus in general, see Introduction.

°The following are the names of these :—

गीतं, वाद्यं, नृत्यं, आलेख्यं, विशेषकच्छेद्यं, तण्डुलकुसुमवलि विकाराः, पुष्पा-  
स्तरणं, दशनवसनाङ्गरागः, मणिभूमिकाकर्म, शयनरचनं, उदकवाद्यं, उदकाघातः,  
चित्राश्व योगः, माल्यग्रथनविकल्पाः, शेखरकापीडयोजनं, नेपथ्यप्रयोगाः, कर्ण-  
पत्रभङ्गाः, गन्धयुक्तिः, धूषणयोजनं, ऐन्द्रजालाः, कौचुमाराश्व, योगाः, हस्तला-  
घवं, विचित्रशक्यूपभक्ष्यविकारक्रिया, पानकरसरागासवयोजनं, सूचिवानकर्माणि  
सूत्रक्रीडा, वीणाडमरुकवाद्यानि, ग्रहेलिका, प्रतिमाला, दूर्वाचक्रयोगाः,  
पुस्तकवाचनं, नाटकाख्यायिकादर्शनं, काव्यसमस्यापूर्णं, पट्टिकावेत्रयानविकल्पाः,  
तक्षकर्माणि, तक्षणं, वास्तुविद्या, रूप्यरत्नपरीक्षा, धातुघादः, मणिरागाकरज्ञानं,  
वृक्षापुर्वेद्योगाः, मेषकुक्कुटलावकयुद्धविधिः, शुक्रसारिकाप्रलापनं, उरसादेन  
संवाहने केशमर्दने च कौशलं, अक्षरमुष्टिकाकथनं, म्लेच्छितविकल्पाः, देशभाषा-  
विज्ञानं, पुष्पशकटिका, निमित्तज्ञानं, यन्त्रमातृका, धारणमातृका, संपादर्थं, मानसी  
काव्यक्रिया, अभिधानकोषः, छन्दज्ञानं, क्रियाकल्पः, छलितकयोगाः, ब्रह्मगोप-  
नानि, द्यूतविशेषः, आकर्षक्रीडा, बालक्रीडनकानि, वैजयिकीना वैजयिकीना  
न्यायामिकीना च विद्यानां ज्ञानं, इति चतुःषट्पिण्डविद्याः *Vāt. Kām. Sūt.*

## MISCELLANEOUS.

Śl. 1. मनुष्यः—मनोरपरयम् । मनोजीतावश्यतौ पुक् च Pān. IV. 1. 151; मनु + य with augment व्, मनुष्य; with अञ् we have मानुष. नावसीदति—Does not suffer, is not ruined. The construction of the second line is rhetorically faulty as यं refers to उद्यम which is not prominent being the member of a compound. The Fig. is *Rūpaka* in the first half and *Upamā* in the second.

Śl. 2. समच्युतिः—losing an opportunity, letting slip right time; see com.; समय may also mean 'a condition, an engagement'; not keeping an engagement. अनुव्रता—See com. Obedient or devoted to her husband. आज्ञाफलम्—आज्ञा power to enforce obedience. The fig. is *Parisaṅkhyā*; see s'l. 71.

Śl. 3. गती ह—Not separable as गती इह as गती is a dual form. ह must be taken as a particle laying stress on the preceding word. Verily there are &c. it is, however, rarely used in classical literature. Mr. Telang remarks—"The first line is ungrammatical unless ह is taken as an expletive by itself. But ह is not used in the class of works to which these *S'atakas* belong." The verse is the same as sl. 33 (*q. v.*) with some variations. Fig. *Upamā*.

Śl. 4. अप्रियवचनदरिद्रैः—by those who are poor only in harsh words, *i. e.* who will not utter harsh words, आढ्य—rich in. स्वदारपरितुष्टैः—For a similar expression, *cf.* स्वयोषिति रतिः, sl. 63; परिवाद or परिवाद = censure: 'अवर्णाऽश्लेषनिर्वादपरीवादापवादवत् । उपक्रोशो जुगुप्सा च कुश्ला निन्दा च गर्हणे ॥' Amara.

Śl. 5. पादाक्रान्तम्—(1) covered over with his rays; (2) trodden under the feet, subdued. Mr. Telang thinks that in the latter sense there would seem to be an allusion to the Vāmana incarnation of Viṣṇu. स्फार—(from स्फाय + रक् Uṇ. 2. 33.) profuse, wide. तेजस्—(1) valour; (2) lustre; light. The figure is *Upamā*, and *S'les'a*.

Śl. 6. लज्जा &c.—This is interpreted in three ways:—(1) लज्जा एव गुणः संस्यौघः; (2) लज्जादयो ये गुणस्तेषां &c. and (3)

लज्जाया ये गुणाः &c. For taking आदि understood in (2) there is no authority. (2), though not quite unacceptable, does not seem to be intended. In (1) the word ओष has hardly any propriety. It is, therefore, better to take it as लज्जा च गुणांश्च modesty and many other qualities (as Mr. Telang does). अत्यन्तशुद्धहृदया and अनुवर्तमाना may also be taken with both, प्रतिज्ञा and जननी and interpreted as (1) अत्यन्त शुद्धं हृदयं यस्यां in which the heart, i. e. motive, is pure; (3)...हृदयं यस्याः whose heart is pure; अनु—(1) always going with one, binding; (2) devoted or attached to, lit. always following one. सुखममनुपि—सुखं may here be taken as a noun in the Acc. (comforts and even life), or as an *adverb*, meaning 'easily, willingly' (and this is preferable being more forcible); cf त्यजन्त्यसूत्रार्थं च मानिनो वरं त्यजन्ति न त्वेकमयाचितव्रतम् ॥ Nai. I. 56; for the former sense comp. स्नेहं दयां च सौख्यं च यदि वा जानकीमपि । आराधनाय लोकानां सुखतो नास्ति मे व्यथा ॥ Uttar. I 12; for सत्यव्रतव्यसन see slokas 62, 102. The aff. इन् is added for the metre, as a Bah would have expressed the same sense. See note on विगन्धि Śl 9 *supra*. Fig. *Upamā*.

Śl. 7. The word स्त्रीणां, in the second line, is to be construed with each of the first three lines. स्त्रीणां हृदयमप्राप्यम्—the heart of women cannot be comprehended (lit. seized); अप्राप्य has a twofold sense (1) not to be fathomed &c.; (2) not to be felt or touched by the hand. भाव—Real feeling, inward motive. 'भावो-भिप्राय आशयः' Yâdava-kosha; see Malli. in his com. on Rag. II. 26. विषमः—crooked or difficult to be perceived like the narrow mountain-path. पुष्करव्रततोयतरलं—a common expression to denote unsteadiness. आशंसित—*is used here for शंसित* told, described. नाम—Mr. Telang takes this in the sense of—verily; it may perhaps be taken in the sense of प्राकाश्य—as is well-known. Cf. नलिनीद्वलगतसलिलं तरलं । तद्वृत्तीवित्तमतिशयचपलम्—Mohamud-gara. शोषैः समं वर्धिताः—growing with the faults; i. e. as the woman grows the faults develop in her. The fig. is *Upamā*.

Śl. 8. अभिसुख &c—killed with his face towards (not turned away from) the enemy, or in the front line 'For the idea of



the first line comp. Manus. VII.89. quoted in the com.; also Bg. II. 38. or the following stanza quoted by Madhusūdana Saraswati under Gītā I. 31.—द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ । परिवाद् योगयुक्तश्च रणे चाभिमुखो हतः ॥ तिष्ठतु तावद्—let that be apart, leave aside all consideration about. Cf. तिष्ठतु तावद्भवतो धीरता Vik. साधुवादः—praise—साधु इति वादः वचनम् । श्रवणसुखः—श्रवणं सुखयतीति. Leaving aside all considerations of the attainment of heaven or victory, the applause of both the armies is not an insignificant gain for a man who falls *wounded in the front rank in a battle.*

Śl. 9. इयति—of this extent. एतस्मिन्—seems to mean—of this nature. प्रभवति—stands at the top; appears pre-eminently in the front. वराह—the third incarnation of Vishṇu who lifted up the earth when the demon Hiraṇyāksha, brother of Hiraṇyakashipu, was carrying it with him into the depths of the ocean, and killed the demon. The reading दन्तसलिलैः is evidently a misprint occasioned by a copyist's blunder, and so it has been changed to दन्त सलिले. The former hardly gives any sense. दन्तमुकुलैः *v. l.* will not do, as the tusks of such Varāha cannot, with any propriety, be compared to *Mukulās*. परः—the other *i. e.* Rāhu. For the allusion see note on शीर्षावशेषीकृतः Śl. 34. The greatness of Varāha consists in lifting up the earth on his tusk; and of Rāhu in being generous enough to let go an enemy whom he has in his clutches. The figures are *Kāvya-liṅga* and *Yathasāṅkhyā*.

Śl. 10. उदन्वत्—the ocean, उदकानि सन्त्यत्र; from उदक+वत्; उदक is changed to उदन् by 'उदन्वानुदधौ च' । Pān. VIII. 2. 13. सदा पान्थः—ever moving along a path पान्थ is derived as पन्थानं नित्यं गच्छतीति; fr. पथिन्+अ (अण्, पन्थादेशः). The space of the sky, although it may appear extensive, is every day traversed by the sun. कलयति—comprehends, takes the measure of. भावाः—things. स्फुरत्—clear, well-defined. अवधिसुद्रा—boundary-marks. मुकुलिताः—encased, as the flower is in the bud; hence confined, delimited. प्रज्ञान्मेष—opening, blooming of the intellect, hence its brilliancy. The fig. in this śl. is *Vyatireka* which is desired.

as उपमानाद्यदन्यस्य व्यतिरेकः स एव सः । There is व्य० when the superiority over the उपमान (the standard of comparison) of what is different from it is mentioned, as that of सतां प्रज्ञोन्मेष over सू &c., here.

Śl. 11. The idea of the śl. is that one should make once for all a choice of the alternatives stated and act accordingly; भार्या—भ्रियते इति भार्या fr. भृ + य (ष्यत्), भर्तुं योग्या वा; he should have the one or the other and nothing between these.

Śl. 12. कनक—के जले मठति इति; aff. अ (अच्); a tortoise. Here the great Tortoise—Vishṇu's कूर्मावतार. कुलाचल—Name of the seven principal mountain chains, for which see com. दिग्गज—The elephants of the quarters, supporting and guarding them. The names are thus given by Amarasimha-देरावतः पुण्डरीको वामनः कुमुदोजनः ॥ पुष्पदन्तः सार्वभौमः सुपतीश्च दिग्गजाः ॥ The Rāmāyaṇa gives them differently, viz. Virupāksha for the East, Saumanasa for the West, Mahāpadma for the South, and Bhadra for the North.

प्रतिपन्न—what is undertaken. अनलमनसा—of those whose minds are pure, i. e. who never use equivocal language but state in unmistakable terms what they would do. It is not clear what the gist of the śl. is. The connection between strong-mindedness and *amalamanasatva* is not very clear. Probably the poet expresses here the same idea as he does in the last line of the next sloka. The fig is *Vyatireka*.

Śl. 13 कूर्मस्य—को जले ऊर्मिः वेगो अस्य । A tortoise. Here the second incarnation of Vishṇu. Mr. Telang reads the third line as किं स्वकीं—न्न मनसा, suggesting that the line should be taken as a question and that for this it would be better to read किं चाङ्गीकृतम्, and further remarks—“The reading किंतु is more appropriate to what I think is the intended sense, but to obtain that न must be got rid of.” But the third line makes a general statement and supports the figure in the line, while the questions in the first two lines refer to specific objects. निर्वाहः &c.—construe सतामेतद्धि गोत्रव्रतं (यत्) प्रतिपन्नवस्तु निर्वाहः । व्रत—

An observance that is binding. The s'loka occurs in Mad. II. The fig. is *Arthāntaranyāsa*.

Sl. 14. पिण्ड—a ball of rice. Cf. 'ननु पर्य आश्वासितः पिशाचोपि भोजनेन'. Vik. II. This metaphorically means 'when bribed.' मृदङ्ग—Tabor was originally made of earth. मुखलेपेन—refers to the practice of applying kneaded flour to a *Mṛdanga* before it is played upon. The fig. is *Arthāntaranyāsa*.

Sl. 15. स्वभरण०—solely bent upon, exerting themselves for. Cf. जतरं को न विभर्ति केवलम् । Hit. अग्रणीः—The leader of; अग्रं नयतीति fr. अग्र + नी + क्तिप् (०) by 'सत्सूद्विष &c.' Pān. III. 2 61. The न is changed to ण after अग्र and ग्राम by the Vārt. अग्रग्रामण्यां नयतेर्णां वाच्यः । दुष्पूर०—दुःखेन पर्यते इति; shows the extreme selfishness of Vāḍava. वाडवः—The submarine fire; also called *Aurva*; see s'l. 76. जीमूतः—जीवनस्यमूत—पटवन्धः जीमूतः, a Comp. of the वृषोदरादि class. संभृत—qualifies सन्ताप; caused or intensified by. विच्छिन्नये—for entirely removing or annihilating. The Dat. is तादर्थ्ये by the Vārt. तादर्थ्ये चतुर्थी वाच्यः । The cloud is mentioned here as the type of सत्.

Sl. 16. In this sl. a minister and a poet are described as having a similar function to do by epithets which are *śliṣṭa*. दूरात्—(1) from afar; may also be metaphorical; (2) far apart i. e. by using words in a *śliṣṭa* or secondary (लाक्षणिक) sense; by presenting a striking picture to the mind far beyond the conception of ordinary men. अर्थ—(1) wealth or a political end; (2) the intended sense. अपशब्दं त्यक्त्वा—Avoiding wrangling; or offensive words; or take the whole as चापशब्दं the twanging sound of the bow i. e. achieving lofty aims by a wise stroke of policy without having recourse to war.; (2) faulty or offensive expressions, wrong words. सत्सभा—(1) assemblies of good (or politically clever) people, political bodies; (2) assemblies of learned (able to appreciate) सद्बुद्धय men. पदम्—(1) step; (2) words. लोकाच्चिन्त०—(1) by consulting public opinion; (2) by going along with the current of ideas and conforming to the

tastes of his times. For a similar comparison between a minister and a poet, see Mad. IV. 2; Śis. XI. 6.

Śl. 17. परिचरितव्याः—should be attended upon. यद्यपि &c.—*i. e.* if they do not give special instruction &c. न—It will be better to read नो to suit the metre. स्वैरकथाः—random talk; स्वेन ईते ईरति वा । पचायन् । शास्त्राणि—precepts, information that can be safely relied upon.

Śl. 18. कन्दुकपतनेन—a curious phrase probably used for the metre; the regular one would be कन्दुकपातं पतति, in the manner of the fall of a ball *i. e.* to rise again. केन तुल्यं कन्दुकपतनेन कन्दुकपातवत् यथा कन्दुकः पतन्नुत्पतति । Rāmarshi. Cf. प्रायेण साधुवृत्तानां &c. *supra* sl. 86. आर्यः—An honourable man, a man of merit. मृत्पिण्ड—*a lump of clay, which remains sticking to the ground and never rises up.*

Śl. 19. अवकर *m.* sweepings, dust; from अवकू + अ (अप्, अवकीर्यते इति). कुकवाक—कुकुण गलेन वकीति a cock. हंसः—a word of the पृषोदरादि class; fr. हन् to go or हस्; भवेद्दर्णागमात् हंसः (the न् or ह् comes in irregularly). Fig. *Aprastutapraśamsā*.

Śl. 20. मदभिन्न *V. l.*—In this case गण्ड must be taken in the sense of cheeks, and कर्ण the frontal globes. निद्रालसाः—dull with the nightly sleep. वीणा &c.—For the idea expressed here, comp. Kir. I. 38 and Rag. V. 65. सुरलोकदेव—the lord of the world of gods *i. e.* Indra; or it may mean the gods of heaven. सदृशं—qualifies तद्देश्वर्यं understood. विस्फूर्जितं—properly a flash of lightning; hence manifestation. Construe नागाः निद्रालसाः तिष्ठन्ति इति यत् &c.—When the relative stands for a whole sentence such as is represented by 'that' in English, it is always used in the sing. number and neuter gender. See Apte's Guide. § 25. The fig. is *Udātta* which is described as उदात्तं वस्तुनः संपत् the description of the excellence of a thing.

Śl. 21. परोपकारिस्वम्—परस्य उपकरोतीनि परोपकारी तस्य भावः । त्रितयम् । See com. and Pān. V. 2. 42. quoted therein.

Śl. 22. गजार्ङ्गनाया *V. l.*—गजस्य इव अङ्गनं गमनं यस्याः; with the *gait of an elephant; hence a beautiful woman. If the reading*

be कटे, गजाङ्गना would mean a female elephant; protuberant temples being regarded as a mark of ugliness in her case. The reading लज्जाङ्गनायाः &c. is better; it also explains the force of च, शीलं &c.—*Cf.* सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् । śl. 87, above.

Śl. 23. मिये—सख *v. l.*, for readings see next p., foot notes. विपद्दण्ड &c.—प्रपात is preferable to प्रताप which requires a straining. अत्र—In this case or in this world. Fig. *Upamā*. The mind is here identified with clay, fate with a potter, anxiety with his wheel, and calamities with his rod. Fate whirls the minds of men by causing them anxiety and plunging them into misery.

Śl. 24. विरसः—painful, disagreeable on account of constant disappointment. आयास—an effort accompanied with bodily or mental trouble. अभ्यवसाय—a resolute undertaking. दुरभ्यवसाय means here 'a foolish attempt.' विपदि &c.—*Cf.* 'दर्शितभयेपि घातरि धैर्यध्वंसो भवेन्न धीराणाम्' । कल्पापाये—कल्ये यः अपायः destruction of every thing तरिमन्सति । This corresponds to 'विपदि' in the case of the *mahats*. व्यपेतनिजक्रमाः—who depart from their usual course, *viz.* (1) remaining firm and supporting the earth: and (2) keeping within proper limits. Men truly great are not व्यपेतनिजक्रम in विपद् but the mountains and the oceans are. Thus the former are superior even to the latter. कुलशिखरिणः—see note on कुलपर्वत *mis.* śl. 12. क्षुद्राः—*mean*, and not 'small'. Mr. Telang says—"I, however, prefer कल्पापायेपि अव्यपेतनिजक्रमा एते कुलशिखरिणः क्षुद्रा न भवन्ति न वेत्ते जलराशयः. It may also do to take it as कल्पापायेपि कुलशिखरिणः व्यपेतनिजक्रमाः क्षुद्राश्च न (भवन्ति) न वेत्ते जलराशयः ।" Rāmarshi's comment runs as follows:—एते महान्तः क्षुद्राः लघवः (*sc.*) कुलशिखरिणः कुलपर्वताः न भवन्ति । अथवा एते जलराशयः समुद्रा न । किंभूताः क्षुद्राः लघवः । पुनः किंलक्षणाः उभये कल्पापाये कल्पस्य अपायोन्तः तस्मिन् व्यपेतनिजक्रमाः व्यपेतः गतः निजक्रमो गुरुत्वगाम्भीर्यादिः येषां ते तथा. The idea of the stanza, as explained by us, is a common one. *Comp.* Kir. XI. 54, and still better because more closely alike is *Viracharita* p. 110 (*Trith.*) "न कम्पन्ते शञ्जामरुति किल वाति प्रतिदिशम् । समुन्मूच्छंसाराः कुलशिखरिणः किंचिदपि

ते । न मर्यादां तेषु प्रतिजहति गम्भीरगिरिमस्फुरद्वाव्रंल्लाणोकलितमहिमानोम्बु-  
निधयः।” It will be seen, however, that Rámarshi's explana-  
tion is more to the point, as already explained by us above.  
Cf. Bhâg. P. VIII. 24. Mr. Joglekar quotes—गिरयो गुरवस्तेभ्यो-  
ऽप्युर्वी सुर्वी ततोनि जगदण्डम् । तस्मादप्यतिगुरवः प्रलयेप्यचला महात्मानः ॥  
Bhâm. Vil. I. The fig. is *Vyatireka*; see *mis.* śl. 10.

Śl 25. स्पृहयति—स्पृह generally governs the Dative but when  
there is ardent longing or a strong desire, it governs the Acc.;  
प्रकर्षविवक्षायां तु परत्वात्कर्मसंज्ञा । पुष्पाणि स्पृहयति । Sid. Kau. भुजयोर-  
न्तरम्—The space between the arms, *i.e.* the chest. करवालकररुह—  
applies to श्री and वनिता; (1) करवालः कररुह इव the nail-like  
sword. (2) आयताःकरवाल इव कररुहाः long nails piercing like a  
sword. For the idea of the nail-marks inflicted by lovers on the  
bodies of their beloveds, comp. सद्यो वसन्तेन समागतानां नखक्षता-  
नीव वनस्थलीनाम् ॥ Kum. III. 29. उपहितं शिशिरापगमश्रिया मुकुलजा-  
लमशोभत किंशुके । प्रणयिनीव नखक्षतमण्डनं प्रमदया मदयापितलज्जया ॥  
Rag. IX. 31. द्युत्पन्न—instructed in, well versed in (love affairs).  
वनिता—‘वनिता जनितास्यर्थानुरागायां च योषिति’ Amara.; a woman in  
whom amour is produced. Since the words द्युत्पन्न and प्रौढ are  
used. वनिता here simply means a woman. The fig. *Upamâ*.

NOTES ON  
VAIRA'GYAS'ATAKA.



Śl. 1. चूडोत्तंसित &c.—In this śl. Hara is described as a lamp having for its flame the crescent moon, burning the moth of Kāma, and dispelling the darkness in the form of मोह. उत्तंसित worn as a head-ornament. चञ्चन्ती—moving, quivering. लीला-दग्धं—see Kum. III. 72. दशा—(1) a wick; (2) the condition of. प्राग्भार—a mass or heap of; (an uncommon word; see Mâl. Mâd. V. 29.) उच्चाटयन्—removing, entirely dispelling. Cf. Nai. III. 7. विजयते-सर्वोत्कर्षेण वर्तते—shines pre-eminently. Fig. Rûpaka.

Śl. 2. The poet herein gives three causes of the decadence of learning—first, learned men themselves do not encourage it being jealous of new aspirants for literary honours; secondly, wealthy men in their own self-sufficiency despise knowledge; and lastly, ignorant men do not encourage it because they cannot appreciate it. प्रभवः—the great, the rich. भवो धोपहताः—Lit. smitten by ignorance or want of understanding; incapable of appreciating merits. जीर्ण—p. p. of जृ, absorbed; see *infra*. śl. 84 and cf. Mis. śl. 3.

Śl. 3. निधिस्तुत्या—in the expectation of (finding) a treasure. भ्रमाताः—fused, smelted. There may also be a reference to alchemy here. धातवः—Metallic ores, minerals. मन्त्राराधन—here means securing the magical power with which some incantations are supposed to endow a man who repeats them according to the rules or manner prescribed in the *Tantras*. दग्धशाने—the cemetery being the usual place for such practices. क्राणं &c.—a broken cowrie shell. दग्धशान—derived as शवाः शरते अब्र; a Comp. of the पृषोदरादि class.

Śl. 4. देशं भ्रान्तम्—traversed (by me). The construction is peculiar. The subj. मया is understood. By the sūtra 'गत्यर्थाकर्षेण' Pân. III. 4. 12, त is added भावे to verbs implying motion or used intransitively. देशं is an Acc. of placē. Mr. Telang cites as a parallel instance 'निजाश्रमपदं प्रति गगं च मुदिना' Pra. II; Cf.

जनस्थाने भ्रान्तं कनकमृगं Uttar. I Or देशं may be taken as Nom. sing. of देश n. (which is rare). भुक्तम्—(meals were) eaten (by me). काकवत् आशङ्कया—miserably and with fear like a crow. The meaning is—being an unwelcome guest at the house of strangers I was afraid they might at any moment drive me away just as people drive away a crow. Mr. Telang puts on this a different interpretation. He says.—“The fear, however, would rather seem to be the fear of being seen by others eating at the house of a stranger.” There is no warrant, however, to take the word stranger to mean a *person of a different caste*. जृम्भसि—The Faras. is for the metre; it should be जृम्भसे जृम्भ् to gape, increase, grow strong. Râmarshi takes पापकर्मनिरता as a Bah. dissolving it as पापकर्मणि निरतः पुमान् यया (हेतुभूतया) सा but this is ungrammatical.

Śl. 5. उल्लापाः—taunting words. आराधन—humouring; pleasing. शून्येन मनसा—with a vacant mind; though my mind was not *sympathetic*. Some construe as (खलानां) हसितमपि शून्येन कार्याकार्यविचारशून्येन मनसा सोढं; but this is rather farfetched and is not so forcible. चित्तस्तम्भः कृतः—(my mind revolted against these things but) I controlled my temper. प्रतिहतधियां (तान् प्रतीत्यर्थः ।) of blunted faculties, senseless, wicked. मोघाक्षे—मोघा आशा यस्याः, तत्सम्बुद्धिः; (O greed), of fruitless expectations. नर्तयसि—To incite to something bad. A derivative of this word is sometimes used in a similar sense in Marathi (नाचवणे).

Śl. 6. तुलितं—this comparison is very common. Cf. नलिनी-दलगतजलमतितरलं तद्गञ्जीवितमतिशयचपलं Moh. M. 5. कृते goes with प्राणानाम्; आढ्य a rich man; derived from आ + ध्ये + क, पृषोदरादि०. निजगुणं—self-praise is forbidden, and is therefore considered to be a sin. Cf. ब्रुवते हि फलेन साधयो न तु कण्ठेन निजोपयोगिताम् । Nai. II. 48 इन्द्रोपि लघुतां याति स्वयंपरुष्यापितेष्टेणैः ॥ Subh.

Śl. 7. क्षान्तम्—We forbore, pardoned. Cf. भ्रान्तम् śl. 4. न क्षमया but not through forgiveness i. e. through inability to retaliate. गृहोचित्तं &c.—The happiness which was not ours was as good as relinquished; but we were discontented, and there-



fore, we could not claim the merit of saints, though we did not enjoy pleasures. सौदाः—We had to put up with the inclemencies of the weather &c. on account of poverty (as Rāmarshi suggests) but that does not entitle us to the merit of penance. श्यातं—We were engaged in contemplation, not of the feet of Śiva but of wealth. Thus though we did the same actions that are done by sages, viz. forgiving, renunciation, endurance, and contemplation as to the fruits of those actions we have been deceived. We went the wrong way, and hence our disappointment. For नियमितप्राणिर्न शम्भोः पदं cf. अन्तर्यश्च मुमुक्षुभिर्नियमितप्राणादिभिर्मृग्यते Vik. I. 1. The fig. is *Viś'eshōkti*.

Śl. 8. वयमेव मुक्ताः—desire (which was never satisfied) has preyed on our minds (like canker on a bud) Some supply कलिन but that idea is expressed in याताः. तप्ताः—i. e. with cares and anxieties. वयमेव याताः—our bodies have been wasted away; or it is we (men) that have had our *exits*. In popular language we say that time passes; but really speaking it is not time that passes: time is eternal; but *we* have our *exits* from this world. ऋष्णा न जीर्णा—cf. next śl. ऋजीर्णा weakened by old age.

Śl. 9. All parts of the body indicate the advent of old age. Greed alone grows young. i. e. though old we feel as greedy as when we were young, or even more. आक्रान्तं—Over-ridden; on which a footing has been made by. पलितं—gray hair; 'पलितं जरसा शौक्ल्यं' Amara. ऋष्णा—here may also be taken as an उपलक्षण i. e. indicating kindred things—the feelings of the mind. तरुणायते—तरुणा इवाचरति is young. Cf. जीर्यन्ते जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः । जीर्यतश्चक्षुषी श्रोत्रे तुष्णिका तरुणायते Pt. V. 16.

Śl. 10. पुरुषबहुमानः—Rāmarshi explains this as equivalent to पुरुषसम्बन्धी पुरुषाणां यूनां यो भवतीत्यर्थः, which is equivalent to पुरुषत्वविषयकः; another way is to take it as पुरुषेषु बहुमानः respect among men. The first is preferable. समानाः—of equal age or rank; contemporary. जीवितसमाः—equal to life, valued or esteemed as life itself. The other interpretation placed on this viz. जीवितं समं पूर्णं येषां can hardly be acceptable. स्वर—The word is an

indeclinable ('स्वरस्ययं' Amara.) and has generally the sense of the Acc. or Loc. It is compounded with certain nouns as, स्वर्ग, स्वर्गदी, स्वाराट् (स्वर् + राट्) &c. धृष्टः—impudent, shameless (निल्ज्ज). The fig. of speech is *Vibhāvanā*.

Śl. 11. नाम—Verily, forsooth; or 'may well be considered'. ग्राह—A shark. वितर्क—misgivings, doubts; अस्मिन्कृते इदं भविष्यति न भविष्यतीति चेत्याक्षयः ऊहाः Râmarshi. धैर्यद्रुमध्वंसिनी—felling the tree of courage on its bank. Cf. *infra*. सिकतिलनदीतीरतरुभिः śl. 49. आवर्त—an eddy, a whirlpool. तटी—the bank of a river. The Comp. should properly be तटीका; but it may be defended by the maxim समासान्तविधिरनित्यः. तस्याः पारगताः—Those that have crossed it (the river) i. e. have conquered desire.

Śl. 12. संसारोत्पन्नं चरितम्—The course of life in this world, incidents of worldly life. अनुपश्यामि—To expect something good out of, to see in prospect; cf. न च श्रेयोनुपश्यामि Bhag. I. 31. विपाकः—result. विमृशतः—to me when I reflect, when I take a right view of the matter. See Nîl. Śat. 89. चिरपरिगृहीताः—(1) enjoyed for a long time, or (2) enjoyed after a long time, as Râmarshi takes it. The former is, however, preferable; as long enjoyment is required to make a man attached to worldly pleasures which is implied in the succeeding line. महान्तो जायन्ते—become big; assume large proportions; hence tempt men by their magnitude. व्यसनं दातुमिव—their object in assuming big proportions and tempting men away from *Moksha* being as it were to make men happy. The more a man clings to pleasures the more miserable he becomes; for he is always disappointed; cf. न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवस्त्रैर्व भूय एवामिवर्धते ॥ Manu. II. 91. Or व्यसन may mean calamity; the fondness for enjoyments throws them into the turmoil of embodied existence; see com. and *infra*. s'l. 46. notes. विषयिणां—and not to विरागिणां who at once renounce them and become happy.

Śl. 13. चिरतरमुषिस्वापि—even after staying long. वियोगे—is here used in the sense of 'the vanishing of pleasures,' and is

explained by the words व्रजतः स्वातन्त्र्यात् below. स्वयम्—of one's own motion, voluntarily. परितापाय—mark the sense of परि; they trouble in every way. शमसुखम्—शम is the same as शान्ति; comp. विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः । निर्ममो निरहङ्कारः स शान्तिमाधिगच्छति ॥ Bg. II. 71; also 70, 72. It is not used in its technical Vedantic sense here (for which see *Mis.* śl. 2).

Śl. 14. ब्रह्म &c.—those who possess विवेक discrimination (between what is real and what is unreal) from their knowledge of Brahman. एकान्ततो निःस्पृहाः—absolutely free from all desires. न च प्राप्तो वृद्धप्रत्ययः—(we have) no firm belief in their attainment; we are not sure that they would be attained. वाञ्छामात्र &c.—Although they (enjoyments) are seized only by desire (i. e. by imagination); although their possession is only imaginary.

Śl. 15. शकुनाः—birds. अङ्कुशयाः—an *Aluka* Comp. मनोरथ &c.—for the different ways of dissolving the comp. see com. मनोरथोप०—a palace built in the mind &c.; i. e. building castles in the air.

Śl. 16. भिक्षादानं—भिक्षया अशनं livelihood; or भिक्षयते इति भिक्षा (food obtained by begging), fr. भिक्ष् + आ; तस्या अशनं eating, maintenance on. तर्दाप—also goes with एकदारं, even the coarse food is to be had for but one meal; it is not sufficient for the two meals in the day. न जहाति—In spite of abject poverty attachment to worldly objects does not die out. विषया न परित्यजन्ति v. 7.—in this case some such words as अस्मान् must be supplied. But this reading loses force since there is no beauty in saying that the pleasures do not leave us. It is the mind that must relinquish them. Hence the reading adopted in the text is preferable.

Śl. 17. कविजनविशेषैः—by particular poets. गुरुकृतम्—magnified, praised, made much of.

Śl. 18. रागिन्—one in the power of love, an amorous person. प्रियतना०—Śiva and Pārvatī form together but one body the right half being male and the left one being female. Cf. देहद्वयार्धघटनारचितं शरीरमेकं ययोः &c. Intro. ślokas to Kād. Pt. II.

नारामेषु—Śiva, though the greatest of lover, is also greater than the greatest of those who have renounced the world; for he only could do the two opposite things, viz., to yield to the influence of love so far as to allow his wife to share half of his body and also to resist successfully the action of the shafts of Kāma which are irresistible (दुर्वरि) to others. Cf. न रागं चेतः परमा विलासिता बधूः शरीरेऽस्ति न चास्ति मन्मथः । Kir. XVIII. 31. विभूषणोद्भासि पिनद्धभोगि वा गजाजिनालम्वि द्रुकूलधारि वा । कपालि वा स्यादथवेन्दुशेखरं न विश्वमूर्तेरवधार्यते वपुः ॥ Kum. V. 73. व्याविद्धसुम्ध-lying in a stupor, the poison having pervaded the body. शेषः—other than Śiva. Ordinary people never enjoy pleasures (as they would do, for they are only कामविडम्बित) and also are not able to renounce them.

Śl. 19. For महात्म्यम् some read दाहात्म्यम् which is equivalent to दाहात्मकनाम्—power to burn. दाहात्म्यम् can also be easily understood from the context to mean the same thing. वडिशयुतम्—to which a fish-hook is attached. 'वडिशं नत्स्यंघनम्' । Amara. The moth and the fish are not gifted with the faculty of discernment and they cannot perceive danger, but men, reasoning beings that they are, are ruined by their desires. जटिल—inter-twined, complicated. गहनः—inscrutable, mysterious.

Śl. 20. वलित—mixed with. प्रतीकारो व्याधेः सुखम्—The removal of pain is happiness. Really, there is no such thing as happiness says the poet. What is felt to be as such is merely on account of the pain being removed. विपर्यस्यति wrongly thinks; see com.

Śl. 21. सुक्लं &c.—These, singly or together. कल्याणी—कल्पं नीरुजत्वमाणयतीति; fortunate: cf. त्वमेव कल्याणि तयोस्तुतीया । Rag. VI. 29. निविशते—sticks fondly or closely to; विष् with नि is Atm. 'निविशः' Pān. I. 3. 17. संसारकारागृह—कारागृह of course to a philosopher. धन्यः &c.—यः सन्न्यस्यति स धन्यः । सन्न्यास means abandoning all desires. Cf. काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः Bg. XVIII. 2.

Śl. 22. The adjectives in the first two lines require to be distributed between शिशुकैः and मेहिनी according as they are in

the Instr. or the Nom. विद्युक्तेः—शिशव एव शिशुकाः । क expresses pity. विधुरा—miserable ( दीना ), derived as विगता धूः कार्यभारो यस्याः Lit. having nothing to do; hence perplexed, as a loss to know what to do. गद्गद &c.—Avy. Comp. दग्धजडरस्वार्थे—for the sake of the accursed stomach. The word दग्ध is often used in the sense it has here. Cf. अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् । Hit. I. See notes on Nīt. Śat. śl. 99. मनस्वी a high-souled person; see Nīt. śl. 33.

Śl. 23. अभिमत०—highly valued. The demands of the stomach make one completely forego all self-respect. गुरुतर—nobler; higher. ग्राम—a collection. अम्भोज—the water-lily that blooms at sunrise, but fades when the moon rises. Cf. कुमुदवनमपत्रि श्रीमद्भोजस्वच्छं Śis. XI. 64. where the sun rise is described. The moon-light-like जडरपिठरी makes the lotuses of virtues fade away. विपुल०—विपुला (विपुलं चया तथा वा ) विलसन्ती या &c. कुटारिका a small hatchet. पिठरी—a pan or boiler.

Śl. 24. पाली—the edge. सिन &c.—The edge of which is covered with a piece of white cloth. कपाली—a broken pot. न्याय—&c. नयन्ति परमं पदं प्रापयन्ति विवेकेनेति न्यायाः धृतिशास्त्रसूक्त्यादयः says Rāmarshi. The meaning here is 'the formulæ or systems manifested in the three Vedas'; the proper method of performing (sacrifices). So this means कृतनम्ब्रविनियोगविधिज्ञाः Malli. commenting on Kum. II. 12 says नीयन्त एभिरर्थविशेषा इति न्यायाः स्वरास्तैरुदात्तानुदात्तस्वरितैः । This meaning will also do here—the Vedas pronounced correctly (with proper intonation and accent.) धूम—of a smoky colour, blackened. उपकण्ठम्—the adjacent part. द्वारं द्वारं प्रवृत्तः—going to every door. वरम्—an indecl. expressing preference, and used with the clause containing the thing preferred ( which is put in the Nom. case ). See Apte's Guide § 301.

तुल्यकुल्येषु—कुले भवाः कुल्याः fr. कुल + यत् ( य ) by 'दिगादिभ्यो' यत् Pān. IV. 3. 54, कुल being a synonym of वंश. कुल्यः कुलाद्रेव नान्ये कुलस्यातिहितेपि च । Visva. The sense intended by the poet, however, is तुल्यं च तत् कुलं तुल्यकुलं तत्र भवाः । But this is inadmissible from a grammatical point of view. भवार्थे यत् is to be

to simple words, and not to compounds. Vâmana remarks—  
भवार्थे पुनर्दिगादिपाठेपि वंशशब्दस्य वंशशब्दादेव तत्र प्रत्ययः। ग्रहणवता प्राति-  
पादिकेन तदन्तविधेः प्रतिषेधात्। The form may be defended by ex-  
plaining it as तुल्यकुले साधवः, यत् being affixed by 'तत्र साधुः'  
Pân. IV. 4. 98.

Śl. 25. हिम०—कणशीकर *v. l.* here कण means a drop and  
शीकर spray. हिमवतः स्थानानि—retreats in the Himâlayas, the  
favourite haunts of ascetics. सावमान &c.—see com.; given  
with, accompanied by, indignities; or सावमानं यथा स्यात्तथा with  
humiliation. रताः—take pleasure in.

Śl. 26. कन्दर—the slopes between two hills; see śl. 79.  
प्रसभं—प्रगता सभा विचारोऽस्मात् तद्यथा तथा। forcibly *i. e.* against  
one's thoughts, or wishes. This may also be taken with अपगत०.  
प्रश्रय—courtesy, courteous behaviour. 'प्रश्रयप्रणयौ समौ' Amara.  
The last line is *adj.* to मुखानि. लतानि—This refers to the eye-  
brows of men proud of their wealth which are sometimes rais-  
ed, at others wrinkled. *Cf.* Bhâg. II. 2-5, quoted in the com.,  
reading the 3rd and 4th lines as रुद्धा गुहाः किमजितोऽवाति नोपसन्नान्  
कस्माद्गजन्ति &c.

Śl. 27. The reading प्रिय has been adopted in this Ed.  
instead of प्रिये, as *Mas.* Vocatives often occur, while a female is  
rarely addressed in this Śataka. प्रणयिनि violates the metre.  
प्रणयिनी—must be taken with वृत्ति somehow. Another reading  
is प्रियैश्च सलिलैः; but this, too, is not satisfactory, as there is no  
propriety of प्रियैः. अक्ररुण *v. l.*—not pleasing, harsh to the  
touch; rough. यामः is replaced by यावः which is found in  
one Ed. ईश्वराणां—goes with नामापि and means 'of rich people';  
*cf.* (*Mis.* śl. 11.) वित्त &c.—विकारा such as rudeness, vanity &c.  
Mr. Telang's reading is चित्तव्याधि which is redundant as we  
have already got विवेकमूढ. For the idea *cf.* *Mis.* śl. 32.

Śl. 28. प्रतिवनम्—in every forest. अखेदम्—an *adj.* (*Bah.*  
Comp.) or *adv.* For the idea expressed here comp. *infra.* śl. 55.

Śl. 29. वर्धन्ते—appear long. The man who has the misery  
to supplicate the rich, often in vain, finds the days very long.

आक्षेप means allurements or distraction; one commentary explains it also as आद्र. पर्यस्त—lit. tossed about; hence distracted. अल्पत्वं दधति—the man engaged in the pursuit of worldly objects finds time too short to achieve all his ends. वासराणं the Gen. by 'अधीगर्थददेशां कर्मणा' Pāṇ. II. 3. 52. ध्यानच्छेदे—ध्यान is defined by Patañjali as 'तत्र प्रत्ययेकतानता (sameness of preception; see com. śl. 99). ध्यानम्—(1) at the end of my contemplation; and (2) during the interval between two समाधि. The idea is this—After I shall have broken my समाधि, I shall smile at the life of misery led by worldly people. May the time come when I shall be free from desire and renouncing the world enjoy the happiness of समाधि.

Śl. 30. सन्तोषे—सन्तोषेण निरन्तरं always or greatly, highly प्रसुदिताः—delighted. Mr. Telang reads सन्तोषमुखप्रमोदमुदिताः but we do not see the propriety of प्रमोद and मुदित which mean the same thing. भिन्नाः—interrupted, unaltered; they enjoy unmixed felicity (not affected by the report about the treasures of Meru). The joys of ordinary men are often interrupted by misfortunes, the thwarting of their desires &c. हता—mark the contrast. The happiness of the one never comes to an end; the thirst of the other never ends and makes him perpetually miserable. इत्थं &c.—The sentence ends with मेरुः; supply सः or एतद्विधेः कृत्यं as Nom. to रोचते. This indicates Vairāgya, and so the śl. is in its proper place here. The idea seems to be this—A sane person never does any thing without some motive. But it is difficult to see what the motive of Brahmā was in creating Meru. Those who are self-contented have nothing to do with it. If the object be to gratify the lust for money of avaricious persons, Meru, with its unending treasures, can never fulfil it. "Śārṅgadharma p. 23 ascribes this to Vidyāpati." Mr. Telang.

Śl. 31. अदेन्य—in which there is no self-abusement; in which one has not the misery of undergoing humiliation, or making abject supplication. अप्रतिमुखं—This reading is better than अप्रतिहतं as it nearly means the same thing as अवार्य. अप्रतिहत may mean knowing no obstruction, producing every desired effect.

भीतिच्छद्—*v. l.* shielding (lit. covering) from fear. अभिमान—may also mean ‘egotism.’ अन्वहं—day after day, always. साधुप्रियं—may also be taken as साधु च तन् प्रियं च । सत्रम्—सीदन्त्यत्र *fr.* सद् + टन् (त्र). *Uṇ.* IV. 159. That in which people sit down to worship or contemplate; hence here worship or the system of worship; it may have here the same meaning as that of संप्रदाय or the course of life adopted by the devotees of Śiva. अवार्यं—If the reading अप्रतिहत be adopted in the first line this should be taken to mean that cannot be opposed *i. e.* made to give way by being proved inferior. Mr. Telang who does not understand the word अवार्यं in this sense suggests that अप्रतिमुखं should be preferred to अप्रतिहतम्. अवार्यं may also be taken with अक्षयनिधिम् as we have done in translating.

Śl. 32. कुले—कुल is here used in the same way as ‘birth’ in English, in the sense of ‘noble birth’. The reading मौने for माने in l. 2. is not to be preferred; because मौन by itself is a blemish and cannot be linked with other good things mentioned in the verse; secondly, all the expressions indicating danger are predicated as directly producing evil effects on the objects named while no direct effect can be produced on मौन by the fear of being considered spiritless. There is therefore a want of symmetry if we accept the reading मौने instead of माने. If we take मौन in its Vedantic sense of ‘reticence’ it will be inappropriate, as Mr. Joglekar remarks, to link it with other material things so opposed to asceticism. गुणे—*comp.* न दुर्जनानामिह कोपि द्रापस्तेषां स्वभावो हि गुणासहिष्णुः । *Vikrāmaṅga.* I. 20.

Śl. 33. आक्रान्तं—is more forcible than आघातं. It must be taken with the following expressions also. अस्युड्डवलं—this breaks the symmetry as it is the only *adj.* used to qualify one of the several things stated in the śl. विभ्रम—Sportive movements, amorous actions. अस्थैर्येण विभूतयः—affluence (marred) by inconstancy. उपहता—उपहता *v. l.* does not make good sense.

Śl. 34. आधि—mental torment, anxiety. व्याधि—bodily ailment, disease. विवृतद्वारः—may also be taken as विवृतं द्वारमासां;



to which a door has been opened, for which an entrance is effected. जातं ज्ञातम्—every born being विवश—helpless. आत्मसात् करोति—takes entirely in his custody. आत्मसात्—in one's possession. 'तदधीनवचने' (Pāṇ. V. 4. 54.) सातिः स्वात्. The aff. सात् is added to express possession 'and used with a form of the roots कृ, भू or अन् or संपद्. नाम—indeed, I should like to know; cf. तरको नाम गुणो भवेत् स गुणिना &c. Nīt. Śat. śl. 54. सुस्थितम् v. l.—Standing well or firmly, secure, safe.

Śl. 35. तुङ्ग—This adds to the चपलत्व. भङ्ग—Mr. Telang translates this by 'breaking' preferring it to its usual sense of 'रचना' (the waves rising in succession) but we think the sense of रचना is more poetical and better as it corresponds to भोग, the idea of breaking or vanishing being left to be implied. दिनानि—The Acc. by 'कालाधनोरत्यन्तसंयोगे' Pāṇ II. 3. 5. बोधकाः सन्तः—being instructors of people. The word has no special propriety here; it seems to be for alliteration. पेशल—may also mean चारु beautiful, the चारुत्व lying in its excellence 'चारी दक्षे च पेशलः' । Amara. यत्नः—effort; may mean an effort to lead people to Moksha or may simply refer to the transactions of daily life. Cf. Bg. III. 21 quoted in the com.

Śl. 36. वितानं—lit. expansion; a canopy; hence a collection or mass spread all round. सौदानिनी—lightning सुदाम्नि मेघे भवा; fr. सुदामन् a cloud and अण्. भङ्गुरम्—frail, liable to speedy dissolution; from भञ्ज्+घुरच् (उर), see com. यौवनलालना—The indulgences of youth, youthful happiness. Rāmarshī explains लालना by धारणा, and another commentary by अतिपालना; but neither of these is satisfactory. लालसा v. l.—the ardent desire for pleasures which youth begets. योगे—योग seems to be used here in the sense of Union with, or manifestation in contemplation of, the Supreme Spirit. Its usual meaning is चित्तवृत्ति-निरोधः 'controlling the functions of the mind,' by means of which the individual soul can be in complete union with the Supreme Soul. धैर्यसमाधि &c.—धैर्येण (by patience) या समाधिसिद्धिः success in the acquisition of the Samādhi by patient contempla-

tion. Or Samádhi may simply mean a state of equanimity not allowing the mind to be ruffled or agitated under any circumstances. Some take the Comp. as धैर्यं च समाधिश्च तादा, but without propriety. The reading ध्येयसमाधि presents no difficulty. Samádhi is the last and the most perfect stage of meditation, the eight stages being यमनियमासनप्राणायामपत्याहार-धारणाध्यानसमाधयोटावकानि । विधुर्ध्वं 2nd. pers. pl. Imper. of धा with वि. बुद्धि विधुर्ध्वं—From your inclination towards, fix your mind on. The figures are *Upamá* and *Kávyaliṅga*.

Śl. 37. कलोल—a large wave. कल्पः—momentary, transient like thought; कल्प signifies a little less than, almost equal to. ईषदसमाप्तौ कल्पदेइयदेशीयरः—Pán. V. 3. 67. घन &c.—विभ्रमाः quick motions, flashes उपगूढम् *subs.* embrace, derived from गुह् with उप + त (नपुंसके भावे कः). प्रणीतम्—कृतम् Fig. *Kávyaliṅga*.

Śl. 38. कृच्छ्रेण—with great difficulty; modifies स्थीयते. तनुभिः—ऋतुभिः *v. l.* गर्भवासे—० गर्ते *v. l.* अनेष्ट्य—unfit for sacrifice; hence impure, dirty. नियमित—regulated by boundaries; hence confined in a limited area; pent up. गर्भवासे—गर्भस्य वासः the womb. व्यतिक्रम—means सम्बन्ध or मिश्रण, and may be translated by 'on account of.' उपभोगः—विषयोगः *v. l.* will not do, as it means the same thing as विश्लेष (separation) which has already occurred. नारीणाम् &c.—This is taken by some with the second line; it is, however, preferable to take the third line as one assertion; नारीणामप्यवज्ञा being the reason why old age is an evil. Râmarshi supports this view. For construction see com. वामाक्षीणामवज्ञा ० *v. l.*—अवज्ञया विहसितानि तेषां वसतिः.

Śl. 39. परितर्जयन्ती—threatening. देहं प्रहरन्ति—The use of the Loc. with प्रहृ is more usual and idiomatic; *cf.* रुद्रौजसा तु प्रहृतं स्वयास्यां; and तस्मिन्पञ्चद्वयुधि सर्व एव Rag. II, 54 and VII, 59; न प्रहर्तुमनागसि Śák. I, 11., for Acc. see. Rag. V 58. परिस्वति—oozes out, gently disappears. अहितमाचरति—(people) do injury to themselves, by doing evil deeds, (*i. e.* do not try to obtain *Moksha*). Fig. *Upamá*.

Śl. 40. भङ्गरवृत्तयः—evanescent or transient by nature. तेरेव चायं भवः—And worldly life (is formed) of them only. कृतम्—enough with. समाधीयताम्—fix in one place. कामोच्छित्तिवशे—which is (now) under control on account of desires being uprooted. स्वधामनि—in its own place or abode, viz. स्वयंप्रकाशे आत्मनि.

Śl. 41. नृणलव०—of as little consequence as a small blade of grass. यस्मिन्महाशासने—V. l. Some such words as लब्धे or अधिगते सति should be taken as understood after this Locative. महाशासने &c.—The knowledge of Brahma as expounded in the Upanishads; the highest truth taught by them ( the four Mahāvākyas especially ); Rāmarshi explains this by परमात्मज्ञाने ( स्फुरिते सति ). Mr. Telang says—“It means whose commands are great; thus in the Upanishads एतस्या वा अक्षरस्य गार्गी प्रशासने सूर्याचन्द्रमसौ तिष्ठतः । or भीषाऽस्माद्वातः पवते &c.; the greatness consisting in the great powers which obey those commands.” But Rāmarshi's sense seems to be more natural. The knowledge of Brahma is called *Mahāś'āsana* because it comes authoritatively from the Vedas, it being the highest truth taught by them. कौञ्चि—indescribable. Cf. विकारः कौप्यन्तर्जडयति च तापं च कुरुते, Uttar. नित्योदित—ever existing, steady, permanent. Cf. with this sl. 70 *infra*; Gita VI. 22.

Śl. 42. रम्या सा would be better for symmetry. सामन्त (सम्य-गन्तः समन्तः border, frontier. तत्र भवः सामन्तः) means a frontier king, a tributary prince. विदग्ध—a wise man. सापि राजपरिवद् v. l. involves tautology since सामन्तचक्र has already occurred. उरिसिक्कः—swollen or puffed up with pride, proud. उद्रिक्क v. l. (p. p of रिच् with उत्) lit. exceeded, overflowed, hence haughty. निवह— a collection. स्मृतिपथमगात्—became a matter of memory i. e. history.

Śl. 43. गृहे—used here in a double sense; (1) a house; (2) a square on a dice-board. तदनु बहवः—( And there are) many after him i. e. many who follow or depend upon him. The last two lines describe the game at dice in which the god of death and his wife (the male and female personifications of the principle of Destruction) are engaged. The world is their dice-board,

mortals the dice-pieces ( शर Marâthi सोंगट्या, ) and day and night the two dice. Śiva may also be regarded as the Destroyer as he is described in the Purāṇas as playing at dice with his wife, Pârvatî.

Śl. 44. व्यापारैः—avocations, affairs. गुरु—momentous, weighty. कालः—Time, *i. e.* the passing away of time. त्रासः—fear or disgust. जन्म &c.—a Comp. of the समाहारद्वंद्व class. मोहनर्या—मोहप्रचुरा the aff. मय is used in the sense of 'excess' ( or made of ). मदिरा—derived from मद्+ किरच् ( इर )+ टाप् ( आ )—that which intoxicates. उन्मत्तभूतम्—उन्मत्तं भूतं; there is no special propriety of taking भूत in the sense of इव. The poet makes a definite assertion here.

Śl. 45. निभूतम्—resolutely, steadily, or secretly. पुनरुक्त—*i. e.* repeatedly enjoyed, hence stale. कदर्यिताः—disgraced; or tormented. See Nîl. Śat. śl. 84; and *infra*. कदशनम् Mis śl. 29.

Śl. 46. संसारविच्छिन्ति—Cutting asunder, or utter destruction, of the bonds of संसार, leading to *Moksha* (salvation or unification with the Supreme Being). This is attained by means of *Yoga* and then there is no re-birth for man. This is the highest ideal, the next one is स्वर्ग. This is attained by means of religious merit, vows, sacrifices, &c; see com. The reward for these is स्वर्ग, and after the heavenly happiness is enjoyed for the prescribed term, there is again re-birth, again the acquisition of स्वर्ग by religious merit, again re-birth, and so no till the end of the creation. धर्मः—see com. The student can easily see the difference between संसारविच्छिन्ति and स्वर्गप्राप्ति. In the eyes of a philosopher, the latter is nothing ( तुच्छ ) as compared to the former. रामा०—This refers to the third object of human pursuit, *viz.* काम or the enjoyment of worldly pleasures. यौवनवन—Not a happy metaphor, as वन expresses a plurality of ideas. It is probably used for alliteration. One the poet may seem to refer by *Vana* to an avenue of trees which gradually disappears as tree after tree is cut down and so to refer to the gradual disappearance of youth. वयम्—The plural is used to indicate self-disparagement.

Śl. 47. वादि &c.—Mr. Telang proposes that this *adj.* and विनीतोचिता should denote two kinds of learning and quotes the *Subhāshita* विद्या विवादाय धनं मदाय &c. to support his position. There, however, two kinds of persons are specially mentioned as possessing two kinds of learning. Here we have no mention made of two persons of different temperaments as in the *Subhāshita*; but the *adj.* विनीतोचिता seems to have been purposely added to signify that the kind of learning meant here is not that which falls under the category (खलस्य) विद्या विवादाय. High learning is capable of putting down an antagonist, but it need not at the same time be prone to controversy when it is possessed by good men. करिकुम्भ—i. e. the elephants of the enemy. तारुण्य—which is the fittest period of life for achieving the three things mentioned in the foregone lines.

Śl. 48. द्युश्रुया—properly desire to hear; hence 'service, attendance.' समाहितं—सम्यक् आहितं firmly placed, concentrated, devoted. पित्रोः—एकशेषद्वंद्वः; माता च पिता च पितरौ; by 'पिता मात्रा'। Pān. I. 2. 70; also (मातापितरौ) तयोः। पर &c.—coveting a morsel of food from others. काकैरिव—Cf. *supra*. śl. 46 and युक्तं मानविवाजितं परसृष्टेष्वंशङ्कया काकवत्। śl. 4.

Śl. 49. परिगताः—died, cf. परिगतः V. l. Veni. III. अपगताः is simpler. To explain गमिताः Rāmarshi adds कालेनेति शेषः. This will do very well. But Mr. Telang thinks गमिता to be an instance of स्वार्थे णिच् and refers for a parallel instance to Rag. II. 50. In the passage referred to, however, the causal sense is not at all justifiable, which is not the case in the present passage. सिकतिल &c.—see Pān. V. 2. 105. quoted in the com.; चादण् मतुप् च। सिकताः सन्त्यस्मिन्देशे इति सिकतिलः, सैकतः, सिकतावान् Sid. Kau. Fig. *Upamā*.

Śl. 50. तस्यार्धस्य परस्य चार्धम्—Explain तस्यार्धस्य पञ्चाशत्संख्याकस्य अर्धस्य अर्धं सार्धद्वादश वर्षाणि ( बाल्ये ) पुनः तस्य परस्यार्धस्यार्धं सार्धद्वादश वर्षाणि ( वृद्धत्वे ) इत्यर्थः। शेषं उर्वरितमायुः पञ्चविंशतिवर्षपरिमितमित्यर्थः। Human life extends over 100 years. Half of this is passed in the night, one fourth of the latter viz.

12½ years is passed in childhood and old age each. (In computing this the night-time is not taken into consideration, and the day is supposed to be of 24 hours as usual; this makes the 12½ years equivalent to 25 years for boyhood and for old age.) Mr. Telang suggests that तस्य परस्यार्धस्यार्धम् should be taken to mean रात्रिगतैतरार्ध (i. e. दिनगतार्ध) स्यार्धम् i. e. half of the 50 years passes by day time. This gives 25 years for youth and old age together. अपरं—may be taken as in the com. or as an adv.; besides, another thing is that &c.

Sl. 51. The comparison of man with an actor pervades the whole verse. कामरसिकः—delighting in enjoyments. संसारान्ते—at the close of his wordly existence. यमधानी०—यमस्य धानी, सेव जवनिका a curtain; as an actor having acted his part in several ways, retires behind the curtain on the stage, so man retires to the seat of death from the platform of the world.

Sl. 52. प्रज्ञा refined or acute intellect. अभिमान—just pride. मानद्—may mean (1) मानं ददाति (स्वैभ्यः) इति; one who confers honour (on his dependants); and (2) मानं याति इति from मान + दी (अवखण्डने) one who subdues the pride (of the enemy or insults others); the second sense, however, seems to be intended here. एकान्ततः—totally, utterly.

Sl. 53. The same idea is rendered clearer in this. वयं—The use of the pl. shows that the speaker wishes to assert his own greatness. यावदर्थम्—यावानर्थः तावत् । we are the sole masters of the wealth of words i. e. we rule supreme over the domain of letters. गिरां—The Gen. by the rule अधीगर्थद्वयेशां कर्मणि (षष्ठी) । Pân. II. 3. 52. Words meaning to remember or remembrance and the roots दृग् and ईग् govern the Gen. of their object.

Sl. 54. दुक्लैः— is a better reading than च लक्ष्या as it gives a good contrast with दक्लैः. निर्विशेषो विशेषः—Ramarshi explains as follows:—अत्र विशेषः अन्तरं भेद इत्यर्थः । निर्विशेषः अनाधिक्यः । अत्र विशेषे अन्तरं नास्तीत्यर्थः । The philosopher says to the king—what you regard as greater satisfaction is not so in my estimation. Mr. Telang does not think Râmarshi's explanation to be satis-

factory, and proposes that विशेष should be taken to mean 'greatness,' (उत्कर्ष). This is certainly no improvement on Rāmarshi's interpretation which is quite unobjectionable and gives good sense. The fig. is *Arthantaranyāsa*.

Śl. 55. फलं—विसे व. l. is not appropriate. शयन—a bed or couch; *fr.* शी + ल्युट् (अन) added अधिकरणे. *Cf.* शय्या च मूः śl. 16 *supra.*; also 27, 95. नवधन &c.—upstart wealth often produces intoxication. अनुमन्तुम्—to consent to, to tolerate. *Cf.* for the idea, *infra.* śl. 27.

Śl. 56. This śl. gives expression to the thoughts of some one disgusted with royal service. अश्रीमहिः—for अश्रीमहि-आशा (the quarters) एव वास; *cf.* दिग्म्बर.

Śl. 57. विदः—flatterers, panderers. In dramas this word has a technical meaning. It means the companion of the hero or a king who is skilled in one art only. See com. गावः—ल्युट् (अन) added कर्तरि. नृपसं—A king's palace is frequented by buffoons, flatterers, and licentious and malicious people. The poet says, as he is none of these, a royal court is not the place for him. Mr. Telang here quotes from Juvenal the following parallel lines:—

"What's Rome to me, what business have I there?  
I who can neither lie, nor falsely swear,  
Nor praise my patron's under serving rhymes."

Śl. 58. विपुलहृदय—large-hearted, generous-minded—refers to Brahmā and other Prajāpatis, or to Brahmā alone, the pl. being used आदरे. विधृतम्—upheld, preserved—refers to Vishṇu and others or to Vishṇu alone. वृत्तं &c.—probably a reference to Paraśurāma, who conquered the world, and presented it to the Brāhmaṇas. कतिपय &c.—when supremacy has been acquired over a few towns. महज्वर—*Cf.* ज्वर इव मद्मे Nīt. Śat. śl. 8.

Śl. 59. अभुक्तायां &c.—The sovereign is considered as the husband of the earth by Sanskrit poets. *Cf.* ना विष्णुः पृथिवीपतिः where the king is spoken of as the husband of the earth. क इव बहुमानः—what honour is it, indeed? इव being used for emphasis

like वा in मृतः को Nit. Śat. 32. Cf. पैस्वद्वयः क इवापहारयेत् &c. Kir. I. 31. or क इव—what sort of. (what reason have they for). लेशोपि पतयः—the Loc. is noteworthy; see Pān. II. 3. 30. विषादि कर्तव्ये—Mr. Telang here remarks—‘for having so litte’ they should have grieved; but it would be better to suppose that they should have chiefly grieved for being the lords of भुक्तौच्छिष्टा पृथ्वी.

Śl. 60. मृत्विण्डः &c.—The whole earth is a ball of clay encircled by the line of water (sea); it is indeed, very small, and is parcelled out among themselves by a number of kings after hundreds of fights. These petty chiefs are poor and mean-minded. The poet, therefore, despises those that wish to get something out of them. स्वांशीकृत्य is preferable to भागीकृत्य—which simply means ‘having divided.’

Śl. 61. कौञ्चि—indescribable, unnamable. स जातः भासीत्.—he alone was born; he alone deserves to be counted as having been born, the birth of others is as good as nothing. उच्चैः—on high; or so as to give it high honour. अलङ्कारविधये—for the purpose of decoration, as a decoration, or ornament. It is well known that Śiva decorates himself with a string of the skulls of those who fall on the battle-field &c.; comp. कपालि वा स्यादथ वेन्दुशेखरम् । Kum. V. 7<sup>c</sup>. That deity does not, however, give preference to one skull in particular, nor does he wear it on his head, as the poet seems to imply. प्रवण derived from पु. l. A. to go + ल्युद् (अन) प्रवन्ते अनेन अत्र वा sloping ‘प्रवणः क्रमनिशोर्न्या पहे ना तु चतुष्पथे । Amara;’ inclined, disposed; नृभिः नमद्भिः—Instr. Absolute, same as the Loc. Absolute, नृषु नमत्सु सत्सु or the Instr. may be हेतो (the whole being equivalent to नृणां नमनेः as Mr. Telang has it). दर्पञ्जरभरः—excess of feverish or morbid pride.

Śl. 62. प्रसादे नेतुम् to propitiate. क्लेशकलिलम्—The confused mass of misery. Cf मोहकलिलम् Bg. XI. 52, कलते कल्यते वाः कल् + क्ल (च); Up. I. 54. ‘कलिलं गहनं समे । Amara.’ Mr. Telang reads कलितम्. He says ‘कलितं might mean बन्धन but this requires a straining’. स्वयमुदित &c.—चिन्तामणि is a jewel the possession of which is believed to give any desired object.



When the mind is content it has acquired the power of the चिन्तामणि; for having nothing to wish for it can be said that it has given itself all that it longs for. विमुक्तः सङ्कल्पः &c.—When all desires have been foregone, every desire has in fact been gratified. Cf. Gita II. 70, 79. यदा सर्वे प्रमुच्यन्ते कामा येस्य हृदि स्थिताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ Kathop. 2. 3, 14.

Śl. 63. स्वयम् &c.—The line gives expression to fatalism. Cf. यद्भावि न तद्भावि भावि चेन्न तदन्यथा। इति चिन्ताविषमोयमगदः किं न पीयते ॥ Hit. I. The line may also be interpreted as—things happen in the best way when they are allowed their natural way. They are not brought about so well by exertions. असङ्कल्पयन्— not forming anticipations or expectations. अनुभवस्व—भू 'to be' with अनु is Pars.; so this must be taken as a form of भू to get or obtain which is P. A.; or separate अनुभव स्वभोगान्.

Śl. 64. आयासक—troublesome: goes with गहनात्. विरम् governs the Abl. of the object from which cessation is meant. श्रेयोमार्गम् (the obj. of आश्रय in 1. 1.)—the path of final beatitude. अतिशयेन प्रशस्यं श्रेयः what is most to be praised—hence sought, i. e. मोक्ष; 'मुक्तिःकैवल्यनिर्वाणं श्रेयोनिःश्रेयसामृतम्। मोक्षोपवर्गः—Amara. क्षणात् goes with शमनं. शान्तं भावं, which is necessary for entering on the श्रेयो-मार्ग. गति course, movements. Cf. विधिगतीः śl. 87 *Infra*. भूयः— again, with persistence.

Śl. 65. Addressed to the mind. मार्गय Imper. 2nd sing. Some read मोहं मार्जेयताम्—of those who have swept away infatuation.' ताम् in our reading means प्रसिद्धाम्. तदभुवाम् of the grounds on the bank. आसङ्गमङ्गीकुरु—resort to the vicinity of. को वा प्रस्ययः— what faith can be placed? The answer being 'none'. स्त्रीषु श्रीषु *v. l.* may equally do. Cf. आपण्डितास्ते पुरुषा मता मे ये स्त्रीषु च श्रीषु च विश्वसन्ति। पन्नग-पन्नं पतितं यथा तथा गच्छतीति.

Śl. 66. अस्या—earnestness. भूपाल०—Fortune very often depends upon the royal favour a man enjoys and its stability or otherwise is to be determined from a look of pleasure or a frown that the king's face wears. Lakshmi is, therefore, compared to a dancing girl dancing in imitation of the movements

of a prince's eye-brows. कन्याकञ्चुकिताः—कञ्चुकः एषां संजाकिताः। कञ्चुक is a word of the तारकादि group and therefore takes the possessive aff. इत्. Cf. ०स्यूतकन्याधरः. śl. 96. *Infra*.

Śl. 67. दक्षिणात्याः—Fr. दक्षिण + त्यक् meaning 'of that place'; poets of the Deccan who were masters of the *Vaidarbhi* style of composition which is regarded as the best. The Vaid. style has ten qualities; see *Kāvya*, I. Sâh. Dar. describes it as माधुर्य-व्यञ्जकेषु रचिता ललितात्मिका। अवृत्तिरल्पवृत्तिर्वा (having no or very few compounds) वैदर्भीरिति रच्यते ॥ यद्यस्यैवम्—but this is not possible except in very few instances, and so the didactic character of the verse cannot be marred by its apparent acquiescence in the enjoyment of pleasures.

Śl. 68. कल्पं स्थितं—Nouns showing duration of time are put in the Acc. Pân. II. 3. 5. For कल्प see notes, Nîr. Śat. 16.

Śl. 69. मरणजन्मभयं हृदिस्थम्—If this fear is present in the mind of man, he will try to obtain final beatitude; but if he is not aware of it, he will not work out his salvation. हृदिस्थम् an *Aluk* Compound. Cf. this with the preceding śl.

Śl. 70. अजर—not subject to old age as it is निर्विकारः comp. 'सत्यं ज्ञानमनन्तं ब्रह्म' Tait. Up.; पुराणमजरं विदुः। Rag. X. 19. परमम्—The highest. परा उत्कृष्टा मा शब्देन मायाख्या शक्तिर्यस्य। अथवा परा उत्कृष्टा मा शोभा यस्य तत्तथा। Râmarshi. विकासि—Cf. The Śrutis परास्य शक्तिर्विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च and तमेव भान्तमनुभाति सर्वं तस्यैव भासा सर्वमिदं विभाति। विकल्प—विषय Râmarshi; or rather fancies, dreams, as Mr. Telang takes it. अनुषङ्गिणः—those that follow, depend upon. कृपण—highly valued by mean people. कृपण may also mean poor, to be pitied (for losing sight of the real); see com.; *supra*—०गहनक्षेपकृपणः Mis. śl. 2.

Śl. 71. मानस Voc. sing.; some take मानसचापलेन as a Comp. meaning 'with the swiftness of thought (lit. mind),' and suppose the verse to be addressed to man in general. Râmarshi favours the former view. जातु—with the negative means 'Never.' आत्मनीनम्—आत्मने हितम् tending to one's benefit. आत्म-विश्वजनभोगोत्तरपदात् खः। Pân. V. 1. 9. आत्मन्, विश्वजन, and

compounds having भोग for their latter member take स्व ( ईन ) in the sense of ' तस्मै हितम् ' as पितृभोगीन &c.

Śl. 72. स्वर्गग्रामकुटी—The comparison of heaven to a village hut shows the contempt with which a Vedāntin, longing for *Moksha*, treats the pleasures of heaven. विभ्रम—Sport. भवबन्ध-दुःखरचना—Rāmarshi explains रचना by प्राप्ति. Mr. Telang takes it to mean 'expanse', 'large extent,' but without any apparent authority. The meaning which naturally suggests itself from the primary meaning 'arrangement' of the word, is 'predestination, pre-arranging for future births.' स्वात्मानन्द &c.—कलनं the compassing or effecting of &c. Rāmarshi explains—स्वात्मानन्द एव परमानन्द एव पदं वस्तु तत्र पवेशकलनमनुभवधारणम् । वणिग्वृत्तयः—mercenary doings.

Śl. 73. यदा—since, when. धरणिधरपादैः—by the feet ( the hills of the foot ) of mountains; the mountains are said to uphold the earth and have a number of synonymous words to denote them from this circumstance, such as महीध्र, भूमृत्, &c. Rāmarshi gives as optional meaning 'शेष'. The word पद presents some difficulty in the way of accepting either sense, as the serpent Śesha has no feet, as also mountains. The adjacent hills or mountains are, however, regarded as their feet and the mountains are described as supporting the earth with their feet. So we may accept the meaning 'mountains' and reject 'Śesha'. The fig. is *Kāvyaarthapattihi*.

Śl. 74. सङ्कुञ्चितं—Shrunken, shrivalled. आद्रियते—fr. दृ A. 6 cl; न शुश्रूषते does not serve, or attend to. अमित्रायते—अमित्र इवाचरति; denom. verb. Cf. Pt. IV. 74.

Śl. 75. जरापरिभव—the injury or ravages done by old age. Cf. व्याघ्राव &c. *supra* śl. 39. The reading तदा पुमांसम् is easier. We need not in this case supply पुंस. fr. पुंसां as object to परिहृत्य. आरोपित—Mr. Telang says that this refers to the bit of bone suspended over a *Ohāṇḍālakāpa* ( to distinguish it from wells used by the higher classes ).

Śl. 76. स्वस्थ—at ease, lit. in its natural condition i. e. not enfeebled by diseases &c. अरुजं—free from disease; as this

idea, however, is included in स्वस्थ the reading कलेवरग्रहं may be preferred. The human body is frequently referred to as a 'house'; for therein dwells the soul. यावच्च &c.—and as long as the senses retain their faculties unimpaired. The last line very pithily expresses an idea which brings home to the most careless reader the necessity for striving to save his soul.

Śl. 77. "Human life being only as long as a few twinklings of the eye, how are we, the poet asks, to secure the four पुरुषार्थs viz. धर्म, अर्थ, काम and मोक्ष ?" This seems to be what Rāmarshi thinks of the verse. The reference to अर्थ in the text is of the faintest character. मुरनदीम्—वत् with अधि governs the Acc.; नि however, is not mentioned among the prepositions given in the Sātra. Mark the alliteration in this śl.

Śl. 78. भनी—so well known. नुरगचलचित्ताः—neither very common nor a good simile; a horse is known for fleetness and not for fickleness. It simply means here 'restless like a spirited horse'. Cf. Bāṇa's description of Lakshmi—इयं हि...इन्दुशकलादेकान्तवक्रतामुच्चैःश्रवसश्चञ्चलता.....गृहीत्वा &c. बद्धमनसः—longing for (eminence). In line 4 the word अन्यत्र seems to be redundant, as we have already अन्यत्.

Śl. 79. वसुनि खण्डिते—Rāmarshi explains this as 'wealth being partitioned out'; in connection with the last two lines, however, this primary meaning will not suit; and we must have the secondary sense 'wealth being destroyed' here. व्यर्थम्—( वि + अर्थम् ) without getting any money ( in charity, for which he comes ). जह्नुकन्या—The Ganges is so called from the King Jahnu. "The river Ganges, when brought down from heaven by the austerities of Bhagīratha ( See N'it, Śat. śl. 10. ), was forced to flow over earth to follow him to the lower regions. In its course it inundated the sacrificial ground of King Jahnu who being angry drank up its waters. But the gods and sages, and particularly Bhagīratha, appeased his anger, and he consented to discharge those waters from his ears. The river is therefore regarded as his daughter." Apte's Sk. Dictionary.

Another account of the descent of the Ganges, however, states that Jahnū was a R̥shi performing penance and that the Ganges in its course having disturbed the sage in his concentration by flooding the country where he was, the sage in anger stopped the course of the river by pressing it under his thigh. At Bhagiratha's earnest entreaties, however, he let the stream flow again. कन्दर and दरि are usually given as synonymous terms; 'दरि तु कन्दरो वा स्त्री' Amara; while कुञ्ज has a different shade of meaning. 'निकुञ्जकुञ्जी वा क्लीबे लतादिपिहितोदरे' Amara. A कुञ्ज is a hollow in a mountain covered over with creepers and other plants. दरि is a cave, a hollow dug out or opened up in the side of a hill; and कन्दर, though synonymous with दरि should rather be taken here to mean the gorge or defile between two hills, in which sense it is used in śl. 26. क्वचित्—somewhere. For दरि read तटि in the text.

Śl. 80. रम्यं साधु &c.—company of religious people cannot but be pleasing. तरलम्—glistening, beaming; cf. न प्रभातरलं ज्योतिरुदेति वसुधातलात् Śāk. R̥amarshi gives चपलम् as its explanation. उपाहित—placed (there, by anger). अनित्यतामुपगते &c.—When the mind has become unsteady i. e. is not its usual mood, nothing pleases it. Or when thoughts of the mutability of this existence cross the mind, it becomes distracted and then it cannot relish anything earthly, except the joy of Brahman.

Śl. 81. प्रीयते—the Dat. case as indicating the result दीपाङ्कुर—the tapering flame. छाया—shadow. R̥amarshi explains it by आतपप्रत्यनीका—(the country of light) which Mr. Telang does not accept. He gives it the meaning of 'flame'; but as the word दीपाङ्कुर already occurs the word छाया would be redundant if it were taken to signify 'flame.' The shadow thrown by the flickering flame of a lamp is even more unsteady than the flame on account of its magnitude. आकलय्य—having fully comprehended or known.

Śl. 82. आसंसारं—त्रिभुवनम् &c.—(Searching through) the three worlds where the course of worldly life prevails:—Telang. The mind is deeply attached to sensual objects as the elephant

is to his mate. In order to secure the elephant, there must be a strong post (आलान); and to curb a sensual mind a strong control or restraint. The post and the restraint, the elephant and the mind and the sensual objects and the female elephant, are the pairs compared here. ताडक—*a worldly man who is strong-minded enough to resist the temptation of sensual objects.* क्षीब—*intoxicated.* आलान a post for fastening elephants.

Śl. 83. कार्पण्य—*cf. कृपणां वृत्तिं Nit. Śat. śl. 49. उपशम—tranquillity, or peace of mind, subduing the passions entirely.* बहिः मन्दस्पन्दम्—*(the mind too), moving (but) slowly towards external objects.* The mind is solely engaged in contemplation and hardly bestows any thought on external objects. The internal objects for a contemplative mind are itself and the Supreme Soul; while the entire creation constitutes outer things. These latter are referred to by the word बहिस्.

Śl. 84. जीर्णाः—*have died out. Cf. जीर्णमङ्गे सुभाषितम् sl. 2. वन्ध्याफलतां याताः—have become sterile, have bore no fruit. कृतान्तः—see com.; or कृतं अन्तयतीति. अक्षमी—unforgiving, unrelenting; क्षमा विद्यते अस्य क्षमी न क्षमी अक्षमी. ह्याज्ञातम्—v. l. = हि + आ + ज्ञातम्, आ being taken स्मरणे as Mr. Telang suggests. But here हि has no propriety.*

Śl. 85. मे भेदप्रतिपत्तिर्नास्ति—I see no difference; I have no idea of difference between &c. प्रतिपत्ति—*knowledge, idea.* जगताम्—the plural is used because according to the Hindu notion there are 14 worlds.

Śl 86. पुलिने—*'तोयोरिथितं तत्पुलिनं' Amara; a sandy bank left by receding water; goes with द्युसरितः. द्युसरित्—the heavenly river, the Ganges. भाषाभोगाद्भिन्नाः—बहुदुःखजन्मपरम्पराभीताः Râmarshi; cf. शमसुखाभोग śl. 96 infra. आत्तवचसः v. l.—आत्तं गृहीतं वचः येः तेः who have taken to (i. e. are repeating) the words. आनन्दोद्गत &c.—Bah. The joy referred to is, of course, resulting from the manifestation of the Supreme Deity in contemplation. आर्तवचसः v. l. is meaningless unless we take it to mean 'earnest cries, fervent prayers,' (आर्तस्य इव वचः येषां).*

Śl. 87. वितीर्ण—given away; p. p. of तृ, with वि. तरुण—young tender. विगुण &c.—having an unfortunate result. विधिगतीः—the motions i. e. the working of fate. त्रियामा—the night. 'त्रियामा क्षणदा क्षपा' Amara. याम is *prahara* or 3 hours 'द्वौ यामप्रहरौ समौ' Amara; and the night is considered to have only three *praharas*, the first half watch and the last half watch being excluded. शरण—a protector, saviour.

Śl. 88. वाराणसी—Benares. त्रिपुरहर—this alludes to the story of the three *Puras* or towns of the demons, of gold, silver, and iron, situated in the sky, air and on earth, and built for them by Maya, which were burnt down by Śiva along with the demons inhabiting them. See Kum. VII. 48. आक्रोशन्—merely means here—loudly uttering.

Śl. 89. श्रेय—(i. e. You) who deserve to be contemplated. क्षितिधर &c.—There does not seem to be any propriety of मूले आस्नारामः—finding delight in self (i. e. in the contemplation of the self or Brahma). समकरचरणे—On this Rāmarshi observes समकरचरणो (मकरेण सहितौ समकरौ चरणौ यस्य) हि पुमान् धनवान्भवतीति सामुद्रिके प्रसिद्धम् । मत्स्याङ्कितचरणो हि पुमान् धनवान् भवतीत्यपि । ध्यानमार्गिक &c. v. l.—ध्यानस्य मार्गः, तद्विषयक एकः केवलः प्रश्नो यस्य सः । his only inquiry being that touching the method of contemplation. This reading, however, violates the metre.

Śl. 90. एकाकी—एकः एव अकति गच्छतीति going alone in the world. पाणिपात्रः—to whom his hand is serviceable like a pot. कर्मनिर्मूलन—destroying entirely the roots. This is essential to cut off the repetition of births and deaths. This is done by being सङ्गरहित as indicated in the first half. Samsāra is here compared to a tree of which actions are the roots. Cf. अश्वत्थमेन सुविस्मृतमूलमसङ्गरक्षणेन दृढेन छित्वा । Bg. XV. 3; also Śārīraka-Bhāshya on Brah. Sū. IV. I. 14. 19.

Śl. 91. पात्रय—a denom. भैक्षम्—भिक्षयत इति what is obtained by alms; fr. भिक्ष् + अ. बहुवृणम् a little short of, almost equal to, grass; see com. तुणकल्पमित्यर्थः । 'विभाषा सुपो बहुच् पुरस्तात्' Pān. V. 3. 63. ईषदसमाप्तिविशिष्टेऽर्थे सुबन्तात् बहुच् (the prefix बहु) वा स्यात्स च प्रागेव (prefix) न तु परतः । इषदूनः पदुः बहुपदुः &c. Sid. Kau.

अत्यागेपि &c.—Even though the body is not cast off *i. e.* he will not have to wait for a second birth. सम्पत्स्यते—see Kum. II. 54 &c. स्पृहां सम्पत्स्यते *v. l.*—In this case सम्पद् must be understood as used transitively.

Śl. 92. कौपीनं—a small piece of cloth used to cover the privities. जर्जरतर—extremely ragged. चिन्ता—act of contemplation. Also a thought about (*i. e.* a wish for) a secluded place. भ्रवस्ताशेष &c.—delighted at the total destruction of egotism and errors; or मदात्ममादाः errors arising from egotism or pride.

Śl. 93. ब्रह्माण्डं मण्डलीमात्रं—*v. l.* a mere circular body *i. e.* which is limited in space and not अपरिच्छिन्न like Brahman. This is perhaps a better reading. शफरी—a small fish. क्षुब्धता 'जातु जायते—a question implying the negative answer in itself—Is ever agitation produced &c.?'—'Never.' जातु ever, at any time.

Śl. 94. मा स्म सूः—मा sometimes followed by स्म, is used with a form of the Imperf. or Aorist with the aug. अ dropped. Cf. क्लेश्यं मास्म गमः पार्थ &c. Bg. II. 3. भोगेभ्यः—'the Dat. by स्पृहेरीप्सित; Pān. I. 4. 36. In the case of the root स्पृह् the object desired is put in the Dative case. स्पृहयालु—from स्पृह् + आलु by 'स्पृहिश्चि पतिक्चिभिद्रातन्त्राभ्रद्वाभ्य आलुच्—' Pān. III. 2. 358; so गृहयालु, पतयालु &c. स्यूत—stitched; p. p. of सिच् 4 cl. भिक्षासक्तु—barley-flour (obtained by) begging. Cf. *infra*. Mis. śl. 37.

Śl. 95. उपधानम्—pillow; fr. उप + धा + ल्युट् (अन). वितान—*m. n.* a canopy. वितन्यते इति fr. तन् with वि + घञ् (अ). विरतिवनिता—Cf. *infra*. Mis. 39, कुरुत करुणामेत्रीप्रज्ञावधूजनसङ्गमम् where करुणा, मेत्री and प्रज्ञा are likewise called wives. सुखम्—an *adv.* here. अतनु &c.—from the *adj.* तनु the *fem.* forms or तनु or तन्वी. सृति has two meanings *viz.* (1) 'prosperity' as applicable to the king and (2) 'ashes' as applicable to the *Muni*. Cf. Mis. śl. 34. *infra*.

Śl. 96. स्वायत्त &c.—जितेन्द्रियः whose movements are under control; who practises self-restraint. आस्यूत &c.—an एकदेशी अन्वयः संपीत *v. l.* sewn together, patched with. शमसुखाभोग &c.—



आभोग enjoyment in full ( आ ); or with Rāmarshi, परिपूर्णता. Cf.   
 •यासैकवद्धस्पृह Nit. Śat. 29.

Śl. 97. तत्त्व &c.—whose intellect is keen in discerning ( thinking out ) the truth, discrimination of the real from the unreal. उत्पन्न &c.—wise men do not care what others speak about them, but silently go their own way. स्वयं—स्वेनैव रूपेण आनन्दवन्तः । ' by themselves ' Rāmarshi; or ' without meddling with others ' will also do.

Śl. 98. मरुत् अशनं कल्पितं—In such constructions the noun used to complete the sense of verbs of incomplete predication is put in the Nom. case; See Apte's G. § 12. ( a ). हिंसाञ्जन्यम्—free from the sin of causing the destruction of animal life Cf. Goldsmith—

“ And from the mountain's grassy side  
 A guiltless feast I bring. ”

पशवः—beasts are created so as to live on grass. स्थलीशायिनः—lying on the lawn; स्थली means a natural plot of land. संसार &c.—To those that do not possess the faculty of reason, God has assigned a cheap, easy livelihood; but to those who can think out the means of their salvation ( i. e. men ). He has assigned a mode of life in pursuit of which all their good qualities are exhausted. The struggle for existence, in the case of man, engrosses all his energies, and leaves him neither time, nor energy to seek eternal bliss. It is difficult to see the bearing of this śl. here. Probably the poet means—Men should, therefore, feel disgust for worldly life and direct their efforts to the acquisition of *Moksha*.

Śl. 99. पद्मासनं is a particular posture in religious meditation, thus described:—उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः । ऊरुमध्ये तथोत्तानौ पाणी पद्मासनं विदम् ॥ Or ऊरुमूले &c. see com.; योगनिद्रा—A sleep of meditation or contemplation. योगो मनसो विषयान्तरव्यावृत्तिः तद्रूपा निद्रा । contemplation of the mind on Brahma is here likened to sleep because the Yogī is dead to the external world during the time of meditation—his mind takes cognisance of no external objects like that of a man fast asleep. किं तैर्भाव्यम्—will they ever be? कण्डयन्ते—A denom. from कण्डू

( कण्डूञ्च अन्नविचरणे ). The reading सम्पत्स्यन्ते &c. adopted by Mr. Telang ( see foot-note ) is more poetical but requires some such expression as 'from me' to be supplied.

Śl. 100. भैक्षम्—food collected together by begging. 'भैक्षं भिक्षाकदम्बकम्' Amara. निःसङ्गता &c.—see com.; the development of the mind consisting in renouncing all worldly attachments; or निःसङ्गता अङ्गीकरणस्य परिणतिः; here परिणति means—the end, close, or termination; hence the closing act of life. When a man has accepted asceticism ( निःसङ्गता ) he has no worldly actions to perform. His accepting asceticism is therefore the last act of his life.—तान्तःकरणपरिणतिः *v. l.* is to be similarly explained;—परिणतस्वान्त is another reading which means—करणेन परिणतं यत्स्वान्तं तेन. संन्यस्त &c.—Those who have abandoned (*i. e.* got rid of) the multitudes of contacts (*i. e.* opportunities) of self-humiliation ( in supplicating others. ). Telang. व्यक्तिकर-  
contact, connection; or misfortunes, calamities.

Śl. 101. मातः, तात &c.—The Vocatives are significant. See com. The five elements perform the same functions as the various relatives mentioned and serve to nourish the body &c. अन्त्यः—last, as I have to take no further birth, ( for he says further on ' परे ब्रह्मणि लीये ' ) this salutation must be the last from me. युष्मत्सङ्गः—for, without the body, formed of the elements, he could not have attained the knowledge of Brahma. उद्रेक—overflow, abundance. लीये—merge, be absorbed in. This śl. forms the fitting conclusion of the Śataka.

### MISCELLANEOUS.

Śl. 1. अम्बरखण्ड—(1) a part of the sky; and (2) a strip of cloth. संवित्तः—covered, clothed, or surrounded; p. p. of वित्त with सम्. सौर्गत्यम्—(दुष्टा गतिः गतं वा यस्य तस्य भावः) wretchedness. The poet bewails the wretchedness of the sun and the moon who are here described as having but one strip of cloth in common to cover themselves with. The fig. here is Ślesha. It is thus defined:—श्लेषः स वाक्य एकस्मिन्वचनेकार्थता भवेत् । K. P. X. When in the same sentence more than one meaning is possible it is श्लेष.

Śl. 2. विवेकव्याकोशे—विवेक is the same as नित्यानित्यवस्तुविवेक discrimination of the real from the unreal. When one knows wherein lies permanent happiness, which alone can be called true happiness, he tries to acquire it. For this purpose शम and others (शमवमोपरतितितिक्षासमाधानश्रद्धारूपाः । Ved. Śá.) are necessary. व्याकोश means 'unfolding, budding;' hence development. When one has *discrimination*, one should try to acquire *S'ama* and others. शम is defined as शमस्तावत् श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः i. e. restraining the mind from all other objects and devoting it to the hearing of the recital of holy texts &c. (i. e. मनन, निदिध्यासन &c.)—व्याकोश may also be taken as an *adj.*; see com. विकसति when it blooms and so produces the wished for result, viz. the annihilation of all desires—तुङ्ग—lofty; hence strong attachment. सा परिणतिः—that well known perfection (of contemplation) viz. what is called जीवन्मुक्ति in which one enjoys the joy of Brahma.

Śl. 3. क्लेशहतये—for the removal of miseries, (which consoled them in their afflictions). Or विद्वत्ता may mean परमार्थज्ञान and क्लेश the trouble of birth and re-birth. विषयमुखसिद्धये गता—(in course of time) it came to be the means of attaining sensual pleasures; it became subservient to sensualism. शास्त्रविमुख—averse or indifferent to the study of *S'ástra*; or not disposed to encourage learning. The same cause of the decline of learning has been given already in śl. 2 *supra*.

Śl. 4. लटभ—lovely, attractive, when a *n.* (लटभा) it means a beautiful woman. सुभग—Properly 'fortunate', hence pleasant, charming. सरणि—is derived from सृ to move + अनिः by Uṅ II. 102. 'अयनं वर्त्म मार्गाभ्वपन्थानः पदवी सृतिः । सरणिः पद्या वर्तन्त्येकपदीति च ॥' Amara. स्वःसिन्धो—see śl. 86 and note on स्वर *supra*. śl 19. गिरः प्रतनुमः—We raise (lit. stretch forth) our cries of invocation. सुतारैः—तारोत्युच्चैः (ऽवनिः) Amara. फूत्कारैः—with sighs. फूत्कार is an onomatopœic word.

Śl. 5. अमरसरित्—The Ganges. हरितः—the quarters. अवैन्य—Not showing one's poverty; or (2) freedom from meanness. सुहृदा—वा is used here either in the sense of एव or समुच्चय

(as also). कियद्वा &c.—To be brief, in short. वददित्पः&—it is difficult to see the propriety of calling the *Vaṭa* tree 'a *dayitā*'; probably the poet refers by *dayitā* to गृहस्थाश्रम in which the wife plays a conspicuous part. Let the *Vaṭa* tree be my home. *i. e.* let me renounce the pleasures of the world and take to a devotee's life worshipping Ś'iva sitting under a *Vaṭa* tree &c.

Śl. 6. वृद्धि &c.—the wordly ties which proved an obstruction to them having been snapped. आशीविष—*a serpent; fr. आशी (a serpent's fang) + विष. The derivation more usually given is fr. आशीम् + विष the Comp. being classed under the पृषोदरादि class. The 2nd l. means (those blessed persons) that do not seek the crooked course of serpentine sensualism. Mr. Telang takes विषम् with आशीविष and says 'the course of wordly objects which are like dangerous snakes.'* शरच्चन्द्र &c.—the night which is delightful on account of the sky being lit up with the winter moonshine. आभोग—*expanse. (ज्योतिरस्त्यस्याः ज्योत्स्ना)-*च्य storing up. शरण—*from शृ १ con. to tear.*

Śl 7. A question to an estranged friend. Once our interests were identical; now you and we have no connection. What has happened in the meanwhile to estrange us ?

Śl 8. भ्रमलपटं—*of clean texture. पट्वस्त्रम्—silken cloth. कदधानम्—by Pán. VI. 3. 101. (see com.) कत् is substituted for कु in a Tat. when the latter member begins with a vowel; coarse food. व्यक्त &c.—The idea is—A man who has renounced the world and devoted himself to the service of God entirely is indifferent to all such things as are mentioned in the śloka.*

Śl. 9. स्मर &c.—*love is often described as blinding men's eyes. पदुतर &c.—विवेक is here called collyrium because it sharpens, restores, or preserves the sight of the mind. समी-भूता—Made even, rectified, corrected. Rāmarshi explains it by निर्बिकल्पा. Mr. Telang takes it to mean 'looking on all things alike.'*

Śl 10 मान haughtiness. विविक्तम्—*lonely, solitary, p. p. of विञ् with वि. यमिनाम्—of those who restrain their minds.*

§l. 11. नैर्झर-निर्झरसम्बन्धि of a spring. उचित proper. विद्याङ्गना—विद्या एव अङ्गना ( प्रशस्तानि अङ्गानि यस्याः सा; fr. अङ्ग+न ) a beautiful woman. रत्यै—for deriving pleasure which is usually had from woman's society. The Dat. is तादृश्ये—Mr. Telang who reads रत्यैव supposes that र might be a misselection for स ( येषां विशैव सीत अङ्गना ). सेवाञ्जलिः—the bow of obeisance.

§l. 12. त्रिलोकीसरित्—The Ganges, so called because it flows through the three worlds, स्वर्, मृत्यु, and पाताल. नीवि—the tie-knot of a woman's under-garment and sometimes the garment itself. कल्पयन्ति—providing, supplying; for वृत्ति comp. the preceding s'loka. दुःखासिकानाम्—trying or painful circumstances; or दुःखमसिका इव poignant pain (lit. misery cutting like a poniard). For a similar idea cf. दीना दीनमुखैः &c. §l. 22. *supra*.

§l. 13. सीत्रातितीत्रं तपः—is the same to an ascetic as उद्यानेषु •विधि to ordinary mortals. The two expressions are here identified and mean—to the ascetic penance is like a garden-party. Some take the two expressions separately, but then there is hardly any propriety of garden parties in the case of a saint. अमितं भिक्षाटनं मण्डनम्—(where) a roaming for alms, not measured, i. e. at one's will, as a glory. हन्त is here used खेदे, to show the poet's regret at wise men staying elsewhere, and not in Benares.

§l. 14. The first line and half of the second contain the replies of gate-keepers or guards to supposed questions. समयः—the proper time. रहस्यं—He ( the master ) is now engaged in confidential matters; or as Mr. Telang takes it—now he is in private. द्रक्ष्यति—द्रक्ष्यति *v. l.* does not make good sense. सौवरिक—( fr. द्वार+ठक् ) a door-keeper. अपरुषं—may be taken as a separate word or as part of the preceding compound word. निःसीमं &c.—निःसीमं शर्मं प्रददातीति । conferring unbounded happiness.

§l. 15. बलवति—breaks the symmetry as this is the only noun having an *adj.* to qualify it. वृणे वा ख्येण वा—ख्येण is used here more for the sake of alliteration than as being the recognised opposite

of तृण as the other parts above are. स्त्रीणं—स्त्रीणां समूहः स्त्रीणम् from स्त्री + नञ् (न) a collection of women. समदृशः—of one that looks upon all things as equal, having an equal regard for all things.

Śl. 16. अकिञ्चनः—one having nothing, hence extremely poor. दान्तः—with desires restrained, self-controlled ( Cf. निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ). शान्तः—whose mind is always at peace. The Vedantic meaning of शम has been already explained; ( it is not however intended here ). समचेतसः—i. e. equally regardless of happiness or misery, &c. सुखमयाः—A poetical license; सुखमयः is the correct form.

Śl. 17. अनावर्ती—which never returns. तास्ताः various. विधुर—see śl. 22. *supra*; distressing, causing affliction. यावत् तावत्—Mr. Telang's rendering will also do—'alas! what self-injury is there, having done which to yourself, you have not immediately worked at the same again. ( यावत्तदपकृतं तावत्तदेव पुनरपि व्यवसितम् ).

Śl. 18. गुरु—heavy, unbearable. धनवान्नित— a poor man.

Śl. 19. This stanza occurs in the Mṛcchhakatika with variants. कलशील &c.—i. e. by people who possess noble birth and character. These are the people who are fit for, and must care to profit by, such counsel. Cf. वचस्तत्र प्रयोक्तव्यं यत्रोक्तं सफलं भवेत् । इमंशानघटिकाः—Pots used at funeral ceremonies or in cemeteries. The fig. is *Kāyaliṅga*.

Śl. 20. कार्कश्यम्—This and the other corresponding words have here a double significance, which can be easily made out. कार्कश्य—(1) cruelty; (2) hardness. अलीक—(1) falsehood; (2) forehead; fr. अल + ईक (कीकन्) Up. IV. 25. कौटिल्य—(1) crookedness, dishonesty; (2) curliness. मान्य—(1) stupidity; (2) gentleness. स्थूलता—(1) sluggishness, unwieldiness; (2) plumpness. मायाप्रयोग—(1) practising deceit or fraud; employment of tricks; (2) spreading a charm upon. मृगदृशाम्—the eyes of women are often compared to those of the deer. Cf. मृगाक्षी, मृगलोचना, &c.

Śl. 21. The idea—The word presents puzzling scenes to the mind of a thinker. वीतवारः— is preferable to वीणावार्य as opposed

दो रुदितम्. गोष्ठी—गावः अनेका वाचः तिष्ठन्त्यस्याम् । गो + स्था + घञर्थे कः (अ)—means an assembly conversing on different topics as well as a conversation (containing pros and cons). 'गोष्ठी सभा-संलापयोः स्त्रियाम्' इति मेदिनी । the latter meaning is preferable as directly opposed to कलह .

Śl. 22. This śl. occurs in the Anar. R. विकल—deformed. चटु—the same as चाटु coaxing speech, flattering expressions. प्रहसन—one of the ten kinds of Rūpakas thus defined— तद्दत् (मा-गवत्) प्रहसनं त्रेधा शुद्धवैकृतसङ्करैः । पाखण्डविप्रभृतिचेटचेटीविटाकलम् ॥ D. R. पलितं grey-haired. नटयिष्यति—नट् forms its caus. as नटयति in the sense of 'to cause to dance.' नाट्य means अवस्था-नुकृतिः pantomimic representation of situations.

Śl. 23. जीवितयौवनम्—The prime of life, youth. चलाचले transitory, unsteady; cf. Nai. I. 6, Kir. XI. 30. 'चलं लोलं चलाचलम् ।' Amara.—चल is reduplicated by the Vārtika 'चरिचलि-पतिवर्दीनां वा द्वित्वमक्चाम्यासस्येति वक्तव्यम्' and the final अ of the reduplicative syllable lengthened.

Śl. 24. कूर्मः—refers to the second incarnation of Vishṇu; see note on कनकपति Nīt. Śat. śl. 35. भ्रुव—the son of Uttāna-pāda, a king of the solar race. His devotion to Vishṇu was so great that he was elevated to the rank of a heavenly body and now remains suspended in the sky as the polar star. His history is too well known to the Indian student to need any mention here. For his account see Apte's Sans. Dictionary.

सञ्जातव्यर्थपक्षाः—सञ्जाताः व्यर्थाश्च पक्षा येषां; (1) who form fac-tions (join one side or the other) to no purpose; some under-stand it in the sense given in the translation—उभयोरपि पक्षयोरिह-लोकपरलोकलक्षणयोः एकोपि न कश्चित्—is quoted by Mr. Telang (2) who possess wings to no purpose. नोपरिष्ठात् &c.—an idiomatic expression for 'in no way.' There is also an indirect reference here to the position of Dhruva and Kūrma who by their situa-tion support the universe. ब्रह्माण्डोद्गुम्बरान्तं—ब्रह्माण्डमेषोद्गुम्बरं (the fruit of the tree) तस्यान्तः &c. Every one has seen the

little-winged insects in an *udumbara* fruit; उदुम्बरमशक, उदुम्बर-  
कृमि &c. are proverbial expressions like कूपमण्डूक meaning 'any  
useless person.'

Śl. 25. गालिमन्तः—मत् expresses निन्दा (because nothing bet-  
ter can be expected of you). शशकविषाण—see Nit. Śat. śl. 5.

Śl. 26. महाराम—आराम means a garden, but more probably  
here 'delight, pleasure,' his path is full of delight because he is  
free from all desire. चर्मन्—(1) bark; (2) skin. सुखैः &c.—  
Mr. Telang says—'The result is the same with what are called  
pleasures or with sorrows; i. e. whether I am in worldly affluence  
or otherwise, I get food and clothing in one case as in the  
other.' But सुख and दुःख here seem to refer to the two courses  
of life marked out, viz. that of happily living on alms and  
worshipping Śiva or that of living a miserable life of sycophany  
and humouring rich men. सदृश—should better be rendered by  
'similar' than by 'the same.' The result, viz. obtaining food  
and clothing is similar in both cases but not the same as the  
one is full of happiness, the other attended by misery. त्रिनेत्र,  
मदान्ध—mark the contrast suggested by these words.

Śl. 27. करटिनः—i. e. elephants belonging to the enemy.  
The meaning of the first line is—We did not distinguish our-  
selves as successful warriors. Cf. l. 2. śl. 47. नितम्ब-निबद्धफलेके  
v. l. the board-like i. e. expansive and fleshy or well rounded  
(निबद्ध) hips. झणत्झाङ्कार—a tautological expression; झणत् and  
झाङ्कार meaning the same thing. For the idea comp. 'स्थाने स्थाने  
मुखरककुभो शंठतेर्निर्झराणाम्' Uttar. II. 14. पयः—the reading पयः  
makes no sense. The fourth line is the same as that of śl. 48.

Additional śl. बलि—A demon; his story is too well known to  
the Hindu students to require any notice here; see Apte's Dic-  
tionary. व्याधयः—i. e. the diseases in the world. We did not  
free the people from the diseases humanity is heir to. Mr. Telang  
who reads the last line as मानगणनां मिथ्या बहन्न लज्जसे remarks—  
'The stanza occurs in the Mahânâtaka. The last line is not metri-  
cal as it stands. In the Mahânâtaka it runs thus—चेतः सा पुरुषामि



मानपदवी मिथ्यैव किं सिद्यते । There are also other differences.' Mr. Telang.

Śl. 28. चापलम्—rashness, over-haste or the folly of &c. नानारस—the various sentiments which are the very essence of poetry. विकल्प—doubts, conflicting ideas; see also śl. 70.

Śl. 29. Cf. with this *supra* Mis. śl. 8. भव्यं—भवतीति; Fān. III. 4. 68. That which becomes or exists prominently; hence excellent, rich. कदशन—कृत्स्नमशनम् । कदशित would better keep symmetry with भक्तं. वासर—वासयतीति fr. वस् Cau. + अर by Up. III. 132. सितमहत्—white and costly (being silken). एका भार्या—what if your possessions are restricted to one wife (and nothing else *i. e.* if you are absolutely poor). शतगुण &c.—गुणित multiplied; the whole means 'what if you have an immense fortune.' The translation follows Rāmarshi here. "On the first line Rāmarshi adds 'आहारस्य' गलितस्यैकरूपत्वादिश्रुतः; similarly on the second देहाच्छादनस्यैकरूपत्वात्, on the third भोगस्यैकरूपत्वादवसाने विरसत्वाच्च, one the last देहस्य नश्वरत्वे एकत्वानेकत्वभ्रमणे को विशेषः । एतेन रसस्पर्शादयः पदार्थाः सर्वेष्वनित्या इति भावः ।"—Telang.

Śl. 30. कामदुघा 'दुहः कञ्चश्च' Pān. III. 2. 70. इति कप् (अ) प्रत्ययः चादेशश्च । fulfilling all desires. The thought has been expressed more than once in this Śataka.

Śl. 31. Cf. with this śl. 95. कन्दुक—a pillow; it properly means a small round pillow for the cheek. दिक्कान्ताभिः &c.—a highly poetical line. निष्ठु—an ascetic, a devotee; and not necessarily a Buddhist mendicant.

Śl. 32. वक्त्रमीक्षसे—see śl. 26; Mis. 12 प्रत्याशा hopes, expectations. Here the poet envies the happy lot of the deer. Cf. the idea in Vai. Śat. śl. 98. fig. *Aprastutapras'aṁsā*.

Śl. 33. समारम्भ—attempts well-made, undertakings properly commenced. Cf. Bg. IV. 19. पशु—as one not becoming wiser by experience. शतधा न दीर्घम्—The many calamities with which wordly life is fraught ought to rend the heart.

Śl. 34. This śl. occurs in the Mṛch. मद्दयन्ति—i. e. by their blandishments and sportive gestures. सव्यं—such a man falls a ready victim to their charms. वामनयना—mark the pun on वाम which means (1) beautiful; (2) crooked, destructive.

Śl. 35. खर—rough. The moral is—Magnanimous persons never become slaves of passions.

Śl. 36. हन्त—a particle expressive of joy. हरिणैः परिचयः—a favourite idea with the poet and referred to in many places. वृत्ति—Cf. *supra* śl. 27. हरभक्तिम्—स्युहरीपित्तः Pāṇ. ईप्सितमात्रे इयं संज्ञा । प्रकर्षविवक्षायां तु परत्वात्कर्मसंज्ञा । पुष्पाणि स्युहयति । Sid. Kau.—उपशान्त्येक whose minds are set on tranquillity alone (i. e. who are self-restrained).

Śl. 37. स्वादिष्ट—is superlative. Its use with the Ablative is unusual. Construe—दैवी वाक् रसवतः अमृतात्मनः यत् मधुनः घृताच्च स्वादिष्टं रसवत् असरं प्रस्रवति तेन &c. दैवी वाक्—The Veda, especially the Upanishads which are chiefly concerned with Brahmâ. No earthly enjoyments give that pleasure to a Yogin which the teaching of the Upanishads does. अमृता may also be taken separately. The Vedas are eternal. धृति—support, sustenance. There may also be here a reference to the divine speech of the poet whose substratum is *Rasa* sending forth an immortal creation sweeter than honey &c.

Śl. 39. करुणा, मैत्री and प्रज्ञा (power of discernment), are here called. वधूजन—ladies who are desirable companions. शरणम्—protector, saviour. मणिमेखला a waist-band set with jewels.

Śl. 40 The śl. describes the state of feelings of one in whom Vairâgya is produced. मन्थराः—(1) slow; (2) crooked. आस्यार्थं earnest desire. क्षीणः—wasted, has ceased. जगद्जाल—this net-work of the world i. e. all its intricate and confounding incidents.

Śl. 41. प्रभाचोर—one that robs another of its brilliancy i. e. is as brilliant as that, possesses its brilliancy. Cf. सरोरुहयुक्तिमुषः Rat. I. अनया किमभिप्रेतम्—What can she have intended? what

is her object ? वराकी—miserable, wretched; expresses pity. Also sometimes used as a word of contempt.

Śl. 42. —कंदर्प—Kâma, the god of love; *cf.* कंदर्पयामीति मदाज्जातमात्रो जगाद् च । तेन कंदर्पनामानं तं चकार चतुर्भुजः ॥ किं कर्दर्थ-यसि—why do you trouble your hand. टङ्कारितैः—टङ्कारथैः *v. l.* टङ्क+आरथ; टङ्कायतीति ( *fr.* टङ्क+अच् ) or टमिति शब्दं कारयतीति टङ्कः an onomatopoeic word. टङ्कारित however is better and has therefore been preferred. For the third line *cf. supra.* बाले लीला-मुकुलितममी &c. Mis. śl. 40. स्निग्ध affectionate; विदग्ध cleverly cast, artful.

Śl. 43. उन्मीलत् &c.—त्रिवली the folds of skin above the navel of a woman regarded as a mark of beauty (*Cf.* Kum. I. 39 ). उच्यत् &c.—pairs of Ohakravāka birds are usually described as haunting river-banks. क्रूराशया—has two meanings (1) क्रूराः आशयाः यस्याम् in which there are dangerous aquatic animals; (2) क्रूरा आशयाः thoughts ( or आशय mind ) यस्याः । संसारार्णव—*Samsāra* is the sea to which the river, in the form of a woman, leads a man.

Śl. 44. हतपरमार्थैः—The *Indriyas* which are often compared to horses, tempt a man further and further away from real bliss ( मोक्ष ).

---