

Raghuvansha, Canto V.

Notes and Translation.

1. अध्वरे अध्वर a sacrifice, see *comm.* The word is variously derived. (1) न ध्वरा हिंसा यस्मिन् तत्. (2) न ध्वरतीत्यध्वरः हिंसारहितः. (3) अध्वानं स्वर्गमार्गं राति ददातीति. (4) न ध्वराः अध्वराः अकुटिलः शास्त्रोक्तः इति, see *Ja.* IV. 2. विश्वजिति—For विश्वजित्, see IV. 86. निःशेषो...जातम्—कोशानां (कोश 'treasure') जातम् (collection) कोशजातम्; निःशेषम्, निर्गतः शेषः अस्मात् अस्य वा इति (without any remnant, see *Ja.* II. 75), विश्राणितम् (given away), from विश्रण् 10th Ubbā. to give away, bestow, see XIV. 15, *Ja.* I. 9); निःशेषविश्राणितं कोशजातं येन सः, तन्. उपाप्तविश्रः—उपात्ताः (obtained, received, *p. p.* of उपादा 3rd Atma. cf. "किमुन्दुरात् भवतोपात्तम्." *Ja.* IV. 11.) विद्याः (see I. 8) येन सः. गुरुदक्षिणार्थी—गुरोः दक्षिणा; (For दक्षिणा see I. 31) सा एव अर्थः अस्य इति. see *comm.* and *Ja.* IV. 31). प्रपेदे—arrived, approached, from प्रपद् to approach 4th Atma; cf. *Kir.* I. 9 and *Ja.* IV. 15.

For the metre of the canto see *comm.* and appendix.

Trans.:—Kautsa, the pupil of Varatantu who had received learning *i. e.* who had finished his education and whose object [now] was to obtain money to pay [his preceptor] came to that monarch who had given away all his wealth in the Vishvajit sacrifice.

2. मृगमये—मृदः विकारः मृगमयः agrees with पात्र; similar is हिरण्मय in हिरण्मयस्त्वात्—see *Buddha* II. 32; the Taddhita affix मयद् is added in the sense of 'made of' or 'profusion or excess' *Pāṇi.* IV. iii. 143). हिरण्मयस्य भावः हिरण्मयत्वं (the suffix म्य is added by तस्य भावरत्नवतलौ *Pāṇi* V. i. 119 to impart the sense of प्रकृतिजन्यप्रकार) तस्मात्. अर्घ्यम्—अर्घ्यं is a respectful offering of rice, Durvā grass, flowers etc. अर्घ्यार्थं द्रव्यम् अर्घ्यम्. See *Ba.* I. 57. अनर्घशीलः अनर्घम् (priceless, inestimable, see *comm.*) शीलम् (conduct, career) यस्य सः refers to the king. श्रुतप्रकाशम्—refers to कौत्स enlightened by the Shrutis. For श्रुति see *comm.* and II. 2. यशसा प्रकाशः—lit. shining by his glory; hence, refers to the celebrated Raghu. प्रत्युज्जगाम—went forth, advanced towards to meet. अतिथिम्—a guest, अवियमाना द्वितीया तिथिर्यस्य; one who does not stay for a second day. "एकरात्रं तु निवसन्नतिथिब्रह्मणः स्मृतः। अनित्यं हि स्थितो यस्मात्तप्सादतिथिरुच्यते ॥" *Manu* III. 112. Or the word may be analysed as अतति इति from अत् to go, with the suffix इथिन् according to *Una.* IV. 2. आतिथेयः—(see *comm.*) attentive to guests, hospitable.

Trans.:—The king possessed of inestimable career, well-known by his glory and of a hospitable nature placed worshipping materials in an earthen pot as all his golden vessels had been given away, and

forward to receive the guest who was enlightened with the know-
of the Shrutis.

3. **विधिचरत्**—according to the prescribed form विधिर्माहति, by तदहंभ
Piṇi. V. I. 117. विधिज्ञः—विधिं जानातीति, an *Upapada Samāsa*; or विधिः
ज्ञानं अस्यास्तीति विधिज्ञः, one who knows the proper form. विधिः is चिकीर्षा-
कृतिमाध्यत्वहेतुधीविषयः. **तपाधनम्**—तपः एव धनं यस्य सः, तं. **मानधनाग्रयायी**—
मानः एव धनं यस्य सः मानधनी; मानधनिषु अग्रयायी (अग्रे यास्यति असौ अग्रयायी)
मानः...यायी. **विशांपतिः**—the word is looked upon by some as an *Abuk*
compound but it would be better to take it as two different words विशां
पतिः the ruler or lord of men (विश् m. a man, f. people, subjects. Malli.
also seems to take it as such in X. 50 where he has विशां पत्युः. Had he
looked upon it as one word it would have been विशांपतेः there (see *comm.*
and *Ja. II. 18.*) **विष्टरभाजम्**—विष्टरं (विस्तीर्यते इति विष्टरः a seat, see
comm.) भजते असौ विष्टरभाजः, तम्. **कृताञ्जलिः**—see *Varā. I.* and **कृत्यवित्**—
कृत्यानि वेत्ति संः कृत्यवित्. **इति**—in this manner.

Trans.:—The lord of men who was versed in duty, who knew the
rules of action and who was the first among those who regarded honour
as their wealth went near and worshipped the guest whose sole wealth
was penance and who was seated, and then with joined hands
addressed him as follows:—

4. **अग्रणीः**—अग्रे नियते असी 'a leader'. **मन्त्रकृतां**—मन्त्रकृतः are not the
framers of the sacred hymns which are looked upon as not of human com-
posing. Sāyana says:—नहि वेदस्य कर्तारः द्रष्टारः सर्व एव हि. Hence the explana-
tion by Mallinātha with the supporting authority must be carefully
noted. **कुशाग्रशुद्धे**—कुशास्य अग्रे कुशाग्रम्; तद्वि बुद्धिः one whose intellect is as
sharp as the point of a blade of the Kusha grass. **गुरुः**—Yādnyavalkya
says स गुरुर्यः क्रियां कृत्वा वेदमसौ प्रवच्छति; he is a Guru who teaches the
Vedas after the initiatory ceremonies. There are, says Devala,
eleven kinds of Gurus:—आचार्यश्च पिता ज्येष्ठो भ्राता चैव महीपतिः। मातुलः
श्वशुरश्चाता मातामहर्षितामही ॥ कर्णज्येष्ठः पितृव्यश्च पुंस्येते गुरवो मताः। **लोकेन**—by
the world “लोकेस्तु मुक्ते इने,” or “लोको विष्टपं मुक्ते जगत्” *Amara.*, cf. लोको
निवस्यत इवात्मदशास्त्रेषु, *Shaku. IV. 2.* **चेतन्यम्**—चेतनस्य भावः (the condition,
state of activity). For चेतना see *Bu. IV. 99.* **उषारश्मिः**—is the sun as
opposed to शीतश्मिः the moon, since the रश्मयः (the rays) of the sun
“किरणप्रवर्ही रश्मी” *Amara.*, are hot. **अपि**—is used at the beginning of a
sentence in asking questions; cf. अपि स्मिरासुर्मगवन् कुमारः *Bu. I. 69*; अपि
नपो वपेते *Sha. I.* Mark the poet's adherence to the rule ब्राह्मणं कुशलं पृच्छेत्.
यतः—यस्मात् from whom, by the addition of तसिच् the ablative suffix.

Trans.:—Oh thou keen-witted one (*lit.* one whose intellect is as
acute as the sharp point of the blade of Kusha grass)! is thy preceptor
—who is the first among sages, proficient in adapting the hymns, from
whom all knowledge has been acquired by thee just as all activity is
gained by the world from the sun—all hale.

5. कायेन etc.—see *comm.* संभृतम्—gained, acquired; cf. I. 7 सौकुमार्यगुणसंभृतकीर्तिः *Ki.* IX. 49, also *Ja.* IV. 32. वास०...लोपि—see *comm.* आपाद्यते—*caus.* of आपाद् 4th Atma. to cause, to suffer, व्ययम्—decrease, destruction. अन्तराधैः—by interruptions, impediments, cf. अकृतक्रियान्तराद्यमायं द्रष्टुमिच्छामीति *Muārā.* III. कश्चित्—asks a question mixed with hope, the expected answer being 'yes or no' according to the form of the question and is translated by 'I hope that etc.' See *Ap. Guide* § 263. cf. कश्चिद्भर्तुः सरसि रसिके *Me.* II. 2; *Bu.* I. 69. त्रिविधम्—तिस्रो विधा यस्य. For the three kinds of penances see *comm.* (It was always the duty of kings in olden times to protect sages from all sorts of troubles; vide *Shāku.* II and *Ja.* III where the sages make a requisition upon kings to guard their rites and ceremonies against the incursions of demons).

Trans.:—I hope the three-fold penance of the great sage which has long been hoarded up [by him] by [the exercise of] his body, his speech as well as by his mind and which disturbs the firmness of Indra, does not suffer waste by [any kind of] impediment.

6. आधार...मुखैः—आधारस्य बन्धः आ०...बन्धः; प्रगतः मुखम् प्रमुखः a *prādi.* *comp.* आधारबन्धः प्रमुखः येषां तैः or प्रकृतं मुखं प्रमुखं; आधारबन्धः प्रमुखे येषां तैः for आधार see *comm.* सुतनिर्विशेषम्—see *comm.* कश्चित्—see note st. 5 *supra.* उपश्रवः—calamity उपद्रव, see II. 48, *Ku.* II. 32. भ्रमच्छिदाम्—भ्रमं छिन्नतीति भ्रमच्छिद्, तेषां those that remove fatigue.

Trans.:—I hope there is no calamity such as a hurricane etc. in regard to the trees of the hermitage which are the beguilers of your fatigue and which have been reared up just like [your] children with all kinds of efforts headed by the construction of basins.

7. क्रियानिमित्तेषु—क्रियाणां (ceremonial rites) निमित्ताः (necessary requisites; cf. *Bu.* I. 54), तेषु. वत्सलत्वात्—वत्से पुत्रादि लक्षणात् अभिलाषो भस्वास्तीति वत्सलः, तस्य भावः वत्सलत्वम्; तस्मात्. The मत्पु० affix ल is added to वत्स and अत्स in the sense of 'love for' and 'strength' respectively. वत्सांसाभ्यां कामबले *Pāṇi.* V. 11. 98. So वत्स when it takes ल loses its proper meaning and has a technical signification. चूडाल and चूडवान् have one and the same meaning but वत्सल is not the same as वत्सवान्; the first means fond, affectionate; the second 'one who has a child.' *Kāle.* वृत्तिविषये वत्सांशशब्दौ स्वभावात्कामबलयोर्वर्तमानौ तदतिप्रत्ययमुत्पादयतः । न ह्यत्र वत्सार्थः अंसार्थो वा विद्यते. *Vāmana.* अभिप्रकामाः—न भक्षाः अभिप्रकाः; अभिप्रकाः कामाः (desires, wishes) यस्याः सा प्रकृतिः. तद्०...नाला—see *comm.* अनघा—without trouble, without accident; cf. मृगवधूर्यदानघप्रसवा भवति *Sha.* IV. For a similar idea see *Ja.* V. 4. प्रसूतिः—offspring. See II. 63.

Trans.:—Hope the young ones of the does are alright—those young ones whose wish to browse the kusha grass was not interrupted through fondness although it was a requisite for ceremonies and whose umbilical cords dropped down on their (of the sages) laps.

8. **निर्वर्त्यते**—is got; is accomplished. **नियमाभिषेकः**—नियमस्य नियमाद्यो वा अभिषेकः (bath; cf. अभिषेकोत्सवद्वंदुभिः *Ja.* IV. 43). **निवापाञ्जलयः**—handfuls of निवाप offerings viz. water, sesamum, Darbha etc.; funeral offerings; see VIII. 86, *Mudrā.* IV. 5. **दितृणाम्**—the deceased ancestors, as well as a class of divine beings known as the Pitaras who are supposed to be the progenitors of mankind. See *Vāyupurāṇa.* **उच्छपष्टाङ्कितसैकतानि**—see *comm.* उच्छानां (उच्छ is gleaned or gathered corn) षष्ठाः sixth parts तैः अङ्कितानि (marked) सैकतानि (sandy banks; generally used in the plural) येषां तानि. Bhattoji Dixit considers the dissolving of the compound faulty. He suggests two alternatives उच्छेषु षष्ठः उच्छपष्टः or उच्छात्मकः षष्ठः उच्छपष्टः as a शाकपार्थिवादि compound. The Shrutis say “ दसार्थाभ्यक्तं अष्ट्युच्छभागं निर्वापयन्ति । योऽस्मान् गालवति तस्मा इत्युपतिष्ठताम् ” cf. नीवारपष्टभागं तापसा अस्ताकमुपहरन्ति *Sha.* II. तीर्थजलानि—तीर्थस्य (जलवतारस्य) जलानि i. e. waters; the landing places. We find steps constructed in different places along the banks of Indian rivers, generally called Ghāts, as in Benares, to reach the water तीर्थं शास्त्रेष्वपि क्षेत्रोपायोपाध्यायमश्विषु योनौ जलवतारे च *Halāyudha.* कश्चित्—see st. 5 *supra.*

Trans.:—I hope the waters of your landing-place are in favourable condition—those waters in which your prescribed ablutions are performed, from which handfuls of funeral offerings are given to the manes of your ancestors and whose sandy banks are marked with the sixth part of the gleaned corn.

9. **नीवारपाकादि**—नीवारणां पाकाः (पच्यते इति पाकः the crop, the yield); ते आदि यस्य तत् agreeing with साधनं. नीवार is a kind of wild rice. **कडंगरीयैः**—गिरतीति गरः, कडस्य भक्षणीयस्य गरः कडंगरः that which contains grain i. e. the covering husk etc., or कडति मदे करोति इति कड कडः च तदङ्गं च तद्राति इति *Vāmana.* Haradatta and some others adopt कडंकर i. e. that which causes मृ. In the Konkan we have still the word कडंग i. e. the stalks in a rice-field which only bear husks. कडंगरीय is an animal that feeds on grass, straw etc., as of course, opposed to carnivorous animals particularly. It is more applied to the bovine class. **आमृष्यते**—attacked, infested. **जानपदैः**—see *comm.* ‘by those from the villages.’ This shows that the poet does not include deer and other wild herbivorous animals, but only such animals as are sent out by the villagers to graze. **कालो...भागम्**—see *comm.* It is the duty of every householder to wait for a few minutes and see if any guest is coming before commencing to partake his meals. The *Mārka. Pu.* says “ आचम्य च ततः कुर्यात्प्राशो द्वारावलोकनम् । मुहूर्तस्याष्टमं भागमुद्दीश्यो ह्यतिथिर्भवेत्. ” **वन्यम्**—see *comm.* wild, sylvan, that which grows in a forest. (This word is used in various senses throughout the poem.) **शरी...साधनम्**—शरीरस्य स्थितिः (existence, the condition of ‘not being destroyed.’ See III. 27; cf. *Bu.* II. 51.) तस्याः साधनम्.

Trans.:—I hope the crops of Nīwāra and other corns which is the

sylvan means of the sustenance of the human or corporeal frames and from which portions are allotted to the guests coming at times are not attacked by domestic cattle whose natural food is husks and straw.

10. प्रसन्नेन—gracious, favourably disposed. महर्षी—see I. 48. सम्प्रदायः—see Bu. V. 11. विनीय—led, instructed, trained; see III. 29. & X. 79. अनुमतः—consented to, permitted; cf. 'अनुमतगमना शकुंतला तरुभिः' गृहाय—Mallinātha explains this dative by the rule क्रियार्थोपपदस्य च कर्मणि स्थानिचः *Pāṇi.* II. iii. 14 i. e. when one action is done with another in view of the कर्म the second takes the Dative if that act be not expressly stated. Thus here 'going home' is with the view of commencing गृहस्थाश्रम, the second of the four Āśhramas. See *Sid. Kan.* on समानकर्तृकेषु तुमुन् *Pāṇi.* III. iii. 158. Here, however, this rule cannot be insisted upon, since the infinitive is not expressed. For a further discussion of this subject see Kaiyata's comment upon Mahā-Bhāshya. हि—'for' 'because.' हि पादपूरणे हेतौ विशेषेण्यवधारणे. सर्वो...क्षमम्—सर्वेषां उपकारे क्षमम् i. e. one which gives the opportunity to do good to others or as *Malli:* explains "which is the supporter of the other three Āśhramas. In further support of Mallinātha 'गृहस्थ उच्यते श्रेष्ठः स श्रीनितान् विभक्तिं हि। यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम्। तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् *Manu.* VI. 89. आश्रम—stage, period. The life of a Brāhman according to the Hindus is divided into four stages or Āśhramas—(1) ब्रह्मचर्य—period of celibacy; (2) गृहस्थ—life as a householder; (3) वानप्रस्थ life of an anchorite in which he withdraws to a forest with or without his wife; and last is (4) संन्यास.

Trans.:—Have you been permitted by the great sage, after his having thoroughly educated you and being himself satisfied, to adopt the life of a householder? For, it is now time for you to enter on the second stage of life which is capable of benefitting all.

11. अर्हतः—*Geni. singu.* of अर्हन् 'respectable, worthy of honour.' See I. 55. This is not to be confounded with the अर्हन् a term in Buddhist literature which too has the same *deri.* for which see *comm.* नियोगक्रियया—नियोगस्य (नियोग is *lit.* some assigned work, a duty; hence any command, cf. "त्वमपि स्वनियोगमशुल्यं कुरु." The use of the *Instru.* is peculiar; see *comm.* The क्रिया here is different from that in st. 7 *supra.* संभावयितुं—to do honour; cf. न द्रुहिणेन तावत् *Ja.* III. 31, also असंभावितसत्कारः *Sha.* I.

Trans.:—My mind is engaged in some task assigned to me or or through your personal arrival of a respectable person like you to do me honour?

2 *supra.* उदारं—noble,

4. स्वार्थोपपत्ति—स्वस्य अर्थः

(object in view see st. 1 *supra*). अस्ति: (attainment, accomplishment).
Cf. उपपत्तिमदूर्जिताश्रयं वचनं *Ki. I* . अदोवत्—see III. 43. पूर्वो...
 शः—दुर्बला आशा यस्य सः-

Trans.:—Having heard the dignified speech of Raghu whose poverty could be inferred from the worshipping tray, the disciple of Varatantu whose expectation of the fulfilment of his object became feeble replied thus.

13. सर्वत्र—everywhere, in every particular. The suffix *त्र* denotes the meaning of the Locative and is added to denote all cases except the nominative by इतराभ्योऽपि वृद्धन्ते *Paṇi. V. 3. 14.* वार्त्तम्—welfare; वृत्तिरस्त्वस्मिन् (see *Var.* on प्रज्ञाश्राद्धार्चाभ्यो णः—*Paṇi. V. ii. 101.* *cf.* स पृष्टः सर्वतो वार्त्तमाख्यद्राघे न संतति *XV. 41.* स्वजनस्य वार्त्तमयमन्वयुङ्क्ते *Ma. XIII. 68.* आवरणाय—Mark the use of the dative according to “कृपि संपद्यमाने च.” आवरण is covering, obscuring; *cf.* वैमानिकाः भेदावरणतत्परः *X. 46.* कल्पेत— from कृप् 1st conj. Atma. to bring about, to accomplish. *cf.* “कल्पिष्यन्ते स्मिरणपदप्राप्तये श्रद्धाणाः” *I. 95. VIII. 40, Me. I. 58; कल्पिष्यमाणा महते फलाय Sha. VI. 24.* लोकस्य—of the people in general, see *comm.* and *Shaku. V. 7, Bu. I. 51.* तमिस्रा—तमस्तति: a mass of darkness as the *comm.* says, which see. The word तमिस्रा is an *irregu.* one तमो बहुलमस्त्यस्यान्. See ज्योत्स्नातमिस्राशृंगिणो etc. *Paṇi. V. ii. 114,* and *cf. Bu. I. 17.*

For a similar idea see *Shaku. V. 14,* and note the use of the Locative absolute.

Trans.:—Oh king! know thou that it is well with us in every particular. Whence can there be ill when thou art the protector. While the sun shines, how can [even] pitch darkness bring about an obstruction to the sight of man-kind.

14. प्रतीक्ष्येषु—प्रतीक्ष्य venerable; *cf.* प्रतीक्ष्यं तत्प्रतीक्ष्ययै पितृशब्दे प्रतिश्रुतम् *Ma. II. 108.* पूर्वान्—the previous ones, ancestors, forefathers *cf.* अनुकारिणि पूर्वेषां युक्तरूपमिदं त्वयि *Shaku. II. 16.* महाभाग—*voca.* glorious one, illustrious. *cf.* महाभागः कामं नरपतिरभिन्नः स्वितिरसौ *Sha. V. 10.* The word महाभाग is often used as an honorific term in regard to Brāhmans but more particularly in regard to kings; see *comm.* तथा—refers to भक्तिः. अतिशेषे—from अतिशी 2nd Conj. Atma. to excel, surpass, outdo. *Cf.* न शक्यमो वयमायस्य मतिमतिशयितुम् *Ma. I. 11.* व्यतीतकालः—व्यतीतः (gone, passed from व्यती 2nd Conj. Par. neglected the right time; allud. Raghu gave away all wealth as from अभि+उप+इ 2nd Conj. I condition of a suppliant. *cf.* IX. 29. विषादः—grief, *

Trans.:—Paying [of] of this family; [but] of

that respect, but, I have come [late] to thee (after the appropriate moment), in the condition of one having an object in view, hence my regret.

15. शरीरमात्रेण—शरीरं एव शरीरमात्रं (a Mayura Vyans. compound, cf. जातमात्रं *Bu.* I. 27; or चिन्मात्रम् *Bhartri.*) तेन. तीर्थ...सङ्घिः—see *comm.* and mark the different senses of the word तीर्थ here, in I. 85, and in st. *supra*. आरण्य...सूतिः—(आरण्यक is a forester; see *comm.* cf. तपः पद्भ्याम-मक्ष्यं ददत्वारण्यका हि नः *Shk.* II. 34). प्रसूतिः—growth, shooting out. स्तम्बेन—स्तम्ब a stalk, a clump of grass, see *Mudrā.* I. 3.

Trans.—Oh king of men! thou who hast given away all thy wealth to the deserving appearest with only thy body left to thee like a stalk of the Neevāra standing after its grain has been taken away by foresters.

16. स्थाने—appropriate; see *comm.* and VII. 13; *Ku.* VI. 67. अकिंचनत्वम्—the state of being indigent or penniless, see *comm.* and cf. अकिंचनः सन् प्रभवः स संपदान् *Ku.* V. 77; न इन्द्रदुःखमिह किञ्चिदकिंचनोऽपि *Mā.* IV. 64. मखजम्—मखात् (from the sacrifice; सप्ततन्तुर्मखः कतुः *Amar.*) जातं मखजम्. पर्यायपीतस्य—see *comm.* पर्याय is 'due order', 'regular course.' cf. नन्दाः पर्यायभूताः पशव इव हताः *Mudrā.* III. 27 and *Mālatī.* IX. 31. पीत—because the moon is supposed to be a liquid mass. cf. रसात्मकस्यो-द्रुपतेश्च रश्मयः *Ku.* V. 22. हिमांशोः—हिमो गुणो विधत्ते येषां ते हिमाः (The possessive suffix मनुप् is dropped by the *Vārtika* गुणवचनेभ्यो मनुपो लुगिष्टः). हिमाः अंशवः अस्य इति हिमांशुः as opposed to उष्णरश्मिः see st. 4 *supra*. कलक्षया—कलायाः (कला is the digit of the moon cf. जगति जयिनस्ते ते भावा नवेन्दुकलादयः *Mālatī.* I. 36; प्राचीमूले तनुमिव कलामात्रशेषं हिमांशोः *Ms.* 94). क्षयः (decreasing) कलाक्षयः; for the variations in the size of the moon Indian mythology gives various accounts. See] *Devī-Purāṇa*. श्लाघ्यतरः—comparative of श्लाघ्य by the addition of the suffix तरस्; the superlative being formed by the addition of तमस्. The moon on the first day of the bright half is saluted in preference to the full moon; *vide* II. 73 and VI. 31. *Kīrāt.* II. 11; *Ku.* I. 25. एकनराधिपः—एकक्षात्री नराधिपश्च the only ruler; having no equal. The senses of एक are various and have been variously used by the poet. It would, therefore, be worth while keeping them in view as given in the *memoria technica* एकोऽप्यर्थे च प्रथमे केवले तथा । साधारणे समानेऽपि संख्यायां च प्रयुज्यते ॥

Trans.—Though thou art a pre-eminant mor-
condition of destitution as a result of
creditable in thee

the moon

pr

अनन्यकार्यः—नास्ति अन्यः विषयः यस्य तत् अनन्यं, अनन्यं कार्यं यस्य सः अ०—कार्यः.
गुर्वर्थम्—गुरोः अर्थः (wealth), or गुरवे अर्थः, तम्. **स्वस्ति**—though properly
 a noun is used as an *ind.* and governs the Dative by *Pāṇi.* II. iii. 16
 for which see *comm.* **निर्गलि०...गर्भम्**—निःशेषं गलितः निर्गलितः; अन्वु एव गर्भः
 अन्वुगर्भः; निर्गलितः अन्वुगर्भः यस्य तम्. **शरद्वनम्**—an autumnal cloud which
 is exhausted of its contents during the rains. The compound may be
 either *geni.* or *loca.* Tatpurusha. **चातक**—A bird seen during the rainy
 season. The bird is often alluded to in classical poetry as invoking
 the clouds for a few drops of water to allay its thirst. It is used as a
 type of patience and steadiness of purpose. *Cf.* तुषाकुलैश्चातकपक्षिणां कुलैः.
Ritu. II. 3; प्रयाचितस्तोयमरावल्बिनः *Ghata.* 10.

Trans.:—Therefore, I who have no other business will endeavour
 to obtain money for my preceptor from some other quarter, may you
 fare well. Even the Chātaka does not trouble the autumnal cloud
 whose waters are already discharged.

18. **एतावत्**—एतत् परिमाणं अस्ति so much, this much. *Cf.* एतावदुक्त्वा
 विरते मृगेन्द्रे II. 51. **प्रतियानुकामम्**—the present participle or the In-
 finitive of purpose of a root loses its final nasal when followed
 by काम or मनस्य according to the Vārtika ‘लुपेदवश्यमः कृत्ये तु काममनसोरपि’
 on the Sūtra पृषोदरादीनि यथोपदिष्टम् *Pāṇi.* VI. iii. 109. See *Verā.* I, note
 on प्रसातुकामः. Mr. Pandit observes that प्रतियानु is properly a
 substantive from प्रतिया with the affix तु; what is used in classical
 Sanskrit as the *Inf. mood* being only the *accus. sing.* of a mascu:substantive
 ending in तु. In the Veda we meet with the *Abl.*, *Geni.* and *Dat.*
sing. of the so-called infinitive e. g. गन्तवे, गन्तोः etc.” **गुरवे**—the dative
 is used, as गुरु is the indirect object to प्रदेयं. With the root दा we have
 sometimes the *Geni.* and गुरोः प्रदेयं would not be wrong. **त्वया**—by the
 rule ‘कुल्यानां कर्तरि वा’ *Pāṇi.* II. iii. 71 we may have the agent either in
 the *instru.* or *geni.* with verbal forms ending in त्वद्, जनीय or द. **कियत्**
 —how much, to what extent; *cf.* ज्ञास्यसि कियद्भुजो मे रक्षति *Shā.* I. 13. See
comm. **अन्वयुक्**—Chāritra: has अनुपसर्गेण सहितो युजि पृच्छार्थः, also see *comm.*

Trans.:—The disciple of the great sage said this much and was
 anxious to depart whereupon the king desired him not to do so and
 “what is it you wish to give to your preceptor or how much

nominal adverb derived from तद् with the affix

of 17 *supra.* यथावद्विहित०...राय—

दत्तः, स चासौ अध्वरक्ष

the

“०

inferred from st. 17) that the following particulars are given, see st. 29 *infra*). **अया०...जिताय**—अयस्य (of vanity, of bravado, haughtiness, cf. प्रभवस्यदूषिता: *Vair.* 2, अयमभूद्वाजेति जातसय: *Mu.* II. 22) **अवेशः**: influence, तेन विवर्जितः (destitute, deprived of), तेन. **वर्णाश्रमाणाम्**—वर्णाः (the four orders of men viz. Brâhmanas, Kshatriyas, Vaishyas and Shûdras) च आश्रमाः (see st. 10 *supra*, where the sense is different) च व०...श्रमाः, तेषां; also see *comm.* **गुरवे**—Dative of गुरु a leader, a ruler; cf. गुरुर्नृपाणां गुरवे निवेद्य II. 68. **वर्णा**—a Bramhacharin वर्णः प्रशस्तः (eminence) अस्य अस्ति इति वर्णा; see *comm.* For वर्णा see *Kira.* I. 1; also see *Kâshikâ.* on वर्णाद्ब्रह्मचारिणि *Pârâ.* V. ii. 134. The affix इन् in this sense is peculiar to this word. **विचक्षणः**—विशेषेण चष्टे इति, wise, learned, clever. **प्रस्तुतम्**—(used as a noun) any thing that is brought to notice with an introduction; hence, what is pertinent or relevant.

Trans.:—Then the learned Bramhacharin spoke out his immediate business to him who was the leader of the four classes and stages of life, who had duly performed the sacrifice and who was entirely free from the influence of vanity.

20. **समाप्तविद्येन**—समाप्तः विद्याः यस्य सः, तेन; see I. 8. **गुरुदक्षिणायै**—see st. 1 *supra*. **चिराय**—*inde.*—for a long time. **अ०...चाराम्**—अस्वल्लिताः उपचाराः यस्यां ताम्. **भक्तिं**—devotion, service in which no worshipping materials were defective; or अस्वल्लितः उपचारः यस्याम् in which the service was without any stumbling or hesitation i. e. the service was most sincere and devoted. **पुरस्तात्**—an *inde*-foremost, most important. cf. *पुरस्ताद्यतीनाम् Mâlavi.* I. 1. see *comm.* for the two constructions. The second appears more preferable.

Trans.:—After the course of my study had been completed the great sage—my preceptor—was requested by me to accept the preceptor's Dakshinâ. He looked upon my long and uninterrupted adoration of him as the first and foremost of that [Dakshinâ].

21. **निर्व०...रूपा**—निर्वन्धैः (by repeated importunities, cf. अवस्तुनिर्वन्धधरे *Ku.* V. 66) संजाता रुद्र (anger, see XVI. 80) यस्य तेन. **अर्थकाश्यम्**—अर्थस्य काश्यम् (slenderness of the purse, scantiness). **विद्या०...ख्यया**—विद्यानां परिसंख्या (enumeration, number. For the fourteen Vidyâs see *comm.* and I. 8), तथा.

Trans.:—Irritated at my constant importunities I, whose poverty was not taken into consideration, was told by my preceptor—'Get me four and ten crores of money (coins) corresponding to the number of the various sciences [learnt by thee].'

22. **सोऽहं**—under the circumstances, I etc. see I. 5, *Mu.* I. **सपर्या०...जनेन**—सपर्यायाः (सपर्याय worship; see *Ma.* I. 14; *Ku.* V. 31) विधिः, तस्य भाजनम्, तेन; see st. 2 *supra*. **प्रभु०...शेषम्**—प्रभुः एव शब्दः, स एव शेषः तम्. **उपरोक्षम्**—to press, to trouble with a request. **अल्पेतरत्वात्**—अल्पात्

इतरत्वम् (इतरस्य भावः) तस्मात् from the condition of being other than small i. e. being very large. श्रुतनिष्कयस्य—(श्रुति see *comm.* on st. 2 *supra.*) श्रुतस्य निष्कयः (redemption, exchange; see *Mu.* VI. 20 इमां निष्कयं कल्पयामि) तस्य.

Trans.:—Under the circumstances I, who have concluded from your worshipping tray that you have only the title 'sovereign' left to you, am not inclined to press you in this juncture as the price of exchange fixed on [my] learning is anything but small.

23. द्विजेन—by the twice-born i. e. one for whom the Samskārās have been performed जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते. द्विज०...कान्तिः—द्विजानां राजा द्विजराजः (the moon. The word राजन् becomes राज् at the end of a compound by the rule "राजाहः सखीभ्यष्टच्") तस्य इव कान्तिः यस्य सः refers to जगदेकनाथः. आवेदितः—(see *comm.*) informed; see *Ku.* VI. 21, and *Vepā.* I. वेदविदां—वेदान् विदन्ति इति वेदविदः (those who know the Vedās), तेषाम्. वरेण—by the best or pre-eminent. "देवादृते वरः श्रेष्ठे त्रियु"

Amā. एनो०...वृत्तिः—एनसः (from sin; एनस् from एति गच्छति प्रायश्चित्तेन इति; कल्पं वृजिनैर्नौघम् *Amāra.* cf. प्रतिपत्तिरथः कृतैःनसः *Ma.* XVI. 8) निवृत्ता (restrained) एनोनिवृत्ता; इन्द्रियाणां वृत्तिः इन्द्रियवृत्तिः (the tendency of the organs, hence, passions cf. द्वीत्राभिपंगप्रभवेण वृत्ति मोहेन संस्तम्भयतेन्द्रियाणाम् *Ku.* IV. 73); एनोनिवृत्ता इन्द्रियवृत्तिः यस्य सः. जग०...थ—जगतः एकनाथः (एकश्चासौ नाथश्च) जग०...थः; for the meaning of एक see st. 16 on एकनराधिपः.

Trans.:—The sole lord of the world, who was as fair as the moon and the propensities of whose senses were restrained from sin, once more spoke forth on being thus informed by the twice-born who was the best among Vedic scholars.

24. गुर्वर्थमर्थी—गुरवे इदं गुर्वर्थम् or गुरोः अर्थः यस्मिन् कर्मणि इति गुर्वर्थम्; गुर्वर्थं यथा तथार्थिभावेन वर्तमानः गुर्वर्थमर्थी or गुर्वर्थं अर्थयते इति; see *Ja.* IV. 29. श्रु०...श्वा—(see *comm.* and I. 23 and notes,) श्रुतस्य पारङ्गश्वा श्रु०...श्वा. वदा०...न्तरम्—from वदान्य=मां याचस्व इति वदति इति वदान्यः cf. तान्दानपारमित्येव वदान्यान् *Nai.* V. 11.) अन्वः वदान्यः वदान्यान्तरम्. मा भूत्—The Aorist is used with the prohibitive particle मा or मास् with the temporal augment अ cut off, and has then the sense of the Imperative cf. I. 37, and मा मूमृहस्वल्ह भवन्तमनन्दजन्मा मा ते मलीमसविकारयना मतिभूद् *Mālatī.* I. 32. परी०...तारः—परीवादस्य (see *comm.* परीवाद or परिवाद stain, stigma, ill-repute. cf. XIV. 86) (नवावतारः नवश्चासौ अवतारश्च).

Trans.:—A certain solicitor, who was well-versed in Vedic lore and who asked money for his preceptor, on failing to obtain his object from Raghu went to another donor: let not the clapping of this stigma for the first time be on my name.

25. स त्वं—see II. 40, 45 notes. महिते—(महित honoured, worshipped; hence sacred. प्रशस्ते—प्रशस्त excellent, commendable. मदीये—मम इदं मदीयम्; The possessive pronoun formed by the addition of the affix

इयं. चतुर्थोऽग्निः—the three अग्रयः are (1) गार्हपत्य one received from the father by the son and from which fires for sacrificial purposes are kindled; (2) आहवनीय the fire in which all offerings are made; and (3) दक्षिणाग्निः. These three fires must be kept up by every twice-born house-holder; and Raghu here called वरतन्नुद्दिष्य the fourth fire. द्वित्राग्नि—See *comm.* अर्हन्—*voca.* of अर्हत् worthy, honorable. अर्हंतौ जिनसन्मान्वाँ Yâdava. यावत्—while. यत्ने—for the use of the present to convey the idea of a future action see *comm.*

Trans.:—Oh you venerable one! be pleased, therefore, to sojourn as the fourth fire for three or four days in my well-known and adorable sanctuary of fires; during which period I will endeavour to fulfil your wish.

26. अवितथम्—not fruitless; see XV. 95; see II. 42 for वितथ विगतं तथा (सत्यं) वसात् *lit.* not right; hence, fruitless. प्रतीतः—pleased, satisfied; see III. 12. संगरं—see *comm.* and XI. 48; a promise. अग्रजन्मा—अग्रे न्य वस्य or अग्रत् प्रधानाङ्गात् मुखात् जन्म वस्य. Mark “ब्राह्मणोऽस्य सुखमासीत्” *Purusha*. गाम्—*accu. sing.* of the *irreg.* गो the earth; cf. I. 26; सेकोऽनुग्रहत्वात् गाम् *Mu.* III. 2 and स्वर्णिनां गां गतानाम् *Me.* I. 30. आत्तसारं—आत्तः (*p. p.* of आदा 3rd conj. Atma. drawn out, extracted) सारः (wealth. सारो बले स्थिरादे च मज्जि पुंसि जले धने *Medi.*) यस्यां सा ताम्. अवेक्ष्य—observing, beholding. निष्कट्टम्—to extort, to seize by force. कुबेरात्—Kubera is the Indian Plutus or god of wealth. He is supposed to be the master of nine Nidhis or boundless treasures. He is the regent of the North. He is the lord of the Yakshas, friend of Shiva and half-brother of Râvapa. His place of residence is Kailâsa.

Trans.:—The Brahmana being highly pleased accepted the unfailing promise of Raghu with the words ‘be it so’; while Raghu, on his part, seeing that the earth was stripped of all its wealth thought of extorting money from Kubera.

27. वसि० जात्—उक्षणं sprinkling, of sacred water generally, and thus consecrating; for compound see *comm.* उद०...धरेयु—a *Dvandva*, see *comm.* उदन्वत्—the ocean or Rishi of that name—is *irreg.* formed उदक+भतुप् (वत्) by उदन्वानुदधौ च *Panî.* VIII. ii. 13. मरुत्सखस्य—मरुतः-सखाः मरुत्सखः. Perhaps a Bahuvrîhi would have been better but it cannot be formed to give the genitive, as in the text, since सख can only be formed at the end of a Tatpurusha compound. See महिषीसखः I. 48. बलाहकस्य—बारीणां बाहकः बलाहकः—being included in the पृषोदरादि class—a cloud. हि—used here in the sense of निक्षय.

Trans.:—By virtue of the miraculous power endowed by Vasishtha’s sprinkling of holy water accompanied by sacred incantations (at Raghu’s coronation) the course of his chariot, like that of a cloud impelled by the wind, was not obstructed either on the sea, in the sky, or on the mountains.

28. प्रयत्नः—pious, devout, one who has kept the organs of sense under restraint; see I. 90, VIII. 11; & Ku I. 58. प्रदोषे—प्रारब्धाः शोषाः यस्मिन्, तस्मिन् *lit.* the hour in which wrongs such as theft, house-breaking etc. is commenced. Pradosha is the beginning of the night, the first two Ghatees after sun-set. कल्पि०...गर्भम्—कल्पितानि (arranged, placed in proper order) च तानि शस्त्राणि च कल्पि०...स्त्राणि, तानि गर्भे (in the inside) यस्य तं रथम्. साम०...नया—सन्त्यक् अन्तः समन्तः frontier, समन्ते भवः सामन्तः a feudatory prince; सामन्तः इति सम्भावना (idea, thought) तथा. Raghu considered Kubera no more than a feudatory prince. कैलासनारथ—Kubera; see st. 26. तरसा—with force, vigour. रथं अधिशिश्ये—The verbs शी, स्वा, and आस् with अधि govern the accus. of the place where the action takes place *e. g.* रथं here, by the rule अधिशिश्यासां कर्म *Pāṇi.* I. iii. 46.

Trans.:—Now, at evening-time, the pious Raghu who was desirous of conquering Kubera whom he considered a mere feudatory prince, on account of his own prowess, slept in his car in the inside of which all weapons had been carefully arranged.

29. प्रातः—*ind.*—at day-break, at dawn. प्रया...मुञ्चाय—प्रयाणस्य अभिमुखः intending to start (अभिगतं मुखं अस्य whose face was turned; hence about to proceed). हिरण्यमयीं—see st. 2 note. नभस्तः—for the suffix तस् see st. 17 *supra.* तस्मै and वृष्टिं—are the two objects to the verb दासमुः since verbs having the sense of 'giving', 'telling,' 'promising,' 'sending' etc. govern the dative of the person in reference to whom the ideas conveyed by these verbs are given effect to.

Trans.:—In the morning, as Raghu was about to start, his officers of the treasury who were themselves astonished reported to him of the shower of gold from the sky in the treasury-vaults.

30. भासुरहेमराशिम्—हेमः राशिः, भासुरश्च (bright, splendid *cf.* मणिमयूः खचर्वाशुकभासुराः *Ki.* V. 5; and see *comm.* which quotes *Pāṇi.* III. ii. 161 by which are formed भङ्गुर, भासुर, मेदुर). हेमराशिश्च, तस्. अभियास्यमानात्—अभियास्यमान is the *future pass. part.* of या 2nd Conj. Paras. with अभि to go against, to invade. सुमेरोः—same as Meru, see I.14, the central point round which all the planets were supposed to revolve. In the Purānas the mountain is described as the golden mountain in the centre of Jambudvīpa, having its four sides of gold, ruby, silver, and coral. The Padma, the Vāyu, and other Purānas each has its own description. Its height is said to be 84,000 Yojanas (a yojan = 9 miles). Western scholars believe that this is probably the name given to the high tableland of Tartary from the neighbourhood of which the Āryan race may originally have pushed their way southwards. Mount Meru may be called the Indian Olympus. पादम्—a hillock near a mountain; see *comm.* and *Me.* I. 19. वज्रभिन्नम्—वज्रेण भिन्नम् severed, broken assunder by the Vajra. दिदेश—*perf.* of दिश् 6th Ubha. to give, to deliver or make over.

Trans. :—The king gave to Kautsa the whole of the shining heap of gold which resembled a hillock detached from Sumeru by Indra's thunder-bolt and which was showered by Kubera who was about to be attacked.

31. साके०...सिनः—see *comm.*, अभि०...सखी—whose nobility of nature was being praised. जनस्य is really the subject to अभिनय and therefore the word ought not to have been compounded with सखि; as it is, it can only be defended by सपेक्षत्वेपि गमकत्वात् समासः. गुरु०...स्पृहः—गुरवे प्रदेयम्, तस्मात् अर्थिकं, तस्मिन् निःस्पृहः (नास्ति स्पृहा यस्य सः). अर्थिकामात्—अर्थिनः (अर्थिन् a suitor see L. 6, II. 64) कामं (desire, wish), तस्मात्.

Trans. :—Both of them,—the applicant who had no desire to accept more than what was to be given to his preceptor, and the king who wanted to give more than what was solicited by the solicitor—had the greatness of their mind highly praised by the people inhabiting Śāketa.

32. उद्ग०...तार्थम्—उद्गाश्च वामिनश्च (वामिन् a mare, a she-elephant). उद्ग०...नः, तासां शतानि, तैः वाहितः (caused to be transported) उद्ग०...हितः उद्ग०...हितः अर्थः (wealth, gold) येन सः, तम्. प्रीतमनाः—प्रीतं मनः यस्य सः वाच०...कायम्—पूर्वं कायस्य पूर्वकायः (this is an irregular compound; some call it प्रथमातत्पुरुष. There are a few other compounds belonging to this class. They are formed by the rule पूर्वपराधोत्तरमेकदेशिनैकाधिकरणे *Pāṇi.* II. ii. 1) आनतः पूर्वकायः येन सः, तम्. करेण स्पृशन्—I cannot quite understand what the custom was; certainly not of shaking hands. वाचमुवाच—The commentators Hemādri, Châtrivardhana, Vāmana and others enter into an elaborate discussion, like *Cumini Sectors* of the Schoolmen, finding fault with Kālidāsa for having used वाचं without any adjective and thus laid himself open to the charge of 'अधिकपदत्वदोष.' Can all this not be blown away by putting a small Avagraha between तो and वाचं and explain the word अवाचं as an *adject.* agreeing with प्रज्ञेश्वरम् and take it to mean 'become dumb or so over-come as not to be able to utter a single syllable.'

Trans. :—Then the great sage Kauṣṭsa highly delighted at heart was at his departure touched by the hand by the king, who had caused the (gifted) treasure to be transported by hundreds of camels and she-elephants; and who on bending the forepart of his body [before the sage] was thus addressed by him (the sage).

33. कामसुः—see *comm.* one that yields the desired object. वृत्ते स्थितस्य—वृत्तं *lit.* well rounded; hence, one conducting himself in his proper sphere of duties, or conduct of life वृत्तं पद्ये चरित्रे त्रिषु *Amara.* See *comm.* which quotes Kāmandaki for the duties of a king. Hemachandra mentions the duties of the king to be 'गुरोः पूजा घृणा शौचं सत्यमिन्द्रिय-नियमः । प्रवर्तनं हितानां च तत्सर्वं वृत्तमुच्यते' ॥ अचिन्तनीयः—incomprehensible.

मनीषितं—मनसा ईषितम् what is bethought, hence, a desire; a compound of the वृषोदरादि or शकन्धादि class. **द्यौः**—the heavens. The root वृह् and a few others govern two accusatives; and therefore along with मनीषितं the word द्यौः ought to have been in the accusative; but when the verbs of the वृह्णादि class are used in the passive, as here, the secondary object is put in the Nominative.

Trans.:—What is strange in it if the earth should yield the desired objects of a monarch who conducts himself righteously. Your power, however, is incomprehensible, since, even heaven has been forced by you to give you your desired object.

34. आशास्यं—*past. p.* a benediction; *cf.* आशास्यचिन्तास्तिमितो वभूव *Ku.* VII. 87. **अन्यत्**—agrees with आशास्यं. **पुनः...भूतम्**—पुनः उक्तं पुनरुक्तं (an *Aeya. comp.*); पुनरुक्तं इव पुनः...भूतम्. *Châri.* says “इवार्थे भूतशब्दः मातृभूतः पितृभूतः इति अत्र भूतशब्दस्त्वेषोपमानार्थत्वमिति कैयटकारेण प्रत्ययादि”. *Amara* gives सम as a synonym for भूत. **अधिजग्मुवः**—*geni. sing.* of अधिजग्मिष्वत् *perf. parti.* of जग् with अधि. A form peculiar to Vedic literature but often used by poets in classic literature. A similar word is तस्विष्वत्. Such words *i. e.* participles which have the sense of ‘who or what has or has been done’ are formed under कसुक्ष *Pāṇi.* III. ii. 107. **आत्मः...रूपम्**—अनुगतं रूपं अस्य इति अनुरूपः, आत्मनः गुणाः आत्मगुणाः । तेषां अनुरूपः आ...रूपः तन्. रूपं comprises not only appearance but disposition too. see I 33, *Ku.* I. 18 also *Megha.* 13. **लभस्व**—*Imperative 2nd per. sing.* This as well as the 3rd per. Imper. are often used to convey blessings. *cf.* उर्वामुद्रामसस्तां जनयतु विसृजन् वासवो वृष्टिमिष्टाम् ॥ *Ratnā.* IV. 23.

Trans.:—Conferring of any other blessing would be simply reiteration in your case who have obtained all the good things (blessings) of life: may you obtain a son suited to your virtues just as your father obtained your worthy self.

35. प्रयुज्य—having conferred, bestowed *cf.* आशिर्षं प्रयुज्ये न वाहिनी *XI.* 6. **अग्रजन्मा**—see st. 26 *supra.* **प्रतीयाय**—see *comm.* **जीवलोकः**—the living creation. **आलोकं**—see *comm.* प्रकाशस्तेज उद्योत आलोको वर्च आतपः *Abhi.* अर्कं—the sun.

Trans.:—After conferring this blessing on the king the Brāhman returned to his preceptor, and the king soon after gained a son [as a result] from the blessing just as the animal-world gets light from the sun.

36. ब्राह्मे सुहृते—ब्राह्म is रजन्या उत्तरघटिकाचतुष्टय; some say पश्चिमरात्र-घटिकाद्वयं. Astrologers say with regard to one born at this hour:—अतिमुलकितकान्तिः सम्पन्नः सञ्जनानां ननु भवति विनीतश्चारकीर्तिः लुवेशः । द्विजवर-सुरभक्तो व्यक्तवाङ्मानवः स्यादभिजिति यदि मृत्तिभूषतिः स्वस्ववंशे ॥ **देवी**—A crowned queen. देवी कृताभिषेकायाम् *Amara.* **कुमारकल्पं**—nearly equal to Kārtikeya; षण्मातुरः शक्तिधरः कुमारः कौचदारणः *Ama.* The affixes कल्पप्, देव्य, and देश्यि are added to nouns and verbs to express equality with but

slight inferiority, and may be rendered "almost equal to, nearly equal to, कुमारदीपन्यूनः कुमारकल्पः (see *comm.*) तम् *cf.* *Buddha*. II. 18, 19. किल—used generally to impart an idea of certainty or emphasis, or here it may be in the sense of 'it is said.' अतः—on this account. *i. e.* on account of the birth having taken place at the Brâhma Muhûrta since तत्र हि ब्रह्मणो देवस्याध्ययनप्रवृत्ति निमित्तीकृत्य ब्रह्मशब्दः प्रयुक्तः. आरमजन्मानं—आत्मनः जन्म यस्य तम्. The Hindu idea is that a child is the reproduction of one's self or a child is one's own image. *cf.* पतिर्जायां प्रविशति गर्भो भूत्वेह मातरम् । जायावास्तद्धि जायात्वं यदस्यां जायते पुनः ॥ अंगादंगत्संभवसि हृदयादधिजायसे । आत्मेव पुत्रनामासि स जीव शरदः शतम् ॥ *Manu*. also आत्मात्मनैव जनितः पुत्र इत्युच्यते सः आत्मजन्मा, तं. अजं—Verbs in the sense of 'making,' 'naming' *etc.* govern a *factitive* object besides the principal one; see *Ap. Gui.* § 359.

Trans. :—At the early Brâhma hour, it is said, that [Raghu's] queen gave birth to a son who was almost like Kumâra, hence the father named his son Aja after Brahmâ.

37. रूपम्—the general build of the body as also beauty see *comm.* भोजस्त्रि—(1) muscular (2) impressive; see VIII. 5. तदेव—the demonstra. pronoun तत् with एव expressed or implied is used in the sense of 'the very', 'same'; *cf.* तानीन्द्रियाणि *Niti*. 40. नैसर्गिकी—natural, inborn. नित्तगादेव नैसर्गिकम्. उन्नतस्वम्—(1) magnanimity, or (2) height. कारणात्—from the generating cause *i. e.* the generator. स्वात्—स्व used as an adj. 'belonging to oneself.' प्रवर्तित—kindled; lighted. भिद्—having the sense of 'अन्य' governs the *Abh.* by अन्यारादितरत्तै *etc.* *Pañi*. II. iii. 29. Mark the use of दीप and प्रदीप one stronger than the other.

Trans. :—The resplendent form was the same, the prowess same and the inborn sublimity the same, the prince did not differ in any respect from his cause (his generator) just as a lamp lighted from another does not differ from it.

38. उपात्तविद्यम्—See st. 1 *supra*. विधिवत्—see st. 3 *supra*. यौय० ...कान्तम्—see *comm.* गुरोः—of the senior or father *i. e.* Raghu who was the master of Shri and therefore the person to bestow her. Read *comm.* and also that on III. 35. धीरा—patient; not flighty, prudent.

Trans. :—The goddess of royalty though she set her heart on him, who had duly received his education from his preceptors and was looking peculiarly handsome on account of the adolescense of youth awaited her master's permission like a deep-minded maiden waiting for her father's consent.

39. अथ—see I. 35. Now, *i. e.* after Aja had gained the adolescense of youth. ईश्वरेण—स्वामी स्वामीश्वरः पतिरीशिता *Amara*. ऋष्यकैशिकानाम्—Kratha-Kaishikas is a class of Kbshatriyas said to be *orig.* derived from Kratha and Kaishika the sons of Vidarbha who ruled on the province of

the same name; see st. 60. स्वयंवराथ—स्वयं वीर्यते अस्मिन् इति or स्वयं वरणं इति. स्वयंवर was one of the several forms of marriages and the most popular among the Vedic Aryans in which the bride selected her own husband. This was largely adopted among the Kshatriyas and may be said to resemble the tournaments of the western nations. स्वसुः—*geni. sin.* of स्वसु a sister; here इन्दुमतिः. आसः—see *comm.* a person taking interest, a faithful adherent. आसः प्रल्वयितस्त्रिपु *Ama. cf.* III. 12. कुमा०...केन—see *comm.* The brother of Indumati was eager to have Aja as he considered him to be a very eligible husband. भोजेन—by Bhoja the brother of Indumati. Mr. Paudit says:—The Bhojas were a branch of the Yádawas. They were one of the greatest and mightiest people of ancient India occupying the central and southern parts of the country." Here the ruler appears to be meant. रघवे—for the use of the dative see *comm.* Verbs having the sense of 'sending' generally govern the dative of the person to whom a thing is sent and the accusative of the place to which it is sent. See V. 19.

Trans.:—At this time a devoted messenger was sent to Raghu by Bhoja, the lord of Kratha Kaishikas, who was earnestly desirous to get the prince for the Swayanvara of his sister Indumati.

40. तं—refers to Bhoja. श्ला०...बन्धम्—श्लावः (praiseworthy; commendable) सम्बन्धः यस्य तम्. असौ refers to Raghu. दार०...दशं—दाराणां (the word दार is always used in the plural) क्रिया तस्याः योग्या दार०...योग्या, दार०...योग्या दशा यस्य तं अजम्. वि०...धानीम्—विदर्भाणां अधिपः, तस्य राजधानी see *comm.* (राजः धानी राजधानी—the place where the king resides; hence, the metropolis, capital). Mark the precise use of the three demonstrative pronouns in the stanza according to इदमस्तु सत्रिकृष्टं समीपतरवर्ति चैतदोरूपम् । अदनस्तु विप्रकृष्टं तदिति परोक्षे विजानीयात्. ॥

Trans.:—Seeing that this was a desirable connection and that his son had arrived at a marriageable age the king made the prince go with his army to the splendid capital of the king of Vidarbha.

41. उपका०...चाराः—agrees with निवासाः. उपक्रियते इति उपकार्या a tent or temporary shelter prepared for the accommodation of the monarch or any great person during a journey. तासु रचिताः उप०...चिताः, उप०...चिताः उपचाराः (decorations and conveniences, see VI. I.) येषु ते. वन्येतराः—see *comm.* and I. 94, II. 8; 'other than rustic;' hence, elegant. जान०...दाभिः—जनपदेभ्यः आगताः जानपदाः तेषां उपदाः (presents, complimentary offerings, see IV. 70.) ताभिः. मार्गे निवासाः—If taken as one word it may be taken to mean 'tents' or 'temporary houses' and the word can be explained by the rule हलदन्तात्सप्तभ्याः संज्ञायाम् *Pani.* VI. iii. 9. Taking the words separately they may mean 'haltings along the road'. उद्या०...कल्पाः—as in *comm.* (a) places of sporting; or उद्याने विहाराः (b) sportings, उद्या०...हाराः see V. 36 and *comm.*

Trans.:—The halting stations of the prince, in which accommoda-

tions of all kinds were arranged in tents of royal state, which, therefore, appearing the opposite of rustic ones on account of presents brought forth by villagers, were almost like places of recreation in gardens.

42. नर्म०...धसि—नर्मदायाः रोधः (a bank; cf. रेवारोधसि वेतसीतरुतले) तसिन्. सीकराद्रैः—सीकरैः (by sprays or thin drops of water. These are generally noticeable near a water-fall) आद्राः (wetted, surcharged) तैः. आन०...माले—see comm. विल०...ताध्या—विलंघितः अध्या (अध्वन् a road) येन सः. क्लान्तम्—tired, fatigued. रजो०...केतु—see comm. For almost a parallel idea see II, 13.

Trans.:—He who had gone over [some part of] the way encamped his fatigued army with its banners soiled with dust, on the banks of the Narmadâ where the Naktamâla trees danced (waved to and fro) lightly by the breezes loaded with spray [of water].

43. उपरिष्टान्—a prep.—over, upon. सू०...वेशः—see comm. अंतःसलिलं—may be taken as a compound of the राजन्तादि class and dissolved as सलिलस्य अन्तः अन्तःसलिलं. It can also be dissolved by taking it to belong to the शाकपार्थिवदि class. निर्वो०...भित्ति—see comm. and note explanation of the word भित्ति. सरित्तः—it is not सरितः but the suffix त्म् is added to impart the sense of the ablative by प्रतिबोने पंचम्यास्तसि: *Pans.* V. iii. 44.

Trans.:—Just then emerged from the river a wild elephant, whose disappearance [diving] under water was indicated by swarms of bees hovering above the spot, whose broad cheeks had become clean in consequence of the ichor having been completely washed away (by the water).

44. निःशे०...तुना—निःशेषं यथा तथा विद्वहलितः (washed off) निःशे०...लितः, निःशे०...लितः धातवः (minerals, metallic ores. cf. IV. 71, Ku. I. 7, Me. II. 45) वस्व सः, तेन. वप्रक्रियां—sporting against the bank, same as वप्रकीडा cf. वप्रकीडापरिगतगजप्रेक्षणीयं Me. I. 2. see comm. ऋक्षवत्—is one of the seven kulaparvatas. It has been identified with the mountains of Gondavana. महेंद्रो मलयः सद्यः शुक्तिमानृक्षपर्वतः । विन्ध्यश्च पारियात्रश्च सधैते कुलपर्वताः ॥ तटेषु—on the sides. नीलो०...लेन—see comm. सबल—being striped, brindled, or spotted. अश्म०...तेन—see comm. This and the preceding stanza form a युग्म, and the predicate उन्ममज्ज will be found in st. 43. For definition of युग्म see I. 5.

Trans.:—and who bore proofs of his butting-sports on the sides of the Rikshavat mountain by his pair of tusks scratched by stones and although completely washed of all mineral powder were longitudinally striped over with blue lines.

45. सहा०...येज—see comm. हस्तेन—by the trunk, see comm. cf. नागेन्द्रहस्तास्त्वचि कर्कशत्वाद् Ku. I. 36. तरंगान्—waves. वार्या०...भंगे—वारी is an elephant's stall, see comm. and अर्गलाः are pieces of timber which

are put horizontally to prevent the egress of the animal. Such pieces can be seen at the entrance of the loose-boxes of horses. तीरा०...मुखः see st. 31 *supra*.

Trans. :—The elephant faced the bank and in dashing through the waves with a noise with his probosis rapidly contracting and straightening out, appeared as if he had been engaged in breaking the bolts of his stall.

46. शैलोपमः—उपमातीत्युपमः; शैलः उपमा यस्य सः or शैलस्य उपमः अस्ती. शैव०...रीणाम्—शैवलस्य (moss cf. सरसिजमनुविडं शैवलेनापि रम्यम् *Shaku. I.*) मर्जयः (sprouts, sprigs), तासां जालानि (clusters).

Trans. :—The huge mountain-like elephant dragged along with him by means of his chest the clusters of moss and reached the bank after the flow of water agitated by him had reached it.

47. एकनागः—एक to be taken in the sense of 'only' 'unequaled.' नाग an elephant; गजेऽपि नागमातङ्गौ *Amara*. जला...०शान्ता—जलेषु अर्गह-नानि (cf. जलावगाहकृतवारिसंचयः *Ritu.*) तैः क्षणमात्रं शान्ता. क्षणमात्रं is not to be dissolved as क्षण एव क्षणमात्रं here, because in that case it cannot be further compounded. It is to be dissolved क्षणः प्रमाणं अस्य इति क्षणमात्रम्. वन्ये०...शेनेन—वन्येतराः *lit.* other than wild, see st. 41 *supra*. अनेकप—न एकः अनेकः; अनेकाभ्यां पिवतीति अनेकपः. For दुर्दिन see IV. 41.

Trans. :—The darkish brilliance of the ichor, flowing from that peculiarly majestic elephant's extensive cheeks, which had been stopped for a short while by his immersion in the water shone forth afresh at the sight of elephants who were not wild.

48. सप्त०...वाहम्—see *comm.* तदीयं—तस्य इदं तदीयं. विलं०...यत्नाः—see *comm.* विलंघिता set at naught. आधोरणः—the driver, the keeper of an elephant, आधोरयति गतिचातुर्यं करोति इति आधोरणः. तीव्र—streunous. see *Jā. V. 29*.

Trans. :—On scenting the unbearable odour of this elephant's rut whose flow was as strong-smelling as the milky exudation of the Saptachehada tree, the powerful elephants in the army turned tail in spite of the strenuous efforts of their drivers.

49. छिन्न०...शून्यम्—I would dissolve this compound with Mr. Kāle. छिन्नः कन्धाः यैस्ते छिन्नबन्धाः, आदौ छिन्नबन्धाः पश्चात् द्रुताः छिन्न०...द्रुताः, छिन्न०...द्रुताश्च ते युग्याश्च (युगाय हितः युग्यः a chariot-horse, cf. हरियुग्यं रथं तस्य प्रक्षिपाय पुरंदरः. XII. 84) छिन्न०...युग्यः, छिन्न०...युग्यैः शून्यम् छिन्न०...शून्यम्. भग्ना०...रथम्—see *comm.* क्षणेन—in a moment. रामा०...योधन्—see *comm.* विहस्तः—विक्षिप्तः हस्ताः अस्य one throwing about his hands; hence, confused; कर्तव्यताशून्य as Bhāunji explains it. सेनानिवेश—the camp. cf. *Veni. I.* तुमुलं—excited, confused.

Trans. :—In a moment he threw the whole encampment into utter confusion : the horses in it broke their halters and fled away;

the chariots fell to the ground on account of the breaking of their axles and the warriors were quite perplexed in protecting the ladies.

50. आपतन्तं—rushing. अवध्यः—not fit to be killed. वन्यः—see st. 41 *supra*. करी—करः (शुष्कादण्डः the trunk; करो वर्षोपले पाणी रश्मी प्रत्याशुष्कयोः *Medi. cf.* करी करं यातमुदग्रविग्रहः *Jāna. V. 37*) अस्यास्तीति—an elephant. For the reason of not killing an elephant except in battle, see *comm.* विशिखेन—by a bolt, a blunt arrow. नात्या०...शार्ङ्गः—see *comm.*

*Trans. :—*The prince who knew from the Śāstras that a king should not kill a wild elephant struck the rushing elephant with a bolt [let fly] from his horn-made bow without bending it to any considerable length as he only wished [to do nothing more but] to repel the animal.

51. विद्धमात्रः—विद्धः एव विद्धमात्रः only pierced. The *mas.* is irregular, see *Vārti. on Pāṇi. V. ii. 37.* किल—may be taken 'for a fact' or 'it is related.' न्योमचरम्—fit to or capable of moving in the ethereal regions; hence, supernatural.

*Trans. :—*It is narrated that the moment the bolt lurt the elephant he quitted his form and assumed that of a heavenly being surrounded by a bright halo of light, and was gazed on by the whole army astonished at the wonderful spectacle.

52. प्रभा०...नतैः—प्रभावेण (by supernatural power) उपप्रताः (acquired), तैः कल्प०...रथैः—कल्पस्य (कल्पयति मनोरथं कल्पः what is desired) हुमः or कल्पफलकः हुमः a *comp.* of the शाकपाथिवादि class, कल्पहुमात् उत्तिष्ठन्तीति कल्प०...त्पितामि, तैः संव०...हारः—प्रशस्तं उरः उरःस्वल्म. The addition of स्वल्म conveys the idea of excellence, see *comm.* on V. 43 *supra.* तारहाराः—ताराश्च ते हाराश्च (तारः puro, flawless "तारो मुक्तादिंसमुद्धी तरणे शुद्धमौक्तिके" *Fishva.* हारः मुक्तावली *i. e.* string of pearls, pearl necklace. For compound see *comm.* वाग्मी—see *comm.* 'one who had acquired speech. 2. *etc.* अग्निम् is added to वाच् in a good sense just as आत् or आत् is added in a bad sense.

*Trans. :—*Then after showering on the prince the flowers of the heavenly trees brought down by him by his supernatural & eloquent one, heightening the brilliance of the necklace of hanging on his chest by the lustre of his teeth, spoke thus:—

53. मत०...पात्—मतंगस्य ज्ञापः. Matanga is the name of a sage as Chāritra. and Sumati explain, was worshipping Shankara. Being interrupted in it by this Priyanvada the sage cursed him that he would become an elephant. There does not appear to be any strong authority for this, since the commentators say "पुरा किलेश्वरसेवागमनेऽखर्वगर्वसन्तापितेन जातमन्बुना गजो भवेति शप्तः इति वार्ता." अव०...मूलात्—अवलेपः (pride, arrogance) मूलं यस्य, तस्मात् अस्मि—may be taken as a *verb* or an *ind.* मतंगजत्वम्—(मतंगज an elephant; Bhanuji Dixit derives this word मतंगादृषेः

जातः. There is no source traceable about this anywhere. Tārānātha Tarkavāchaspati derives the word as मतंगः मेघः इव जायते इति मतंगजः । तस्य तदाकारत्वात्. अवोहि—see I. 71 and II. 35. गन्धर्वपतेः—गन्धर्वाणां पतिः. The Gandharvas are a class of semi-divine beings who are the musicians of heaven, and witnesses of the actions of men. See *Vishnu Purāṇa*. प्रियंवदः—प्रियं गधुरं हितं वा वदतीति. The formation is explained in the *comm.*

Trans. :—I came to be transformed into an elephant in consequence of the curse of the sage Matanga incurred by my own arrogance. Know me to be Priyanvada the son of Priyadarshana the king of the Gandharvas.

54. अनुनीतः—conciliated, propitiated, *cf.* II. 54, VI. 2; and प्रकृतिवक्रः सः कस्यानुनयं प्रतिगृह्णाति. *Shd.* IV. अद्या०...गात्—अग्निश्च आतपश्च अद्यातपौ तयोः संप्रयोगात्—(संप्रयोग contact, from संप्रयुज् 7th. *Ubha*). शैल्यं—शीतस्य भावः. प्रकृतिः—natural quality, natural state, *cf.* प्रकृत्या यद्रक्तं तदपि समरेखं नवनयोः *Shd.* I; and *Bu.* III. 28.

Trans. :—The great sage, however, on being importuned by me by prostrating at his feet relented after a while; for the heat of water is due to its contact with either fire or solar heat, what is coolness is but the natural property of water.

55. प्रभवः—Birth-place, source of coming into existence; see *comm.* अयोमुखेन—अयसः विकारः अयोविकारः; अ०...कारः मुखं अयस्य अयोमुखः, तेन by a steel-shaft. कुम्भ—the temple of an elephant, कुम्भी तु पिण्डौ शिरसः *Amara*. कुं भुवं उम्भति, *cf.* करिकुम्भपीठदलनैर्नाकं न नीतं यशः *Bhartri*. तपोनिधिः—तपसां निधिः the very treasure of penances; hence, a powerful ascetic. *cf.* *Jā*: IV. 2. आदस्व—दा to give is *Ubhaya*: but *Atma*. when preceded by आ in any sense except 'opening the mouth,' see *Pāṇi*. I. iii. 20.

Trans. :—That great ascetic said to me :—when Aja the scion of the Ikshvāku family will cleave thy temporal sphere with his steel-shaft then shalt thou be reinstated in thy magnificent form.

56. सत्त्वता—*ins. sing.* of सत्त्वत् one possessing, power, or here perhaps, the quality of goodness or purity. चिर०...शनेन—see *comm.* प्रतिप्रियं—प्रतिप्रियं प्रतिप्रियं an agreeable return. *cf.* प्रीतान्यः प्रकृतिभ्यः अकिं दत्तवः *Ag*: II. जेतु—an *inde.* generally followed by न *cf.* 'If...not.' It is never used at the beginning of a *cf.* *Ag*: IV. 9. स्व०...लब्धिः—स्वस्य पदं (position; see *comm.*)

Trans. :—I have been rescued from the curse by you who are powerful and the sight of whom had long been earnestly looked for by me. If I do you no good in return then the gaining of my own position is certainly to no purpose.

57. संमोहनम्—causing stupor. सखे—see *comm.* प्रयो०...मन्त्रम्—प्रयोग sending forward: certain Mantras were to be recited at the time of sending forth a missile to ensure its efficacy and संहार means

retracting as "प्रतिसंहर सायकं" in *Shaku*. Act I. The Mantras for each of the two occasions were different and the Gandharva Priyanvada teaches both of them to Raghu. आदत्स्व—do take. Impera. of दा with अ. see st. 55 *supra*. प्रयोक्तुः—*gen. sing.* of प्रयोक्तृ *lit.* one who puts anything to use; the person using the missile. हस्ते—in the hand, within grasp. अहिंसा—not killing any one seems to have been looked upon as a great merit long before the teachings of Buddha. The Shruti says "न हिंसात्सर्वाणि भूतानि."

Trans. :—Accept, therefore, oh friend! this missile of mine called Sammohana, which has separate incantations for sending it forward and for withdrawing it, which has a Gandharva for its presiding deity and from which the person sending it forth has victory within his grasp without destroying his enemies.

58. अलं—enough. This word is so common in use in the sense of वारण (prohibition) that it hardly needs any reference. It governs the *instru.* मुहुर्तं—for a small while. See st. 36 *supra*. दयापरः—दया पर यस्य सः. उपच्छन्दयति—*loc. sing.* of the *pra. p.* of उपच्छन्द् 10th: Paras. to entreat, to beseech. प्रयोज्यं—प्रयोक्तुं शक्यम् according to प्रयोज्यनियोज्यौ शक्याथे. प्रति...रौक्ष्यम्—रुक्षस्य भावः रौक्ष्यम् harshness, roughness. प्रतिषेधः (refusal) एव रौक्ष्यम् प्र...क्ष्यम्.

Trans.—Have done with shame, for even though striking me for a moment you were full of compassion for me. Let not, therefore, the roughness of a refusal be given to me by you inasmuch as I am making an entreaty.

59. तथा—very well; be it as desired, तथा स्वान्निश्चये पृथप्रतिवाक्ये समुच्चये *Aneka*. उपस्पृश्य—touching or sipping water. सोमोद्भवा—the river Narmadâ, so called because a channel was opened to it by a king of the Lunar race; or it may be सोमः अमृतं उद्भवति अस्याः. नृसोमः—ना सोमः चन्द्रः इव, see *comm.* 'अत्र उभयोरानन्दकारित्वं साम्यम्', cf. नरेन्द्रचन्द्रः *Ratna*. उदङ्मुखः—उदङ् गतं मुखं अस्य. For the formation of उदङ् from उदीची see *Pani*. V. iii. 27 and 30. निगृ...शापात्—one from whom the baneful effect of the curse had been removed.

Trans. :—He who was the best of men and the most proficient in weapons said "be it so" and sipping the holy water of the Soma-sprung river (Narmadâ) and with his face turned to the north received the initiation [into the use of the missile from him who was liberated from the curse].

60. दैवयोगात्—दैवस्य योगः (consequence, result. In this sense the word योग is generally put at the end of a compound *s. g.* रक्षायोगाद्यमपि तपः प्रत्यहं संचिनोति *Sha.* II, 14. आसेदुषोः—*gen. du.* of आसेदिवस् *perf. p.* of सद् with अ those who had come across, met each other quite by an accident; formed irregularly by the addition of वस् (कस्) see st. 34 *supra*. The

perf. parti. of this formation most commonly used are those of the roots सद्, वस्, स्वा and झु.) अचि०...हेतु—अचिन्त्यः (not premeditated,) हेतुः (source, origin). वैश्ररथ—the garden of Kubera. सौरा०...रम्यान्—सुराजा देशं ते सुराजानः तेषां भावः सौराज्यं, तेन रम्यान्. विदर्भान्—This name is supposed to have been given to the country because the Darbha grass does not grow there, on account of the curse of a sage. Vidarbha—the modern Berar—lay to the north of Kuntala, extending from the banks of the Krishna to about the banks of the Narmadâ. Vidarbha country lay to the south of Narmadâ since Aja had to cross it before entering it. Kundinapura which was also called Vidarbha was its capital. It was at one time divided into two parts—the northern and the southern. Amarâvatî was the capital of the northern and Pratishtâna that of the southern division.

Trans. :—Of those two, who had come together by a fatality and had formed a friendship without a pre-conceived object, one went to the regions of Chaitraratha and the other proceeded to the country of Vidarbha which was delightful on account of its being well-governed.

61. तस्मिन्—see note on आसेदिवस् st. 60. नग०...कण्ठे—for compound see *comm.* The word उपकण्ठ has various senses all signifying nearness or proximity. Here it may be taken in the sense of 'near the city,' 'on the grounds' or 'on the outskirts of the city.' उपगतः कण्ठम् see Vârti. on Pâri. II. ii. 18 or उपगतः कण्ठः (सामीप्यं) अस्य; see IV. 34 *supra.* cf. प्रेम्णोपकण्ठं सुदुरङ्गभाजः *Ma.* III. 36. तदा०...प्रहर्षं—see *comm.* कथ०...न्द्र see st. 39. ऊर्मिमाळी—ऊर्मिणां माला अस्वास्तीति one having a garland (*fig.*) of waves; the sea. प्रवृद्धोर्मिः—प्रवृद्धः ऊर्मिः (flow, current) यस्य सः see III. 17 and VII. 19.

Trans. :—The king of the Krathakaishikas being filled with great delight went forth, as the ocean with its upheaving waves does towards the moon, to receive him who had halted on the outskirts of the city.

62. अग्रयायी—अग्रे याति इति, but इन् is not added to या unless habit is implied, while here it is only on this particular occasion that Bhoja is walking in front of Aja a mark of respect. उपाचरन्—waited upon cf. गिरिशमुपचर प्रत्यहं सा मुकेशी *Ku.* I. 60. समेतः—*p. p.* of ई with सम assembled, gathered. वैदर्भं—to the ruler of the Vidarbhas. आगन्तु—a new comer, a stranger, an out-sider “स्वरावेशिक आगन्तुरतिथिर्ना गृह्यति” *Amara.*

Trans. :—He who walked a-head made him (the prince) enter the city and having presented his wealth to him waited on him so respectfully that the people who had assembled there thought as if Aja was the master (host) and the king of the Vidarbhas the arrived guest.

63. अभि०...ह्वैः—अधिकार (duty) स्व पुरुषः persons appointed on duty; officers. प्रणतैः—bending low; doing homage most respectfully.

प्रदिष्टा—pointed out. **प्राग्द्वारं...कुम्भाम्**—प्राग् स्वितं द्वारं प्राग्द्वारं front-door, further see *comm.* **वेदि**—is a raised square made of stones and mud and used for various purposes—in religious ceremonies, in household arrangements etc. thus there is the *Vedi* of the sacrifice, the *Vedi* as a raised seat, the *Vedi* as a resting spot, for passengers to rest their burden by the wayside. **कुम्भ**—a jar, a vessel which is generally spherical in form. **रघुप्रतिनिधिः**—रघोः रघुव्यूनः रघुप्रतिनिधिः. The sense of प्रतिनिधि here is different from that in I. 81. **उपकार्या**—a place, a tent; preferably the latter; see *comm.* and st. 41. **अध्युवास**—The root वस 'to dwell' when preceded by the prepositions उप, अनु, अधि or आ governs the accusative of that which forms the place of residence. *Pāṇi.* I. iii. 48. The metre of this *Sloka* and of the following nine is वसन्ततिलका.

Trans.:—Being conducted by the respectful officers of king Bhoja to the charming new tent near whose eastern entrance were placed water-vessels on small raised stands, he, who was almost the image of Raghu, occupied it like Madana occupying the condition coming after childhood.

64. **स्वयं...लोकं**—स्वयंवर (see st. 39 *supra.*) निमित्तं etc. see *comm.* **राजलोकः**—राजा लोकः (समूहः) a collection, a body as क्षितिपाललोकः VII. 3. **कन्याललाम्**—(ललामन् the best, see *comm.*). **कमनीयं**—कामयितुं योग्यं कमनीयं cf. 'तदपि कमनीयं वपुरिदं' *Shā.* III. 9. **लिप्सोः**—(लभ् लभ्युः लिप्सुः), तस्य. **भावां...कलुषा**—भावस्व (भाव the propensity of the mind) अवबोधः (knowledge, see VII. 41.) तस्मिन् कलुषा troubled, uncertain. *Malli.* says असमर्था. We do not see why it should be so emphatic. **दयिता**—a beloved wife. The निद्रा which is so ardently longed for after an excited day is very aptly compared to a beloved wife. **चिरेण**—an *inde.*—after a long time.

Trans.:—There sleep, like a loving woman excited [by eagerness] to divine the sentiments [of her husband], came at night at a late hour upon the eyes of Aja who was eagerly desirous of gaining the captivating gem of a damsel at whose self-selecting marriage a host of kings had assembled.

65. **कर्णं...रासं**—for comp. see *comm.* It appears, in olden days males had ear-ornaments or rather ear-rings on the tips of the ears pretty large in circumference reaching the shoulders when left dangling. **शय्यो...रागम्**—उत्तरच्छद—the bed sheet. **कृश**—lit. small, minute; hence broken or effaced in places and therefore lessened in extent. अङ्गराग is some fragrant unguent smeared on the body, generally sandal-paste; for comp. see *comm.* **सूतात्मजाः**—(सूत a bard सूतः पारदसारथ्योः प्रसूतेरित-वन्दिषु " *Haima.*) सूतानां आत्मजाः young bards. Aja being in the prime of youth had his retinue largely composed of young men as the poet

himself is careful to tell us. **प्रथितप्रबोधम्**—प्रथितः (proclaimed, spread far and wide cf. प्रथितयशसां *Mālavī*.) प्रबोधः (knowledge *s. g.* प्रबोधचन्द्रोदय) यस्य सः तन्. **प्राबोधयन्**—the custom of arousing kings from their slumbers by music and songs was very common along with other methods in oriental countries. “सुदुर्मिर्मर्दनेः पादे शीतैर्व्यजनकैस्तथा । क्षुत्तैर्वा मधुरैर्गानैर्निद्रातो बोधयेत्प्रभुम्” *Hemachā*. **उदारवाचः**—उदारा (pleasing, delightful, or even, dignified as in st. 12 *supra*.) वाक् येषां ते.

Trans.:—At early dawn, the sons of bards who were of equal age [with Aja] and who were eloquent of speech awakened with their panegyric songs [that youth] whose muscular shoulders were brushed by his ear-rings, the agreeable unguents annointed to whose body were almost wiped off by his tossing about on the bed-sheet and whose scholarship was widely known.

66. **मतिमतां वर**—the best among the intelligent, see I. 59. **गुरु**—father. विनिद्रः विगता निद्रा यस्य सः. **धुः**—is to be taken in the sense of ‘the burden,’ ‘weight,’ ‘responsibility’; and not the yoke actually. cf. तेन धूर्जगतो युर्वी सन्निवेषु निचिक्षिपे I. 34. **एकतः**—at one extremity, see *Jāna*. II. 41. अप०...लक्ष्मी see *comm.*

Trans.:—Oh you best of talented men! night has passed away; leave your bed; the burden-some yoke of the world has been apportioned into twain by the creator himself; your vigilant father bears it at one extremity and you are the supporter of it at the other extremity.

67. **अनवेक्षमाणा**—one not taking into consideration. **पर्युत्सुकत्वम्**—the condition of being eagerly anxious, anxiously longing for; cf. सरपर्युत्सुक एव माधवः *Ku*. IV. 28. Mr. *Āpte* seems to take it to mean ‘the state of being sorry.’ **भवता**—the idiomatic use of the *instru.* in the sense of the *loca.* with पर्युत्सुकत्व is noteworthy and is explained by *Malli*. **खण्डिता**—one of the several *Nāyikās*—a proud but disappointed and offended one at her being neglected. ‘निद्राकषायमुकुलीकृतताम्रनेत्रो नारीनखत्रणविशेषविचित्रितांगः । वस्याः कुतोऽपि गृहमेति पतिः प्रभते सा खण्डितेति कथिता कविभिः पुराणैः ॥’ The *रसमञ्जरी* says:—“अन्योपभोगविन्हितः प्रातरागच्छति पतिर्यस्याः सा खण्डिता.” **येन**—stands for चन्द्रः. **विनोदयति**—*caus.* of विन्दु, causes amusement, pleases.

Laxmi is generally represented by Indian poets as a woman always requiring some support. Generally they assign three supports—places of resort for this goddess of beauty—the lotus, the moon, and the most charming face as that of Aja in the present case. The bards implore Aja to wake up and give shelter to or rather take up the goddess of beauty who hitherto diverted herself by resorting to the moon. Now that it is morning and the moon has gone down the western horizon *Laxmi* has no one to support her. She comes to Aja as the best and most eligible spot but finding him in the embraces, as it were, of sleep (personified as a female), she is offended.

Trans.:—The moon, which resembles your face, now resting on the extremity of the western horizon, is gradually giving up its splendour to it; the goddess of beauty (Laxmi), finding you under the influence of sleep, was diverting herself at night by looking at the moon, even unmindful of her longing for you, like a woman offended by the neglect of her husband.

68. तन्—therefore, on that account. वस्तुना—वस्तु charming, attractive. This refers to the opening of Aja's eyes, and the blooming of the lotuses, cf. वस्तुभिर्मारवीरैः *Nāgā*. I. 1. युगपद् inde. simultaneously; at the same time. cf. सहस्रमक्षणां युगपत्पथात् *Ku*. III. 1. सद्यः—inde. Instantly; forthwith. प्रस्प०...तारम्—see *comm.* प्रस्पन्दमान trembling, rolling about. परस्पर—other than harsh; hence, loving, manifesting fondness. तारा—the pupil of the eye. परस्परतुलां—परस्परस्य तुला (similarity, equality); cf. *Veni*. III. 8. For the formation of परस्पर see VII. 14. Here परस्पर again becomes the first member of a comp. and therefore स् of the first पर must be dropped. This परस्पर must therefore be regarded as an irregularity; बाहुल्यकवलेन समाधेयम् says Bhattojt.

Trans.:—Lot, therefore, both of them, by their simultaneous unfolding at one and the same time, obtain reciprocal equality—your eye with its tremulous pupil rolling within it and the lotus with a black bee moving in its hollow.

69. वृन्तात्—from the stem. “वृन्तं प्रसववन्धने च घटीधाराकुचाग्रयो अनोकहानां—अनसः शकटस्य अकं वेगं हन्तीत्यनोकहः an *upapapada Tatpu.* s. *Pāṇi*. III. ii. 101. सरसिजैः—an *aluk* comp. i. e. one in which t intermediate case-endings are retained e. g. बुधिसिद्धि, मनसिज, etc. see *comm.* and सप्तम्यां जनेदं: *Pāṇi*. III. ii. 97. अहं...भिन्नेः—opened out by the rays of the morning sun. विभातवायुः—the morning breeze.

Trans.:—The morning breeze, as if anxious to obtain, even by borrowed properties, the natural fragrance of the breath of your mouth wafts away the flowers of trees loosened from their stalks, and comes in contact with lotuses opened by the rays of ‘the harbinger of day’ (Aruna).

70. निर्धौं...विशदं—हारस्य (for हार see st. 52 *supra.*) गुलिका (*lit.* small spherical balls; hence, pearls) हारगुलिकाः; निर्धौताः (perfectly white or thoroughly washed निःशेषेण धौताः see st. 43 *supra.*) च ताः हारगुलिकाश्च निर्धौं...लिकाः तद्वद्विशदं (of a pure white colour) cf. ततोऽ नुकुर्याद्विशदस्य तस्य *Ku*. I. 44; *Ra*. VI. 25. विशदेन लुतिकापटलेनाकृतदृष्टिः *Jā*. IV, 56. लब्धं...तया—परः (श्रेष्ठः) भागः परभागः, तस्य भावः परभागता (see *comm.*) लब्धा चासौ परभागता च, तथा. स्व...चिः—दशनस्य अर्चिः (lustre) दशनाचिः; दशनाचिन्ने सहितं सदशनार्चिः. The brightness of the teeth is a common theme with Indian poets, see *Ku*. VI. 25. लीलास्मितं—लीलायां स्मितं sportive smile. For a parallel idea see I. 44. In this and

the previous stanza the agreeableness of Aja's breath and the brightness of his teeth etc. are described in a poetic manner.

Trans.:—The dew-drops,—as white as the well rinsed pearls of a necklace,—which in consequence of their having fallen on the tender leaves, whose middle is reddish, of trees having gained this position of advantage resemble the sportive smiles on your lip brightened by the splendour of your teeth.

71. प्रतापनिधिः—the depository of heat. अन्हाय—*ind.* instantly, speedily. see *Ku.* V. 86. अरुण—the early morning dawn. Aruṇa the brother of Garuda is said to be the charioteer of the sun. आविष्कृताहण-पुरःसर एकतोऽर्कः *Shā.* IV. I. निरस्तम्—destroyed, dispelled; cf. आनीलया नेत्ररुचा निरस्तः *Jā.* III., 24. आयो०...रतां—आयुष्यन्ते अस्मिन् इति आयोधनं युद्धं see *comm.* and VI. 42. अग्रसरतां—अग्रे सरतीति अग्रसरः तस्य भावः अग्रसरता. A very learned discussion is held by Hemādri and Chāritravardhana on the correctness of the form अग्रसर. The proper form is अग्रसर by the rule पुरोऽग्रतोऽप्येव सतैः *Pāṇi.* III. ii. 18. The *Vṛttikāra* and *Bhattoji* take अग्रसर to be a correct form. Nāgेशabhata, however, considers अग्रसर to be a correct form. Kalidāsa has used both forms see VI, 33; IX, 55; 61. Amara has अग्रसर. Bhartri. has मानमहतां अग्रसरः केसरी. गुरुः—see st. 66. आक्रमते—The verb क्रम् by itself is *Ubhaya-padi*; but when preceded by अ in the sense of 'the rising of a heavenly body' it is used in the *Atma.* see *Pāṇi.* I. ii. 38 quoted in *comm.*

Trans.:—Darkness has been at once dispelled by Aruṇa even before the rising of the sun, the repository of radiant heat; oh thou brave warrior! will thy sire extirpate the enemies when thou hast taken the lead in battles.

72. उभ०...निद्राः—see *comm.* and mark Kaiyata's criticism on उभय. लम्बेरमाः—स्तने (स्तंभ—the post to which an elephant is fastened or clumps of grass stalks, see V. 15.) रमन्ते इति; see *comm.* cf. *Mālatī.* IX, 33. Malli. seems to prefer the latter meaning of स्तंभ see *Ma.* V., 34 and *comm.* there. मुख०...कर्षिणः—(मुखरः *lit.* निन्दितं मुखं अस्य इति 'garrulous, prattling' the affix र in the possessive sense is added to ख, मुख, and कुम्भ by the *Vārtika* रप्रकरणे खमुखकुम्भेभ्यः उपसंख्यानम् *Pāṇi.* V. ii. 107; but here it means 'making a continuous sound', 'clanking') मुखरणि च तानि शृङ्खलानि च, तानि कर्षन्ति ते. तद्...योगात्—तरुणः (the newly risen as तरुणार्करागं *Ku.* III. 54) चासौ अरुणश्च, तस्य रागः (redness, cf. *Jā.* III. 5, 75 and various other places) तस्य योगः, तस्मात्. भिन्ना०...तटाः—भिन्नः (cleft, broken) चासौ अद्रिश्च, गिरौ भवः गैरिकः (*perhaps* rod ochre; see *Ma.* V. 39) गैरिकप्रसुराः तटाः गैरिकतटाः, भिन्नादेः गैरिकतटाः भिन्ना०...तटाः. When the earth is newly turned up it is brighter. दन्तकोशाः—दन्ताः कोशाः इव. (कोश is a मुकुल a blooming flower) cf. आलक्ष्यदन्तमुकुलानि *Shā.* VII, 17. 'कोशोऽस्ती कुहमले पात्रे दिव्ये खड्गपिधानके' *Medhī.* The word कोश is written कोष also.

Trans.:—Your elephants have shaken off their sleep by changing

both their sides, are leaving their beds, straining at their clanking chains—these elephants whose bud-like tusks appear, on account of the hue on them of the rosy tints of the morning rays of the sun, as if they have pierced the red mineral-sides of a mountain.

73. **निषामिताः**—सन्नद्धाः fastened. पटमण्डप may be the canopies called चांदनी. **वनजाक्ष**—वनात् (in the water, see *comm.*) जातं; वनजे इव अक्षिणी यस्य तत्संबुध्य. **वनायुदेइयाः**—वनायुश्चासी देशश्च वनायुदेशः तस्मिन् भवाः वनायुदेइयाः. This is a grammatical inaccuracy since the Taddhita affix is not generally added in the case of compounds ending in देश. Vanāyu is a tract to the N. W. of India which appears to have been celebrated for its horses. Perhaps some tract adjoining that of the Pārsikās; see IV. 60, 62. Even Kābulce horses are known for their enduring qualities. **वाहाः**—see IV. 56. **वक्त्रोष्मणा**—वक्त्रस्य ऊष्मा steam, vapour; “ग्रीष्मोष्मवाष्पमुष्मणा” *Yādava*. **लेह्यानि**—fit or intended to be licked. **सैन्धवः...लानि**—सिन्धुषु भवाः सैन्धवः (*Pāṇi* IV. iii. 132.) सैन्धवाश्च ता. शिलाश्च सैन्धवशिलाः तासां शकलानि; ‘मित्तं शकलखण्डे वा’ *Amara*. see *comm.* The advantage of giving salt to any animal is well known.

Trans.—Oh lotus-eyed one! the horses of the Vanāya country haltered in spacious tents having abandoned their sleep, are soiling with the warm breath of their mouth the pieces of rock salt placed in their front for being licked.

74. **विरलभक्तिः**—विरलं भक्तिः (arrangement) यस्य सः *...* cannot be dissolved as **विरलभक्तिः** यस्य सः because भक्ति belongs to the प्रिदि class, see Malli. on वृद्धभक्तिः. XII. 19. **पुष्पोपहारः**—पुष्पानां उपहारः (offering of flowers, any offering or gift see IV. 84. also Ku. VI. 42. ‘गयनमुपग्राह्यमुपहारस्तथोपदा’ *Ama.*). **परिवेष**—परिवेष or (श्च) a halo, a circle of brilliance; परिवेशस्तु परिधिः *Ama.* see VI. 13. *Māgha*. V. 52. **अनुवदति**—repeats, reproduces. Pāpini has several rules about the Padas and how to use them (I. iii. 47-50) of which अनोरकर्मकात् says that वद् with अनु is Atma. when used intransitively, but Paras. in the sense of ‘reproducing’ ‘resounding’ उक्तमनुवदति, अनुवदति वीणा *Sid. Kau.* These three stanzas show that the sun has risen pretty high up in the sky. The metre of 74 and 75 is मालिनी.

Trans.—The flowers offered in worship have withered and they have become loose in their interweaving; the lamps have lost the quivering circle of their light and this your sweet-speaking parrot confined in a cage, also imitates the speech employed by us to wake you.

75. **विरचितवाग्भिः**—Those who had properly arranged their words, cf. **विरचितपदं** गेयमुद्रातुकामा *Me.* II. 26. **बन्दिपुत्रैः**—by young bards. **सपदि**—at once, instantly. **मदं...वज्रिः**—मदेन पट्ट यथा तथा (clear, distinct) निनदन्तः cackling. **राजहंसैः**—हंसानां राजानः राजहंसाः, तैः. **सुप्रतीकः**—the name of a दिग्गज; see *Amara*. **गांगं**—गंगायाः इदं गांगं. **सैकतं**—सिकतामयो देश

sands; the sandy bank of a river, cf. चन्द्रज्योत्स्नाविशदपुकिने सैकतेऽसिन् सरस्वा
Kṛta.

Trans.:—The prince, whose sleep was driven away by the young bards singing their songs in this strain, at once left his bed just like the heavenly elephant Supratika who leaves the sandy bank of the Ganges when awakened from sleep by the royal swans cackling sweetly under excitement.

76. अथ—see I. 35. now, after leaving the bed. शास्त्रदृष्टं—that which is found to be laid down in the Shāstras. अञ्चि०...पद्मा—अङ्गोः पद्माणि अङ्घ्रिपद्माणि, अञ्चितानि (अञ्चित *p. p.* arched and pretty) अञ्च०...णि यस्य सः अञ्चि०...पद्मा. Chāritra. has a couplet to establish the propriety of specially mentioning the eyes. It is doubtful if the poet had anything of the kind in view. Commentators and annotators in their eagerness to heighten the erudition of their author, or perhaps their own, often attribute many things to him which he may not even have dreamt of. This is, unfortunately, too frequent a case with Sanskrit poets. The more popular and oft-read a poet the greater is the probing of his poems at the hands of critics. It is always safe to take the straightest and simplest meaning; for, we must not forget that Sanskrit poetry was written at a time when the language was more or less a current one. कुहा०...वेप—अनुगतः कूलं अनुकूलः (fit, appropriate) कुहा०...वेपथुः वेपथुः अनु०...वेपः, कुहालैः विरचितः (arranged, put on) कुहा०...वेपथुः विरचितः अनु०...वेपः, बल्यं सः क्षितिपसमाजम्—क्षितिः प्राणि रति क्षितिः क्षितिपानां समाजः (समाजसि संधीभवति असिरिति समाजः according to *Pāṇi.* III. iii. 19. There is a word समाज in the sense of 'a multitude' but it is only used in the case of lower animals: just as one who never think of using 'a flock' or 'a herd' in reference to men so समाज is not to be used with regard to men for whom समाज is the only word allowable by usage. स्वयं०...स्थम्—स्वयंवरे (see st. 64 *supra*) स्वयं०...स्थं. The metre of this stanza is पुण्ड्रिताया.

Trans.:—Having finished the early-morning-rites enjoined by the Shāstras, the prince, who had beautiful eyelashes, after having his dress finished in a suitable style by experts, proceeded to the assembly of kings in the hall where the ceremony of the Swayamvara was to take place.