

Raghuvansha Canto X.

Notes and Translation.

1. पृथिवी—This word may be derived from पृथु a certain king son of Veṅka; see *Fishnupurāṅga Hari Vanśha* and *Kuma. I. 2*. The *Shabdātṛṇava* has पृथिवी, पृथ्वी and पृथवी. पाक०...तेजसः—पाकशासनस्य तेजः इव तेजः यस्य तस्य. पाकशासन is one of the names of Indra as 'an instructor of the ignorant' पाकान् बालान् शास्तीति or, as understood in later times, पाकस्य दैत्यभेदस्य वृत्रभ्रातुः शासनः the chastiser of the demon पाक. किञ्चित्—slight. अनूनर्हेः—न ऊना अनूना not less, not inferior; see VI. 37; अनूना ऋद्धिः (prosperity, ऋद्धिः स्वादौपधिभेदे समृद्धावपि योषिति *Medi.*) यस्य तस्य. शरदामयुतं—शरत् *f.* properly means 'autumn' and as it comes only once a year, the word is used to convey as in English and Marāṭhi in the sense of 'a year.' अयुतं—see *commen.*

Trans.:—A little less than a myriad of autumns rolled away while he, who equalled Indra in grandeur and who was in no way less [to him] in affluence, ruled the earth.

2. पूर्वेषां—The word पूर्व 'the previous one, an ancestor' is used in various places the poem in this sense *e. g.* I. 4, 67; V. 14; VIII 15 also see *Shāku. II. 16*. ऋण०...साधनम्—The quotation by Mallinātha from the *Shrutis* in the *Dattaka-mīmāṃsā* explains how a son discharges the debt of an ancestor. There are three debts which are to be discharged by an Ārya. They are enumerated in *Buddha Charita IX. 55* which see; also see *Raghu I. 71*. The poet calls the son to be the साधन for discharging the debt of the ancestors. ज्योतिः—flame of light. सद्यः—see II. 59, V. 68. शोकतमोपहृत्—The sūtra (quoted in the *commen.*) *Pāṇi. III. ii. 50* is an important one—The *kṛit* termination ङ (ञ), before which the final consonant of a verb is dropped, comes after the verb हन् when it is compounded with the preposition अप् and when the object in composition with it is the word क्लेश or तमसः. सुताभिधानम्—सुतः अभिधानं यस्य तत् agreeing with ज्योतिः.

Trans.:—And still he did not come into the possession of the light called 'a Son' which at once dispels the gloom of sorrow and is the means of obtaining liberation from the debt due to ancestors.

3. प्रत्य०...संततिः—see *commen.* प्रत्यय = a direct or active cause. *cf. Kuma. III. 18*. अपेक्षा = Expectation. संततिः see I. 69. मन्थात् प्राक्—the preposition प्राक् requires the *abla.* of the noun which it governs. अर्णवः see I. 16. The figure of sense in this stanza is उपमा. For the churning of the ocean and the acquisition of the fourteen jewels from it see *Māhā-Bhā. Adi-parva* and *Rāmāyana Bāla-kānda*.

Trans.:—That monarch remained (childless) for a long time; his progeny awaiting a direct cause (for appearance) like the ocean who did not manifest the production of the jewels prior to its churning.

4. ऋष्यः...दयः—ऋष्यस्व (मृगनेदस्व) शृङ्गमिव शृङ्गं यस्य तदादयः; the word आदि includes the sages सुयज्ञ, वामदेव, जाबाली, काश्यप, वसिष्ठ and others mentioned in the *Rāmāyana* Bāla-kānda 12. The sage Rishya-shringa is said to have been born of a doe with a small horn on his forehead and lived in the forest with his father in the forest. Once upon a time there was a great drought in the country of Anga and its king Lomapada was advised by the Brahmans to invite Rishya-shringa who would be the means of bringing down rain. As soon as he came, plenty of rain fell. Dasharatha's daughter Shāntā who had been adopted by Lomapāda was given in marriage to the sage out of gratitude. This sage undertook to perform the son-giving sacrifice for Dasharatha. सन्तः—see II. 16. सन्ता०...क्षिणः—सन्तानं कांक्षते इति सन्तानकांक्षी, तस्य or ते; this adjectival clause applies either to तस्य i. e. दशरथस्य or to सन्तः; it is better to take it with the former as done by Mallinātha. जितारमानः—जितः आत्मा (चित्तं 'आत्मा कलेदरे यत्ने स्वभावे परमात्मनि। चित्ते धृती च बुद्धी परव्यावर्तनेऽपि च' *Dharaṇi*) वैस्ते—those who had their minds under control and therefore समस्तप्रशस्तकर्माधिकारिणः as observed by *Chāritra*. पुत्रीयां—पुत्रसंयोगः निमित्तं अस्य according to the rule in *commen.* Pāni, V. i. 40. इष्टिम्—इष्टि is one of the various kinds of sacrifices 'इष्टिरसु चरुणा प्रोक्ता यागस्तु पशुना स्मृतः। एतच्छेषः ऋतुः प्रोक्तो होमोन्वत्पूजनं स्मृतम्'. The इष्टि is performed by giving oblation of boiled rice-flour to अग्नि in eight shreds of an earthen vessel, see *Taittiriya Saurhitā*. ऋष्विजः—see *comm.* 'वृताः कुर्वन्ति ये यज्ञमृष्विजो याजकाश्च ते.'

Trans.:—The venerable priests headed by Rishyashringa, who were all self-subdued, commenced the son-giving sacrifice for him who was eager of getting an issue.

5. पौलस्त्योपप्लुताः—see *commen.* and IV. 80. पौलस्त्य one of the names of Rāvaṇa who was the son of Viśhravas by his wife Nikashā see *Mahā Bhā. Vāṇaparva*; see *Notes Jāna*. II. 1. उपप्लुताः harassed, troubled; cf. II. 48. *Megh*. I. 17; *Kumā*. II. 32 & *Buddha*. VIII. 35. निदाघार्ताः—नितरां दक्षते अत्र निदाघः (निदाघ उष्णोपगम उष्ण ऊष्णगमस्त्वाः *Amara*.) तेन आर्ताः troubled, see I. 28; VIII. 31. छायावृक्षं—see *commen.* अध्वगाः—see *commen.* and note on st. 2 *supra*.

Trans.:—About this time, the gods being harassed by Rāvaṇa, went up to Hari just like travellers, oppressed by heat, resort to a thick shady tree.

6. उदन्वन्तम्—see IV. 52, V. 27. This is the क्षीरसमुद्र of the *Purāṇas*. The account of Vālmiki's *Rāmāyana* is different from that given here. The *Rāmāyana* says, the gods were laying their grievance

Brahmā when Vishnu went there. Whether the deviation in the story by the poet is intentionally made or whether he had some other authority before him, cannot be determined. आदिपूरुषः—see *Māgha* I. 14. For the use of च् to express almost simultaneous action see *commen.* and A. Guide § 273. अद्याक्षेप—non-existence of distance (here in regard to time); for an almost parallel idea see I. 42, 72. कार्यसिद्धेः—see I. 72. हि—indeed, certainly; हि पादपूरणे हेतौ विशेषेऽप्यवधारणे प्रक्षे हेत्वपदेशे च संभ्रमावस्योरपि *Medi.* बुबुधे—woke up. *cf.* *Māgha* XI. 4.

Trans.:—They (the gods) reached the ocean and the Primeval Being awoke. Absence of delay (between two actions) is verily an indication of future success in the accomplishment of an undertaking.

7.—भोगि०...सीनं—भोगः (अहिशरीरं 'अहेः शरीरं भोगः स्वात्' *Amara*) अस्वास्तीति भोगी (सर्पः 'अतश्निठनी'), तस्य भोगः शरीरम्; आसते उपविशालसिद्धिति आसनं; भोगिभोगः एव आसनं (a *mayūra-vyan.* compound), now see *commen.* आसीन *ispre. pa.* *Atm.* of आस. दिवोकसः—see *commen.* which quotes from canto VIII of *Budha. Chari*; also see III. 19. फणा०...विग्रहम् फणानां (of the hoods. The Shesha i. e. the thousand-headed or hooded serpent is the couch of Vishnu and his hoods are said to form a canopy over his head when he sleeps) मण्डलम् (a collection see V. 51), उर्द्विचिपः (see VII. 24) च ते मणयश्च (the cobra *de capello* is supposed to carry a brilliant phosphorescent stone on his hood. As Shesha had numerous hoods he had as many bright stones) फणामण्डले उर्द्विचर्मणयः तैः घोतितं फणा०...घोतितं; फणा०...घोतितं विग्रहं (body; see III. 39) यस्य तं. Stanzas 7-14 form, a महाकुलक. The *सगन्धयप्रदीप* says:—उक्तं वाक्यार्थविश्रान्तिः श्लोकेनैकेन जायते तन्मुक्तकं युगं द्वाभ्यां त्रिभिः स्यात्कुलकं पुनः । चतुर्भिः स्यात्कुलकं पञ्चभिः कुलकं ततः । महाकुलक-मित्यार्याः कथयन्ति ततः परम् ॥ The general definitions of the various groups of stanzas is द्वाभ्यां युगमिति प्रोक्तं त्रिभिः श्लोकेर्विशेषकं । कलापकं चतुर्भिः स्यात्तदूर्ध्वं कुलकं स्मृतम् ॥

Trans.:—The gods beheld him seated on the couch of the body of the serpent,—with his body illuminated by the ascending rays of the jewels on the collection of the hoods of that serpent—

8. श्रियः—of Laxmi, 'लक्ष्मीः पद्मालया पद्मा कमलाश्रीर्हरिप्रिया.' *Amara*. The quotation from *Amara* sufficiently explains the seating of Laxmi on a lotus. निषण्ण—see I. 89. श्लौ०—प्रखले—श्लौनेन (श्लौमं the Sādi worn by Indian women especially of wove silk) अन्तरिता (covered, concealed, see *Kumār*, VII. 37), मेखला the girdle, waist-band, see VI. 63; see *comm.* करपल्लव—the simile of the sprout of the hand is very common in Sanskrit literature. अङ्गे—on the lap. *cf.* अङ्गे निषाय etc. *Shākunt.*

Trans.:—Him, who had reposed his feet on the lap of Laxmi who was seated on a lotus—that lap where the girdle was covered by the silken garment and on which were spread her hands—

9. The commentary may be read carefully for the double

interpretations of the adjectival clauses—of which one applies to Vishṇu and the other to the day. **पुण्डरीक**—the white lotus which remains open during day-time. **बाला०...सुकम्**—The usual meaning of बालातप is the red morning light of the sun. Hamātri and Chāritra-wardhana take बाला to signify the zodiacal sign कन्या i.e. Vergo, as the sun in that sign is peculiarly bright, and they dissolve the compound thus:—बाला (राशि) स्थितः सूर्यः तस्य विभा (light), तदेव अंशुकं वस्त्र, तं प्रा०...दीनम्—(१) प्रकृष्टः आरम्भः येषां, तेषां सुखेन दर्शनं यस्य तं. those who make great effort to know 'the supreme being' i. e. योगिनः to whom that Being is easily recognizable; (२) आरम्भे प्रमाते सुखं दर्शनं यस्य तं. शारदं see *commen.* 'of the autumn, autumnal'.

Trans.:—Him whose eyes were like full-blown lotuses, whose garment was like the morning sun-shine, whose sight was easily gained (by *yogis*) and who was (therefore), like the autumnal day which had full blown lotuses for its eyes and morning sun-shine for its garment and which is delightful to look at, at its commencement—

10. **प्रभा०...वत्सं**—श्रीवत्स = (१) श्रीः वसति यस्मिन् स श्रीवत्सः (२) श्रीवत्सः उरसि स्थितः रोमावर्तो यस्य तं = (1) the favourite dwelling place of the goddess of wealth, (2) who had the curl of hair on the chest. According to these explanations the compound phrase agrees with तं in stanza 7 *supra* but according to Mallinātha the phrase agrees with कौस्तुभं which appears to be better inasmuch as it explains प्रभा very aptly. The श्रीवत्स is said to be a mark of a kick given by Bhrigu. According to the Bhāgavat the sage Bhrigu wanted to test which of the three—Brahmā, Vishṇu and Mahesha—was the noblest. He insulted Brahmā and Mahesha; both retorted it. Next he went to Vishṇu and kicked him on the chest which was not only patiently borne but was regarded as a favour. The mark left by the kick is known as Shrivatsa. The *Mahā Bhā. Shantiparva* gives a different account. It says the trident of Shiva which destroyed the sacrifice of Daksha passed on to Gandhamādana mountain where it struck Narayana on the chest and the Shrivatsa is the scar left by it. **छदमी०...र्षणम्**—विभ्रम is 'amorous play' although the usual meaning is चित्तवृत्त्यनवस्थानं झङ्कारादिभ्रमो भवेत्. दर्पण = a mirror, दर्पणे मुकुटादर्शौ *Amara*. **कौस्तुभ**—is one of the fourteen jewels churned out of the ocean, hence it is called by the poet 'अपां सार' essence of the waters of the ocean. It is worn by Vishṇu as an ornament. **बृहतोरसा**—बृहत् च तद् उरश्च, तेन. The *Instru.* is used to indicate 'the manner whereby a thing is carried or placed' e. g. स्कन्धेन भारं वहति.

Trans.:—Him who wore on his broad chest the essence of waters known as Kaustubha which covered with its lustre the mark श्रीवत्स and which served as a mirror to Laxmi during amorous sports—

11. **विटपाकारैः**—विटपानां (of branches of a tree, विटपः पल्लवे पित्रे विस्तारे स्तम्भशाखयोः *Vishva*. see *Shāku*. विटपानुकारिणौ बाहू) आकारः इव आकारः येषां तैः

Vishnu is portrayed as possessed of four hands which the poet compares to branches of trees. दिव्या०...भूषितैः—दिव्यानि (heavenly, celestial of *Bhag G.* XI, 8, or it may signify 'charming,' bright) च तानि आभरणानि च (ornaments, अलंकारस्वाभरणं परिष्कारो विभूषणं । मण्डनं च *Amara*), तैः भूषिताः, तैः परिजातम्—see VI. 6; the celestial tree and one of the fourteen jewels obtained from the ocean at its churning, see *Bhāgavata VIII. 8.*

Trans.:—Him who on account of his branch-like arms decorated with celestial ornaments appeared like another Pārijāta showing itself up in the midst of waters—

12. दैत्य०...लेखानां—दैत्य = a demon, so called on account of the Daityas being the descendants of दिति one of the daughters of Daksha and the wife of Kashyapa. गण्डलेखा = chiseled and well-formed cheek. The word लेखा does not seem to convey any special meaning here; see *Jāna. VII, 15.* उदी०...स्वनम्—उदीरित see II, 9, or VIII, 62.

Trans.:—Him for whom the word 'Victory' was proclaimed by active weapons which destroy the glow of excitement on the faces of the wives of demons—

13. Compare with this stanza *Jāna. II, 5.* कुलि०...श्मणा—The *comm.* has explained this allusion but does not give it fully. Vinatā the mother of Garuḍa happened to have become the slave of Kadru, who imposed on Garuḍa the condition of bringing nectar from heaven if he wished to liberate his mother. While returning with the jar of nectar from heaven Garuḍa was struck by Indra with his disc which left a scar on his body; see *Māhā. Bhā. Ādi-Parva XXXIII, 18.* विनीतेन—Submissively, The mythological incident alluded to by the poet is explained by *comm.*; for a fuller account see *Māhā. Bhā.*

Trans.:—Him, who was waited upon with joined hands by the humble Garuḍa, who had abandoned his enmity towards Sheṣha and who bore the scars of the wounds inflicted by the thunder-bolt of Indra—

14. योग०...विशदैः—For योग see I, 8. 'The योगनिद्रा differs from the sleep of mortals inasmuch as there is consciousness and memory present in it and in which the sleeper enjoys communion with absent things and persons belonging to different ages, in which, in fact the ordinary conditions and limits of knowledge are outstripped' *Pandit.* भृगुवादीन्—Bṛigu is the first among the patriarchs who were the mind-born sons of Brahmā. The *Vishṇu Purāṇa* gives the names of these patriarchs as भृगु, पुलस्त्य, पुलह, क्रतु, अङ्गिर, मरीचि, दक्ष, अत्रि, वसिष्ठ अनुगृह्यन्तं—favouring. सौख्यशायनिकान्—see note on सौख्यतिक VI, 61 and सौख्यरात्रिक in *Jāna. IV, 49.*

Trans.:—Him, who by his sanctifying looks which evinced satisfaction at the end of his meditation was showing special liking to Bṛigu and other sages who were making enquiries about his undisturbed sleep.

15. अथ—(see I, 35); thereafter *i. e.* after having been in the presence of Vishṇu. तस्मै—For the use of dative see *Pāṇi* II, iii, 16; and A. G. § 68. सुराः—the Gods; while सुरद्विषः are their enemies *i. e.* the demons. शमयित्से—*dat.* of शमयितु the destroyer. स्तुत्यम्—Formed by the Sutra III, i, 109 quoted by Malli. आवाह्यं—see *commen.* For गोचर see III, iii, 119 and *Bu. Cha.* IV, 13. Compare with this *Kumā.* II, 3.

Trans.—The gods, thereafter, fell at the feet of the destroyer of demons (Vishṇu) and propitiated him who is worthy of praise and who stands beyond the comprehension either of speech or mind.

16. विश्वसृजे *dative* of विश्वसृज्=विश्वं सृजति इति. For the use of the dative see st. 15 *supra.* पूर्वम्—*ind.* at first; see IV. 2. तदनु—thereafter; after that. This compound as observed by Chāritra. is not easily reconcilable with *Pāṇi* II. ii. 11; *cf.* सन्देशं मे तदनु श्रोष्यसि श्रोत्रपेयम् *Megha* I, 13. विभ्रते *dative* of विभ्रत् *prs. pa.* of सृ 3rd *conj.* *Ubha.* 'to protect, to take care of.' संहर्त्रे—*dative* of संहर्तु a destroyer. त्रेधा... स्मने—त्रेधा, त्रिधा, or त्रैधम् (in three ways) is a numeral adverb accord. to संख्याया विशिष्ये धा *Pāṇi* V. iii. 42. आत्मा—form, manifestation. The Vedānta philosophy tells us that the Supreme Being assumes a male form—the Brahmā or Creator—when it brings into existence the world; then it invests itself with *satva*—the quality of goodness—and becomes the protector (Vishṇu); and lastly—with the quality of annihilation—it manifests itself as Shiva or destroyer. The Smritis have 'ब्रह्मत्वे सृजते लोकान् विष्णुत्वे पालयत्यपि । रुद्रत्वे संहरत्येव तिस्रोऽवस्थाः स्वयंभुवः ॥' Compare with this stanza *Jāna.* II. 16, 17; *Kumār.* II, 5; also compare दर्शयन्महिमानं त्वं तिसृभिर्भूर्तिभिः प्रभुः । उत्पत्तिस्थितिनाशानामेको भूः कारणं स्मृतम् ॥ *Shiva Purā.* and रजोजुषि जन्मनि सत्त्ववृत्तये । स्थितौ प्रजानां प्रलये तमःस्पृशे ॥ अजाय सर्वस्थितिनाशहेतवे । त्रयीनयाय त्रिगुणात्मने नमः ॥ १ ॥ *Kādam.*

Trans.—Salutation to thee who manifests himself in three forms—first as the Creator, thereafter as the protector of the Creation, and then as the destroyer of the Universe.

17. रसान्तराणि—see *commen.* रस=taste; 'रसो गन्धरसे स्वादे तित्कादौ विषरागयोः । शृङ्गारादौ द्रवे वीर्ये देहधत्त्वन्मुदपारदे' ॥ *Vishva.* एकरसं=एकः रसः यस्मिन् तत्. दिव्यं=दिवि भवम्. The affix यत् is added to nouns in various senses; here it is added in the sense of 'appertaining to', or 'produced in'. देशे देशे in different tracts, in each country. This repetition of the same word to indicate 'various,' 'different' is called वीप्सा by Sanskrit grammarians and is found idiomatically used in classic literature. अवि-क्रियः—नास्ति विक्रिया (change, modification. *cf.* XIII. 7) यस्य सः. गुणेषु—The three qualities inherent to created things are सत्त्व goodness, रजस् activity, and तमस् malignity. It is on account of the environment of Brahma by the three gunas—सत्त्व goodness, or virtue, रजस् passion or foulness and तमस् darkness or ignorance—either singly or in varying

proportions that we see the several objects in the Universe differentiated from one another though primarily they are all one. अवस्थाः—*lit.* Coming in contact with; hence, existence, condition. *cf.* Kumār II. 4.

Trans.:—Just as the water from the skies, which is of one uniform taste, acquires different tastes so in like manner doest thou, though immutable, assumest different conditions in different qualities.

18. अमेयः—मातुं योग्यः मेघः, न मेघः अमेयः not measurable, immeasurable *cf.* सत्यमनन्तं ब्रह्म. मितलोकः—मितः (measured, comprehended) लोकः (the Universe, 'लोको विश्वं जने' *Haima*) येन सः अनर्था—अर्थयते स्पृहयति इति अर्थी (= one who desires or yearns for a thing; the affix -इन् being added by the rule अत इति ठनी), न अर्थी अनर्था one who has no desire; *cf.* न मे कर्मफलस्पृहा *Bha. Gītā*. प्रार्थनावहः—*see commen.* आवह is *lit.* tending to, bringing on; hence fountain-head, source. जिष्णुः—one capable of or having the power to conquer. The word is formed according to ग्लजिस्त्रश्च रूः *Pāṇi* III. ii. 139. अत्यन्तं—अतिक्रान्तः अन्तः (सीमा limit) यथा स्यात्तथा. अव्यक्तः—व्यक्तः स्पष्टः न भवतीति not perceivable by the senses *cf.* अव्यक्तोऽक्षर इत्युक्तः *Bha. Gītā*. व्यक्तकारणम्—the perceptible or direct cause of all sentient or material objects.

Trans.:—Thou art thyself incomprehensible yet thou comprehendest the universe; thou art above desires yet thou art the fountain-head (i. e. the fulfiller) of all desires, though unconquered yet thou art victorious; though thoroughly imperceptible yet thou art the producing cause of [all] material objects.

19. हृदयस्थम्—हृदये तिष्ठतीति one always subsisting in the heart i. e. one always nigh at hand. अनासन्नम्—न आसन्नम् not near; hence not within the reach of the senses. अकामम्—one having no desire, one who is not swayed by personal longings. तपस्विनम्—(तपः अश्नास्तीति विनिः by तपः सहस्राभ्याम् *Pāṇi* V, ii, 102; "तपस्वी तापसे चानुकम्प्ये त्रिविध योषिति" *Medi.*) an ascetic. It is an epithet of Nārāyaṇa. दयालुम्—*see* II, 3. अनघस्पृष्टम्—अघ= wickedness, sin 'कलुषं वृजितैर्नोऽघं' *Amara* अघेन स्पृष्टः (affected, contaminated) अघस्पृष्टः; न अघस्पृष्टः=अन०...ष्टः one not contaminated by wickedness; pure, holy. पुराणम्—पुरा भवन्, तम्. अजरम्—नास्ति जरा (old age, decay; विघ्नसा जरा *Amara*) यस्य तम्. *cf.* अनन्तमजरं परमं विकासी तद्ब्रह्म चिन्तय' *Bhārṭi*. also *Bu. Ch.* XII. 103.

Trans.:—They know thee to be [ever and anon] in the heart yet not nigh at hand [so as to be graspable]; an ascetic yet without any desire; though himself unaffected by wickedness yet full of compassion; though come into existence a long long time ago yet undecayed by old age.

20. सर्वज्ञः—*see commen.* अविज्ञातः—विशेषेण ज्ञातः विज्ञातः, न विज्ञातः अविज्ञातः—not well comprehended. सर्वयोनिः—the origin or source of everything योनिर्नाकारणं बीजम् *Amara*. *cf.* सर्वबीजप्रकृतिः *Shākun.* I, 1. सर्वरूपभाक्—सर्वाणि च तानि रूपाणि च, तानि भजत्वसौ.

Trans.:—Thou art omniscient; thou art not fully understood; thou art the source of everything; thou art self-born; thou art the controller of all created things; thou art without a ruler; thou art single; thou assumest all variety of forms.

21. सप्त०...गीतम्—see *commen.* सप्त च तानि सामानि च सप्तसामानि (साम is a metrical song or hymn of praise; the seven hymns are रथन्तरबुद्ध-सामवामदेववैरूप्यपावमानवैराजचांद्रमसामिधानानि), तेः उपगीतम् sung, praised. सप्ता०...शयम्—The seven seas are क्षीरोदो लवणोदश्च दध्नोदश्च द्रुतोदकः। स्वाद्दकः सुरोदश्च तथैवेक्षुरसोदधिः ॥ *Vāyu Pu.* It is supposed that the waters of all these collect together and form one ocean at Kalpānta. सप्तार्णवे जले शेते यः This is an अलुक् compound by *Pāṇi* VI, iii, 18 quoted in *commen.* by which शय, वास, and वासी are compounded with words which retain their case endings. सप्ता०...मुखम्—सप्त अर्वाणि यस्य सः for the seven flames of fire see *Jāna.* VI, 34. The *Halāyudha* enumerates them to be 'हिरण्या कनका रक्ता कृष्णा च सुप्रभा चान्या । अतिरक्ता बहुरूपेति सप्त सप्तार्णवो जिह्वा ॥ सप्तार्चिः मुखं यस्य तम्. सप्तलोकैकसंश्रयम्—एकश्चासौ संश्रयः (support) च एकसंश्रयः the only support. The numeral एक has various senses एको-स्वार्थे प्रधाने च प्रथमे केवले तथा । साधारणे समानेऽपि संख्यायां च प्रयुज्यते ॥ of these that of केवल i. e. 'only' or प्रधाने i. e. 'pre-eminent' appear to be most appropriate here. सप्तानां लोकानां एकसंश्रयः सप्त०...श्रयः. The seven Lokas are भूः the earth; भुवः the space between the earth and the sun—that tract which is supposed to be inhabited by Munis and Siddhas; स्वः the heaven of Indra; महः region beyond the polar-star; जनः the residence of सन्तकुमार; तपः the region of deified saints; सत्त्वम् i. e. the Brahma Loka. For a fuller account see *Kūmapurāna.*

Trans.:—They have praised Thee who hast been glorified by means of the seven hymns, as reclining on the waters of the seven oceans, as having the seven-flamed fire for thy mouth, and as being the only support of the seven worlds.

22. चतु०...फलम्—The four objects of attainment by a man are धर्म, अर्थ, काम and मोक्ष. The first three are striven after while a man is in pursuit of worldly affairs, and मोक्ष, the last, is the climax of the first three. It is the final goal of worldly existence. The effort after these leads to ज्ञान i. e. the higher truths of philosophy which teach man how to understand his own nature and how he may be united with the Supreme Being. कालावस्थाः—कालस्य अवस्थाः (conditions, periods). चतुर्युगाः—The four yugas are कृत, त्रेता, द्वापार, and कलि. These four are supposed to comprise the age of the world. The duration of each of these is 17,28,000; 12,96,000; 8,64,000; and 4,32,000 years of man. चतु०...मयः—see *commen.* The four वर्णाः are ब्राह्मण, क्षत्रिय, वैश्य, and शूद्र. cf. 'ब्राह्मणोऽस्य मुखमासीद्ब्राह्म राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत' *Purush.* also 'चतुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः' *Bha. Gi.* IV, 13. स्वत्तः—From thee. The suffix त्सु is added to the base of a noun to impart to it the sense of the

ablative 'प्रतियोगे पञ्चम्यास्तसिः *Pāṇi*. V, iv, 44. This suffix is sometimes used in the senses of the other cases as will be seen in the poem itself. This latter is on the authority of 'इतराभ्योऽपि ष्यन्ते *Pāṇi*. V, iii, 14. चतुर्मुखात्—From the four mouths. The god Brahmā is represented in Hindu mythology as seated on the lotus shooting out from the naval of Vishṇu and having four faces; he is the presiding deity of wisdom and one who gave out the four Vedas.

Trans.:—Knowledge leading to the attainment of the four aims of human existence, the periods of time being the four ages, and the people consisting of four castes—all these emanate from Thee having four mouths.

23. अभ्या०...तेन—अभ्यास practice; the mind is usually wandering and it requires a great effort to be able to concentrate it. The *Bhag. Gītā* has a whole chapter on the subject of the concentration of the mind, and lays down that the only way to bring it under control is यतो यतो निश्चरति मनश्चञ्चलमस्मिन् । ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ and that is the only way to comprehend the Supreme Being. योगिनः— a *Yogin* is one who practices concentration of the mind. see Note on योग I, 8 & VIII, 22. हृदयाश्रयं—हृदयं आश्रयः यस्य ते—The हृदय is distinguished from मनस्. “यतो निर्वाति विषयो यस्मिंश्चैव प्रलीयते । हृदयं तद्विजानीयान्मनसः स्थितिकारणम् ॥ तस्मिन्हृदये अनाहृदारुह्यं द्वादशदलं पद्ममस्ति । तत्रस्थितमोकारूपमीश्वरं योगिनो ध्यायन्ति ॥”. ज्योतिर्मयं—ज्योतिः is the supreme light of Brahman or essence of the Supreme Being. विमुक्तये—for the emancipation of the soul. According to Hindu theory the final aim of existence is the emancipation of the soul and of its being eternally joined to the Supreme Being. It is with this aim in view that all *Yogis* practise concentration.

Trans.:—Ascetics with a mind controlled by constant practice seek Thee, who art the light, and who dwellest in the heart, to gain emancipation.

24. अजस्य—न जायते इति अजः one who is not born. This view of not being born conveys the idea of 'neither having beginning nor end.' The *Bhag. Gītā*. has 'नहि जातो न जायेई न जनिष्ये कदाचन । क्षेत्रज्ञः सर्वभूतानां तस्माद्दहमजः स्मृतः ॥ निरीहस्य—निर्गता ईहा (action) यस्य तस्य. जागरूकः—ever wakeful, sleepless; vigilant, watchful. The addition of the *kṛis* termina. ऊक by *Pāṇi*. III, ii, 165 imparts the sense of habit or continued action and is added to जगृ and the frequentative bases of यज्, जप्, and दंस् see *Jāna*. IV, 52 and *Bhāṭṭi*. II, 22. याथार्थ्यम्—यथाभूतो अर्थः यथार्थः, यथार्थस्य भावः याथार्थ्यम् correct nature, true character.

Trans.:—Who is it that knows the true character of Thee who though unborn dost take up a corporeal form, who though without desire dost destroy Thy enemies and who art ever awake.

25. शब्दादीन्—The Naiyāyikas enumerate the several objects of the senses as शब्द, स्पर्श, रूप, रस, गन्ध. Man as a mortal is imbued with the desire of enjoying all these in this world. चरितुं दुश्चरं तपः—*cf.* VIII, 79, and *Kum.* VII, 65. दुश्चरं—दुःखेन चर्यते यत् that which is performed with difficulty; arduous. पर्याप्तः—'able, competent; *comp.* पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितं *Bha. Gt.* I, 10. औदासीन्येन—उदासीन (*pre. p.* of उत्+आस् 2nd *Ātm.*) unconcerned, passive, उदासीनस्य भावः औदासीन्यं; तेन. The Sāṅkya philosophy supposes the union of प्रकृति and पुरुष as essential for the creation of the universe. पुरुष is neither the producer nor the production. It is passive and simply the looker-on having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with the unintelligent प्रकृति. For a further and interesting elucidation of the theory the student is referred to Sarvadarshana Sangraha. पर्याप्त—this word (*p. p.* of पर्याप् 5th. *conj.*) has various senses—In Raghū VI, 44 it is 'full, complete'; in XV, 11. it is 'enough, sufficient:' here it means 'able, competent'.

Trans.:—Thou art able to enjoy material objects such as sound etc.; to practise hard penance; to protect the people (and at the same time) to remain indifferent.

26. बहुधा—*indi.* in many ways, diversely; see I, 15; *Bha. Gt.* XIII, 4. आगमैः—(अगम is science, a system of philosophy) by means of the various systems of philosophy. The six principal systems are Sāṅkhya, Yoga, Nyāya, Vaisheshika, Mīmāṃsā and Vedānta. सिद्धिहेतवः—सिद्धेः (of accomplishment of the object in *view*. In reference to the present subject it is मोक्ष or final emancipation of mortal man from the trammels of this world) हेतवः (हेतु cause, reason; हेतुना कारणं बीजम् *Amara. cf.* I, 10; *Me.* I, 25). पन्थानः *nomi. plu.* of the irre. word पथिन् path, method. निपतन्ति—used *figu.*; fall together, converge. जाह्नवीयाः—जहोरपत्वं स्त्री जाह्वी; जाह्व्याः इमे=of the river Jānhavī. For the mythological account of Jānhavī see VI, 85. The formation of this word is by *Pipi.* IV, ii, 14 quoted by Mallī. A word is called a वृद्ध when among the vowels of it the first is वृद्धि; such words take the affix ईव in the sense of 'belonging to.'

For an expression of a similar idea as in the stanza compare द्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति । प्रभिधे प्रस्थाने परमिदमदः पथ्यमिति च ॥ रुचीनां वैचित्र्याद्बहुकुटिलनानापथ्यजुषां । नृणामेकोगन्धस्त्वमसिपयसामर्णव इव ॥ १ ॥ *Mahimna* यथाद्रिप्रभवा नद्यः पर्जन्यापरिताः प्रभो । विशन्ति सर्वतः सिन्धुमध्वानस्त्वां तथाखिलाः ॥ *Padmapu.* अर्णवे—see I, 16; VII, 56.

Trans.:—Although diverse are the paths laid down by the Shāstrās as being the cause of the accomplishment of [the goal of human existence] they all converge in Thee alone like the streams of the Jānhavī in the ocean.

27. स्वस्त्यै—कर्मणाम्—see *Bha. Gt.* XII, 6; XVIII, 65. गतिः—

shelter, refuge, asylum. *cf.* आस्रयत् सलिले पृथ्वीं यः समे श्रीहरिर्गतिः *Sid. Kau.*
वीतरागाणां—The word here is a *Bahu.* compound; वीताः (gone, dis-
 appeared) रागाः (emotions, passions) येषां तेषां of those who have subdued
 their passions. **अभूयः सन्निवृत्तये**—सन्निवृत्ति return, recurrence; see
 VIII, 49.

Trans.:—Thou art the refuge for the gaining of the non-
 recurrence of life to those who are devoid of passions and have devoted
 their hearts and consigned their actions to thee.

28. **प्रत्यक्षः**—congnizable by the organs of sense; *cf.* प्रत्यक्षाभिः
 प्रपन्नस्तनुभिरवतु *Shākh.* I, 1. The usual formation of the word is अक्षः
 प्रति प्रत्यक्षम् since according to अव्ययीभावे शरत्तन्मृतीभ्यः *Pāṇi.* V, iv, 107 the
 word अक्षि drops the final न् and takes an अ. Here, however, the word is
 used as an adjective; hence, it must be taken as a Tatpurusha by
 कुगतिप्रादयः *Pāṇi.* II, ii, 18 and the gender of the final member in the
 case of a Dvandva or Tatpurusha is the gender of the whole com-
 pound. The word is used here in its philosophical sense. The Vedānti-
 ns and more particularly the Sāṅkhyas recognise प्रत्यक्ष, अनुमान and
 आगम as the three means or Pramāṇas for arriving at a correct know-
 ledge of things. The Naiyāyikas add a fourth *viz.* उपमान. But all
 schools agree in accepting प्रत्यक्षप्रमाण as the most infallible. **अपरिच्छेद्यः** =
 न परिच्छेद्यः not accurately definable, from (परिच्छिद् 7th Conj. Ubha.)
आस्रवाक्—is *lit.* आस्रानां वाक् the utterance of credible or reliable persons;
 secondarily the word signifies Smṛitis, Itihāsa and Purāṇas which are
 considered authoritative evidence; it also means 'the Vedas or Shrutis'
 which are looked upon as absolutely unquestionable. **अनुमान**—infer-
 ence, deduction from syllogistic reasoning. **साध्यम्**—That which can
 be proved or demonstrated. **का कथा**—What mention; what can be
 said.

Trans.:—Thy greatness *viz.* the earth and others [as being thy
 creations] though perceptible to the senses are yet undefinable. What
 talk, then about you (being marked out) who art demonstrable
 [only] by the Vedas and inference.

29. **केवलं**—This is usually an adverb signifying 'merely,' as such
 it can be a qualifying cause to सर्जेन. The *comm.* however, takes it as
 an adjective—in the sense of 'whole, entire'—to पुरुषं. **वृत्तयः**—actions.
निवे...फलः—निवेदितानि (declared, indicated) फलानि वासां तः agreeing
 with वृत्तयः

Trans.:—Thou wholly purifiest an individual by his only
 remembering Thee; hence, the remaining actions [of men] in regard to
 thyself have their results manifested.

30. **उदधेः**—उदकानि धीयन्तेऽत्र इति उदधिः the ocean. **रत्नानि**—The
 ocean as a store-house of jewels is a very common idea in Sanskrit

literature. **विवस्वतः**—विवः रश्मिस्तोजो वास्यास्तीति विवस्वान्, तस्य=of the sun, see VII, 60. **व्यतिरिच्यन्ते**—surpass, excel. **दूराणि**—in a high degree, excessive, gener. used with the *abla.* or *geni.* of the noun over whom an excellence is to be indicated; see *Bha. Gī.* II, 49.

Trans.:—Like the jewels of the ocean (or) the rays of the sun thy deeds are excessive [i. e. incomprehensible] and transcend all praise.

31. अनवाप्तं अवाप्तव्यं—mark the diff. in the two participles; the first is the *pa. pass.* and the second is the *pot. part.* of the verb अप् to obtain. **किञ्चन**—nothing whatsoever; चन= not; this word which is regarded by some as formed from च and न when added to the pronoun किं or its derivatives imparts an indefinite sense to it. **हेतुः**—Object. The sense here is a little different from that in St. 26 *supra.* compare *Bha. Gītā* IV, 7-9.

Trans.:—Nothing is there which thou hast not obtained, and hence nothing whatsoever remains for thee to be obtained. Doing good to the people is the only one object of thy birth and actions.

32. उत्कीर्त्य—*past. par.* of उत्कृत् 10th Conj. *Paras.* 'to proclaim, to praise'. **संहीयते**—*Passive* of संहृ 1st Conj. *Paras.* to contract, to curtail. **ह्यत्तया**—By limitation; see VI, 77.

Trans.:—That speech is curtailed [after] having proclaimed thy greatness either through exhaustion or inability and not on account of any limitation of thy [good] qualities (i. e. attributes).

33. अधोक्षजम्—अक्षात् इन्द्रियात् जायते इति अधोजं (प्रत्यक्षज्ञानम्) now see *comm.* There are other dissolutions of the compound; some of them are:—अधः शब्देन ब्रह्माण्डस्याधरकपालम्, अधःशब्देन चोपरितनकपालमुच्यते; तयोर्मध्ये वैराजरूपेण जायत इत्यधोक्षजः (2) अधो न क्षीयते जातु वस्मात् तस्मादधोक्षजः *Māhā. Bhā. The Harivansha Adhya.* 160 gives a curiously interesting derivation:—प्रत्यक्षं शरसेनानां श्रूयतां महद्भूतम् । अधोऽनेन शयानेन शकटान्तरचारिणा ॥ राक्षसी निहता रैद्री शकुनीविषधारिणी । पूतना नाम घोरा सा महाकाया महाबला ॥ विषदिग्धं स्तनं क्षुद्रा प्रवच्छन्ती जनार्दने । ददृशुस्तां विनिहतां राक्षसीं ते वनौकसः ॥ बले सुतां महाघोरां भोषणां विहृताननाम् । पुनर्जातोऽयमित्याहुदक्तस्तस्मादधोक्षजः ॥ also see *Bhāgavata* Sk. X. **भूतार्थव्याहृतिः**—See *comm.* भूत=Right, proper. व्याहृतिः=statement, expression. **स्तुतिः** this word is used here not in the sense of 'praise' only but more in the sense of 'flattery.' Vallabha one of the *comment.* says 'अविद्यमानगुणारोपणं स्तुतिः'; likewise Hemādri has 'अध्यारोपितार्थवचनं स्तुतिः.' **परमेष्ठिनः**—This is an instance of the *Aluk* compound; see *comm.* This word generally signifies *Brahmā* "परमेष्ठी पितामहः" *Amara*; but here it is used as applicable to *Vishṇu*.

Trans.:—In this manner did the gods propitiate him who is beyond the comprehension of the senses. That [which they spoke] was verily a correct statement of facts and no flattery of *Vishṇu*.

34. तस्मै—the verb चक्षु 2nd Conj. to tell, to narrate, governs the dative; see Apte § 68. कुश० तये—see *comm.* व्यञ्जित 'manifested, indicated' from व्यञ्ज 7th Conj. Paras. सुराः—सुरन्तीति (from सुर to govern सुष्ठु राति ददास्यभीष्टं इति वदा शोभनं राजते इति सुरः) The Rāmāyaṇa, however, has सुराप्रतिग्रहादेवाः सुरा इत्यभिविष्टताः. अप्रलयोद्वेलात्—see *comm.*, for प्रलय see VIII, 80. उद्वेल overflowing the banks. नैर्ऋत—a demon (fr. निर्ऋतेः अपत्यम्); for the compound see *comm.*

Trans.:—To him whose kindly feelings were manifested by [his] enquiry about [their] welfare did the gods narrate the danger from the ocean (in the form) of Rākshasas that had overflowed its shore at a time other than that of final destruction.

35. अथ—see I, 35. वेला०...दिना—वेला shore, beach; see I, 30 and VII, 19. वेला काले च सीमायामध्येः कूलविकारयोः *Medi.* अनुवादिन्—resounding; echoing *cf.* अनुवदति वीणा or अनुवदते कण्ठः कलापस्य *Sidd. Kau.* भगवान्—भगवत्यास्तीति भगवत् Vishṇu. परि०...ध्वनिः—परिभूतः (=परामर्शं प्रापितः) अर्णवस्य (=उदधेः) ध्वनिः येन सः

Trans.:—Then Vishṇu who had drowned the sound of the ocean (by his voice) spoke with a voice which resounded in the hollows of the mountains situated on the sea-beach.

36. पुराणस्य कवेः—पुराण=aged, primeval 'अज्ञो नित्यः शाश्वतोऽयं पुराण *Bha. Gī.* II, 20. कवि=The Omniscient, *cf.* कवि पुराणमनुशासितारम् *Bha. Gī.* VIII, 9. वर्ण०...रिता—वर्ण a letter of the alphabet. The Sanskrit alphabet has been arranged with a great nicety as regards the place in the mouth and the throat from which the sound of each proceeds. Pāṇini in his *Shikshā* says अष्टौ स्थानानि वर्णानामुरः कण्ठः शिरस्तथा ! जिह्वामूलं च दन्ताश्च नासिकोष्ठौ च ताड्य च ॥ समीरिता—carefully uttered; properly pronounced. कृतसंस्कारा—संस्कार is 'refinement, polish' as in वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते *Bhartṛi.* The refinement of speech consists in its 'distinctness' and 'purity' as observed by Mallik. or 'विहितव्याकरणालंकारादि संस्कारः' as remarked by Charitra. चरितार्या—चरितः=(accomplished, fulfilled) अर्थः (object) यस्याः सा *cf.* XII, 87. एव—certainly, for a fact; *cf. Kumār.* II, 16.

Trans.:—The polished and refined speech of that Primeval Omniscient pronounced by the help of the various seats of 'vocalising' had certainly her object accomplished.

37. बभौ—see I, 16, from भू 2nd Conj. Paras. 'to shine, to appear.' सदशनज्योत्स्ना—दशनानां (of the teeth) ज्योत्स्ना (*prī.* moon-light; hence radiance, lustre in general); दशनज्योत्स्ना सह=स०...ज्योत्स्ना. The rule with regard to the compounding of the particle सह is 'तेन सहेति तुल्ययोगे *Pāṇi* II, ii, 28 but the restriction तुल्ययोगे is not an unexceptional one. The Vārtikakāra and Dīkshita have, therefore, laid down that तुल्ययोग may be understood to be प्रायिक i. e. 'generally.' निर्यातशेषा—This is rather a knotty point; see *comm.*

The mythological account on this is that Gangâ was produced at first from the body of Vishnu when he was charmed and melted, as it were, by the song of Shiva. On beholding each other Vishnu and Gangâ became mutually enamoured; thereby exciting the jealousy of Laxmi. To save herself from the persecution of Laxmi, she hid herself in the toe of Vishnu's left foot. At the earnest entreaties of the gods, Vishnu caused Gangâ to flow out of the toe: hence she is called चरणत् प्रवर्तिनी.

Trans.:—That speech coming out of the mouth of the Lord being accompanied with the radiance from his teeth looked as if it were the residual stream of the Ganges flowing upwards after issuing out of his foot.

38. The response given by Vishnu to the gods to cheer them up from their despondent condition is narrated in stanzas 38 to 47. वः—optional short form of the Geni. plu. of बुभुवः. The student must be careful in the use of the shorter forms of the two personal pronouns. They should not be used at the beginning of a sentence, nor immediately before the particles च, वा, इ, or हा, अइ, एव see *Pāṇi*. VIII, i, 17-24. अनुक्रमौ—a Dvandva comp. अनुभावो महिमा पराक्रमः पौरुषं च. “अनुभावः प्रभावे स्यान्निक्षेपे भावसूचने” *Medi*. अनुभावः=dignity, splendour cf. *Ki*. VI, 28 & *Shāku*. अहो महानुभावः पार्थिवो दुष्यन्तः. पराक्रम=valour; the first is the result of *Satva* while the second is that of *Rajas*. The *Tamas* is here compared with Rākshas i. e. the demon Rāvaṇa. अङ्गिनाम्—अङ्गिन् is one who is possessed of limbs, hence a physical being; the suffix इन् being added in the sense of possession.

Trans.:—I know that your dignity and valour have been suppressed by the demon just as the first and middle qualities of embodied beings are (overpowered) by the quality of *Tamas* (darkness).

39. विदितं—Past participles ending in त्त are used with the genitive, when they are used in the sense of the present tense by *Pāṇi*. II, iii, 67 quoted by Malli; cf. विदितं खलु ते यथा सरः क्षणमद्भुत्सदृते न मां विना *Ku*. IV, 36. अकामोपनतेन—committed unconsciously; न कामः (desire, wish) अकामः, तेन उपनतं=lit. come near, befallen. एनसा—*ins.* sing. of एनस् (एनः पापापरत्तयोः sin, fault; cf. *Mā*. XVI, 8) For the deeds of Rāvaṇa see Rāmā. Bālakānda XV; and Aranyakānda. XXXVI.

Trans.:—I know the three worlds are tormented by him, just as the heart of a good man is by a sin unconsciously committed.

40. एककार्यत्वात्—on account of the position or condition of having one and the same work; hence ‘being a co-worker,’ having a common cause cf. अस्माभिः सहैककार्याणां *Mu*. II. अभ्यर्थाः—*pot. p.* अभ्यर्थाः शिष्यः to be asked or solicited. सारथ्यं—सारथ्ये भावः coachmanship. प्रतिपद्यते—*pass.* of प्रतिपद् 4th conj. *Atm*. ‘to behave or act towards’ (with *geni.* or *loca.*) cf. कथमहं प्रतिपत्स्ये *Shā*. V. compare समीरणः प्रेरयिता भवेति । व्यादिश्यते केन हुताशनस्य *Kumā*. II, 35.

Trans.:—In consequence of there being one and the same object I need not be solicited by the disc-bearer (Indra) in these affairs. For, the breeze of wind voluntarily undertakes the coachmanship of fire.

41. स्वा०...हृतः—स्वस्व अग्निः (sword), तस्याः धारा, तया परिहृतः (abandoned, left, spared.) कामं—The *comm.* takes it in the sense of 'willingly.' I would take it 'as it may be that,' 'probably.' चक्रस्य—of the disc (of Indra). तेन—ref. to Rāvana. दशमः—tenth, an ordinal qualifying मूर्धा nom. sing. of the irre: मूर्धन् the head. लभ्यांशः—लभ्युं योग्यः लभ्यः, लभ्यश्चासौ अंशश्च. स्थापितः—set apart, reserved.

From the Rāmā. Uttar. Chap. X we learn that Rāvana performed rigid religious austerities in the forest of Gokarna for ten thousand years to propitiate Shiva पूर्वे वर्षसहस्रे तु दशमे दशमं शिरः। छत्तुकामे दशग्रीवे प्राप्तस्तत्र पितामहः। पितामहस्तु सुप्रीतः सार्धं देवैरुपस्थितः। तव तावद्दशग्रीव प्रीतोऽसीत्स्व-
भाषत and asked him what boon he wanted. The demon asked for immortality and he was conferred exemption from death at the hands of gods, demons etc. no immunity being sought from man. Hence it is that Vishnu consented to assume a mortal form and destroy him.

Trans.:—The tenth head which, was left (being lopped off) by his sword has probably been reserved by that demon as an appropriate tribute for my disc.

42. स्रष्टुः see *comm.* वरातिसर्गात्—वरस्य (वर=a gift 'तपोभिरिष्यते यस्तु देवेभ्यः स वरो महः' वरो जामातरि वृत्ती देवतादेरभीप्सिते। + + + मनागिष्टे वरं क्रीवं केचिदाहुस्तदव्ययम् *Medi.*) अतिसर्गः (granting, conferring from अतिसृज् 6th *Conj.* Para. to present, to bestow. cf. पुरा नारायणेनेयमत्सिद्धा मरुत्वंते *Va.* I, 15 and *Ra.* XI, 48; XII, 27. दुरात्मनः—दुष्टः आत्मा (nature, disposition) यस्य तस्य. अत्यारूढम्—*lit.* forcible climbing, extraordinary rise. This applies both to रावण and जोगी. सोढं—*pot. p.* of सृह् 4th *Pa.* to endure, to put up with. तु—However.

Trans.:—In consequence of the boon granted by the Creator, I put up with the extraordinary rise of that wicked-dispositioned enemy just as a sandal [tree does] the forcible climbing of the serpent.

43. धातारम्—*accu. sing.* of धातु the Creator. देवात् सर्गात्—from heavenly creation. मर्त्येषु—In regard to mortals. आस्थापराङ्मुखः—(आस्था=regard, consideration, care; for gen. with the loc. cf. मय्यप्यास्था न चेत् *Vai.* III, 30. पराङ्मुख=परा (turned away, averted) मुखं यस्य सः; आस्थायां प०...खः आस्था प०खः. see notes on st. 41 *supra* and *Rāmā.* "नहि चिन्ता ममान्येषु प्राणिष्वमरपूजित। दृणभूता हि ते मन्ये प्राणिनो मानुषादयः" ॥

Trans.:—That demon, when he had propitiated the Creator, not caring for mortals, sought immunity in regard to being killed by di-
vine beings.

44. सोऽहम्—see I, 5; 68. सोहमिदानीं + + शूलं धारयामि *Mu.* I, p. 29 बलिक्षमम्—Fit for an oblation *cf.* स्पर्शक्षमं रत्नम् *Shd.* I, 18. तच्छिरः etc. see com. शिरकमल is a *collo.* phrase in Marāthi.

Trans.:—I myself, becoming the son of Dasharatha will, with sharp arrows, make a pile of his head-lotuses a fit oblation for the battle-field.

45. अचिरात्—an *indi.* Before long. यज्वभिः—see note on यज्वन् I, 44. कल्पितम्—see VIII, 47. विधिवत्—वेदोक्तविधिना; see I, 62; VIII, 94; IX, 2. मायाविभिः—by those employing deceipts; *cf.* व्रजंति ते मूढधियः पराभवं भवन्ति मायाविपु ये न मायिनः *Ki.* I, 30 see *commen.* for the suffix विन् in the sense of 'possession' which is added to माया, मेधा, स्रज् and words ending in स् by *Pāṇi.* V, ii, 121 quoted by Malli. अनालीढं—p.p. of लिह् to lick, to taste. The participle लीढ has various peculiar senses *e. g.* *Raghu* II, 37; III, 52; *Ku.* III, 70. The demons are described in various places as always vigilant to seize and carry away oblations and to interrupt all Vedic rites, or religious performances; compare *Ku.* II, 46.

Trans.:— Before long will you again receive the share offered by the sacrificers according to vedic rites without its being tasted by deceitful night-wanderers.

46. वैमानिकाः—The Taddhita affix ठक् (इक्) which is added to words in various senses is here used in the sense of 'going about with the help of' *e. g.* इस्तिना चरति इति हास्तिकः, शकटेन गच्छतीति शाकटिकः. पुण्यकृतः—I do not see the necessity of taking this word in the sense of "gods in general" or even "a species of subordinate gods" but merely 'the meritorious' as in *Bhartaṭi.* मरुतां पथि—it may be 'in the ethereal regions,' or 'in the region inhabited by the gods' since the word मरुत् signifies the 'air' as also 'god' मरुती पवनानामरो *Amara.* Chāri. takes it as वायूनां पथि while Hemādri takes it along with Malli. देवानां पथि *i. e.* व्योम्नि. पुष्पकालोकसंक्षोभं—The *Pushpaka* was orig. the aerial car of Kubera which had been forcibly wrested from him by Rāvāna and the latter roamed about in it; hence its very sight infused terror among beholders and they became मेघावरणेत्तराः. Chāri. says मरुतां देवानां पथि इति व्याख्यायां मेघाच्छादनं न सम्भवति but it appears more natural, since the पुण्यकृतः being away from clouds they were eager to be concealed by them; see *Ku.* I, 45.

Trans.:—Let the meritorious persons, moving about in aerial cars in the celestial regions, eager to conceal themselves in the clouds, give up all feeling of uneasiness at the sight of *Pushpaka.*

47. स्वर्गवन्दीनां—These are the Apsaras or damsels of heaven; see *Vikra.* I, 4. वेणीबन्धान्—The hair made into braids. शापयञ्जितः—etc.—Rāvāna on account of having violated Rambhā was under the

curse of Nalakūbara, his nephew, as mentioned in the Māhābhārata "यदि क्कामामासेवेत् क्षियमन्यामपि ध्रुवम् ॥ शतधास्य फलेन्मूर्धा इत्युक्तः सोऽभवत्पुरा ॥" see *Rāmā. Uta. Kānda, Adhyā 31*; compare also *Ku. II, 61*.

Trans.:—You will set free the undefiled braids of hair of the captive heavenly damsels protected by the imprecation of Nalakūbara from the forcible grasp of Paulastya.

48. रावणा०...न्तम्.—see *com. & Pāni. IV, i, 112* रावण=रावयति शब्दन् one who frightens his enemies by his loud voice. *cf. यसाहोकरयं चैतद्रावितं भयमागतः । तस्मात्त्वं रावणो नाम नाम्ना वीरो भविष्यसि॥ अवग्रह* also अवग्रह failure of rain, drought; *cf. I, 62; XII, 29. वागमृतेन*—see *comm. मरुत्सस्यं*—सस्य is a corn-blade see *I, 20*.

Trans.:—He, who resembled a nimbus cloud, disappeared after having showered his speech-water on the corn-blade-like assembly of the gods dried up by the drought of Ravana.

49. पुरुहूतप्रभृतयः—पुरुहूतः (see *IV, 3* also *Rig I, 11, 63*). प्रभृतिः (आदिः commencement. In this sense it is not to be viewed as an *indi.*) येषां ते. अनुययुः—followed; *cf. पितामहस्तत्स्तेषां सन्निधौ शक्रमब्रवीत् । सर्वैर्देवगणैः सार्धं सम्भवत् महतीले । विष्णोः सदायान् ऋक्षीषु वानरीषु च सर्वशः । जनयध्वं सुतान् वीरान् कामरूपबलान्वितान् । शक्रप्रभृतयश्चैव सर्वे ते सुरसत्तमाः । वानरक्ष्वरलीषु जनयामासुरात्मजान् । Mahā Bhā.*

Trans.:—The gods, with Indra at their head, followed Vishnu, who was about to undertake the work of the gods, with their portions just as trees follow the wind with their flowers.

50. विशां पत्युः see note on the word in *V, 3*; where it is fully explained and *comm.* on *Jān II, 18. काम्यस्य*—कामोऽस्त्वत्र by *Vār. अन्येभ्योऽपि इत्यते* on *रूपदाहप्रशंसयोर्वर्ष Pāni. V, ii, 120* whereby the *य* affix comes in the sense of possession. At the conclusion of the sacrifice performed by Rishyashringa there arose a being of extraordinary splendour from out of the flames who said "प्राजापत्यं नरं विद्धि मामिहाभ्यागतं नृप । इदं तु नृपशार्दूल पायसं देवनिर्मितं ॥ प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम् । भार्याणामनुरूपाणामश्नीतेति प्रयच्छ वै" ॥ Compare उदीयाय ततोऽस्य कश्चन भित्तामीकरभाजनं चरम् । परिगृह्य हवा परिज्वलन् ज्वलतो रोहितवाजिनः पुमान् ॥ *Jān. IV, 3*.

Trans.:—Then, at the conclusion of the work (sacrifice) of the Lord of men [performed] for a desired object, there arose a being from out of the sacrificial fire along with the wonderment of the sacrificing priests.

51. दोर्भ्याम्—*instru. du. of the irre. word दोस्* an arm. पयश्चरम्—see *commen. चर=चरति भक्षयन्ति देवा अमुमेति, the affix उ comes after चर् to eat by Und. I, 7*.

Trans.:—[That being] held in his hands food consisting of

rice boiled in milk contained in a golden vessel difficult even to be held by him on account of the entrance of the Primeval Being into it.

52. प्रा०—नीतम्—प्राजापत्यः is यद्गुरुः and not वसिष्ठ as explained by Hemādri, Sumati and some other commentators, to whom Malli. gives a flat contradiction which is evident from the two foregoing stanzas. उदन्वता—see IV, 52.

There is no mention in any of the Purāṇas of nectar having been specially handed over to Indra; while mention is made in the Māhā Bhā and the Rāmāyaṇa of its having been received by the gods collectively. Mr. Nandargikar refers to Buddha Chari, I, 48 and says that Kālidāsa while writing the stanza had perhaps some other Purāṇa or some other Rāmāyaṇa in mind. I am inclined to think that Kālidāsa only looked upon Indra here as the leader of the gods, and referred to him as such and no more.

Trans.:—The king accepted that food which was presented (to him) by that Being of Prajāpati just as Indra [did] the essence of waters (nectar) disclosed by the ocean.

53. अनेन—By this [fact] viz. of the 'charu' having been given to him and Vishṇu having fixed upon Dasharatha's family for his incarnation. प्रसूति—birth, appearance. Mark the idiomatic use of the locative तस्मिन्.

Trans.:—Even He who was the source of the three worlds desired birth from him: by this were declared the virtues of the king [as] unattainable by any other.

54. वैष्णवं—विष्णोः इदं. चरुसञ्चितम्—(see *comment.*) 'named, denominated as चरु=oblation.' प्रत्यग्रम्—new, fresh. cf. प्रत्यग्रमञ्जन *Ratna* I, 20. cf. with this *Jāna* IV, 5. A good deal of discussion has been raised about the apportionment of the Charu. According to the Rāmāyaṇa Dasharatha himself gave the shares to each of the three wives; but Kālidāsa is more accurate and his arrangement is in accord with facts. One fourth of the divine energy happened to fall to Kausalyā, one fourth to Kaikeyi and one half to Sumitrā and she gave birth to two sons while the first two had one son each. Mr. Paudit has a note on this point wherein he justifies the conduct of Dasharatha, and says he made amends to Sumitrā for the slight to her by arranging that the senior queens should give portions out of their shares. But it appears that the whole question can easily be settled by taking the word पत्नी in its literal sense (पत्युर्नो यद्गुरुःयोगे *Pāṇi*. IV, i, 33) that she who is entitled to join in the performance of sacrificial rites is पत्नी and none else: as such the term is applicable only to Kausalyā and Kaikeyi; for, Sumitrā was of mixed parentage, being (according to the Commentator of the

Râmâyana) of a Vaishya mother: so she could not be a पत्नी. Jayamangala in his comment on the Bhatti I, 13 observes that Sumitrâ was वर्णसङ्करजा. Hence Dasharatha distributed the heavenly pudding between his two privileged wives, who, in their turn gave portions out of their shares to their co-wife who, they knew, was Dasharatha's प्रियतमा (see IX, 18). This however, does not deserve any further discussion nor an endeavour to bring about a mathematical division. Suffice it to say that the two senior queens got portions of the pudding, and each of them, in her turn, gave a share to Sumitrâ as they knew that it would please their lord.

Trans.:—He portioned out the lustre of Vishnu designated as Charu between his two wives, just as the lord of day (the sun) divides his morning rays between heaven and earth.

55. तस्य अर्चिता—Honoured, respected by him; cf. स्वर्गोक्तसामर्चितम् Kum. I, 58. According to प्रतिबुद्धि etc. *Pānī.* III, ii, 188 the affix क्त is employed with the force of the present tense after roots denoting inclination, understanding, or respect; and again by क्तस्य च वर्तमाने *Pānī.* II, iii, 67 the *pre. part.* ending in क्त when in the sense of the present tense is used with the genitive; see VIII, 8; X, 39. ईश्वरः the monarch Dasharatha. सम्भाविता treated with consideration, cf. *Nīti.* 34, the sense of the word here being different from that in VII, 6, 8.

Trans.:—Kausalyâ was his honoured (queen), the one born of the family of Kaikaya was his beloved; and hence he wished that Sumitrâ (his third wife) should be shown favour by them.

56. बहुमुख्य—not सर्वज्ञ. चित्तज्ञे—the two queens who knew the mind of their lord. परन्वयौ—see II, 2 and 54 *supra*. महीक्षित—see I.85. अयोजयताम् Malli. explains this verb in the sense of 'endowed' and thus 'possessed of.' He quotes Narsidha Puraṇa in support of the portion of the rice-pudding given by each of the queens. The अर्धभागौ are as explained by the *comment.* only 'portions' and not to be taken in the literal sense of half.

Trans.:—Both the authorised wives of him, who knew much, who was their lord, and who was the ruler of the world,—well aware of his mind endowed her [Sumitrâ] with a portion from each of their half share of the charu.

57. प्रणयवती—one having attachment 'प्रणयास्त्वमी । विशम्भयाञ्ज प्रेमाणः ।' *Amar.* सप्तम्योः The Sūtra quoted by the *comment.* explains the formation of the word which says that the word पति takes न in this and other compounds in the feminine; see VI, 63. Similar words are एकपत्नी, वीरपत्नी. The *fem.* of अमर is formed by the suffix डीप् (ई) by जातेरस्त्रीविषयादयोपधात् *Pānī.* IV, i, 63; since the word indicates a जाति or

species and is not orig. a femi. nor has it a penultimate व्. The *comm.* explains the simile which is only indicative of the equal love for Sumitrâ of the two queens.

Trans.:— She too was (equally) attached to both (of her) co-wives of the king like a female-bee loving the two streaks of ichor of an elephant (flowing from his temples).

58. प्रजाभूत्यै—For the welfare of the subjects. cf. नरपतिकुलभूत्यै गर्भमापत्त राक्षी II, 75. देवांशसम्भवः गर्भः the foetus of which the original cause was the portion of (the energy of) the God. सौरिभिः (adj. to नाडीभिः) according to *Pāṇi.* VI, iv, 142 in the words सूर्यं, तिष्य, अगस्य and मस्य the penulti. व् is elided before the long ई and a Tadd. affix. Thus सूर्यं+अण्=सौर्यं and then the femi. ई makes सौरी solar. नाडीभिः—नाडी is *prīm.* a pipe or a tubular stalk, from which by analogy, here it is 'a ray'. The ray of the sun is called नाडि or नाडी because the solar rays suck up, as it were, the water from the surface of the sea and rivers. This is evidently a reference to the natural phenomenon of evaporation. अम्मयः = watery; from अप्+मय्.

Trans.:—A foetus developed from the portion of the Supreme Being was born (in their wombs) by those (queens) for the welfare of the people as the watery embryo styled Amṛita is borne by the solar rays.

59. समम्—an *inde.* Simultaneously; at one and the same time see II, 25. आपन्नसत्वां—see III, 9. आपाण्डुरत्विवः—The use of अण् in the sense of 'little,' 'slight' may be noted; see VI, 17. The complexion is also compared to लोभ see III, 2. संपदः plenty, abundance; cf. गुणारवृद्धिसत्संपदां Ku. V, 27.

Trans.:—The queens who had conceived at one and the same time, and whose complexion had, in consequence, become pale, shone like an exuberant field of grain in whose stalks lurked the formation of grain.

60. गुप्तम्—Protected, guarded from गुप् to protect. वामनैः by dwarfs, see *Rāmā.* I. जल...चक्र these are the characteristic arms borne by Vishṇu, of which जलज is the conch shell and शार्ङ्ग is his special bow from which he has the epithet शार्ङ्गी. लाञ्छित—'marked with,' 'denoted by' This p. p. as also the noun लाञ्छन is used at the end of a compound in this sense see VI, 18. From this stanza to the end of st. 63 the various dreams of the queens are given. Dreams are viewed upon as indicative of future events and there are persons who profess to interpret them.

Trans.:—All of them saw in their dreams that they were being protected by dwarfs whose persons (were decorated) with the conch shell, the sword, the mace, the Shârnga bow and the Chakra disc.

61. **जाल**—*lit.* a web, a net-work, hence *fig.* anything spread out: here said in reference to the lustre that was shed all round *cf.* *Bu. Ch.* III, 9. **स**—For the use of this particle with pres. tense see IV, 65; *Bu. Cha.* II, 10. **सुपर्णेन**—‘विष्णुरयः सुपर्णः पद्मगाशनः *Amara.* The eagle as the vehicle of Vishnu.

Trans.:—That they were being borne by the Suparna eagle who shed the mass of radiance from his golden wings and who dragged (as it were) the banks of water-clouds by his great speed.

62. **कौस्तुभन्यास**—*न्यास* is the act of depositing as well as the thing that is deposited in the charge of any one. *cf.* प्रत्यर्पितन्यास श्वान्तराज्ना *Shaku.* IV, 21; or *Ra.* XII, 18. On this there has been a rather far-fetched annotation. It is said by Dinkar that the Kaustubha was not actually deposited but the imprint of it on the bosom of Laxmi is here referred to, while Hemadri observes भूलोकं गच्छता विष्णुना त्रियः वदसि कौस्तुभः स्थापितः इत्यामः, since the word न्यास is susceptible of either kind of interpretation. **पर्युपासन्ते**—passive of पर्युपास् 2nd Atm. ‘to attend upon’ *cf.* *Ku.* II, 38.

Trans.:—That they were attended upon by Laxmi bearing the Kaustubha jewel as a pendant between her breasts and with a fan of a lotus in her hand.

63. **कृता...वेकैः**—कृतानि अभिषेकानि वैकैः see I, 85; *Ku.* V, 16; VII, 11. **त्रिलोतसि**—*Loc. sing.* of त्रिलोतस = त्रीणि लोतांसि यस्याः सा The three streams of the river are identical with her three courses—the Ganges springing out of the toe of Vishnu coursed along in the Heavens as Mandâkini or milky way, then was brought down to this sublunary world by Bhagiratha therefore known as Bhâgirathi, and as Bhogâvati as flowing in the Pâtâla. The Mâhâ Bhâ. says क्षिती तारयते मर्त्यानांस्तारयतेऽप्यथः । दिवि तारयते देवांस्तेन त्रिपद्मया स्मृता ॥ **ब्रह्मर्षिभिः**—ब्रह्म कथन्तीति ब्रह्मर्षयः *Brahman* is the Supreme Spirit from which all created things are said to emanate and into which they are absorbed. The seven Rishis are कश्यप, अत्रि, भरद्वाज, विश्वामित्र, गौतम, जमदग्नि and वसिष्ठ; see *Bu. Cha.* I, 33. **परं**—Excellent, unequalled; see *Bu. Cha.* IV, 70. **गृणद्भिः** *Instru.* of the *pre.par.* of गृ 9th conj. to call out, to proclaim. **उपतस्थिरे**—The root स्था with उप् is Atm. in the sense of ‘worshipping.’ ये सूर्यमुपतिष्ठन्ते मन्त्रैः *Bhatti.* also see *Ra.* IV, 6.

Trans.:— That they were worshipped by the seven Brahmarshis who had bathed in the heavenly tri-streamed river and who had recited the excellent hymns of supreme knowledge (the Vedâs).

64. **ताम्यः**—from the queens. The *commen.* gives the authority for the use of the *abla.* (Pani I, iv, 29) whereby the noun signifying ‘teacher’ (आख्यातृ) is called Apadâna or ablation in relation to the action (उपयोग) of acquiring knowledge in a regular way, as disting-

wished from mere 'listening' or 'hearing'. गुरुत्वेन—By being the sire; see III, 31; IV, 1. In जगद्गुरु, the word गुरु has the sense of 'ruler', 'controller' as in V, 19. परार्थ्यम्—परस्मिन् अर्थे मवः unparalleled, best; see *Bu. cha.* I, 1.

Trans.:—On learning from them [the particulars of] their dreams as described above the King who was highly gratified considered himself unequalled on account of being the sire of the ruler of the universe.

65. विभक्तत्मा—विभक्तः आत्मा (body 'आत्मा चित्तं धृतौ चक्षे धिपचार्या क्लेबरे *Medi.*) यस्य सः. अनेकधा—*ind.* variously; *cf.* जगत्कृष्णं प्रविभक्तमनेकधा *Bha. Gi.* XI, 13. प्रसन्नानां अपां—clear, transparent waters *cf.* *Ku.* I, 23. The simile is that of the image of the moon being seen in different places although the original was only one.

Trans.:—The Lord though himself one, having his form variously divided into parts, reposed in their wombs as the reflection of the moon dwelling in clear waters.

66. अग्र्यमहिषी—The foremost, eldest, senior queen; *cf.* प्रगयाग्रदृति VI, 12 and *Bu. Cha.* I, 15. सती—The chaste, the devoted 'सती साध्वी पतिव्रता *Amar.* *cf.* सती सती योगविसृष्टदेहा *Ku.* I, 21. तमोपहं—see X, 2 for the explanation of the aphorism. नक्तं—an *ind.* at night. ओषधिः—a phosphorescent plant. ओषः दाहः धीयते ओषधिः The reference to phosphorescent plants is found in several places in Sanskrit; see *Ku.* I, 2, 10, 30.

Trans.:—Then, the senior queen of the monarch, a chaste lady, gained at the time of the delivery a son who was the dispeller of ignorance just as the herb obtaining at night that light which is the dispeller of darkness.

67. अभिरामेण see *commen.* which says that the च्च् suffix comes here in the sense of 'location.' नामधेयं see I, 45. गुरुः—see st. 64 and st. 85 *infra.* जगत्...मङ्गलम्—प्रथम is here taken in the sense of 'pre-eminent' it may also be taken to mean 'from the very commencement' i. e. even before the individual had acquired fame and the gratefulness of the people.

Trans.:—Prompted by his charming form the father bestowed upon him the name Râma which was pre-eminently auspicious in the world.

68. रघुवंशप्रदीपेन—It can be taken in its *lit.* sense, as also to indicate the present poem of which the hero is Râma who is, says the poet, not only a दीप but a प्रदीप=प्रकर्षेण दीप्यते असौ प्रदीपः see VI, 74. अग्र...तेजसा—नास्ति प्रतिमा यस्य तत् अग्रतिमं, अग्रतिमं तेजः यस्य तेन. रक्षामुह is the lying-in-chamber secured from all baneful influences by a variety

of charms and amulets. For a very accurate picture of it see Kâdam. p. 139 Cal. Edi. प्रत्यादिष्टः—obscured, paled; see I. 62. cf. st. III, 15 of which the present may be said to be almost a repetition; and स हि स्वगात्रप्रभयोच्चलन्त्या । दीपप्रभा मास्करवन्मुषे ॥ *Bu. Cha. I, 32.*

Trans.—The flames of the lights in the lying-in-chamber were, as it were, paled by that exceedingly bright lamp which belonged to the line of Raghus and which had incomparable brilliance.

69. शातोदरी—Slender-bellied cf. शातोदरीयुवदरा क्षणमुत्सवोऽभूत् *Mâ. V, 23.* The word may be also शातोदरा by 'नासिकोदरीष्ठजङ्घादन्तकणशृङ्गाच्च' *Pâni. IV, i, 56.* सैक...लिना—सैकत is the bright sand-bank, see V, 75; XVI 21, and several other places *inter alia Ku. I. 29, Shâ. VI, 17.* The formation of the word is generally based upon सिकताशर्करान्यां च *Pâni. V, ii, 104* but देशे लुबिलचौ च; V, ii, 105 is the exact Sûtra applicable here since the sense to be conveyed is that of 'a locality'.

Trans.—With Râma on the bed (by her side) the slender-bellied mother looked like the river Ganges reduced in size during autumn and having an oblation of lotuses on the sandy bank.

70. कैकेयः—The form of the word is that the affix अच् comes in the sense of 'a descendent' by *Pâni. IV, i, 168,* and इच् is substituted for the द् and बु of the two words कैकव, and मित्रबु by *Pâni. VII, iii, 2.* प्रश्रय—respectful behaviour; see st. 83 *infra & Mâ. XII, 33;* also *Uta. VI, 23. cf. Nisî 66,* and 70 for the idea of affluence rendered pleasing by an absence of haughtiness.

Trans.—A virtuous son named Bharata was born to Kaikeyi and he adorned his mother as modesty does prosperity.

71. यमौ—Two, twins; cf. यमोत्पन्नं प्रति यमौ च कथैव नास्ति *Veni. II, 25.* 'यमो दण्डधरे ध्वक्षि संगमे यमजेऽपि च *Vishva.* प्रबोध is wisdom, real knowledge; see V, 65; and mark the name प्रबोधचन्द्रोदय.

Trans.—Sumitrâ gave birth to two sons Laxmana and Shatrughna just as learning rightly acquired produces real knowledge and self-control.

72. आवि...गुण—आविष्कृताः गुणाः यस्मिन्नव. अन्वगात्—followed, cf. दिवोऽवतीर्णा नगरीव दिव्या *Jân. I, 1.* गां—see I, 26; VII, 58. पुरुषोत्तम—पुरुषेषु, पुरुषाणां, पुरुषेभ्यः उत्तमः "श्रीपतिः पुरुषोत्तमः" *Âma.* see note III, 49. Dnyânendra Saraswati disapproves of the dissolution of this word and views it as a निल्वसमास. The figure of sense is उत्प्रेक्षा.

Trans.—The whole world became free from calamities and manifested good qualities such as happiness and contentment: Heaven as it were followed Vishnu (*id.* that excellent of men) in his descent on this earth.

73. चतुर्भूतैः—चतस्रः भूतयः यस्य तथाभूतस्य विष्णोः The four corporeal

forms were राम, लक्ष्मण, शत्रुघ्न, and भरत. पौल०...श्वराः—पौलस्त्येन रावणेन (see IV, 80) चकृताः (भीताः) पौ०...ताः; ते च ते ईश्वराः (presiding deities) च. The enumeration of these presiding deities is very variously given. See note II, 75; for another set see Wilson's *Vish. Purā.* I ch. xxii. विरजस्कैः विगतं रजः येभ्यः The कप् (क्) may, according to *Pāṇi.* V, iv, 154, be optionally added to Bahuvrīhi compounds. For a similar idea as in the stanza compare I, 23; III, 14. *Ku.* I, 23 and *Bu. Cha.* I, 41.

Trans.:—The quarters whose lord had been put into fright by Rāvaṇa began to breathe, as it were, by the blowing of dustless winds, on the appearance of that person in four corporeal forms.

74. अपधूमत्वात्—अपगतः धूमः यस्मात्, तस्य मानः, तस्मात्. रक्षोविप्रकृतौ—विप्रकृत = oppressed, harassed; cf. तस्मिन्विप्रकृताः काले तारकेण दिवोकसः *Ku.* II, 1 अप०...शुचौ—अपविद्धा (gone, dispelled from अपव्यप्) शुक् (मन्युशोकौ तु शुक् क्रियां *Ama.*) ययोस्तौ.

Trans.:—Fire on account of his having become smoke-less and the sun on account of his clearness appeared, (*lit.* became) as it were, freed from grief resulting from having been tortured by the demon.

75. राक्षसश्रियः—The splendour or the presiding deity of the glory of the demons. मणिभ्याजेन—see IV, 25, 58. पर्यस्तः—Scattered about, thrown down, from पर्यस् 4th *Paras.*

Trans.:—That very moment the tear-drops of the goddess of the demon's prosperity [were] scattered down on the Earth in the form of gems from the crowns of the ten-faced-one.

76. तूर्य is a musical instrument which is looked upon as a मंगलवाद्य see III, 19; *Ku.* VII, 10 and *Bu. Cha.* I, 45. पुत्रिणः—The word पुत्रिन् need not be taken here in the sense as in I, 91 but only as 'one having a son.'

Trans.:—The drums of the gods made the first commencement in heaven of the [playing of the] musical instruments to announce the birth of a son to him who was blessed with sons.

77. सन्तानकमयी—The affix मयद् is added invariably to Vriddha words and words of the श्र् class in the sense of *product* or *part* when neither 'food' nor 'clothing' is meant by *Pāṇi.* IV, iii, 144. वेसुवी—This word is formed as shown in the *comm.* accord to *Pāṇi.* III, ii, 107 whereby the affix क्तु is optionally the substitute for the लिट् or Perfect, the feminine base having come accord. to *Pāṇi.* IV, i, 6. The showering of celestial flowers is indicatory of great satisfaction among the deities; see *Bu. Ch.* I, 27.

Trans.:—A shower of Pārijāta flowers fell on the house of this [monarch]; (and) that itself became the first arrangement of the auspicious rites performed on that joyful occasion.

78. **कृतसंस्काराः**—see *commen.* The several rites to be performed during the life-time of an individual are said to be forty-eight of which only a few, perhaps not more than ten, are now performed. For a detailed account of these see *Grihya Sūtra*, and *Manu Smṛiti* chap II. Probably no more than गर्मादान, पुंसवन, सीमन्तोन्नयन and जातकर्म were performed up to the time that is spoken of in the stanza. स्तब्धं—स्तने भवं 'what is formed in the breast'; hence, milk. अग्रजेन—The आनन्द or joy is *fig.* said to be the eldest born of Dasharatha.

Trans.:—The princes, whose purificatory rites had been performed, sucking the breast-milk of the nurses grew up along with that joy of the monarch which was the eldest-born [among the lot].

79. **विनयकर्मणा**—By the practise of modesty. हविर्भुञ्जाम्—हवीषि भुञ्जते ते हविर्भुञ्जः तेषाम्.

Trans.:—The inborn humility of the princes was increased by the training in it just as the native vigour of fire is intensified by the oblations [thrown in it].

80 **परस्पराविरुद्धाः**—For परस्पर see VII, 14. अनद्यं—unblemished, spotless; see XIII, 65; *Mā.* III, 31. अलं—completely; greatly; cf. त्वमपि वितययश्चः स्वर्गिणः प्रीणयालम् *Shā.* VII, 34; वर्षोपमा वाच्यमलं ममाजं *Mā.* III, 58.

Trans.:—Not being against each other the (brothers) increased the splendour of the unblemished race of Raghu like the celestial garden beautified by the [four] seasons.

81 **सौभ्रात्रे**—see *comm.* The affix भ्रा comes in the sense of 'nature,' or 'action' after a *comp.* ending in हायन, युवन etc. *Pāṇi.* V, i, 130; hence सौभ्रात् from सुभ्रात्. The क is not added to the word भ्रात् when the sense is 'good, affectionate' etc. but खलः भ्राता वस्य सः खलभ्रातृकः.

Trans.:—Although good brotherly affection subsisted [amongst them all] still Bharata and Shatrughna formed a pair by attachment just as the two—Rāma and Lakshmaṇa (formed one).

82. *Trans.*:—The unity between each of the pairs was never broken just as it is not between fire and wind, and the moon and the sea.

83. **तेजसा**—प्रभावेण by prowess. प्रश्रयेण see st. 70 *supra.*

Trans.:—Those [Lords of the people] princes enraptured the minds of their subjects just as days covered with dark clouds do at the termination of summer.

84. **चतुर्धा** = four-fold. The affix धा comes after a numeral when it means the mode or manner of action by *Pāṇi.* V, iii, 42 given in the *comm.* In this connection the sūtras 43, 44, and 45 may be consulted with advantage. व्यस्तः—*p. p.* of व्यस् 4th *Paras.* separated, divided. cf. हिमवति जलधौ च व्यस्ततोयेव गङ्गा *Vikra.* V, 22; विव्यास वेदान् यसास् तसाद्यास.

इति स्मृतः *Māhā. Bhā.* अङ्गवान्—अङ्गमस्वास्तीति the possessive suffix म् being changed to वत् by मादुपभायाश्चमंतोर्वोऽववादिभ्यः *Pāṇi.* VIII, ii, 9. which says that व् is substituted for म् of the affix म् if the stem ends in म् or अ (also आ) or if those are in the penultimate position but not after व् and word belonging to that class.

Trans.:—That four-fold divided issue of the lord of the earth was, as it were, the corporeal incarnation of Dharma (duty), Artha (wealth), Kāma (desire), and Moksha (emancipation from the trammels of the world).

85. गुरुवत्सलाः—गुरो वत्सलाः see *comm.*; also V. 7. चतुरन्तेशं—Malli. quotes *Pāṇi.* II, i, 51 whereby the compound with a numeral is allowed when this becomes the first member of another compound. It would perhaps be better to analyse it as चत्वारः अन्ताः यस्याः सा; तस्याः (पृथ्व्या) ईशः cf. चतुरन्तमहीसपत्नी *Shā.* IV, 20. Note in this connection, as in the previous stanzas, the effort of the poet to bring out the simile or comparison in such a manner as to be exact and complete. Here *e. g.* the four oceans [which as in चतुरदधिनालमेखलाया मुवो भर्ता or पयोधरीभूतचतुःसमुद्रा are always spoken of as girdling the earth] are put into juxtaposition with the four sons. The oceans are supposed to yield jewels cf. लोहैरलोलद्विभ्राजि मुष्पन् । रत्नानि रत्नाकरतामवाप ॥ *Mā.* III, 38.

Trans.:—Those princes, who were devoted to their father, gratified him by their virtues just as the extensive oceans did with their jewels him who was the lord of the expanse bounded by the four quarters.

86. In this stanza the four sons of the king of kings are compared to the four tusks of सुरगज (the celestial elephant), to the four उपायाः (means of success which are said to be साम, दाम, भेद and दण्ड *i. e.* conciliation, bribery, sowing dissension, and punishment; respectively in the art of Government), and to the four arms of Vishṇu. एणोद्योतैः—एणोद्योत is a stipulation to give so much and buy up (see VIII, 21). Here, however, the word seems to convey the idea of the accomplishment of an object.

Trans.:—The king of kings (Dasharatha) in consequence of the four princes who were portions of Vishṇu looked like the celestial elephant with his four tusks which had blunted the edges of the swords of demons; or like polity itself with the four means of success the utility of which is manifested by the accomplishment of the object in view; or like Vishṇu himself with his four arms as long as the pole of a chariot.