

RAGHUVANSHA

Canto I.

Notes and Translation.

1. वागर्थाविचः—वाक् च अर्थश्च वागर्थौ; according to the rule अल्पात्तरम् *Par.* II. ii 34 the compound ought to be अर्थवाचौ with अर्थ placed first † since the word belongs to the राजदन्तादि class we have वागर्थौ etc. by *Pāṇi* II. ii 31; but by the *Vārtika* धर्मादि- have also अर्थवाचौ. So far there is no difficulty. वागर्थाविच as one compound word forming an adverbial he *comm.* quotes the rule from *Patanjali's Mahā-* mission of the word नित्य because according to it the is not necessary (नित्य), while according to *Katyā-* पृक्तौ—connected together, one depending on the

the interdependence of वाक् and अर्थ is alluded to in *Uttar. I* in लौकिकानां हि साधूनां *etc.* वागर्थप्रतिपत्तये—वाचां अर्थः (अर्थ is of three kinds:—वाच्य expressed; लक्ष्य= indicated [secondary]; and व्यङ्ग्य or suggested 'अर्थो वाच्य लक्ष्यश्च व्यङ्ग्यश्चेति त्रिधा मता' *Sāhi. II*) तस्य प्रतिपत्तिः (correct knowledge; *Vai* 99.) तस्ये. पितरौ—माता च पिता च पितरौ by *Pāṇi. I. ii. 70* quoted by *Malli*. For the other formations मातापितरौ and मानरपितरौ see *comm.* पार्वतीपरमेश्वरौ—The various ways in which the words are constricted are fully discussed and explained in the *comm.* The idea of *Pārvatī's* *Parameshvara* depending upon one another or being indissolubly connected is referred to in *प्रियतमादेहार्थहारीहरो Vairā.*

Trans.:—For the correct grasping of words and their sense I bow to *Pārvatī* and *Paramesvara* who are the parents of the universe and are connected together words and their meaning.

2. कः—The *ṛpeṭ* of this particle with two or more assertious conveys the sense of *gr* contrast 'inequality or unsuitability' see *comm.* *of.* भाषाविधिः कातिगम्भीरः मतिस्ततः *Kaiyāsa*, तपः क वस्ते क च तावकं वपुः *K-* V. 4 and *Shāku. II. 52*; also त्वयं क परोक्षमन्मथः *Shāku. II. 52*; also

6. सूर्यप्रभवः—सूर्यः सरति गच्छत्याकाशे इति. to arrive, to press onward; see *IV. 1.* प्रभवः के स्वाज्जन्महेती पराक्रमे । शानस्य चादिमस्थाने' *Modi. III 15*; तमस्याः प्रभवमवगच्छ *Shāku. I.* see *comm.* *Vishnu-Purāna* give the genealogy of the

Solar Kings. These kings are said to have been descended from Ikshvāku son of Manu Vaivasvata. cf. ध्रुवतस्तु मनोज्ञ इक्ष्वाकुव्राणतः सुतः *Bhaga*: अल्प-विषया—(विषय province, range, scope; cf. यस्मिन्नीश्वर इत्यनन्यविषयः शब्दो यथा थोक्षरः *Vikra* I. 1). दुस्तरम्—See *comm.* which quotes *Pāṇi*. III. iii. 126 according to which the Krit affix खल् is added to any root with ईषत्, दुर् or सु prefixed to it when the idea of ease or difficulty is present. ति-तीर्तुः—see *comm.* from तृ to cross over. मोहात्—from folly or mental delusion; cf. मोहान्मया सुतनु पूर्वमुपेक्षितः *Shā*. VII, 25; *Mālatī* I. 33. उडुपम्—उडुनि (जले) पाति a small boat; see *comm.* Even to this day in the Southern Marāthā Country we have ferries, made of wicker-work covered with leather, to cross some of the large rivers. They are circular in form and very light. सागरम्—सगरेण कृतः Sagara was a King of the solar race who ordered his sons to find out his sacrificial horse which was lost. They went over the whole Earth but not finding the animal began to excavate a chasm to go to the nether world. *Pāṇi*. III, 3. This chasm was eventually filled with water and became the sea. *Padma Pu.* Svarga Khanda, chap. XV.

Trans.:—Where the race sprung from the sun would have collected with a small range? Through folly am I [I] with the help of a [small] tony, across that ocean to cross.

3. कवियशःप्रार्थी—See *comm.* Mr. Kāle suggests another dissolution of the compound from that given by Malli. ३ says प्रकृष्टः (superior, excellent) चासौ अर्थः (object in view purpose, Gire) च=प्रार्थः, कवियशः एव प्रार्थः असन्निहितः (not in possession, not easily obtainable) अस्य by the *Vārtikas* 'उ.थोऽच्चासन्निहिते' and 'तदन्ताच्च.' गमिष्याम्यहास्यताम्—a colloquial expression where उपहास्यं (*pas. par.* of उपहास्य to ridicule); तस्य भावः उपहास्यता by 'तस्य भावस्त्वतलौ' *Pāṇi*. V. i. 119; and अजा हाप् *Pāṇi*. IV. i. 4.—'become an object of ridicule, become a laughing-stock. प्रांशुलभ्ये—प्रांशुना (प्रांशुः a tall man, a person of high stature) लभ्यम्, तस्मिन् उद्वाहः—उत्तोलितः बाहुः येन सः—one who has stretched up his hands.

The student can form some idea of the dullness of the Sanskrit language and how commentators make their erudition may be gathered from the following extract from Mr. Kale's Edition: यथा मन्दः शनैश्चरः कवेः शुकस्य यशः छायायै प्रदर्शयन्ति । केचित् मन्दः काकः कस्य—ब्रह्मणः । This straining is like that of the *cumi* of the middle ages and was perhaps never

could be of the Sanskrit of it in displaying their erudition. Extract from Mr. Kale's Edition: यथा मन्दः शनैश्चरः कवेः शुकस्य यशः छायायै प्रदर्शयन्ति । केचित् मन्दः काकः कस्य—ब्रह्मणः । This straining is like that of the *cumi* of the middle ages and was perhaps never

Trans.:—Dull (and therefore, incompetent) of the fame of a poet I would make myself like a dwarf eagerly stretching up his hands to the tall.

4. कृतवाग्द्वारे—वाक् (see *comm.*) एव द्वारं (a passage, opening) वाग्द्वारम्; for the rest see *comm.* अस्मिन्—In this (which is uppermost in the author's mind. Note the rule 'इदमस्तु सञ्चिह्नम्.') पूर्वसुरिभिः—पूर्वं च ते (former, ancient; cf. इदं कविभ्यः पूर्वैभ्यो नमोवाकं प्रशामहे *Uttar.* I. 1) सुर्यः (wise men, sages, poets) च, तैः. These former writers about the history of the solar race were Vālmiki, who wrote the Rāmāyana, and Chyavana who is said to have written on the same subject. See *Bu.* I. 48. वज्रसमुत्कीर्णैः—वज्रेण (वज्र a drill to perforate precious stones) समुत्कीर्णैः *lit.*: excavated, dug out, thrown out, hence, bored, drilled; तस्मिन्.

Trans.:—Or, perhaps there will be an ingress for me in [the narration of] this race wherein a passage has been constructed in the form of poetical composition by the learned of bygone days like the passage of a thread in a diamond previously bored.

5. The stanzas 5-9 form one sentence. More than one stanza having a syntactical connection have particular names in Sanskrit; thus two stanzas form a युग्म, three stanzas a विशेषक; four stanzas a कलाप and the number of verses ranging from five to fifteen a कुलक. Thus stanzas 48-53 and the first 16 stanzas of *Kumāra* form a कुलक. "शान्वा युग्ममिति प्रोक्तं त्रिभिः श्लोकैर्विशेषकम् । कलापकं चतुर्भिः स्वात्तदूर्ध्वं कुलकं स्पृतम् ॥" Here the subject is in st. 5 and the object and predicate in st. 9. सोऽहम्—That I viz. like the सूत्र 'thread' described in the preceding stanza. cf. V. 22, XIV. 66. सोऽहमिदानीमवसितप्रतिहामरः *Mu.* The corr. lative of सोऽहम् is not necessarily required to complete the sense as it can be easily inferred; see *Kāvya-pra.* which says 'प्रकान्तप्रसिद्धानुभूतार्थविषयस्तच्छब्दो यच्छब्दोपादानं नापेक्षते'. आ—This particle used as a separable preposition with the ablative shows (अभिविधि) limit inceptive (cf. आ जन्मनः शाक्यम् *Shāku.* V. 25) i. e. from, ever since. It also expresses (सर्वादा) limit exclusive or conclusive i. e. 'till,' 'up to' (आ परितोषाद्विदुषाम् *Shāku.* I. 2; आदर्शनात् *Vikram.* II, 2). In both senses the आ may form an Avyayibhāva compound with the substantive whose sense it limits or may form a compound adjective noun-particle आ in this limiting sense occurs in several places throughout the *Kāvya* e. g. IV. 20; VI. 17, 40; VII. 7, 57. In this stanza throughout the sense of limit inceptive. It must not, however, be confused with the diminutive आ as in प्रापाण्डुर, आर्दान. आनाकरथधर्मैः—The न is retained instead of being formed into अन् before a vowel by *Pāṇi.* VI. iii. 77. Some derive the word differently कः ब्रह्मा तस्य अभावात् अत्र नाकरं. चariot of the Kings of the solar race often went to Heaven to assist Indra in his wars, see 27; *Shāku.* VI. 30, al.⁸⁰ वः सुरपक्षपाती यस्य बान्धवतले गतिः *Vikra.* I.

6. यथा...श्रीनाम्—यथाविधि Avyayi. compound. For विधि see V. 3. The word यथा enters into an Avyayi. comp. in the following senses:—

the Locative is to be noted. It denotes the time of action. **अभ्यस्तविद्यानाम्**—अभ्यस्ताः विद्याः (the Vidyās are generally said to be fourteen. Yādnyavalkya says:—पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः । वेदाः स्वानानि विद्यानां धर्मस्य च चतुर्दश while Manu enumerates them to be 'अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः धर्मशास्त्रं पुराणं च विद्यास्वेताश्चतुर्दश'. To these some add four more आयुर्वेदो धनुर्वेदो गान्धर्वश्चेति ते त्रयः । अर्थशास्त्रं चतुर्थं च । Others however speak of only four Vidyās :—आन्वीक्षिकी logic and metaphysics ; त्रयी the three Vedas ऋक्, यजुस्, and सामन्, वार्ता practical arts such as agriculture, commerce etc. and दण्डनीति the science of government.) **दैलेषाम्, विषयैषिणाम्**—विषयन्ते इन्द्रियाणि येषु ते विषयाः (objects of pleasure) विषयान् इच्छन्ति तेषां or विषयाः ईषितुं शीलं तेषां तेषाम्. cf. *Bha. Gā. II. 59. मुनिवृत्तीनाम्*—see *commen.* According to Patanjali the compound ought to be dissolved as मुनीनां वृत्तिः मुनिवृत्तिः, मुनिवृत्तिरिव वृत्तिः तेषाम् A Muni is defined to be:—दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते ॥ **योगेन**—योग is the concentration of the thoughts and preventing the mind from wandering and keeping it in its unmodified condition, its chief aim being to teach the means by which the human soul may attain complete union with the Supreme Being. See Notes on *Ku. I. 21*. The four periods spoken of in the stanza refer to the four periods of the life of a twice-born—(1) ब्रह्मचर्यं or period of study ; (2) गार्हस्थ्यं or life of a man of the world ; वानप्रस्थ life of a hermit ; संन्यास life of one who has renounced all the trammels of the world.

9. **रघूणाम्**—The plural of proper nouns is often used to denote the family or race ; hence the word in the text means 'The Solar race,' 'the Raghu family' cf. जनकानां रघूणां च संबंधः कस्य न प्रियः *Uttā. I*. This sense is put upon proper names by लक्षणा or Indication. see *Sāhi. Darp. II. 5. अन्वयम्*—see *comm.* on st. 12 *infra*. अन्वीयन्ते असिन्निति in which there is a continued succession, a race, a genealogy. 'कुलान्यभिजनान्वयौ' *Amara*. तनुवाग्विभवः—वाचः विभवः (power, capacity) वाग्विभवः, तनुः वाग्विभवः यस्य सः whose power of speech is very slender or poor. **चापलाय**—(चापलं rash act, thoughtless undertaking ; cf. 'मा चापलादेति गणान्वयैषीत्' *Ku. III, 41*).—The dative is by the rule क्रियार्थोपपदस्य च कर्मणि स्थानिनः *Pīṇi. II. iii. 14* which is explained by Mr. Apte in the following words:—When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative. Thus here चापलाय प्रचोदितः is really चापलं कर्तुं प्रचोदितः where in the infinitive of purpose कर्तुं being suppressed its object चापलं is put in the Dative.

Trans.: (5-9)—I, who am as above, though—possessing [but] a slender power of narration—being incited by their virtues coming to my ears, to the rash act, will yet speak about the race of the Raghus who were pure from their very birth, who carried on their works till they

bore fruit, who ruled over the earth bounded by the sea; the track of whose chariots extended up to very Heaven, who offered oblations to fire in conformity with rules [laid down], who showed consideration to suppliants by fully acceding to their wishes, whose punishments were proportionate to the crimes [of the guilty], who were ever watchful in the nick of time, who brought together wealth solely for giving it away [in charity], who spoke sparingly in order to be truthful, who were eager of conquest only for the sake of glory, who entered upon connubial life only for the purpose of continuing their race and who devoted themselves to the acquisition of knowledge in their boy-hood, who were addicted to worldly objects during youth, who led an anchorite's life in their declining years and who finally gave up their corporeal bodies by being absorbed in meditation upon The Supreme Being.

10. श्रोतुं अर्हन्ति—See VI. 1, 77, 90 for the use of अर्हन्ति when used in the 2nd as well as 3rd person. सद्...हेतवः—सच्च असच्च तयोः व्यक्तिः (distinction, separation), तस्याः हेतवः (हेतु *lit*: cause, source; hence, those who possess the powers). हेमः—*gen. sing.* of हेमन् gold. इयामिका—impurity, alloy; derived from इद्, 1st. *Atm. cf.* इयानावतेन युष्मासु यः काञ्चन. मिवाम्निषु *Milavi. II. 10.* वा—is used here in the sense of 'or,' वा-स्वादिकृत्पोपमयोरेवार्ये च समुच्चये *Vishva.* संलक्ष्यते—determined, proved; from संलक्ष् 10th conj. *Ubha.*

Trans.:—Let the wise [who are] possessed of the power of discrimination between good and bad, be pleased to listen to this [composition]: for, it is in fire that the purity or impurity of gold can be determined.

11. वैवस्वतः मनुः—*Vaivasvata* is one of the fourteen *Manus* in a *Kalpa*—विवस्वत् *lit*: one having rays विवोऽस्यास्तीति मनुष्यः; or विविधं वस्ते अच्छादयति. The sun is considered to be the son of विवस्वत् and is regarded as the founder of the dynasty of *Ayodhyā*. His daughter *Ilā* is supposed to have married the moon and thus were the solar and lunar races united; see IV. 7. मनीषिणाम्—मनसः ईषिणः (masters, controllers of the mind, those who hold their feelings in restraint; or मनीषा शास्त्रोक्त्या बुद्धिः विद्यते तेषां, तेषाम् hence 'the wise, sages. See *Bha. Gi. II. 5.* वीरो मनीषी इः प्रहः संख्यावान् पण्डितः कविः' *Amar.* माननीयः—fit to be honoured; worthy of respect. This is a verbal adjective formed by the addition of अनौद्य to the causal मान् of मन् to think, to consider, by the rule तन्वत्तन्वानीयरः *Pāṇi. III. i. 96* in the sense of 'fit to be,' 'must'; hence 'deserving.' *cf.* मेनां मुनीनामपि माननीयाम् *Ku. I. 18.* This adjective is generally governed by the genitive of the noun by whom the respect is to be shown. महीक्षिताम्—*Malli.* has मही क्षीयन्ति, (ईयते) इति महीक्षितः but क्षि 6th Par. means 'to abide,' 'to inhabit,' 'to approach,' while क्षि 1st Par. has the sense of 'to rule, to govern.' प्रणव—from प्र before

and नु to chant, to praise—प्रकृष्टं स्तुते अनेन इति, is the holy word ओम् which is अश्च उश्च मश्च तेषां समाहारः. The three letters of which ओम् is formed represent Vishnu, Shiva and Brāhmā. See Gough's *Upa*, pp. 69-73. A Brāhmaṇa must repeat ओम् at the beginning and end of the recital of a vedic passage.

Trans.:—There was Manu by name Vaivasvata who was respected by the wise and who was the foremost among the rulers of the earth just as Pranava is in the Vedās.

12. शुद्धिमत्तरः—This comparative is formed by *Pāṇi* V. iii. 57 by the addition of तर. राजेन्दुः—see *comm.* क्षीरनिधौ इन्दुः इव—This refers to the mythological account of the churning of the milky ocean from which the moon was obtained along with other thirteen jewels.

Trans.:—In his pure race was born one who was purer by name, Dilīpa, the most eminent among Kings just like the moon come out of the sea.

13. व्यूढोरस्कः—see *comm.* In a Bahuvrīhi comp: क is necessarily added to the words उरस्, सर्पिस् पुंस, अवदुह, पय, नौ, लक्ष्मी etc. in the singular only, and optionally when they are in the dual or plural and form the latter member of a compound by *Pāṇi* V. iv. 151 quoted in *comm.* शाक—This is an excellent timber-tree whose wood is very hard and largely found in Kattyawar where it is called सादह, and botanists call it *Tectona grandis*. पांशु—an adj. here; in st. 3 *supra*. It is a noun signifying 'one who is tall.' आरम०...महाभुजः—Long arms with the tips of the fingers reaching the knee is considered one of the characteristics of a ruler. क्षात्रो धर्मः—क्षतात् त्रायते इति क्षत्रं, क्षत्रस्य अयं क्षात्रः the duty peculiar to the warrior class. cf. (क्षात्रो धर्मः अत्रित इव तनुं ब्रह्म-धोषस्य गुण्ये *Uttar*. VI. 9. The duties of a क्षत्रिय are given in the *Bhā. Gīta* XVIII. 43. as शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् This stanza is an instance of the 'figure of sense' called उत्प्रेक्षा.

Trans.:—He with a broad-chest, shoulders like those of a bull, and long arms, and tall like the Shāla tree looked as if his body had been made the seat of martial disposition.

14. सर्वो...सारेण—अतिरिक्तः (surpassing, unequalled) सारः (strength) यस्य सः सर्वेभ्यः अतिरिक्तसारः, तेन. सर्वो...भाविना—A different way of dissolving the compound from that in the *comm.* is suggested by Mr. Kāle सर्वं च तत्तेजश्च सर्वेतेजः तदभिभूतवान् *Upa*. comp. or तस्याभिभावी. अभिभू=to surpass, to excel. cf. 'लोकमिभाविना धात्रा' *Kir*. XI. 6. सर्वोन्नतेन—सर्वेभ्यः उन्नततरः (उच्चप्रांशुत्तोदय etc.). आरमना—आत्मा=body, see *comm.* मेरुः—see map in Dikshit's *Bhārata Bhūgola*. Meru according to the Purāṇas is the central point of the earth, all the planets revolving round it. All the Dwīpas or continents are around it like the petals of the lotus; see V. 30.

Trans.:—Like the mountain Meru he stood encompassing the earth with his bodily frame exceeding every other in strength, surpassing all others in lustre and overtopping every one.

15. आका०...ऋ: see *comm.* प्रज्ञया—प्रज्ञा—intellect, understanding; बुधिमनीषा विषया धीः प्रज्ञा श्रेणुषी मतिः *Amara*. प्रज्ञया—The Instru: is to be taken हेतौ 'by reason of,' 'on account of.' The better phrase would have been प्रज्ञासदृशगमः. The word अगम is used in two different senses in this Stanza. In सदृशगम it would be better to take the sense of अगम to be 'the acquisition of knowledge' or 'study' = अज्ञातम् which leads to the development of the mental powers as said by Kaiyata 'अगमः प्रयोजकः प्रवर्तकः,' 'अगमः शास्त्रमाज्ञातम्' *Vishva*. while in अगमैः it may be taken to signify the Shāstras and Purānas; in fact the 'whole store of knowledge acquired' cf. सुकृतः परिशुद्ध अगमः। कुरुते दीप इवार्थदर्शनम् *Kir.* II. 33 where अगम=Shāstrās and *Kir.* V. 18 where it means the Purānas. see VI. 41 & X. 26. अगमैः—This *instru.* is to be viewed similar to प्रज्ञया. आरम्भ—an undertaking; प्रक्रमः स्यादुपक्रमः । स्यादभ्यादानमुदात्त आरम्भः *Amara*. आरम्भसदृशोदयः—This appears to be grammatically accurate according to तुल्यार्थेतुलोपमान्यां तृतीयान्वतरस्त्वां *Pāṇi.* II. iii. 72 whereby the *instru.* or the *geni.* may be optionally employed when the word is joined with another one implying 'like to,' 'in proportion to.' The construction प्रज्ञया सदृशा०... and अगमैः सद०... is loose and difficult to reconcile to any grammatical rules. Mark the gradation towards उदय narrated by the poet; thus we are told Dilīpa's wisdom was what ought to be expected from his appearance; his study was in proportion to his wisdom etc.

Trans.:—His (Dilīpa's) intellect was in keeping with his look, his acquisition of knowledge was in proportion to his intellect, his worldly conduct (i. e. undertakings) was in consonance with his [fund of] knowledge of the Shastras, and his rise was in proportion to [the magnitude of] his undertakings.

16. भीमकान्तैः—A Dvandva; भीम (विभेक्षसात् *lit.*: terrible, formidable; but here it does not convey such a strong sense; it only signifies 'awe-inspiring'; similarly कान्त agreeable, attractive. नृपगुणैः—kingly characteristics are variously defined; but कुलं सत्त्वं वयः शीलं दक्षिण्यं क्षिप्रकारिता। असंविदादिता सत्त्वं बृहत्संवा कृतज्ञता ॥ दैवसंपन्नता बुद्धिरक्षुद्रपरिचारिता। शक्यसामन्तता चैव तथा च बृहत्भक्तिता ॥ दीर्घदर्शित्वमुत्साहः शुचिता स्थूलक्षयता। विनीतता धार्मिकता गुणाः साध्याभिगामिकाः ॥" *Kāman*. उपजीविनाम्—The Genitive is according to कृत्यानां कर्तरि वा *Pāṇi.* II. iii. 71 by which the agent of the action (here, उपजीविनः dependants) is put either in the genitive or Instru. when used with *poten. passive participles*. अपृष्यः—unapproachable (as opposed to अभिगम्य). Brihaspati tells us:—तेजोवर्लं सत्त्ववत्ता प्रभावः प्राप्तकालता। अपृष्यस्य गुणानेतान् नृपस्य मुनयो विदुः ॥

यादोरक्षैः—see *comm.*; this is a Dvandva comp: and the two terms are in apposition to भीमकान्तैः. **अर्षावः**—अर्षासि जलानि सन्ति असिन्निति; the ocean. The Epithets मकरध्वज, शषकेवन, यादसांपति as also रत्नाकर are significant and may be noted; 'रत्नावलीरन्ध्रधिरावन्ध' *Māgha*. III. 36 which indicates the general notions about the ocean. This is in apposition to सः (Dillpa). The stanza contains all the requisites of the पूर्वोपमालङ्कार.

Trans.:—By his kingly qualities inspiring awe as well as kindness he was approachable with ado to those dependent on him as also inviting like the ocean with [its] monsters and its jewels.

17. **रेखामात्रम्**—रेखा प्रमाण अस्य. According to *Pāṇi*. V. ii. 37 quoted in the *comm.* we have the three terminations द्वयम्, इप्त, and मात्रा added to nouns in the sense of 'as far as' 'reaching up to,' 'as much as.' **धुण्णात्**—*p. p.* from धुद् 7th *Ubha.* to trample upon; *fig.* 'to practise, to follow.' आ— see st. 5 *supra.* governs the *ablativa*. **व्यतीयुः**—from व्यती 2nd *Paras.* 'to go out of,' 'swerve from.' **वर्त्मनः परं**—The *accus.*, *instru.*, and *loca. sing.* of पर are used adverbially. Here in the sense of 'over,' 'out of' with the *abla.* Note the difference between this आ and that in st. I. 66. **नियन्तुः**—*geni. sing.* of नियन्तु (a) a guide, a director; (b) a charioteer. **नेमिवृत्तयः**—नेमीनां (नेमिः the iron rim or felly of a wheel, cf. नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण *Māgha*. and रथस्ते शीकरङ्घ्रिनेमिः *Shāku*. VII. 7) वृत्तयः (a) revolving; see note on मुनिवृत्तीनाम् st. 8 *supra.*, (b) existence. The *fig.* of sense is उपमा.

Trans.:—The subjects of that King—their guide—never swerved from the course of conduct followed [by them] from the time of Manu (to the smallest detail) by even so much as a line just as the rim of the wheel [of a chariot] does not go out of the beaten track in its revolutions [when] under a [skilful] driver.

18. **सुखार्थम्**—(भूतिः welfare, prosperity). The rule quoted in the *comm.* is in connection with *Pāṇi*. II. i. 36 which enjoins the invariable formation of a compound with अर्थ= 'on account of,' and it is to follow the gender of the विशेष्य or the noun that it may qualify, see I. 34. **दल्लि**—This is the tribute or tax payable to a King (see *Manu* VII. 80 and VIII. 307), which was the sixth part of the produce **सामथेयः करो दल्लिः** *Amar*. *Manu* in VII. 131-133 says that the King even though dying of want was not to receive any tax from a Brahmana learned in the Vedās; but it appears that in the time of Kalidāsa the Brahmanas were not exempt from it. **अग्रहीत्**—Aorist 3rd *person sing.* of ग्रह् 9th *Ubha.* to take possession of. **उत्सृष्टम्**—*inf.* of उत्सृज् 6th *Paras.* 'to emit' 'to send forth,' hence 'to give back,' 'to return.' **सद्वक्तृगुणम्**—गुणाः 'repetitions,' 'times.' The compound is fully explained in the *comm.* **आदत्ते**—दा 3rd *conj.* 'to give'; by itself is *Ubbhaya-padi* but when preceded by आ it is *Atma*, in any other sense

except 'opening,' 'gaping' by आडो दोऽनास्यविवरणे *Pāpā*. I. iii. 20. *cf.* प्रदीपः केहमादत्ते दशयाभ्यन्तरस्थया *Ma.* 11. 85; नादत्ते प्रियमण्डनापि भवतां केहेन वा पल्लवम् *Shāku.* IV. 9. हि—is used here in the sense of स्फुटार्थं 'for instance,' 'as is well-known' *Ap. G.* § 307 compare with the sense of this Stanza IV. 86; X. 58. The figure of sense is प्रतिवस्तूपमा—प्रतिवस्तूपमा सा स्वादाव्ययोर्गन्धसाम्ययोः । एकोऽपि धर्मः सामान्यो यत्र निर्दिश्यते पृथक् *Sā. Dar.* In the stanza the idea of 'taking in' which is the common attribute in the case of the King and the sun is differently expressed by अग्रहीत् and आदत्ते.

Trans.:—Solely for the welfare of his subjects did he take taxes from them; it is well-known that the sun sucks up water to give it back thousand-fold.

19. सेना—The army collectively—of the four components *viz.* 'इत्यश्वरथपादात् सेनाङ्गं स्वात्तुष्टयम्.' परिच्छदः—Paraphernalia as described in the *comm.* The two words सेना and परिच्छदः can be taken as attributive or Bahuvrihi compound qualifying तस्य since we have the word परिच्छदः *f.* in the sense of paraphernalia; and then we have सेनापरिच्छदस्य तस्य, the idea is that his own valour and statesmanship were so great that his army was hardly required to go on active service; and hence, it was more an appendage. द्वयं—pair, couple; this is given in the latter half of the stanza. अर्थसाधनम्—means or expedient for the attainment of an object. आतता—stretched; strung *p. p.* of आतन् *8th Ubha.* to stretch, to cover, etc. मौर्वी—bow-string.

Trans.:—Intelligence gone [deep] without any obstruction in all the Shāshtras and the bow-string [always] strung; this couple was the only means of securing his object and the whole army was only a paraphernalia to him.

20. संवृतमग्नस्य—संवृताः मग्नाः यस्य तस्य of him who keeps his plans concealed. संवृत= *p. p.* of संवृ 1st, 5th and 9th Conj; to hide, to cover, to conceal. मग्न= plan, deliberation, consultation. गूढा०...तस्य—गूढ *p. p.* of गुह् 1st. *Ubha.* to conceal, to keep secret. आकारः= appearance, expression of the face as giving a clue to one's thoughts and feelings *cf.* अशङ्कितकारमुपैति शङ्कितः *Kir.* I. 14. शङ्कित=gesture suited to betray internal feelings *cf.* आकारैरिङ्कितैर्गत्वा चेष्टया भाषणेन च नेत्रवक्रविकारैश्च लक्ष्यतेऽन्तर्गतं मनः *Panch.* I. 44. see *comm.* प्रारम्भाः—same as आरम्भाः in st. 15 *supra.* संस्काराः—from कृ with सम्; the intermediate सू coming in by the rule संपरिभ्यां करोती भूषणे समवाये च *Pāpā*. VI. i. 137, 138. *i. e.* संपरिपूर्वस्य करोतेः सुदुस्वाङ्गुषणे संघाते चार्थे when कृ with सम् means 'to ornament' or 'to collect together', it takes in the letter सू which is prefixed to the root. The word संस्कार is used in various senses in various places in this poem; thus in III. 18 in the sense of 'polishing'; in XV. 76 in the sense of 'grammatical purity.' in III. 35 it conveys

the meaning 'education', cultivation; in *Shaku*. VII. 23 it has the sense of decoration, embellishment; in X. 78 and XV. 31 it means 'purificatory rites.' Here in this stanza it is used in the sense of the impressions remaining on the mind as the result of good or bad actions done in a previous life. These impressions cling to the soul of an individual as the result of his deeds like the (वासना) smell of anything which remains behind clinging to the receptacle after the source of the smell has been removed from it. For the various discussions on the subject of the responsibility of the soul regarding actions and their effects *vide* Shāri. Bhāshya on Brahmasūtra III. 1. 8. For almost a repetition of this idea see VII. 15. प्राक्तनाः—actions done in a former life. The rule referred to in the *comm.* is *Pāṇi*. IV. iii. 23 which lays down that the affixes ल्यु and ल्युट् and their augment लुट् come after सार्धं, चिरं, प्राप्ते, प्रगे and after indeclinables expressing time as दोषातन, or प्राक् here.

were *Trans.*:—The undertakings of this [King] whose deliberations could only be guessed from the fruit they bore [from their results] just like the impressions of the deeds of former life.

21. डुभीष

referring to past time the Imperfect and Perfect are generally used in narrating events of the past. The shades of distinction between the Imper., the Perfect and the Aorist appear to have been carefully observed in Vedic literature; here the Perfect has been appropriately used.

अनातुरः—The particle of negation (नञ्) in this stanza has been a point of elaborate discussion in the *Kāvya*prakāsha VII. 3 to which the enquiring student is referred. Suffice it to say that the नञ् used here is emphatic (प्रसूच्यप्रतिषेध) and not षडुदास (unemphatic).

अनातुरः धर्मं—The idea put forward that a man practises धर्म when ill or troubled by sickness otherwise he is indifferent, may suit the present time but certainly cannot be said to apply to Dilīpa's times.

Malli's explanation is alright. अगृह्यः—not covetous; see *comm.* गृह्यः from गृह् 4th *h. Par.* to covet, to strive after greedily. आददे—*per.* of दा with अ to take, to exact. अर्थम्—wealth, money *etc.* Here probably it conveys the idea of 'dues' from the subjects and 'tribute' from / subord.

cannot be understood except on what is seen in classical Sanskrit that Dilīpa took care of the three tenses promiscuously. The idea is this:—

duties of man:—*व* himself and faithfully practised the three worldly observes that this *वर्ष*, *अर्थ* and *काम* or enjoyment. Mr. Nandargikar other verses may also be necessary here!! At that rate many has been described in the *be necessary*. If Dilīpa's conduct as a King to be shewn. previous verse his conduct as a man ought

Trans.:—Though not troubled with any fear he took care of himself; adhered to the canons of morality with a sound body; took in wealth without greed; and enjoyed ease without clinging to it himself.

22. गुणानुबन्धित्वान्—गुणानां अनुबन्धित्वं (being associated together; formed by the rule तस्य भावस्त्वतली *Pāṇi* V. i. 119 from अनुबन्ध् 9th *Para.* to attach, to connect. सप्रसवाः—Malli. dissolves it सह प्रसवः येषां ते probably according to समानस्य चन्द्रसमूर्धप्रभृत्युदकेषु *Pāṇi* VI. iii. 84. But this formation of सह into स is seen in the Vedas; being found in classical authors this analysis by Malli. of the compound ought to be accepted; here this compound is of the nature of सपञ्च, साधर्म्यं, सजातीय *etc.* It ought therefore to be dissolved as समानः प्रसवः or सहस्रः प्रसवः येषां ते सहप्रसवाः or सप्रसवाः the सह being optionally changed to स by the rule बोपसर्जनस्य *Pāṇi* VI. iii. 82 by which the सह of a Bahuvrihi compound is optionally changed to स according to Harakārikā.

Trans.:—Holding silence notwithstanding (full) knowledge of things, forgiveness in spite of strength [to punish], in an opposite without [desire of] praise: these traits—apparently to have sprung nature—being associated together [in him] appear up simultaneously.

23. विषयैः—विषय has already been explained as 'object of sense.' They are five viz. रूपं शब्दो गन्धरसस्पर्शश्च i. e. they correspond to the senses; hence those in which the senses of man take pleasure. लक्ष्मणस्य—न आकृष्टः not attracted or engrossed. The negative particle न becomes अन् before a vowel. विद्यानां see note 1 (see comm.); पारदृष्टवन्—पारदृष्टवन्—पारं दृष्टवान्—one who has seen the end of the sense of by दृष्टेः कनिष् *Pāṇi* III. ii. 94 by which the affix कनिष् in the object comes after the verb दृष्ट्वा with a past significance; the same affix comes after the verbs युष् and कृ when the word is in composition; is राजन् and सह as राजयुध्वन्, राजकृतवन्, सहयुध्वन्, सहकृतवन् see V. 24. दृष्टवन्—दृष्टवन् भावः दृष्टवन्. Why the King is said to have come into this condition is explained in the comm. Manu says 'न ते न दृष्टो भवति'—This word येनास्य पलिते शिरः । यो वा युवाप्यधीयानस्तं देवाः स्वविरं विदुः. विना and at dative as also दृष्टवन्, and नाना govern the accusative, instrumental commentator by प्रयत्नविना नानाभिस्तृतीयाऽन्यतरस्यान् *Pāṇi*. II. iii. 32. The on account of Nātha referred to by Malli. says that the agedness was English phrase the three causes mentioned. Compare with this the young in years but old in experience.

Trans.:—He was aged [in wisdom] without (actual) decrepitude since he was not entrapped by the objects of the senses, he had seen the very end of the various branches of knowledge and was steadily devoted to duty.

24. वि०...नात्—विनयस्य (विनय high moral conduct, cf. 'विना इदति विनयं विनयापाति पात्रताम्') आधानम् (inculcating, imparting); तस्मात्. The use of the ablative is noteworthy. It is by the rule विभाषा सुगेऽस्त्रियाम् *Pāṇi.* II. iii. 25 that a noun in any of the genders except the feminine is put either in the *instru.* or *ablativa.* Compare with the general idea *Shāku.* V. 5.

Trans.:—On account of imparting moral training, on account of giving protection and on account of supporting his subjects he was their father [while] their (actual) fathers were mere authors of their coming into the world.

25. स्थित्यै—for the purpose of preservation of discipline. दण्डयतः—agrees with तस्य. दण्ड् signifies 'fining' as also 'punishing' by imprisonment *etc.* Fining brings in money. The datives are used in the sense of 'for the purpose of'; see notes st. 7 *supra.* प्रसूतये—प्रसूतिः offspring, progeny; see st. 7 *supra.* प्रजायै गृहमेधिनाम्. अर्थकामौ—The first is worldly prosperity; and the second is enjoyment of life by means of the senses. धर्म, अर्थ, काम and मोक्ष form the four primary ends of human existence. These words coming in the धर्मादि class they may be compounded in any order धर्माथी or अर्थधर्मी, कामाथी or अर्थकामी. मनीषिणः—see st. 11 *supra.*

Trans.:—Even the gaining of wealth and the gratification of desires became a part of the performance of duty in the case of this prudent [monarch] who fined criminals for the stability of society and who had married for progeny.

26. दुद्रोह—Compare with this राजन् दुद्रुक्षसि यदि क्षितिधनुमेतां *etc.* *Bhartri. गो*—*acc. sing.* of गौ the earth, "गौरुदके दृशि । स्वर्गे दिशि पशौ रस्मौ च्चे भूमाविवी मि" *Anekā. यज्ञाय*—The king amassed wealth for its being spent in the performance of sacrifices and not for enjoyment. Note the condition of Raghu after the performance of the Vishvajit sacrifice described in the fifth canto. सस्याय—सस्य also शस्य—*primarily*, fruit or produce of an plant, वृक्षादीनां फलं सस्यम् *Amar.*; then corn. The datives of यज्ञाय and श्रावय are according to the rule क्रियायौपपदस्य च कर्मणि स्थानिनः *Pāṇi.* II. iii. 14. The sense of the infinitive of purpose कर्तुम् and वर्धयितुम् being expressed here the objects of these infinitives are put in the Dative मघवा—मघवते पूज्यते असी. The word मघवन् has also the forms मघवा and मघवान्; see *Buddha* I. 92 and *Bhatti.* XVIII. 24. संपद्धिनिमयेन—विन्य exchange, barter, see *comm.* for the barter. त्वत्तुः—Properly speaking the Atma. form ought to have been used since there is an interchange of action by the rule कर्तरि कर्मव्यतिहारे *i. e.* कर्तृवाच्य verbs when noting reciprocity of action are Atma. but since the poet does not mean this as a prominent one but only सम्पद्धिनिमय or an exchange of the result of these actions the above rule does not apply here.

Trans.:—He milked the earth (amassed wealth) for the purpose of performing sacrifices; and Indra drained the heavens (of water) for the purpose of [growing] his crops. Thus by an interchange of their wealth the two—Dilipa and Indra—held mastery over the two worlds.

27. किल—may be taken here either in the sense of 'certainly,' 'for a fact', or 'as we are told,' 'it is said.' व्यावृत्ता—(p. p. of व्यावृत् 1st conj. Atm. to turn away from;) turned away, withdrawn from; cf. विषयव्यावृत्तकौतूहलः *Vikr* I. 8. यत्—because, since; cf. *Mudrā*. II. 18. परस्वैभ्यः—परेषां (of others) स्वाः (wealth, स्वोऽस्वियां घने *Amar*. The word स्व is a noun when it means 'a class' or 'wealth,' and is to be declined like an अकारान्त mas. or neu. word, otherwise it is a pronoun by स्वमहात्ति घनाख्यायाम् *Pāṇi* I. i. 35.) तेभ्यः. श्रुतौ—only in name, only a thing to be heard; or it may mean in legal works दण्डनीतिशास्त्रे. तस्करता—स्कर = कृत् and करोतीति तस्करः, (but कृत् and बृहत् insert स् in place of त् followed by क् and पति provided the words mean चौर and देवता *शुभ्र* 30 *अ.* कर्पलोक्षोर्देवतयोः सुदृढलोपश्च) तस्करस्व भावः तस्करता.

30 नोऽन्योऽप्यस्य. —It is said that other kings could not follow (*lit.* imitate) me of this guardian [of the people], since theft having turned from other men's property remained in hearing (i. e. lingered a word without any actual demonstration of it) [or found in codes of law].

अप्यः—देहं योग्यः one fit to be hated; hence an enemy. —लिक, dear, beloved, cf. समंस्त बन्धून् *Bhāṭṭi*. 1. 2. सिद्धः—p. p. of सिद्ध 7th conj. *Pars*: one who distinguishes right from wrong; hence good, excellent. आर्तः—one who is suffering in body, diseased. यथोपधम् this is not an *adver. compound* since the word यथा is used to show comparison; the compound being formed यथाऽसाद्दृश्ये. See st. 5 *supra*. उरगक्षता—उरगेण (उरसा गच्छतीति one who moves on his cast, a serpent) क्षता (p. p. of क्षण् 8th conj. *Ubha*;) bitten, wounded.

Trans.:—A righteous man even though an enemy was liked by him just as medicine is by a sick person: a wicked person, even though endearing was discarded by him like a finger bitten by a cobra.

29. वेधाः—(वेधस् विदधातीति वेधाः one who creates st's. the creator, Brahma; see *comm.*) नूनं—certainly, positively; नूनः निश्चिते च *Ans*. महाभूतसमाधिना—समाधि is collecting together and the महाभूताः are पृथ्वी, अप, तेज, वायु and आकाश the five primary elements of which corporeal bodies are supposed to be formed; see IV. 2. पराः... फलाः—परेषां अर्थः (purpose, advantage) सः एव स्व (chief; primary. The word एक will appear in the poem in various uses. It may, therefore, be enumerated here once for all, इकोत्पार्थे प्रथ च प्रथमे केवले तथा साधारणे समानेऽपि संख्यायां च प्रबुध्यते ॥) फलं येषां हे. The figure of sense in this stanza is उत्प्रेक्षा i. e. 'Poetical Fancy' see *Appendix*.

Trans.:—Undoubtedly, the Creator must have moulded him out of the collection of the five primary elements; since, there were in him all those virtues whose sole end was the good of others.

30. **वेकावप्रचलयां**—see *comm.* देख the seabeach, see IV. 44. **परिखीकृतसगराम्**—see *comm.* The च्वि compound is formed by कृन्वस्तिद्योने संपद्यकर्तारि च्वि: *Pāṇi* V. iv. 50 and the V'artikas thereon which indicate that the attainment of becoming what a thing previously was not, is attained by this formation, and the rule says 'when something out of which something else originates, arrives at the state of being that very thing so produced, the affix च्वि may come in optionally without altering the sense; and the agent that has attained to the new state is conjoined with the verbs कृ, भू and अस्. Here it will be seen that the sea was not what a परिखा or moat is but the poet makes it, as it were, to serve its purpose. **अनन्वशासनां**—अन्वस्व शासनम् अन्वशासनम्, अविद्यमानं अन्वशासनम् यस्यास्ताम् = अविद्यमानान्यशासनां or अनन्वशासनाम् by the V'artika नञोऽस्त्वर्थानां वाच्यो वाचोत्तरपदलोपः by which the negative particle नञ् in combination with a word having the sense of 'there is' may enter in a Bahuvrihi compound and the word following it may be dropped optionally. See IV. 7 and mark the difference in the formation of both the compounds. **एकपुरीं**—एक is used here in the sense of संख्या see, st. 29 *supra*: compare with the general idea रत्नाकरवेलामेखलावलयितधरणीरमणी and रत्नाकरमेखलामनन्दशासनां *Dasha* I. pp. 1 and 3.

Trans.:—He governed the earth, which had the shores of the seas for its ramparts, the seas [themselves] for its moats and which was subject to no other rule, as if she were only one city.

31. **दाक्षिण्यरूढेन**—दक्षिणस्य भावः दाक्षिण्यं i. e. attention to the wants of others, winning manners. दाक्षिण्येन रूढम् (commonly known, celebrated,) cf. II. 53. **मगधवंशजा**—see VI. 20. **पत्नी**—पतिः अस्यास्तीति, see II. 2. **सुदक्षिणा**—The wife of Dilīpa. इति—hence, इति स्वरूपे सान्निध्ये विवक्षानिवन्ने मते । इतौ प्रकारप्रत्यक्षप्रकाशेऽप्यवधारणे ॥ **अध्वरः**—see V. 1. **दक्षिणा**—The gift given to the Brāhmins at the conclusion of a sacrifice or any religious ceremony. It is regarded as the wife of अध्वर (sacrifice) personified.

Trans.:—His wife born in the family of the Magadha Kings on account of her being celebrated for her attention to the wants of others was named Sudakshinā and was like Dakshinā unto sacrifice (personified).

32. **कलत्रवन्तं**—कलत्रं अस्यास्तीति कलत्रवान् by *Pāṇi* V. ii. 94. **अवरोधे**—अवरुध्यन्ते अत्र इति. 'अवरोधस्तिरोधाने राजदारिण्ये तद्गृहे' The wives of a King taken collectively. Compare with the idea *Shaku*. III, 19. The locative appears to be used here to convince indifference by पद्मीचानादरे *Pāṇi*. II. iii. 38. **अनादराधिक्ये भावलक्षणे पद्मीसप्तम्यौ स्तः** says *Sid. Kaumudī*. **गनस्त्रिन्या**—प्रशस्तं मनः अस्याः अस्तीति noble-minded. **लक्ष्म्या**—Lakshmi may

mean prosperity or wealth personified; and this wealth being derived from the Earth she is looked upon as the wife of the King. It need not be thought that the King had three wives: we see Kālidāsa speaks of Lakshmi as the wife of the King in XIV. 86.

Trans.:—The ruler of the earth, in spite of his having a large number of queens, considered himself really married by [his being united with] this high-minded (lady) and with the goddess of royal prosperity.

33. **आत्मानुरूपायाम्**—अनुगतं रूपं अस्याः इत्यनुरूपा; आत्मनः अनुरूपा आ०...रूपा, (suitable to himself) तस्याम्. **आत्म०...त्सुकः**—see *Malli. comm.* on जाया II. 1. **मनोरथैः**—See *Bu.* II. 2 मन एव रथः अत्र or मनः रथ इव मनोरथः, *lit.* mind-car or mind like a car because the mind becomes as vehicle for the desire of anything and its accomplishment. Note the idiom कालं निनाव passed [his] time.

Trans.:—Eager about the birth of a son to her who was in every respect suited to him, he passed his time by entertaining a desire the fulfilment of which had long been withheld.

34. **संतानार्थाय**—संतन्यते इति सन्तानः The compound is analysed in the *comm.* अर्थ = 'For the sake of', 'intended for'. In this sense it is used as the last member of a compound and the whole is used as an adjective to qualify nouns by the rule noted in st. 18 *supra.* under भूत्वर्थम्. **विषये**—see V. 3. **स्वभुजात्**—स्वस्य (स्व is a pronoun here and declined like सर्व). See note on परस्व st. 27 *supra.* भुजः, तस्मात्. **अवतारिता**—taken down from: *cf.* बलयमिव डीलया भुजेन भुवनभारमुद्बद्धः धूः—*fig.*: burden, responsibility. The word literally means 'the yoke' which generally hurts the animals who have to bear it. See V. 66. **सचिवेषु**—सचिव derived from सचि friendship and वा to go; मन्त्री सहायः सचिवौ *Amara. cf.* *Ratna.* I. 9. also see VIII. 67.

Trans.:—With the view of performing a ceremony for the sake of issue the heavy responsibility [of the administration] of the kingdom (*lit.* world) being taken down from his [own] arms, was temporarily entrusted by him to his ministers (*lit.* thrown by him on his ministers).

35. **अथ**—then, thereafter. The various senses of अथ and अथो are अथोऽथ स्यातां समुच्चये । महले संशयारम्भाधिकारान्तरेषु च । अन्वादेशे प्रतिशार्वा प्रशसाकाल्ययोरपि ॥ **पुत्रकाम्या**—पुत्रकाम्या is a noun derived from the verb पुत्रकाम्यति which is formed by the rule काम्यच् *Pāṇi.* III. 1. 9. *i. e.* काम्यच् is added to पुत्र just as क्यच् is added in the sense of 'wishing'. The noun पुत्रकाम्या is formed by the Sutrās as explained in the *comm.* **दंपती**—The two masters of the house, from दम् a house. In classical literature the word is always found in the *dual* although in Vedic literature we find it in the singular. It is now derived as जाया च पतिश्च जायापती, जम्पती, दम्पती and is viewed as an irregular word coming under the राजन्तादि group.

Stanzas 35-46 form a कुलक; see Notes st. 5 *supra*.

Trans.:—Having thereafter worshipped the Creator out of a desire to have a natural son both husband and wife went to the hermitage of their spiritual preceptor Vasishtha.

36. स्निग्ध०...निर्घोषम्—*cf.* स्निग्धगम्भीरघोषम् अन्तस्तोयं त्वाम् *Me.* II. 1. स्निग्ध = pleasing, agreeable. 'मसृणोऽर्कदेशे स्निग्धे त्रिषु मायां तु योषिति' *Vishva.* गम्भीर = deep-sounding. निर्घोष = sound. स्यन्दनम्—a chariot, (शतान्नः स्यन्दनो रयः *Amā.*) the word may also mean 'a cloud' from स्यन्द् to flow. प्रावृषेण्यम्—what belongs to the rainy-season. पयोवाहम्—पयः वहति इति कर्मण्यणु, one that bears or carries water i. e. a cloud. विद्युदैरावतौ—a *Dvandva comp.* In the *Rigveda* we have several references to the fact of Indra being the dispenser of rain; see also st. 26 *supra*. It is not to be viewed as compounded with इव like वाग्धोषिव st. *supra*.

Trans.:—They rode one and the same car which made an agreeable but deep rumbling sound and thus they resembled lightening and Airāvata on a nimbus cloud.

37. माभूत्—*Cf.* तपोवनवासिनामुपरोधो माभूत् *Shā.* I. also see V. 24. परि०...सरी—परिमेषाः (who could be counted; hence, limited) पुरःसराः (in *Shāku.* IV. 1 we have this word in the sense of a fore-runner, one who goes ahead. The same is the sense here. There are some attendants who have to run in front to clear the road. They are generally more troublesome than followers अनुगामिनः as also पार्श्वानुचराः) ययोस्तौ. अनु०...पात्—अनुगतः भावः (a Prādi compound or Tatpuruṣa compound whose first member is a preposition. कुगतिप्रादयः *Pāṇi.* II. iii. 1. The अनु here is not a prefix; for in that case the root भू will not take the वच् but will then be अनुभवः by शिणीभुवोऽनुपसर्ग *Pāṇi.* III. iii. 24; see *Kīrat.* I. 6 and *Māli.* remarks there,) अनुभावः (majesty, dignity), तस्य विशेषपात्.

The figure in the stanza is उत्प्रेक्षा.

Trans.:—With the view that there should be no disturbance to the hermitage they had only a limited number of fore-runners but by their peculiar personal dignity they were as if surrounded by their whole military force.

38. शाल०...गन्धमिः—शालानां (see I. 13.) निर्यासः (exudation,) तस्य इव गन्धः अस्ति येषां ते, तैः. The word गन्ध takes इ only when the smell referred to is either inseparably connected with or at least seems to be so in regard to the object denoted by the other member of the compound. Thus here the other member is येषां ते वाताः. This is the opinion of several eminent grammarians while others there are who maintain that गन्ध must not take इ unless the particular quality of the smell is natural to the object to which it is referred. In this connection see IV. 45 and *Mā.* VI. 50. पुष्प०...रिद्धैः—उत्किरन्ति ते उत्किराः (by

शुष्पपत्राश्रीकिरः कः *Pāṇi*. III. 1. 135 whereby the *krit* term. क (अ) comes after those verbs which have an इकू as their penultimate and after वा श्री and कु to scatter). पुष्पाणां रेणवः (pollen, dust), तेषां उत्किराः, तैः आ० ...वनराजिभिः—अ वनराजिः or वनराजी is a dense cluster or grove of trees. Compare with this stanza *Ms.* II. 11 and *Ritu.* II. 17.

Trans.—(In their course) they were being fanned by breezes which were pleasing to the touch, which impregnated with the smell of the exudation of the Sāla trees, were the scatterers of the pollens of flowers and which gently waved the groves of forest trees;

39. मनोभिरामाः—अभिरमते मन आहुताः मनोभिरामाः or अभिरमते इति अभिरामः, मनसः अभिरामाः those in which the mind takes delight; extremely pleasing to the mind, bewitching. रथ०...न्मुल्लैः—रथस्य नेमवः, (see st. 7 *supra*) तासां स्वनः, (sound, rumbling) तेन उद्गतानि मुखानि येषां तैः. पद्मजसंज्ञादिनीः—For comp. see *comm.* संवादिन् similar, resembling, see *Uu.* VI. पद्मज is the first of the seven primary notes of the Indian gamut. It is as Malli. explains either शुद्ध when it has four Sbrutis or vibrations otherwise अशुद्ध. It is also divided as च्युत or broken and अच्युत unbroken. शिखण्डिभिः—शिखण्डिन् (a crest) अस्ति अस्य इति शिखण्डी (a peacock). This word is not in frequent use. See *Ku.* I. 15 मित्रशिखण्डिवहः; *Ja.* V. 1.

Trans.—(They proceeded) listening to the bewitching cries in the *Shatja* pitch but of two different varieties [uttered] by the peacocks who [strained their heads and] looked up on hearing the rumbling of the wheels of the chariots.

40. पर०...सादृश्यम्—सादृश्यस्य भावः सादृश्यम्, अक्षुणोः सादृश्यम् अक्षिसादृश्यम्; now *comm.*, for परस्पर see V. 68 and VII. 14. अदू०...चर्मसु—*cf.* विश्वासोपगमादभिन्नगतयः शब्दं सहन्ते सृगाः *Shd.* I. 14. सृगाद्वन्द्वेषु—सृगाणां द्वन्द्वानि (pairs, couples), तेषु; see *comm.*

Trans.—noticing the similarity of their eyes respectively in those of the pairs of antelopes who moved out of the way just a little and had their eyes steadily fixed on the chariot;

41. श्रेणीबन्धात्—श्रेणी (a row, a line; वीथ्यालिरावलिः पङ्क्तिः श्रेणी *Ama.*), तस्याः बन्धः (formation) तस्मात्. अस्तम्भाम्—न स्तम्भाः यस्या स्ताम्. तोरणसंज्ञम्—तोरणे सञ्ज्ञ, ताम् (तोरण primarily a gateway, तोरणोऽञ्जी वहिर्द्वारम् *Ama.* any temporary ornamental arch from तुरयन्वय इति a place where people hasten with joy or तुतुरति अनेन इति). That which marks auspiciousness, *cf.* ततः सृजधारैरिहितमार्यं प्रथममेव देवस्य चन्द्रगुप्तस्य नन्दभवन-प्रवेशमुपलब्ध सृजधारैण दारुवर्मणा कनकतोरणन्यासादिभिः संस्कारविशेषैः संस्कृतं प्रथम-राजभवनद्वारम् *Mu.* I. Even in present times we see decorated arches erected along the route of great personages to welcome them especially in Native States when they are visited by important guests. सारसैः—The Sārāsa is either the crane or the royal swan. 'चक्रांगः सारसो हंसः' *Shabda.* कलनिन्हादैः—कलः (sweet but unintelligible,

ध्वनी तु मधुरास्फुटे कलः) निन्हादः (sound, cry; 'स्ताननिधौपनिन्हाद' *Ama.*)
 वेषां तैः; cf. मदकलं कूक्षितं शारसानान् *Me.* I. 31. क्वचित्—in some places,
 the चित् imparting the sense of indefiniteness, see *Shā.* I. 14.

Trans.:—in some places turning up their heads at the sweet-warbling cranes who by forming themselves in a row appeared to have stretched, as it were, a garland without supports on a temporary arch;

42. प्रार्थं०...शंसतिः—प्रार्थनायाः सिद्धिः (accomplishment), तां अभीष्टं
 शंसति वा अवश्यं शंसति इति णिनिः इति प्रा०...शंसिन्, तस्य. The Shakunta-
 vasanta says "अभिमुखपर्वतस्य कार्यसिद्धिकरत्नम्". Likewise "शुभगन्धे च शब्दे
 च सानुकूले च मास्ते ! प्रस्थिते सर्वकार्योणां सर्वसिद्धिध्रुवं भवेत्" says *Pālakapya.*
 नुरगोस्कीर्णैः—नुरगैः उत्कीर्णैः (*p. p.* from उत्कृ 6th conj. *U.*, thrown up,
 scattered about) तैः. रजोभिः अस्पृष्टालकवेष्टनौ—अलकाः च वेष्टनं च अलकवेष्टनानि,
 अस्पृष्टानि अलकवेष्टनानि ययोस्तौ, the construction is more or less ungrammatical;
 see note on प्रकृष्या सदृशायमः st. 15 supra; वेष्टन = a head-dress, turban;
 see VIII. 12.

Trans.:—having, in consequence of the favourableness of the breeze which signified the accomplishment of their solicitude, the hair of the queen and the turban of the king untouched by the mass of dust raised by the [hoofs of the;] horses;

43. सरसीषु—सरसी is a large lake. अरविन्दानाम्—अरविन्द = अरा-
 हारणि (of the form of the spokes of a wheel) पत्राणि विन्दति or अरं शीघ्रं
 लिप्तां विन्दति. वीचिवि०...तलम्—वीचीनां विक्षोभः (agitation, moving from
 विष्णुम् 1st conj; *At. anu* 4th and 9th conj. *Paras.* to be agitated), तेन
 शीतलम्. आमोदं—आसमन्तान्मोदयतीति; fragrance, sweet smell; आमोदः सोऽति-
 निर्हारी *Amar.* स्वनि०...रिणम्—स्वस्य निश्वासः, तमनुकृते शीलमस्य स्व०...रिन्, तं.

Trans.:—inhaling the fragrant smell of the lotuses in the large lakes—that smell which resembled their breath and which had been cooled by the moving of the ripples [of water],

44. आत्म०...षु—आत्मना विसृष्टाः (let free; hence bestowed, granted)
 यज्वनाम्—यज्वन् one who performs sacrifices according to Vedic precepts.
 अमोघाः—न मोघाः (मोघं निरयंकन् *Ama.*). अर्घ्यम्—see V. 2. अनुपदम्—
 closely following; see *comm.*

Trans.:—accepting from the correct performers of sacrifices their un-
 failing blessings closely following upon the acceptance [by them]
 of offerings of honour (from the people) in villages which had been granted by them and which had sacrificial posts.

45. ह्ययंगवीनम्—see *Bhatti.* V. 12. A peculiar word formed according to ह्ययंगवीनं शैलायाम् *Pāpi.* V. ii. 23. दुहते इति दोहः क्षीरम्; यथा दोहः
 गोदोहः; ह्यः yesterday; ह्यो गोदोहस्य ह्ययंगुरादेशः; ह्ययंगोः विकारः . . .
 नवनीतम्. The *Manoramā* says यद्यपि भाष्ये वृत्तौ च घृतमित्युक्तममरेण . V. 3; in
 नवनीतमेव तत्र विवक्षितमिति ह्यदस्तादयः; then the word means *grāṇa* may be
 prepared from the milk of the previous day which is sweeter

it is butter which is generally brought as an offering. **घोषवृद्धान्**—घोषे (in the village of cow-herds; see *comm.* वृद्धान्; or घोष may mean 'a cow-herd' घोषन्ति गवामाह्वानाय शब्दावन्ते इति घोषाः; 'घोष आभीरपङ्कथां स्वाद्रोपाळुध्वनिघोषके' says *Kohira*.) वृद्धाः; in this case वृद्धाः घोषाः घोषवृद्धाः (the word घोष being one of the कडारादि group optionally takes पूर्वनिपात.) तान्. **नामधेयानि**—by the *Vārtika* भागरूपनामभ्यो धेयः on *Pāṇi*. V. iv. 45 the affix धेय is added to भाग, रूप and नाम without any change of meaning. **वन्यानां**—वने भवाः वन्याः, तेषाम्. Note the two accusatives घोषवृद्धान् and नामधेयानि since प्रच्छ् is one of those verbs which govern two accusatives; for fuller information, see *Ap. Gu.* § 39.

Trans.:—Enquiring the names of the wild trees by the roadside from the aged cowherds who came to them with fresh butter they proceeded along their journey; (see st. 36 *Supra.*) and

46. कापि—अपि is sometimes added to the interrogative pronoun कि to convey the sense of 'indescribable'; cf. कोऽप्येष सम्प्रति नवः पुरुषावतारः *Uttar*. V. 39. पदार्थानान्तरः कोऽपि हेतुः *Māla*. I. 27. **अभिरुद्ध्या**—Splendour 'अभिरुद्ध्या नामशोभयोः' *Ama. cf.* सूर्यापथेन खलु पुष्यति स्वामभिरुद्ध्याम् *Me*. II. 17. **व्रजतोः**—journeying, this adjective applies both to तयोः and चित्राचन्द्रमसोः. The conjunction of the चित्रा and चन्द्रमसु comes off every month but in the month of Chaitra it is on the full-moon-day. At this time of the year it is most agreeable to people. **चित्रा**—is the Alpha Verginus of European astronomy one of the twenty seven constellations. **शुद्धवेपथोः**—This also applies to both the उपमान i. e. the thing compared, and the उपमेय or the thing to which the first is compared. In one case शुद्ध means 'cleared' and therefore, 'bright' and in the other 'plain,' 'simple' or विनीतवेष (see *Shāku*. I); वेपथ is 'dress' and *fig.* 'covering.'

This stanza is an instance of उपमा or simile but it has the fault technically called भङ्गप्रक्रमत्व 'incongruity of expression' arising out of the difference as to tense between the उपमान and उपमेय. This incongruity consists in the fact that the splendour of Chitrā and Moon is a constant ever-recurring fact while the lustre of Dilīpa and his wife was a circumstance of the past and of a particular time.

Trans.:—indescribable was the lustre of the two, as they were travelling, in simple dress, like the splendour of the Moon and Chitrā at conjunction when they were freed from mist.

47. तत्तत्—The repetition of the pronoun conveys the sense of several, various; cf. कामैस्सैस्सैर्हृत्कानाः *Bha. gi.* VII. 20. or प्रकृतिजविनस्ते ते भावाः *Mālatī*. I. 19. **परम्यै दर्शयन्**—mark the idiomatic use of the Dative *cf.* II. 2. **प्रियदर्शनः**—प्रिय दर्शनं (1) appearance, (2) pointing out; and VII. **तेपमः**—Budha is the son of Soma or moon by Tārā, who being satisfactory and proficient in every science and art, and in several phang the Lunar dynasty; see VI. 8.

Trans.:—The lord of the Earth of agreeable mien who resembled Budha, was not even conscious of the distance travelled, while, pointing various things [along the road] to his wife.

48. श्रान्तवाहनः—श्रान्तः वाहनाः (horses of the chariot; युग्माः) यस्य सः. सायं—*inde.* in the evening. संयमिनः—संयमः (restraint, control over the senses, as in *Bha. gi.* IV. 26; or concentration of the mind as applied to the last three stages of Yoga *viz.* धारणा, ध्यान and समाधि) अस्वास्तीति संयमिनः. Vasistha is described as a very learned sage and the greatest of self-restrainers by poets. महर्षेः—a महर्षी is 'a great saint', he is a step in advance of a Rishi. The usual classification of sages may be interesting ऋषी, महर्षी, परमर्षी, देवर्षी, ब्रह्मर्षी. महिषीसखः—see note on सचिवसखः IV. 87. Stanzas 48-53 form a कुलक; see st. 5 *supra* for definition.

Trans.:—He whose fame was unrivalled, arrived along with his queen in the evening with his horses quite tired at the hermitage of the great sage noted for his self-restraint.

49. वनान्तरात्—अन्यद्वन्द्वं वनान्तरम् तस्मात्; a *निलसमास* coming under the Karmadhāraya of the मधूरन्यसकादि class;—'From another forest.' पूर्वमाणं—*p. p.* वृ to fill. The hermitage began to be filled up by the Rishis as they returned in the evening. प्रत्युद्यताः—welcomed, greeted in a respectful manner. The clauses in stanzas 49 to 51 are all enlargements of the object आश्रम in the preceding stanza, the principal sentence being सः आश्रमं प्रापत्.

Trans.:—That hermitage which was being crowded by hermits returning from the adjoining forests with sacrificial wood, kusha grass, and fruits and who were being welcomed by the sacrificial fires risen [from their seats] to welcome them;

50. आकीर्णं—(*p. p.* of आकृ 6th conj. *Par.* to scatter, to fill,) crowded; *cf.* जनाकीर्णं मन्वे इतवहृपरीतं शुद्धमिव *Shd.* V. 10. आकाकीर्णं सरः *Pancha*: I. 375. उद०...रोचिभिः—*उच्यते* जायन्ते इति उदजानि, तेषां द्वाराणि तान् रोक्षुं शीलं येषां, तैः अपत्यैः—न पतति अनेन पत्युः इति अपत्यं, (one by whom the ancestors are not allowed to fall since it is a belief among the Hindus that the ancestors are saved from नरक by the birth of a child; another etymology is also upheld by Yāska अपत्यं पितुरेव स्यात् ततः इति.) तैः-नीवार०...चितैः—भागधेयः (see st. 45 *supra.* note on नामधेय) तस्य उचिताः. उचित is *p. p.* of उच् 4th conj. *Paras.* 'to collect,' 'to take pleasure in,' 'to be accustomed.' The *p. p.* is generally used at the end of a compound in the sense of 'being accustomed,' 'used to.' Compare with this stanza कृतासु नीवारविभागवृत्तिषु स्वल्पं मन्त्रं इहसासन्तुः + हरद्विरालोहितगण्डमण्डलैः ३ गंगैः सेवितशैलकन्दरम् ॥ *Jā*
the first ten stanzas of the 5th Canto of the Jānakī-

road with advantage.

Trans.:—which was being crowded by the deer accustomed to receive a share of the wild rice, blocking up the entrances to the huts like children of the wives of the sages;

51. **सेकान्ते**—Etc.—It appears one of the duties of young girls in hermitages was to water trees; see *Shâku. I*; तत्सूतं तापसकन्यकाजनप्रसिक्तसंवर्धितवृक्षमण्डलैः। *Jâ. V. 1.* and विहंगपानाय महीरुहां तले निवेशिताम्भःपरिपूर्णभाजनम्! *ibid. 2.* The sense is slightly different but shows the earnestness of the plain simple folks to be kind to birds and animals. **तत्क्ष-क्षकम्**—सः क्षणः तत्क्षणः, वृक्षकाः. The suffix क् is added in the sense of अनुकम्पा or commiseration, as वदुक; in the sense of endearment as पुत्रक; here it is used as a diminutive suffix like 'ook' in English. For compound see *comm.*

The syntactical construction of the stanza is open to the same defect as that in st. 15 *supra*. The word उज्ज्वल which has reference to मुनिकन्याभिः ought not to have formed a member of a compound or मुनिकन्याभिः ought also to have been compounded. **विश्वासाय**—विश्वासं जनयितुम्, see note on दम्नाय st. 26 *supra*.

Trans.:—wherein the daughters of the hermits were withdrawing from the small trees no sooner they had watered them to create confidence in the birds [come] to drink water from the trenches at the foot of those trees;

52. **आत०...रासु**—आतपात्य would be evening time. **वर्तितरोमन्थम्**—वर्तितः done, finished; रोमन्थ is chewing over again, peculiar to certain quadrupeds; the etymology of the word is interesting; मग्नातीति मन्थः, रोगाणां मन्थः or रोगान्मग्नातीति रोमन्थः, a compound of the पृषोदरादि class.

Trans.:—where after sunset in the yards of the huts the Nivâra corn had been collected together in heaps by the sides of which sat the deer who had finished their rumination of cud;

53. **अभ्यु०...पिशुनैः**—अभ्युत्थिताश्च ते अभ्रवश्च, तेषां पिशुनाः (indicative of, cf. शत्रूणां विनाशपिशुनः *Mâ. I. 75*, पिशुनवति रथस्ते शीकरक्षिप्रैः *Shâku. VII. 7.*); तैः **अतिथीनाम्**—see V. 2. **पुनानं**—*pre. pap.* of पू 9th conj. *U.* to purify. **पवनोद्धूतैः**—see मन्दरोद्धूतैः IV. 27.

Trans.:—which purified the guests about to enter it by volumes of smoke which were sent up by the wind, which were indicative of the blazing fires and which were impregnated with the smells of sacrificial offerings.

54. **अथ**—Now, i. e. after reaching the hermitage. See I. for the various senses of अथ. **यन्तारम्**—the charioteer; see IV.

37. **विश्रामय**—the form विश्राम is said to be अपाणिनीय न तोरily explained by that grammarian. As it is met with in literature it is somehow explained by the

Kaumudikāra. I have, I confess not myself grasped it properly. The student is referred to the Sūtra मितं ह्रस्वः and the Vārtikas on it and to the commentary on stanza 63 Canto I of Jānakīharana अवारोपयत्—also अवारोहयत् Imper. 3rd per. sing. of the causal of रहु with अव. पत्नी—see I. 31.

Trans.:—Now ordering the charioteer that he should give rest to the horses he got down from the chariot and helped his wife to get down.

55. तस्मै—The Dative here is on the same principle on which नमस्क governs this case. गोत्रे—गोत्र a guardian, a protector; see II. 14. सन्ध्याः—the good, whole-hearted; for the characteristic traits of a सन्ध see Bharata or notes to Ratnā p. 21. गुप्त...न्द्रियाः—प्रक्षेपेण गुप्तानि युततमानि इन्द्रियाणि वेपाम्, those who had the strongest control over their senses. इन्द्रियम् = इन्द्रस्य (of the soul) लिङ्गं इन्द्रियम् that which is a sign of the soul. Pāṇi. has इन्द्रियमिन्द्रलिङ्गमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रदत्तमितिवा V. ii. 93. अर्हणा—See VII. 29. अर्हते—See V. 11. नयचक्षुषे—See IV. 13.

Trans.:—The hospitable sages who had an extraordinary control over their passions gave to their protector and his wife an honorable welcome which he deserved on account of his conducting himself according to the Shāstras.

56. सायंतनस्य—सायंतन = what pertains to the evening. See I. 20. अन्ते—The poet is particular as to forms. As a Brāhmana is not to be interrupted in the performance of religious ceremonies Dillīpa waited on वसिष्ठ after the evening ceremony was over. अन्वासितम्—lit. seated after him; hence waited or attended upon. स्वाहया—स्वाहा an exclamation uttered each time that an offering is thrown in the fire that it may be received by the deity in whose name it is offered e. g. इन्द्राय स्वाहा, यमाय स्वाहा etc. Probably it was an exclamation to attract attention and may therefore be dissolved as सुष्ठु आहूयंते देवा अनवा. This exclamation being an invariable adjunct of an offering came perhaps to be allegorically personified as the wife of Agni; 'अथात्राग्नी स्वाहा च हुतमु-क्विप्रा' Amara. हुतभुजम्—हुतं भुजे इति हुतभुज fire. सः ददर्श—note the similar English expression 'He saw the sage.'

Trans.:—At the conclusion of the evening rites the king saw the 'penance-treasure' Vasishṭha attended upon by Arundhati [both of whom] resembled Agni waited upon by Swāhā.

57. तयोः—of the sage and his wife. पादान्—the plural is used out of respect just as Vishvanātha always speaks of his father ममता-तपादाः. मागधी—मगधस्य अपत्यं स्त्री मागधी; see st. 31. *supra*. गुरुपत्नी—गुरोः पत्नी (see II. 2), the wife of वसिष्ठ.

Trans.:—The king and the queen—the Magadha princess—touched their (of the sage and his wife) feet and the preceptor and his wife affectionately blessed them in return.

58. आति०...श्रमम्—आतिथ्यस्य क्रिया, तथा शान्तः (allayed) आ०...शान्तः रथस्य क्षोभः (jolting) रथक्षोभः, तेन परिश्रमः रथ०...श्रमः; आ०...शान्तः रथ०...श्रमः यस्य तं. पप्रच्छ कुशलम्—on this, read *comm.* राज्याश्रममुनिम्—राजमुनिः, राज्यं (see extract from Manu in *comm.*) एव आश्रमः, तस्मिन् मुनिः i. e. the king; cf. अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये रक्षायोगादयमपि तपः प्रत्यहं संचिन्तेति । अस्यापि वां स्पृशति वशिनश्चारणद्वन्द्वगीतः पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः *Shaku*. II. 14. which explains the phrase राज्या०...मुनि.

Trans.:—When the fatigue [of the royal pair] caused by the jolting of the chariot had been removed by the hospitable reception the Muni (sage) asked him, who was a muni in the hermitage [in the form] of his kingdom, if it was all happiness and prosperity in his realm.

59. अथ—See I. 35. अथर्वनिधेः—अथर्वस्य निधिः (a depository of the Atharva Veda—the fourth of the Vedas arranged by Vyâsa. The Atharva hymns, says Prof. Whitney, are the productions of another and a later period than the first three Vedas. In these the gods are approached with a reverential awe, but with love and confidence also ; the divinities of the Atharvaveda are regarded rather with a kind of cringing fear. Many of the Mantras of the Atharva Veda are pronounced either by the person who is himself to be benefited, or more often by the sorcerer for him, and are directed to the procuring of the greatest variety of ends, attainment of wealth or power, downfall of enemies etc. The Purohita or family priest of a king must be deep-read in this Veda. The Mitâskharâ lays down पुरोहितं च कुर्वति देवशमुदितोदित । दण्डनीलां च कुशलमथर्वाङ्गिरसे तथा ॥ Vasishtha is said to have been not only well-versed in this Veda but has been the composer of some part of it. See VIII. 4. Tarkavâchaspati derives the word अथर्वन् from अथ the particle of auspiciousness and ऋ to go with the suffix वन्=that which leads to bliss. विजि०...पुरः—विजितानि अरिपुराणि (पुर n. a city, a town containing large buildings, temples etc. surrounded by a moat, and not less than one krosâ in extent) येन सः अर्थः—See IV. 6. The words धर्म, पथ, न्याय, पथिन् take the augment य in the sense of 'not deviating from,' 'not devoid of' by *Pâñi* IV. iv. 92, see *comm.* वाचं आददे—आदा with वाचं to begin to speak, to utter; cf. विनिश्चितार्थामिति वाचमाददे *Ki*. I. 13. वदतां—gen. plu. of वदत् (*pre. par.* used as a noun) note the use of the *gen.* in the sense of निर्धारण i. e. specifying or fixing one out of many: *Pâñi* II. iii. 41. वरः—best prominent देवाहते वरः श्रेष्ठे *Amara*.

Trans.:—Then the king (*lit.* the lord of wealth), the conqueror of the cities of (his) enemies and the best among speakers began to utter words full of meaning.

60. उपपन्नम्—Obtained, secured, see III. 41. ननु—Used here in the sense of 'affirmation.' शिवं—Prosperity, happiness; cf. तव वर्त्मनि वर्ततां शिवं *Nai.* II. 62. सप्तस्वंगेषु—See extract from Manu in *comm.* to st. 58 *supra*. आपदाम्—आपद् *f.* a calamity, adversity, "विपत्तौ विपदापदौ" *Amara.*, cf. अविवेकः परमापदां पदम् *Ki.* II. 30. देवीनां—Read दैवीनां; those sent by providence over which mortal man has no control. मानुषीणां—Those proceeding from human actions. Both these are enumerated in the *comm.*

Trans.:—There should be prosperity and happiness in the seven departments of my state, is a matter of course since you are the averter of all calamities divine as well as human.

61. मन्त्रकृतः—मन्त्रकृत् one who has formulated the hymns (see note on अथर्व in st. 59. *sup. a.*). The suffix कृत् when appended to सु, कर्म, पाप, मन्त्र and पुण्य by *Pāṇi.* III. ii. 89 quoted in *comm.* conveys the sense of past action. दूरात्प्र०...रिभिः—दूरात् एव प्रक्षमिताः (quieted down, put down) दू०...मिताः; दू०...मिताः अरयः यैस्तैः. Note that दूरात् enters into the formation of a compound without dropping its case. प्रत्यादिश्यन्ते—Are declared as useless, and hence rejected. इव—As if, as it were. दृष्टलक्ष्याभिः—दृष्टानि (visible) च तानि लक्ष्याणि (object to be hit, a mark, cf. उत्कर्षः स च धन्विनां यदिषवः सिध्यन्ति लक्ष्ये चले *Shāku.* I. 39.) च दृष्टलक्ष्याणि, तानि एव भिन्दन्तीति. Note the contrast between the powers of the two; the one could hurl down the objects of his disfavour without even looking at them or without bringing himself in sight while the other i. e. the king must have a view of the objects against which arrows were to be directed.

Trans.:—My arrows which can pierce only visible objects are as it were rendered perfectly useless by (your) incantations, you who are yourself a composer of *Mantras* which put down enemies from a distance.

62. विधिवत्—See V. I. सस्यानां—note the use of the gen. in place of the dative, see st. 26 *supra*. अव०...षिणाम्—अवग्रह is drought, see *comm.*

Trans.:—Oh sacrificer! the oblations offered by you to the fires in due form become converted into rain for the crops which otherwise would be parched up by drought.

63. पुरु०...जीविन्यः—पुरुषस्य आयुः पुरुषायुषम्; (the suffix अ after आयुस comes by *Pāṇi.* V. iv. 77. in which 25 words are given which take this अ) further see *comm.* In the first three Yugas the existence of man in the world has been mentioned to have been for centuries; in the Kali yuga it has been put down to 100 years; cf. *Nīti.* आयुर्वर्ष-शतं सृणां परिमितं and see *comm.* मदीयाः—मम इमाः my own, mine.

Trans.:—My ancestors apprehending a stopping of the rice-balls after me must not be eating to their heart's content at the Shrâdha ceremony in their eagerness to store up the funeral offerings given to them.

67. मत्परम्—Same as मत्: परं so far as the meaning goes. पूर्वैः—by the ancestors; cf. अनुकारिणि पूर्वेषां युक्तरूपमिदं त्वयि । *Shd.* II. 16. कचोष्णं—slightly warm, tepid ईषद् उष्णं = कचोष्णं, कोष्णं, कदुष्णम्. The कु in the sense of 'little,' 'slight' substitutes कच, का, or कच् by 'कचं चोष्णे' and 'उष्ण शब्द उत्तरपदे कचं का च वा स्यात्' *Pāṇi.* VI. iii. 109. उपभुञ्जते—Here of course the form of भुज् is passive; all the same the root is always *Atma.* except in the sense of 'protecting' by *Pāṇi.* I. iii. 66. Compare with the idea in the stanza *Shd.* VI. 25.

Trans.:—The libations of water offered by me must be drunk by my ancestors after it has been rendered luke-warm by the sighs [heaved by them] at the idea that they would not get them after me.

68. सोऽहम्—See I. 5. इज्या०...रमा—The compound विशुद्धात्मा is to be formed first and then the तृतीयात्पुरुष. इज्या a sacrifice, a purificatory rite. व्रजयजोर्भवेक्यत्वं *Pāṇi.* III. iii. 98 by which we have व्रज्य and इज्य. आत्मा = mind, soul, see VI. 5. प्रजा०...निमीलितः—प्रजायाः (प्रजा offspring, प्रजा स्वास्तंततौ जने *Amara.*) लोपः (nonappearance, failure,) तेन निमीलितः stupified. लोकालोक—*is* the name of a chain of mythical mountain dividing this world from the region of darkness spread on the outer side of this chain. The *Matsya Purāna*, the *Vishnu Purāna* and others are all unanimous in the idea of this world being flat like a dish and surrounded by this chain of mountains called also चक्रवाल. The *Padma Purāna* says:—साद्दृक्स्व परतो लोकालोकाचलो महान् । लोकस्व चाप्यलोकस्व मध्ये गिरिर्विष्वि स्थितः । प्राकार इव संवेष्ट्य लोकान् सर्वान्महामते । लोकालोकाचलो नाम तेनासौ परिकीर्तितः ॥ The sun and other heavenly bodies were also within this zone.

The simile has been fully explained in the *comm.*

Trans.:—Thus circumstanced I, with my mind sanctified by sacrifices but stupified from an absence of issue, am bright as well as dark like the *Lokāloka* mountain.

69. लोका०...सुखम्—अन्यः लोकः लोकान्तरम् (a *mayāra: Samāsa.*) तस्मिन् सुखम्. तपो०...द्वयम्—तपश्च दानं च तपोदाने; now see *comm.* सन्ततिः—सन्तन्यते वंशः अनया इति. शुद्धवंश्याः—Mark the difference between the word वंश्य here and in st. 66. परत्र—an *ind.*

Trans.:—Merit resulting from penance and almsgiving yields happiness only in the next world but offspring sprung from a pure descent conduces to happiness in the other world as well as in this.

70. विधातः—Voc. Sing. of विधातु the creator. Note the high respect Dilīpa had for his preceptor whom he believes to be equal even to the

Creator. **आश्रमवृक्षकम्**—For the fondness for trees of the dwellers in an *आश्रम*, see V. 6. *Ja.* IV. 1 & 2. & *Shâku*. The suffix क is in the same sense as in st. 51 *supra*. **दूयसे**—may be taken as the 2nd person sing. of the Passive of दू 5th conj. Par. to torment, or 2nd person sing. Active of दू 4th conj. Atm. *cf.* लकेशपुत्रैरपि या स दूयते *Ku.* V. 12.

Trans.:—Oh venerable sage! how is it that on beholding me without it you are not pained just as you would be at [the sight of] a young tree belonging to this hermitage personally watered by you through affection, [proving] to be barren.

71. **भगवन्**—is used in respect of the Supreme Being. Literally it means 'one who possesses everything that is excellent.' Here the term is used in addressing *Vasishtha* out of great veneration for him. **ऋणमन्त्यम्**—Last debt, the debt to be discharged by a son to a deceased ancestor. There are three debts to be discharged by man according to Hindu notions. He who learns the *Vedâs* pays off the debt to the sages; by performing sacrifices he pays off the gods and by the birth of a son he secures the offering of oblations to his ancestors and thus frees himself from their debt. **अवेहि**—The use of the Imperative 2nd person in the sense of respectful entreaty may be noted; *cf.* II. 35 where the sense is different being stronger and forcible. **अस्तुदम्**—galling; piercing the vital parts. The two words विधुस् and अस् take मुन् or स् dropping the स् when followed by तुद् by *Pânî.* III. ii. 35 and VI. iii. 67 noted in the *comm.* **आलान**—is the post to which an elephant is tied; see IV. 81; XIV. 38. The word has been used to indicate 'the chain by which the elephant is fastened (see IV. 69); but the first is preferable here as that would prevent the elephant from going into the water while a chain by itself cannot do so.

Trans.:—Oh venerable sire! mark that the last of my debts has been gnawing my vitals like the tie-post paining an elephant at heart on account of its debarring him from a plunge into water.

72. **संविधातुं अर्हसि**—The verb अर्ह् in the sense of 'to condescend, to be pleased' is used with an Infinitive in the 2nd person, sometimes in the 3rd person to convey an idea of gentle but respectful wish, importunity on the part of the speaker. **तात**—is a term of endearment used in addressing juniors, pupils and children, but it is also used as a term of respect towards elders; see XI. 40. **इक्ष्वाकूपाम्**—*Ikshvâku* was the son of *Vaivasvata* *Manu* and father of *Vikukshî*. He was the first king of the solar dynasty who reigned in *Ayodhya*. The word **इक्ष्वाकुः** = **इक्ष्वाकोः** **राज्ञः** **अपत्यं** पुमान् **इक्ष्वाकुः** or **इक्ष्वाकः**. **दुरापे अर्थे**—(दुःखेन आप्यते दुरापः तस्मिन्) an object difficult to gain; see VI. 62. **त्वदधीनाः**—**त्वधि** अधि इति **त्वदधीनाः**; see *Pânî.* V. iii. 7. **हि**—is used here with an assertive force.

Trans.:—Therefore, be pleased, sire, to do that whereby I may

be liberated in respect of any object difficult to be gained by the Ikshvākus; their complete attainment undoubtedly depends on you.

73. इति—Thus, in this manner. सुप्तमीनः—सुप्ताः मीनाः वसिन्सः. A calm, peaceful and kind-hearted sage is compared to a pond containing harmless fish as against हृदाः प्रसन्ना इव गूढनकाः of the violent, ill-disposed princes in VII. 30.

Trans.—Thus solicited by the king the sage with his eyes closed in consequence of being absorbed in meditation remained [still] like a pond in which the fish are asleep.

74. प्रणिधानेन—See VIII. 19 and 75. स्तम्भकारणम्—स्तम्भस्य कारणम्. भावितात्मा—भावितः (*p. p.* of भू, sanctified, purified) आत्मा (soul) वस्य सः one whose soul is sanctified by spiritual knowledge. पुनं प्रत्यबोधयत्—In the case of the causals of roots signifying motion, knowledge, or information, eating etc., and of intransitive roots that which is the subject of the verb in its primitive sense is put in the Accusative case the object remaining unchanged.

Trans.—The sage whose soul was purified by spiritual knowledge discovered by the power of profound meditation the cause of the failure of issue to the lord of the earth and then made it known to him.

75. शकम्—शक्नोतीति, *lit.* one who can do anything, the mighty Indra, 'जिष्णुर्लेखर्षभः शक्रः शतमन्युर्दिवस्पतिः' *Amara*. उपस्थाय—The root स्था with उप is transitive and *Ativ.*; and it conveys the sense of 'waiting upon, serving'. Primarily it has among other senses 'worshipping with the recital of *Mantras*'; then 'worshipping'. Dikshita in explaining the line in *Raghu* IV. 6 assumes that the king was a divine being and hence 'he was waited upon by Sarasvatī with a feeling of adoration'. Here, of course, Indra being a divine being he was waited upon by the king with due respect. The kings of the solar race have been described in several places as having gone to Indra's assistance; see VI. 73. *Shāku*. VI. *Vikra*. I. कल्पतरुच्छायाम्—कल्पतरुः (see note on कल्पद्रुम, V. 52) छाया, तां. The compound here is different from that in IV. 20. Kalpataru is a single tree while in इक्षुच्छायं there is a collection of sugar-canes. पथि—*Loc. sing.* of the *irre.* word पथिन्.

Trans.—Once upon a time you were returning to the Earth after having waited upon Indra, when, on your way (there) was *Surabhī* the celestial cow reposing under the shade of the *Kalpa* tree.

76. धर्मं...भयात्—धर्मस्य लोपः (see 68 *supra*) धर्मलोपः (violation or transgression of duty), तस्मात् भयं by मीत्रार्थानां सयदेतुः *Pāṇi*. I. iii. 25 and not तस्य भयं, तस्मात्. The धर्मं or duty to be performed and the result of its non-performance is given by Malli. ऋतुजातां—ऋतुना जाता

(a woman who has bathed after menstruation and who is, therefore, fit for performing the household and religious duties with her husband,) ताम्. प्रद०...**हार्दयाम्**—प्रगता दक्षिणं प्रदक्षिणं तस्य क्रिया, तस्याः अर्हा (deserving), तस्याम्. Some grammarians object to the formation of a further compound with words like प्रदक्षिणं *etc.* but we find it very common in literature, *e. g.* Raghu itself IV. 25, VII. 24. The idiomatic use of the locative तस्याम् must be noted; *cf.* अयमाचरत्स्वविनयं मुग्धासु तपस्विकन्यासु *Skd.* I. 25. साधु—'appropriate'.

Trans.:—Being full of thoughts about this queen of yours who had bathed after menstruation and on account of [the results of] the violation of duty towards her you did not behave in an appropriate manner towards her who deserved to be gone round respectfully.

77. *Trans.*:—"Since you have behaved disrespectfully towards me, therefore you will have no progeny without [your] propitiating my offspring"—thus she cursed you.

78. नदति—agrees with स्रोतसि. आकाशगङ्गा—mythologically that portion of the Ganges which is in Heaven,—popularly, the galaxy or milky-way. स्रोतसि—note the *locative absolute* according to the rule यस्य च भावेन भावलक्षणम् *Pāṇi.* II. iii. 37. also see *Ap. Gu.* § 121. उद्दामदिग्गजे—उद्दामाः (furious, intoxicated.) Malli. however goes a step further दाम्नः उद्भ्रताः (*i. e.* those who had broken their halter-ropes.) दिग्गजाः. (the eight elephants belonging to the eight regents of the cardinal points. They are ऐरावतः पुण्डरीको वामनः कुमुदोजनः। पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः *Amar.*)

Trans.:—Neither by you, Oh King! nor by your charioteer was that curse heard in the roaring (noise) of the flow of the heavenly Ganges in which the furious cardinal elephants were sporting.

79. ईप्सितं—whatever is desired, आहुमिष्टम्, *cf.* अवेप्सितम् भर्तुः III. 1. सार्गलम्—अर्गलेन (अर्गल is the bar thrown across a gate after it is closed; see V. 45; *cf.* the *figur.* use with तुष्यार्गलं मोहतमः कषाटम् *Bu.* I. 79) सह वर्तमानम्. पूज्यपूजाव्यतिक्रमः—पूज्यस्य पूजा, तस्याः व्यतिक्रमः (violation, non-performance from व्यतिक्रम् 1st conj. *Ubha.* to neglect). प्रतिबध्नाति—keeps back, obstructs, from प्रतिबन्म् 9th conj. Pa.; हि—for, because.

Trans.:—Know thou that your desired object is barred [from you] by the disrespect (shown by you) towards that cow; for, the omission of the worship of those who are worthy of it keeps back [one's] welfare.

80. हविषे—Dative sing. of हविस् = clarified butter. दीर्घसत्रस्य—(agrees with प्रवेत्तसः). सत्र may be said to be a sacrificial session (from सीदन्त्यत्र रति सत्रम्) 'a ceremony in which priests sit down continuously for a specified period. The period of the continuation of a Satra varies from one year to even a thousand years.' There is a distinction

between a दीर्घसत्र and an ordinary sacrifice. In the former all the priests and the Yajamāna are the participators in the merit; while, in the latter the individual at whose instance the Sacrifice is started is entitled to the religious merit resulting from it. **इदानीम्**—*ind.* now, at this moment, just now. **प्रचेतसः**—*geni.* of प्रचेतस, Varuṇa—the Neptune of Hindu mythology. He is represented as the deity controlling tempests and punishing sin. The power of this deity is mentioned in the 16th hymn of the fourth book of the Atharva Veda. प्रचेता वरुणः पादसी पतिरप्यतिः *Amara*. **भुज०...द्वारम्**—(मुजेन कौटिल्येन गच्छति वा भुजंगः. By the Vārtika खञ्ज द्विद्वा the nasal is inserted and we get the word भुजंग by *Pāṇi* III. ii. 38) भुजंगेन पिहितं (closed. अपिहितं hidden, concealed. Accordi- to Bhaguri the अ of अव and अपि is dropped optionally when they are used as prefixes, 'यदि भागुरिरलोपमवाप्यो-रुपसर्गदोः । आपं चैव हलन्तानां यथा वाचा निशादिशा ॥) भुजंगपिहितं; भुजंगपिहितं द्वारं यस्य तत्. The Bhujangas are supposed to be beings of unparalleled loveliness and inhabiting Pātāla, the lowest of the seven regions, and the residence of the Nāgas. We see constant reference to नागकन्दा in various places., e. g. Dashakumāra. **अधितिष्ठति**—This verb governs the accusative of the place where the action is performed by अधिष्ठी-स्वासां कर्म । *Pāṇi*. I. iii. 46.

Trans.—That [heavenly cow], however, is at present in the nether-world, the gates of which are blocked up by serpents, for the supply of oblations in the Satra which Varuṇa has instituted.

81. तदीयां—note the formation of the possessive pronoun by the addition of इय. **सुरभेः**—The peculiar use of the ablativē may be noted; 'प्रतिनिधिप्रतिदाने च यस्मात् । अस्मादेव निपातनात् बहुवचने पथमी स्यात्' says Nāgoji Blatta. **प्रतिनिधिः**—a representative; the sense here is different from that in V. 63. This word is always masculine. **कामदुघा**—one yielding the desired objects, कामान् दोग्धीति कामदुक्. **सपत्नीकः**—पत्न्या सहितः सपत्नः and then it takes the क by नदृत्वश्च i. e. when the last member of a Bahv. compound ends in ई or ऋ it takes the क suffix.

Trans.—Making the daughter of Surabhi her representative, and with yourself purified and conjointly with your queen you should worship her, for if she be pleased she too can give whatever is desired.

82. The four stanzas 82 to 85 form a कलापक (see I. 5 for def.). **वादिन्**—वादिन् is *lit.* 'one who discourses or asserts'; वदतः would have been, better, it appears. In its sense of 'antagonist' it is used further on see XII. 92 and *Mu.* V. 10; moreover the use of the locative would have been more appropriate than the genitive. **आवृत्ते**—'turned back, returned' from आवृत् 1st. conj. *Atm.* **होतुः आहुतिसाधनम्** go together. There is no beauty in taking होतुः with वादिन्. The cow was the आहुतिसाधन for the होतु i. e. one who was accustomed to or was a regular performer of sacrifices.

Trans.:—Just as he was speaking these words there returned from the woods the flawless cow named Nandini who was the source of the *Ahuti* (oblation) to the regular sacrificer—[Vasishtha].

83. आमुमम्—Note the use of the particle अ here. It is used with adjectives in a diminutive sense. See st. 5 *supra*. पल्लु... पाटला—*ल्लिष्ठा* pleasing, shining; पाटल pale, red-coloured.

The simile here is perfect in every way and the adjectives have been most appropriately used. Compare with this II. 15.

Trans.:—Of a light red colour bright like (that of) the tender sprout of a tree, bearing on her forehead a slightly curved mark of white hair she appeared like the evening [sky] with the new-moon.

84. कोष्णेन—See st. 67 *supra*. कुण्डोष्णी—कुंडम् (कुण्डवते रक्षते जलं वन्दिर्वा, here it signifies the जलरक्षणपात्रं) इव ऊधः (*neu.* an udder) यस्याः सा कुण्डोष्णी. In a Bahuvrihi compound the word ऊधस् when it is the last, is changed to ऊधन् and then it takes ई to form the feminine by Pāṇi. V. iii. 131 and the following quoted in the *comm.* मेध्येन—मेध्य=fit to be killed or sacrificed, cf. अथ स मेध्यो भवति *Ait. Bra.* hence whatever is fit to be sacrificed is 'holy, sacred.' अवभृथात्—अवभृथ is a ceremony performed by a sacrificer with sixteen officiating priests at the end of a Soma sacrifice. The ceremony consists in collecting together all the remnants of the main sacrifice and throwing them into water after having given oblations to Varuṇa. This is the time when the sacrificer and his Dharmapatni bathe for the first time after the commencement of the sacrifice. Sacrificers coming out of the अवभृथ are considered holy and any blessings given by them at this time are believed to be peculiarly efficacious. See Baudhāyana Agni-śṭoma Sūtra. See VI. 61. अपि—has an intensive force imparted to मेध्येन. प्रसवेन—प्रसवः is 'flowing, pouring forth' from प्रसृ 2nd conj.; *Par.*, see *Uttar.* VI. 22. वत्स—see II. 1.

Trans.:—She, with a jar-like udder, at the sight of her calf, sprinkling the earth by pouring forth warm milk which was even more sanctifying than the Avabhṛitha ablution.

85. सुरोद्धतैः—सुरैः उद्धताः (see st. 53 *supra*), तैः. गात्रं—the body, गात्रं वपुः संहननं शरीरं वर्ष्ये विग्रहः *Amar.*, cf. अपचितमपि गात्रं *Shā.* II. 4. अन्तिकान्—the words अन्तिक and दूर and words of like import may be used either in the Abl., the Instru. as also in the Accusative by *Paṇi.* II. iii. 35 (see *comm.*) just as स्लोक, अल्प, etc. govern only the first two cases. महीक्षितः—महीक्षित् from मही क्षियति or महां क्षियति. तीर्थोऽभिषेकजां—तीर्थे (in a holy stream or on the holy spot on the bank of a stream निपानागमयोस्तीर्थमृषि जुष्टजले गुरौ *Amara.*) अभिषेकः (plunging, bathing, from सिच् with अभि 6th conj. *U.* to sprinkle, to wet, cf. अभिषेकोऽतीर्णायकाश्यपः *Shā.* also) तेन जाता, ताम्. The word अभिषेक and others from the root सिच् appear in several places throughout the poem. The स of सिच् and that

of other roots is changed to ए when preceded by an Upasarga by उप-सर्गात्सुनोतिमुवतिस्वतिस्त्रोतिस्त्रोभतिस्वसेनदत्तेषसिचसज्जस्वजाम् *Pāṇi*, VIII. iii. 65. **आदधाना**—from आधा 3rd. conj. Ubha. to place, to deposit—imparting, producing, etc.; generally with the dat. but also with the *gen.* or *loc.* of the object. **पुण्यदर्शनां**—पुण्य is here an adjective; it is usually a noun as in st. 69 *supra*.

Trans.:—By the dust-particles, raised by her hoofs in the vicinity (and therefore), touching the body [of the king], she imparted the same sanctity to the king as that produced by bathing in a holy stream.

86. निमित्तज्ञः—निमित्तानि (omens, any indicative signs, cf. निमित्तानि च पश्यामि विपरीतानि केचन *Bha. Gi.*) जानात्वसौ = one who knows good or bad omens hence one who can ken into the future. **तपोनिधिः**—see V. 55. **याज्यम्**—याज्य is one for whom a sacrifice is performed. Here the king is the sacrificer. **आशं...र्थनम्**—Malli. takes आशंसिते in the sense of मनोरथ; it can also be taken as the *nom. sing.* of आशंसितु = one who declares or announces with confidence, and agreeing with तपोनिधिः, and take अवंध्यप्रार्थनं separately to agree with याज्यम्. It appears preferable to take it separately.

Trans.:—On beholding the cow whose sight itself was sanctifying, the repository of asceticism who had the power of understanding omens and who declared them, once more spoke to him who was worthy of sacrifices being performed for, and whose desire [he know] was not to be fruitless.

87. अदूरवर्तिनीम्—न दूरं अदूरं, the नञ् is used here in the sense of 'contrariety' i. e. contrary to being distant; hence 'near' (in regard to time here) अदूरं वर्तते इति अदूरवर्तिनी, ताम्. **सिद्धि**—see I. 72. cf. विभक्तं सिद्धि नः *Veni* I. **विगणय**—count upon, look upon. **उपस्थिता**—उपस्था is generally used in the sense of 'waiting upon, worshipping' and in various other special senses; see *Apte's Guide* § 322 and 323. Here, however, it is used *intransitively* in the sense of 'come up, and is at hand' as उपस्थिता रजनी, उपस्थिता होमवेला in *Shāku*. **एव**—'the very moment' 'scarcely.' **यत्**—see I. 27. **कल्याणी**—along with certain words such as पुराण कोट, नख, क्षुर etc. the word कल्याण takes इ by *Pāṇi*. IV. i. 45 quoted in *comm.*

Trans.:—Oh king! look upon the fulfilment of your wish as in no way distant, since this auspicious cow came up the moment her name was uttered.

88. वन्यवृत्तिः—see *comm.* or वन्यानां वृत्तिः (life, mode of living) वन्यवृत्तिः, सा इव वृत्तिः यस्य सः one adopting the mode of life of a rustic, as opposed to town-life and here particularly princely life. **शश्वत्**—*ind* constantly, unremittingly. **अभ्यसन**—constant application, cf. ब्रह्मध्याना

भ्यसन, *Vai.* 41 or 'वेदमेव सदाभ्यस्येत.' अहंसि—This verb is generally used with an infinitive to convey an idea of 'prayer' or 'entreaty' like the English 'be pleased' or 'I pray'; but here it is used as an 'exhortation' though the idea of 'be pleased' may be said to underlie it.

Trans.:—Adopting the life of a forester you should endeavour to propitiate this cow by being in constant attendance upon her just as one does in the case of learning by constant application.

89. प्रतिष्ठेयाः—see VIII. 87. अस्यां पीताम्भसि—Locative absolute. अपः—accu. plu. of अप् *fem.* water. This word is declined in the plural in classical literature, and never in the singular except in the Vedās.

The use of the Potential is more appropriate than the Imperative since Vasishtha is laying down a rule for the guidance of Dilīpa. Pāṇini has laid down that the Imperative may also be used in this sense; hence the Imp. निपीद may do as well as the other potential forms in the stanza.

Compare II. 6 which clearly shows that the king has been careful in obeying the injunctions of his spiritual guide.

Trans.:—On her moving you should move; on her standing you should stand; on her being seated you must sit; (likewise) you should drink water when she has drunk it.

90. वधू—has both senses, daughter-in-law as well as wife, वधूजाया स्तुवा स्त्री च *Amara*. प्रयत्ना—self-subdued, pious, purified by religious observances; p. p. of प्रयम् 1st conj. *Parasm.* to restrain, to check. आतपोवनात्—see I. 5 for आ. अन्वेतु—must follow, Imper. 3rd per. sing. प्रत्युद्गजेत्—should go forth to receive; Poten. 3rd per. Note the promiscuous use of both the moods which are used विधिनिमज्जणमन्त्रणापीष्टसंप्रश्नप्रार्थनेषु *Pāṇi.* III. iii. 161 and 162. प्रातः—ind. see V. 29 सायम्—ind. see II. 1 and 21 which show how Sudakṣiṇā obeyed the sage.

Trans.:—And let this [our] daughter-in-law too being fully devoted and purified by religious observances follow her in the morning up to the precincts of the penance-grove, after she has been worshipped, as also go forth to receive her in the evening.

91. आप्रसादात्—For the अप् see st. 90 above. परिचर्यापरः—परिचर्या एव परं (sole, only, the highest goal. This word at the end of a compound has these senses as well 'as absorbed in' etc.) वस्य सः परिचर्या is an irregular word like परिसर्था, सुगया etc. Vide "वृच्छा" *Pāṇi.* III. iii. 101 and the Vārtika thereon. अविन्नम्—is a Nitya Samāsa. स्त्रेयाः—*Bened.* 2nd per. sing. The Benedictive mood is always used in giving blessings. पुरि—loc. sing. of पुर् the foremost part of the pole where the yoke is fixed; hence the foremost or highest place, cf. II. 2, XIV. 74. पुत्रिणां—पुत्रिन् is one having sons. Here the इन् is used प्रशंसादां, and therefore सुपुत्राः सन्ति एषां इति पुत्रिणः-

Trans.:—Be then absorbed in attending upon her in this manner until her favour is gained; may no impediment come in thy way and may thou as a father stand at the head of those, who have noble sons.

92. तथेति—Be it so. See V. 59, a very common expression. प्रतिग्रह—accepted, undertook from प्रतिग्रह 9th conj. *Ubha.* सपरिग्रह—परिग्रहः a wife, a queen, 'परिग्रहः कलत्रे च मूलस्वीकारयोरपि.' see *Shāku.* III. 20. देशकालज्ञः—देशश्च कालश्च देशकाली, तौ जानात्वसी. One who knows the place and time. अनन्तः—respectfully saluting.

Trans.:—That disciple who knew the place and time, whose heart was pleased and who made a respectful salutation accepted along with his wife the injunctions of his guide, with the words 'be it so.'

93. प्रदोषे—see V. 28. विशांपतिम्—The word need not be viewed as one word but विशां *Gen. plu.* of विश् man and पति lord, ruler; see *Ja.* II. 18. and *Ra.* V. 3 and notes. सूनृतवाक्—सूनृतं (kind and sincere, see *comm.*) वदत्वसी, *cf. Ma.* XIV. 21. स्रष्टुः—*Gen. Sing.* of स्रष्टु *Brahma.* स्रष्टा प्रजापतिर्वेषा *Amar.* स्रष्टुसुनुः signifies Vasishtha, see note on ब्रह्मयोनिना st. 64 *supra.* उदितश्रियम्—उदिता श्रीः (good fortune) यस्य तं.

Trans.:—Then at night-time the sagacious son of the Creator, who had kind and sincere words, gave leave to the lord of men whose good fortune had dawned to [go to] rest.

94. तपः सिद्धौ सत्यामपि—तपसा सिद्धिः, तस्याम् getting anything by the power of asceticism. नियमापेक्षया—नियमस्य (the नियमाः or minor observances which are generally voluntary and are शरीरातिरिक्तदेशकालदिसाधनापेक्षाः संध्योपासनजपादयः. For the ten common नियमाः see *Ratna.* I. 19 notes) अपेक्षया (the *instru.* of the word अपेक्षा lit. 'necessity' is used in the sense of 'for the sake of.')

कल्पवित्—one versed in the Shāstras or knowing the procedure in religious ceremonies; कल्पः शास्त्रे विधौ न्याये संवर्ते ब्रह्मणो दिने *Meli.* कल्पयामास—*Perf.* 3rd per. sing. of the *causal* of कल्प 1st conj. *Atma.* to provide, to furnish. वन्यां—rustic, sylvan. संविधा—mode of living.

Trans.:—Notwithstanding his power of asceticism the sage learned in the rules of ceremonial acts, out of a consideration for the observance of regulations undertaken by him (the king), provided him with only rural accommodation.

95. निर्दिष्टां—assigned; *p. p.* of निर्दिश् 6th conj. *Par.* कुलपतिना—कुलस्य (मुनिसंपत्त्य) पतिः; "मुनीनां दशसाहस्रं वोऽन्नदानादिपोषणात् । अध्यापयति विप्रर्षिरसौ कुलपतिः स्मृतः ॥". पर्णशालां—पर्णनिर्मिता शाला a compound of the शाकपार्श्विवादि class. 'पर्णशालोऽज्ञोऽश्रियाम् *Amar.* अध्यास्य—The verb आस् to sit when preceded by अधि governs the Accusative of the place of sitting. See

note on अधितिष्ठति st. 80 *supra*. प्रयत्परिग्रहद्वितीयः—प्रयत्, see st. 90 and परिग्रह see st. 92. प्रयत्श्यासी परिग्रहश्च प्रय०...ग्रहः, सः द्वितीयः यस्य सः, note the difference between this compound and महिषीसखः. संविष्टः—sleeping, resting, from संविष् 6th conj. Pars. कुशशयने—see *comm.*, also कुशैः परिकल्पितं शयनं तस्मिन् a comp. of the शाकपार्थिवादि class.

Trans.:—The king with his pious wife as his companion occupied the hut pointed to him by the chief sage; and lying on a pallet of Kusba grass passed the night whose close was announced to him by the recitals of his (the sage's) pupils.