

## Raghuvansha, Canto II.

Notes and Translation.

1. अथ—The uses of this particle are various:—मङ्गलानन्तररन्मप्रश्न-  
वात्स्वैष्वथो अथ । *Amar.* Here it is used in the sense of अनन्तर 'afterwards',  
'then'. It may also be taken to convey the idea of मङ्गल auspicious-  
ness, see I. 35 also. प्रजानाम्—see I. 18. अधिपः—अधि पातीति; one who  
protects, hence, lord. जाया०...माल्याम्—गन्ध is a word always used  
in the plural and is masculine; cf. बहति जलमियं पिनट्टि गन्धान् *Mu.* I. 4.  
माल्यं is really मालायै हितं यत् i. e. a flower; but it is generally used  
मालैव माल्यम् to signify 'a garland, a wreath, a chaplet,' cf. गुणानुरागेण  
शिरोभिरुद्धते । नराधिपैर्माल्यमिवास्व शासनम् *Ki.* I. 21. 'माल्यं माल्यास्रजौ मूर्ध्नि'  
*Amara.* गन्धाश्च माल्यं च गन्धमाल्यानि; जायया (for जाया see *comm.*) प्रतिग्राहितानि  
(caused to be accepted, made to accept) गन्धमाल्यानि यग सा, ताम्,  
वनाय—वनं गन्तुम्; see note on चापलाय I. 9. पीत०...वत्साम्—पीतं  
(a drink, milk, or) अस्यास्तीति पीतः, आदी पीतः पश्चात् प्रतिवद्धः वत्सः (a calf,  
see I. 84, शक्रुकारिस्तु वत्सः स्यात्, *Amara.*) वस्यास्ताम्. The two participles  
पीतः and प्रतिवद्धः are expressive of two consecutive actions in regard  
to one and the same individual; and so they may be compounded in  
the order of the actions by पूर्वकालिकसर्वजरत्पुराणनवकेवलः समानाधिकरणे  
*Pāṇi.* II. 1. 49. यज्ञोधनः—यज्ञ एव धनं यस्य सः see तपोधनः V. 3.

*Trans.*:—Then, in the morning the cow whose calf had been tied  
to its post after it had its fill of drink [of milk], and after she had  
been made to accept sandal-paste, flowers etc. by the queen, the lord  
of the people who prized his fame as a treasure, unfastened her for  
the purpose of taking her to the forest.

2. खुर०...पांसुम्—खुराणां न्यासाः, तैः पवित्राः खुर०...वित्राः; खुर०...वित्राः  
पांसवः (dust) यस्य तम्. अपांसुलानाम्—पांसवः (दोषाः पापानि वा सन्ति आसां इति  
पांसुलाः also पांसुलाः self-willed; unchaste. The लज् suffix shows posses-  
sion and is applied optionally to the सिध्मादि class of words by *Pāṇi.*  
V. ii. 97), न पांसुलाः अपांसुलाः, तासां. धुरि—see I. 91. म०...पत्नी—मनुष्याणां  
ईश्वरः (master, lord, 'स्वामी त्वीश्वरः पतिरीशिता'); धर्मस्य पत्नी (a पत्नीतत्पु०, see  
*comm.*); some dissolve it as धर्माय पत्नी. पत्नी=पत्युर्यज्ञे संयोगो य 'पतिशब्दस्य नकारा-  
देशः स्वाद्येन सम्बन्धे' by पत्युर्नो यज्ञसंयोगे *Pāṇi.* IV. i. 33; मनु०...रस्य धर्मपत्नी  
म०...पत्नी. श्रुतेः—Of the *Shruti.* (श्रु to hear) श्रुति is the technical term  
for all those works which are considered to have been revealed by a  
deity. It applies therefore to the Mantras and Brāhmannas, but at  
a later period it came to be applied to the Upanishads too. It  
means 'Revelation,' as distinguished from स्मृति 'tradition.' अन्वराच्छ्रुत्—  
followed closely; the prefix अनु by itself or with verbs, means in  
close proximity as in अनुचर, अनुकारिन् etc.

*Trans.*:—The lawful wife of the lord of men, who was in every way fit to be ranked at the head of chaste women, followed the cow's path, the dust of which was sanctified by the placing of her hoofs, just as Sariti follows the meaning of Shruti.

3. **दयालु**—The affix आङ्च् in the sense of 'disposition,' or 'possessing a particular quality,' is added to certain words, e. g. सूहृद्यालु, निद्रालु by *Pāṇi*. III. ii. 158. This affix is sometimes added to words to show 'inability to bear' as in उष्णालु. **सौरभेयी**—सुरभ्याः अपत्यं स्त्री सौरभेयी by स्त्रीभ्यो ङक् *Pāṇi*. IV. i. 120. **सुरभिः**—agrees with राजा see *comm.* **यशोभिः**—mark the use of the plural to convey the idea of multitude, variety. **पयो०...समुद्राम्**—This is a peculiar Tatpurusha compound known as च्विसमास i. e. Prepositional Tatpurusha in which the च्वि termination "is added to nouns or indeclinables to express that a person or thing, not being like what is denoted by the base to which it is added, becomes or is made like it." The compound ( a विपदवहुव्रीहि ) is analysed in the *comm.* **गोरूपधराम्**—The earth is said to have assumed the form of a cow from which various things were milked by the gods, sages, and men. See *Ku*. I. 2 and *comm.* thereon.

*Trans.*:—The kind-hearted king, graceful in his fame made his beloved partner turn back and took charge of protecting the daughter of Surabhi who was as if the Earth itself in the form of a cow with the four oceans turned into udders.

4. **व्रताय**—For the purpose of performing a vow (as directed by Vashishtha; see I. 88). **न्यवेधि**—(*pass.* 3rd per. from निषिध् 1st. conj. Par. 'to prevent,' 'to keep back') prohibited, forbade. **शेषः अपि**—The king had taken only a limited body of attendants when he started on his journey to the sage's hermitage (see I. 37); even that he now sent back. **अनु०...वर्गः**—अनुयायिनां वर्गः (body, collection). **स्ववीर्यगुप्ता**—स्वस्य वीर्यं (prowess, valour; 'वीर्यं प्रभावे शुक्ले च तेजः सामर्थ्ययोरपि' *Meñ.*), तेन गुप्ता (protected). **मनोः प्रसूतिः**—The singular is used here to denote 'a class' like the English noun of multitude; प्रसूति standing in the sense of race or descendants, and not in the sense of son, or offspring as in I. 25 or 77.

*Trans.*:—The rest of his retinue also was interdicted [from accompanying] by him who followed the cow as a pious duty: the safe guarding of his body was to be from none else; a descendant of Manu is always protected by his own valour.

5. **स्वैरगतैः**—स्वैराश्च (स्वेन स्वातन्त्र्येण इति इरति (goes) वा, the वृद्धि of ई takes place necessarily by the rule स्वादिरेरिपोः *Pāṇi*. VI. i. 99.) ते गताश्च, तेः. **सम्राट्**—nom. sing. of सम्राज् (सम्यक् राजतेऽसौ); a paramount sovereign, universal lord, see *comm.* **समाराधनम्**—सम्यक् आराधनम् (appropriate attending, serving) तस्मिन् तत्परः (see *comm.*) **अभूत्**—Aorist of भू. The aorist is perhaps used to imply an idea of continuity.

*Trans.*:—The universal monarch was completely engrossed in serving her by means of agreeable morsels of grass, by scratchings [ of the body ] which warded off wild flies and by allowing her to roam about without restriction.

6. निषेदुधीम्—*per. par.* of सद् with नि used in the sense of the Aorist i. e. in the sense of 'who has sat down' see V. 36 and 62. आ०...धीरः—आसनस्य बन्धः (a position, a posture), तस्मिन् धीरः (firm, steady).

*Trans.*:—The king followed her just as her (very) shadow, she halting he halted, she moving forth he moved, firm in [ his ] posture of a seat no sooner she had sat down, she taking water, he eager for it.

7. न्यस्तचिन्हां—न्यस्तानि (relinquished, put aside from न्यस् 4th Conj. Paras.; cf. न्यस्तशस्त्रस्य शोकात् *Veni.* I. 18) चिन्हानि (marks, emblems) यस्याः सा, ताम्. राजलक्ष्मी—royalty, kingly dignity. तेजो०...मिताम्—तेजसः विशेषः (excellence, pre-eminence, see I. 37; VI. 5), तेन अनुमिताम् (inferred, guessed). अना०...राजिः—न आविष्कृताः अनाविष्कृताः, दानस्य (दान is ichor or the exudation from the temples of an elephant) राजयः (streaks, lines; cf. दानान्पुराजिरिव गन्धगजस्य नाशे । *Mu.* II. 2) दानराजयः; अ०...ता दानराजयः यस्य सः. अन्तर्मदावस्थः—मदस्य अवस्था मदावस्था; अन्तर्गता मदावस्था यस्य सः. This is a particular kind of elephant known as भद्र. द्विपेन्द्रः—द्वान्यां दुण्डा-तुण्डान्यां पिवन्ति ते द्विपेन्द्राः, तेषु इन्द्रः or द्विपानां इन्द्रः or द्विप इन्द्र इव an Upamit Samāsa by उपमितं व्याघ्रादिभिः सामान्याप्रयोगे *Pani* II. 1. 56.

*Trans.*:—Although the emblems of royalty had been abandoned yet possessing kingly dignity which could be inferred from the peculiar lustre about him he was like a majestic elephant inwardly in an excited state but not indicating it by lines of ichor (on the temples).

8. लता०...धितैः—see *comm.* केशैः—This instrumental case is as Mallinātha tells us इत्यंभूतलक्षणे i. e. for the purpose of indicating a particular condition or state. अधि०...धन्वा—ज्यां (ज्या is the bow-string, मौर्वी ज्या शिञ्जिनी गुणः *Amara.*) अक्षिगतम् अधिज्यं; अधिज्यं धनुः यस्य सः. दावं विचचार—The *comm.* gives the rule which lays down that all verbs that show motion govern the accusative. रक्षापदेशात्—रक्षायः अपदेशः (pretext, plea), तस्मात्. मुनि०...धेनोः—होमस्य धेनुः होमधेनुः (this is a compound like धर्मपत्नी, see 2 *supra.*) मुनेः होमधेनुः, तस्याः. विनेष्यन्—*Future participle* denoting intention or purpose. The verb नी with वि is Paras. in the sense of 'teaching', 'taming.'

*Trans.*:—With his hair tied up into a knot by tendrils of creepers, he roamed about the forest with his bow strung with the [ ostensible ] purpose of protecting the sacrificial cow of the sage but as if wishing to tame the wild wicked beasts of the forest.

9. विसृ०...चरस्य—पार्श्वधोः अनुचराः पा०...चराः, now see *comm.* The

word पार्श्व is curiously derived from पशुः a rib. पाशभृता समस्य—पाशं विभर्त्सती. पाशभृत् is Varuṇa ( see I. 80.) who is supposed to have knotted nooses by which he ensnares the wicked. He is generally represented as unjust and graceful. उदीरयामासुः—gave out a lengthened utterance or note; see the different meaning of उदीर् in VI. 18. आलोकशब्दम्—आलोकस्य शब्दः तम्. A set phrase to be uttered when ushered to the presence of a king, or the cry of attendants when a king moves about. We meet with these in dramas e. g. जयतु जयतु etc. or स्वामिन् पादमवधार्यताम् or the Vernacular formula आस्ते कदम महाराज etc.

*Trans.*:—The trees on both sides gave out a prolonged utterance as it were, of a chorus of exclamations of 'Victory to the king' through the notes of over-joyed birds to the monarch, mighty like the noose-bearing god, and who had dismissed his body servants.

10. मरुत्सखाभम्—see *comm.*; also मरुतां (देवानां) सखा इ. e. इन्द्रः. The formation of आभं is by Paṇi III. i. 136 quoted by Malli. which says that क इ. e. अ shall come at the end of a verb ending in आ when there is an Upasarga as in प्रहः. अर्च्यम्—अर्चितुं योग्यम्. अभिवर्तमानम्—approaching, coming near. अवाकिरन्—strewing, showering. बाललताः are aptly comparable with कन्याः. It is the usual custom to place young maidens along the royal route with flowers and fried rice etc. to be showered on the king. We find in Canto IV. 27 that even matrons showered these offerings. पीरकन्याः—पुरे भवाः पीराः ( citizens ), तेषां कन्याः or पीराश्च ताः कन्याश्च.

*Trans.*:—Young creepers set in motion by the breeze strewed his path with their flowers at the approach of him, who was 'glorious' like the friend of wind ( or like king of the Gods ) and who was worthy of adoration, just as city-maidens would with the customary fried grains.

11. धनुर्भृतः—धनति ( kills ) इति धनुः; धनुः विभर्त्सती धनुर्भृत्, तस्य अपि—in spite of, although. दयार्द्रभावम्—दयया आर्द्रः दयार्द्रः, दयार्द्रभावः ( feeling ) यस्य तत् agrees with वपुः. विशंकैः—विगता शंका येषां तैः. प्रका...फलं—प्रकामं यथा तथा विस्तारः, तस्य फलम्. For a nearly similar idea see I. 40 and *Kīr.* XIII. 6.

*Trans.*:—In spite of his being armed with a bow the female deer with fearless hearts were gazing at his body which evinced the tenderness of his feeling and thereby obtained the fruit of the largeness of their eyes.

12. मारुतपूर्णरन्ध्रैः—मारुतेन ( The account about the name Maruṭ is given in the Rāmāyana Bāla Kānda which says :—Diti, the wife of Kasyapa requested her husband to give her a son who would kill Indra in battle. Kasyapa consented and Wāyu was to be such a son. When he was in the womb Indra entered it and began cutting the fetus to pieces. The unborn child began to cry when Indra said to

it ma *h* lest its cries woke the mother, and from thence the child came to have the name *मारुतः*.) पूर्णानि रन्ध्राणि वेषां तैः कीचकैः. आपा०...कृतम्—see *comm.* वनदेवताभिः—by Sylvan deities. उच्चैः—an *incl.* loudly. उद्गीयमानम्—sung in a high strain. Compare with this stanza *Ku. I. 8* and *Me. I. 59*.

*Trans.:*—He heard his own fame loudly sung at a high pitch in the bowers by sylvan deities to the accompaniment of the sounds sent out by bamboos whose holes were filled with air and which served the purpose of flutes.

13. पृक्तः—*p. p.* mixed, surcharged (from पृक् 7th conj. *Paras.* to mix, to mingle). अनो०...गन्धी—अनसः (शकटस्य) अकं (वेगं) हन्ति इति अनोकहः; ईषत् कम्पितानि आकम्पितानि (see I. 83. for the use of जा in the sense of 'slight'); आ०...तानि च तानि पुष्पाणि च आक०...पुष्पानि; अनोकहायां आक०...पुष्पाणि अनो०...पुष्पाणि; तेषां गन्धः अनो०...गन्धः; सः अस्य इति अनो०...गन्धिन् (see I. 53). आतपक्लान्तम्—आतपेन (प्रकाशो द्योत आतपः *Amara.*) क्लान्तः, तन्-अनातपत्रं—नास्ति आतपत्रं (आतपात् त्रायते असी इति an umbrella).

*Trans.:*—Light breeze loaded with the spray of mountain streams and surcharged with the fragrance of the slightly shaken flowers of trees served him who was pure by his righteous conduct, being oppressed by heat in consequence of his being without an umbrella.

14. द्वाशिः—द्व एव अग्निः द्वाशिः (wild fire, forest conflagration). विशेषा—see *comm.* The meaning here is different from that in previous places. फल०...वृद्धि—The first a *Samâhâra* *Dwandva* and then *Tat. ऊनं*—the weaker. सर्वेषु—among animals; सर्वमस्त्री तु जस्तुषु *Amara.* Mark the use of the locative by *Pâñi. II. iii. 41* which is noted in the *comm.* and which lays down that the name of that class is put in the Locative from among which any particular one is to be brought forward. It is sometimes put in the Genitive, *e. g.* गदां गोषु वा कृष्णा बहुक्षीरा. वनं गोसुरि ग्राहमाने—The accusative वने is according to rule explained in *st. 8 supra*. For the Locative absolute see I. 89. गोसुरि—see I. 55. In stanzas 9-14 *Kâlidâsa* describes, of course, poetically the welcome accorded by the woods to the king and makes them show all the marks of respect that are shown to royalty in a town.

*Trans.:*—As he, the protector, entered the wood the wild fire went down even without a shower [of rain]; the growth of flowers and fruits was specially plentiful, and among animals the stronger did not molest the weaker.

15. दिगन्तराणि—दिशां अन्तराणि (the intervening space; the tracts between the cardinal points *i. e.* all the space contained in the forest and in the universe in which the cow and the sun had wandered during the day). निलयाय—(निलयोऽस्तमये गृहे; गोपनस्य प्रदेशेऽपि च *Haima.*)

The Dative is used by गत्यर्थकर्मणि द्वितीयाचतुर्थी चैष्टायामनध्वनि *Pani.* II. iii. 12. By this rule either the Dative or the Accusative may be used when the root having the sense of motion implies effort on the part of the agent, but where no effort is implied the Accusative alone must be used.

**पल्लवरागतात्रा**—तात्रः गुणः अस्यास्तीति तत्रा. The possessive termination मनुप् is dropped when added to words denoting qualities by गुणवचनेभ्यो मनुवो नुगिट्: *Vārtā.* on तसौ मत्वर्थे *Pāṇi.* I. iii. 19; now see *conn.* **प्रभा**—radiance, glow. The सौरभेयी is पल्लवलिग्धपाटला see I. 83. Likewise the evening sun has also a reddish colour as every one has seen. For a fine picture of red-coloured evening sun, see *Jā.* I. 68. **प्रचक्रमे**—The singular verb can be reconciled by taking च in the sense of 'as well as.'

*Trans.*:—At the termination of the day the light of the sun as well as the cow belonging to the saint, both having a reddish hue like that of a (new) leaf, commenced their homeward course each to its resting-place after having purified the expanse of the space between the directions by their traversing them.

16. **देव०...थाम्**—देवताश्च पितरश्च अतिथयश्च ( for अतिथि see V. 2 ); for अर्थे in the sense of 'purpose' see I. 34. **अन्वग्**—an *incl.*, after, following. **मध्यमलोकपालः**—मध्ये भवः मध्यमः, मध्यमश्चासौ लोकश्च, तं पालयतीति the protector of the middle world. स्वर्गं being the upper and पाताल the nether world. **सतां मत्नेन**—Past passive parti. ending in त् are used with the Genitive when they are used in the sense of the present tense ( see VIII. 8 ); the participle मत्त is here used as if in the present tense by the sūtra मत्तितुद्धिपूजायैभ्यश्च *Pāṇi.* III. ii. 188. i. e. the past participles of मन् बुष् पूज् and similar others possess such a continuity of action that they are regarded generally in the present sense. **श्रद्धा**—faith. **विधिना**—विधि is primarily a religious command or rule; then, 'विहितकर्मोत्तरण' the performance of a religious rite in obedience to such command ( see V. 3 ). **उपपन्ना**—accompanied by.

*Trans.*:—The protector of the middle world followed her who was of use ( to the muni ) in the proper performance of the duty to the gods, the manes, and guests; she ( the cow ) in company of him who was respected by the good looked like faith incarnate when accompanied by the proper performance of a religious rite.

17. **पल्लव०...यूथानि**—पल्लवेषुः ( वैशन्तः पल्लवं चात्पसरः *Amara.* a pool, a pond) उत्तीर्णानि ( jumped out, came out; p. p. from उत् 1st conj. *Paras.* ); वराहाणां यूथानि ( herds ); पल्लव०...र्णानि वरा०...नि येषु तानि. **आवा०...णानि**—आवातस्य वृक्षाः, तेषां उन्मुखाः, आ०...न्मुखाः बर्हिषाः येषु तानि. **पश्यन्**—only looking at the game without the least idea of sending forth an arrow after any beast as he was acting under the instructions of his preceptor and was under a vow.

*Trans.*:—He went on looking at the forest glades that were being darkened ( by the approach of night ), where were [ to be seen ] herds

of boars coming out of pools of water, peacocks with their heads turned towards the trees where they rested and the deer seated at ease on grassy spots.

18. आपी०...दात्—आपीनभारस्य उग्रहनं तस्मिन् प्रयत्नः, तन्मात्. गृष्टिः— a cow which has calved only once. गुरुवात्—we have been told in I. 13 that the king's body was of no ordinary built. Likewise the size of the udder of the cow being peculiarly large is mentioned in I. 84 and II. 1. तपो०...पथम्—तपोवन आहृत्तिः (return); तस्याः पन्थाः नं. The word पथिन् at the end of a compound becomes पथ by *Pāṇi*. V. iv. 14. We would rather have आहृत्ति in the sense of 'return' in the evening from what is said in the next stanza.

*Trans.*:—The cow, who had calved only once, in consequence of her exertions in bearing the weight of her large udder, and the King on account of his heavy body both walked with charmingly easy steps and (thereby) lent a beauty to the path by which they returned to the penance grove.

19. वनिता—a fond wife. वनिता वनितात्यन्तानुरागावां च योषिति *Amo.* आवर्तमानम्—returning. पयो—*lit.* drank in, *fig.* ardently gazed at. निमेष०...पङ्क्तिः—निमेषेषु (निमेष is closing of the eyes which goes on almost involuntarily when the eyes are not specially attracted by anything cf. प्रलपन्विसृजन्नुपहृन्निषत्रिमिवन्नपि *Bha: Gi.* V. 9). अलसाः (slow, inactive, cf. गमनमलसं शून्या दृष्टिः *Mālati* I.); पक्ष्मणाम् (पक्ष्मन् an eyelash पक्ष्म सूत्रे च शृङ्गांश्चि किञ्जलेकं नेत्रलोमनि *Vishva.*) पङ्कयः पक्ष्मपङ्कयः; निमेषालसाः पक्ष्मपङ्कयः यस्याः सा.

*Trans.*:—From the skirts of the grove his fond wife with eyes whose lashes were slow in closing and which had fasted long, drank in, as it were, him who was following the cow of the sage.

20. प्रत्युद्गता—gone forward to receive. धर्मपत्नी—see st. 2 *supra*. तदन्तरे—तयोः अन्तरे. दिन०...गता—दिनश्च अपा च दिनक्षये, तयोः मध्यं, तस्मिन् गता. Annotators have strained hard to perfect the simile and some propose to take श्या in the sense of 'a moon-light night,' but on what authority they do not say. Probably the poet only means to imply the simile generally in so far as the genders of the objects between which comparison is to be brought out are concerned, and the comparison of the cow to the evening twilight. सन्ध्या—अहोरात्रस्य यः सन्धिः. सूर्यनक्षत्रवर्जितः— the period between the setting of the sun and the rising of the stars.

*Trans.*:—Made to go in front along the road by the King and received by going forward by his partner in religious duties that cow between them looked like the twilight come between day and night.

21. प्रदक्षिणीकृत्य—For प्रदक्षिणं see VII. 24. The compound here is द्वि Prepositional Tatpu: for which see 3 *supra*; अप्रदक्षिणं प्रदक्षिणं कृत्वा इति प्रदक्षिणीकृत्य by the *Vārtika* अद्भूततद्भाव इति वक्तव्यम् on *Pāṇi* V. iii. 50. The word प्रदक्षिणं belonging to the तिष्ठद् class (see *Ganapāṭha* 3 *Adhyā*)

cannot enter into a combination with other words; and hence this compound is an irregular one. The same remark applies to the compound in VII. 24. **पयस्विनी**—पयोऽस्यास्तीति, ताम्. **साक्षं...स्ता**—अक्षतैः (see VII. 28) सह वर्तमानं साक्षतं; साक्षतं पात्रं इत्ययोर्यस्याः सा. **शृंगान्तरं**—शृंगयोः अन्तरम्. **अर्थसिद्धेः**—अर्थस्य (अर्थ object in view; the desire) सिद्धिः (see I. 42, 72.) तस्याः. **द्वारम्**—The two horns curving inwards suggest the idea of a gateway.

*Trans.*:—Sudakshipā, having a vessel containing the Akshatā rice, went round the cow keeping her always to the right, bowed to her and worshipped the broad space between her horns as if it was the very door for the fulfilment of her desire.

22. **वत्सोत्सुका**—वत्से उत्सुका; but by the rule प्रसितोत्सुकाभ्यां तृतीया च *Pāṇi* II. iii. 44 we may have वत्सेन उत्सुका also. **स्तिमिता**—see I. 73. **सपर्या**—see V. 22. **प्रत्यग्रहीत्**—accepted, received from प्रतिग्रह् 9th conj. **Ubha.** **भक्तयो...षु**—see I. 16. **पुरःफलानि**—पुरः फलं येषां तानि.

*Trans.*:—Both of them (the King and the Queen) were delighted to see that the cow though eager about her calf patiently accepted their worship; the indications of the satisfaction of beings like her in regard to those who approach them with devotion are the marks of the bestowal of their favours.

23. **सदारस्य**—दारैः सहितः सदारः तस्य. The word दार is masculine and always in the plural; its derivation is significant; दारयन्ति भ्रातॄन्—one who creates estrangement among brothers. **सांध्यम्**—संध्यायां विहितं. **विधिम्**—see V. 22. **एव**—There seems to be a difference of opinion as to where एव is to be construed, whether with पुनः or दोग्धी; in the one case it would imply 'once more'; in the second, 'attended upon the cow and no one else'; both make equally good sense though the second appears to fit better. **भुजो...रिपुः**—भुजाभ्यां उच्छिन्नाः रिपवः येन सः.

*Trans.*:—After having grasped the feet of the preceptor and his wife and after finishing the evening ceremonies, King Dilipa, the extirpator of his enemies by his own hands again attended devotedly upon the cow who yielded milk.

24. **अन्ति...प्रदीपाः**—बलिश्च प्रदीपश्च बलिप्रदीपौ; अन्तिके न्यसी अन्तिकन्य-स्ती, अन्ति...स्ती बलिप्रदीपौ यस्याः तां बलिः=पूजोपकरणम्. The worshipping materials such as flowers, wetted rice, sandal paste, a small lighted lamp, incense-stick etc. are placed in a tray, and after the worshipping is over the remnants and the burning lamp are allowed to remain near the object of worship, not necessarily as a part of worship. **अन्वास्य**—*Jade. part.* of आस्य with अनु 2nd conj. Atm: 'to sit after'; in this sense it governs the accusative. **गोप्ता**—see I. 55. **गृहिणीसहायः**—गृहिणी (see VIII. 67) सहाया (सह एति सा a friend, a companion) दस्य सः. **अनु**—after, following, see VIII. 58. There is no tautology since क्रम indicates the



series of actions of the cow and अनु implies 'following' on the part of the King as in II. 6. **संविवेश**—see I 95. **प्रातः**—an *inde.*; in the morning. **उदतिष्ठत्**—**त्वा** with उत् is *Atm.* if it does not imply the sense of the action of rising, by *Pāṇi.* I. iii. 24. Here we have the King *rising up* just as the cow rose up; hence the *Paras.* form can be justified.

*Trans.*:—The guardian, having his wife for his companion sat after the cow near whom were placed the worshipping materials and the lamp, himself gradually slept after she had fallen asleep and in the morning got up after her when she was up from her sleep.

25. **प्रजार्थ**—see I. 18. **समम्**—together with, in company of; (in the same sense as सह which governs the *instru.*). The sense here is different from that in IV. 4. **महिष्या**—(*Instru. sing.* governed by समम्)—from मह् 1st conj. *Paras.* and 10th conj. *Ubha.* to hold in great esteem, to honour. **महनीयकीर्तिः**—महनीया (glorious, worthy of honour; see III. 69) कीर्तिः यस्य तस्य. **व्यतीयुः**—'Elapsed, passed.' The sense here is different than that in I. 17. which see. **दीनो...तस्य**—दीनानां उद्धरणं (deliverance, rescuing), तस्मिन् उचितस्य (see I. 50).

*Trans.*:—In this manner, observing the vow along with his queen in the hope of getting issue, passed thrice seven days of him whose fame was great and who was accustomed to help out the distressed.

26. **अन्येषु**—अन्यस्मिन् अहनि इति अन्येषु; an *ind.* by *Pāṇi* V. iii. 22 'on the next day.' **आत्मानुचरस्य**—अनु चरतीति अनुचरः follower, attendant; आत्मनः अनुचरः तस्य. **भावं**—mind, feeling, devotion; see V. 14. **जिज्ञासमाना**—*pres. par.* of the *desi.* of ज्ञा. **मुनि...धेनुः**—see II. 8. 19. **गङ्गा...** **शष्पम्**—see *comm.* **गौरीगुरोः**—गौर्याः गुरुः (father, see also *Ku.* I. 21 and III. 17). **गव्वहरम्**—देवस्वातविले गुहागव्वहरम् *Amara.* This word is both *mas.* and *neut.*

*Trans.*:—On the next day the sacrificial cow of the sage, being desirous of testing the devotion of her follower entered a cavern of the mountain Himālaya where tender grass grew in the vicinity of the fall of the Ganges.

27. **दुष्प्रधर्षा**—unassailable, unapproachable; दुःखेन प्रधृष्यते इति. **हिंस्रैः**—The construction हिंस्रैः मनसापि (and not हिंस्राणां मनसापि) दुष्प्रधर्षा is to be noted. **इति**—therefore, hence, since etc. **अद्रि...क्षणेन**—अद्रेः शोभा, तस्यां प्रहिते ईक्षणे यस्य तेन. **अल...नः**—न लक्षितं अलक्षितं; अलक्षितं अभ्युत्पतनं (pouncing upon.) यस्य सः. **प्रसङ्ग**—an *ind.* forcibly, violently; cf. प्रसङ्ग मणिमुद्धरेत् *Nitā.* 4. **किल**—is used here as अलीके to imply a feigned action.

*Trans.*:—[ He was sure that ] the cow was unassailable even in thought by beasts of prey; so a lion, without his pouncing being observed by the King whose eyesight was directed towards the beauty of the mountain, feigned to drag her forcibly.

28. आर्तसाधोः—आर्तं oppressed, distressed; (the sense is slightly different from that in I. 28) cf. आर्तत्राणाय वः शस्त्रं *Shā. I.* साधु has various senses. It is a noun, an adjective and an indeclinable too. Here it is an adjective in the sense of 'kindly disposed.' गुहा०...दीर्घम्—गुहया निबद्धः (confined, held within) गु०...द्धः; गु०...द्धशाली प्रतिशब्दश्च गु०...द्धः तेन दीर्घम् prolonged. रश्मिषु आदाय—The use of the locative is peculiar. Sumati observes that the Dative is to be used with verbs in the sense of holding, narrating, and seeing; some however, he says, allow the locative to be used in the sense of 'holding, seizing.' The idea is the usual one of horses of a carriage being brought back on the track by means of the reins. नगेन्द्रसक्तम्—न गच्छन्ति ते नगाः, नगाणां or नगेषु इन्द्रः also नगः इन्द्रः इव. The *Himālaya*, according to the *Brahmāṇḍa Purāṇa* was the crowned ruler of the mountains; नगेन्द्रे सक्ता, ताम्.

*Trans.*:—Her cry prolonged by its resounding in the cave, drew back as if by taking hold of the reins, the sight, which was fixed on the mountain, of the King who was the protector of the distressed.

29. पाटलायां—see I. 83, and *Jā. III. 6.* तस्थिवासं—see V. 61. धनुर्धरः—धरतीति धरः, धनुषः धरः धनुर्धरः. अधित्यकायां—अधित्यका a table-land 'पर्वतस्य आरूढस्थलमधित्यका.' धातुमय्यां—having a profusion of ores (see *Ku. I. 4*); the suffix मयद् is added in the sense of 'being composed of, possessing abundance of' to all words except those signifying an article of food or covering by मयद्वा एतयोर्भाषावामनक्ष्वाच्छादनयोः *Pāṇi. IV. iii. 143.* लोधद्रुमं—लोध्र (is the *Hopea odorata*) स्य द्रुमं (द्रुवति ऊर्ध्वं गच्छतीति; द्रुः a branch; द्रवः सन्धस्वासी द्रुमः). सानुमतः—*geni. sing.* सानुमान् one having peaks सानुनि अस्य सन्तीति by तदस्यास्तसिन्निति मत्तुप् *Pāṇi. V. ii. 84.*

*Trans.*:—That archer beheld a lion seated on the back of the chestnut coloured cow resembling a full-blossomed Lodhra tree on the table-land of a mountain full of red metallic ore.

30. मृगेन्द्रस्य—मृगाणां (of beasts मृग. पशौ कुरङ्गे च करिन्दक्षत्रभेदयोः *Medinī.* cf. मृगमीनसञ्जनानाम् *Nīti. 61*) इन्द्रः (lord,) तस्य. मृगेन्द्रगामी—मृगेन्द्र इव गन्तुं शीलं अस्य one who walks majestically like a lion. वधाय—For the dative see note on आहरणाय VI. 75. शरण्यः—one who gives shelter; see VI. 21 & cf. शरं शरण्योऽपि मुमोच *Jā. I. 74.* जाताभिषङ्गः—जातः अभिषङ्गः (humiliation) यस्य सः one who was humiliated. निषङ्गात्—निषङ्ग a quiver (नितरां सञ्चयन्त्यसिन् शराः इति).

*Trans.*:—Then the King whose gait was as majestic as that of a lion, who was the refuge of the distressed and who had forcibly extirpated his enemies, being mortified wished to take out an arrow from his quiver for killing the King of beasts who merited death.

31. वामेतरः—वामात् इतरः other than the left, therefore right. नख०...पत्रे—नखप्रभाः (see VI. 15) ताभिः भूषितानि कंकपत्राणि (the feathers of the *Kanka i. e.* the heron, which are attached to one extremity of an

arrow to guide the eyesight of the archer) यस्य तस्मिन् refers to सायकपुङ्खे—सायकस्य पुङ्खः (the feathered part) तस्मिन्. चित्रा०...म्भः—चित्रे अर्पितः चि०...तः; चि०...तः आरम्भः (see I. 15) यस्य सः whose action of taking out an arrow from the quiver was made the subject of a picture. अवतस्थे—The verb स्थ् is Atm. when preceded by सम्, अव, प्र or वि by Pāṇi I. iii. 23.

*Trans.*—The right hand of him who wished to strike remained with its fingers stuck fast to the feathered extremity of the arrow, the lustre of the nails of the fingers imparting a beauty to the feathers and he stood stock still as if this action (of his) was made the subject of a picture.

32. अभ्यर्णम्—standing near, qualifies आगस्कृतम्; see Sid. Kau. on Pāṇi. VII. 11. 25. आगस्कृतम्—आगः (fault, offence, आगोऽपराधे पापे स्वात् *Medi.* cf. सोऽहं तदागः परिमाहृकामः *Nai.* III. 52) कृतवानिति आगस्कृतम् an offender, a criminal. भोगी—(a serpent, उरगः पन्नगो भोगी *Amara.* भोगः [कणा वक्रगतिः वा] अस्यास्तीति, cf. भोगीभोगासनक्षेत्रः *Ja.* II. 5). स्वतेजोभिः—स्वस्व तेजोसि (prowess, natural or inborn spirit “अधिक्षिपापमानादेः प्रयुक्तस्य परेषु यत् । प्राणस्वागोऽप्यसहन् तत्तेजः समुदाहृतम्” *Bharata.*). मधौ...वीर्यः—It is well-known that snake-charmers in this country can bring the reptiles under their full control by herbs and by means of spells etc. and put them into an almost helpless condition just as the King in spite of all his natural vigour was at this moment.

*Trans.*—The King like a serpent whose power has been checked by charms and herbs, and highly enraged on account of the restraints upon his arm was being consumed by the fire of his inborn spirit which could not touch the offender though close to him.

33. आर्यगृहम्—आर्यैः गृह्यते सेव्यते इति आर्यगृहः तत्पक्षामितः one who is always useful to the good. An Arya is one who is upright in his conduct, and always given to doing whatever is fair. निवृ... वेनुः—निवृहीता वेनुः येन सः मनुष्यवाचा—मनुष्यस्य वाक्, तेन. विस्मापयन्—*Pre. par.* of the *causal* of स्मि by the *sūtra* भीस्मोर्हेतुभ्ये Pāṇi. I. iii. 58 whereby the Atma. of the roots भी and स्मि is to be used when the fear or love is produced directly by the हेतु or agent. Here the wonder is produced through the instrumentality of मनुष्यवाक् and not by the agent स्मि. The reading विस्मापयन् cannot be very satisfactorily established except by a good deal of straining. See Siddhanta Kau. on Pāṇi. VI. I. 57. It can also be explained in the following manner:—विस्मापयते इति विस्मापः; विस्मापं करोतीति विस्मापः (a denominative form) and hence the *pre. par.* विस्मापयन्. आत्मनः—आत्मनः वृत्तिः (condition, state *vis.* helplessness and the fixed position of the hand *etc.*). सिंहोहसत्त्वम्—ऊहः सत्त्वः यस्य सः ऊहसत्त्वः, तम्. मनुषंसकेतुम्—see *comm.* and *Jāna.* I. 7

*Trans.*—The lion who had seized the cow spoke in human spe

to him who was the partizan of the good, who was the very banner of the race of Manu, and who was as powerful as a lion; thereby creating greater surprise in him who was already wondering his own [ present ] condition.

34. अलं— an *ind.*—used in the senses given in *comm.* Here it implies वारण 'enough of, no use of.' *cf.* अलमदिविस्तरेण. The *instru.* of अमेण is to be noted. Here अम is the करण or cause of the साधनक्रिया ( the object to be gained ) which is गम्यमान *i. e.* understood; and therefore अम is in what is called करणे कृतीया. The Nyâsodyota makes the point clear which says a क्रिया which though understood implies instrumentality just as well as one actually mentioned. प्रयुक्तम्—put up; इतः— the तस् is सार्वविभक्तिक *i. e.* used to convey the sense of any case. Here it is used in the sense of the *locative.* रंहः— *neu.* velocity, force; रंहस्तरसी तु रयः स्यदः *Amara.* शिलोच्चये—शिलाभिः उच्चयेत इति शिलोच्चयः an aggregation of stones, hence a mountain. मूर्च्छति—has power against. मास्तस्य— see st. 12 *supra.*

*Trans.*:—Enough with thy effort, Oh King! Even if thy shafts were discharged against me it would be ineffective: the force of the wind though capable of uprooting trees has no effect upon a mountain.

35. कैलास...रम्—कैलास a mountain like *Meru*, situated in the lofty regions to the north of *Himâlaya*. In the *Purânas* it is described, as several *yojanas* in extent, formed of pure silver, and the site of the capital of *Kubera*: it is the favourite resort of *Shiva* ( see *Me. I. ii. 58*). वृषम्—वृषः is the bull which is the riding animal of *Shankara* and always represented as white in colour; *cf.* शुभ्रचिनयनवृष *Me. I. 55*. अष्टमूर्तेः—The eight visible forms of *Shankara* are enumerated in the *comm.* spoken of in the opening stanzas of *Shâkuntala* and *Mâdhvîkâgnimitra*. किकूर—*pri.* a menial servant. क्विचित् कुरित्सत् वा करोति, then used to signify any servant. निकुम्भनिग्रम्—It is not clear who this *Nikumbha* is; from an allusion in the *Hari Vansha* it appears that *Nikumbha* was one of the *Ganas* of *Shankara*.

*Trans.*:—Know me to be *Kumbhodara* by name, the friend of *Kumbha* and the servant of the eight-formed divinity—that servant whose back has been sanctified by the placing of his foot on it when desirous of ascending the *Kailâsa*—white bull.

36. पश्यति—*Mr. Pandit* observes that this is taken interrogatively but there seems hardly any greater propriety in it than taking it as काकोक्तिः which is defined by the *Sâhitya Darpa* as to be भिन्नकण्ठ-ध्वनिः to bring the words uttered to the prominent ears of the hearer. देवदारुम्—the pine-tree, *Pinus Deodara* and *Longifolia*; a tree peculiar to cold countries and there are large forests of it on the sides of the *Himâlayas*. पुत्रीकृतः—न पुत्रः अपुत्रः; अपुत्रः पुत्रः कृतः; a proposi-

tional Tatpu: for which see II. 3. वृषभध्वजेन—words like ध्वज, केतन, with the peculiar characteristic prefixed are used to signify individual to whom the characteristic belongs; e. g. मकरध्वज, शषकेतन etc. Even in western countries and recently since the Delhi Durbar of 1877 almost all the native rulers have received banners from the paramount power, on which special figures are painted to distinguish them. In England there is a regular office whose province is to keep a record of all such banners and the subject has almost grown into a science. हेम०...  
 सृतानाम्—see comm. The note स्कन्दक्षेत्र...विग्रहः in the comm. cannot be satisfactorily explained for हेमकुम्भ is उपमान and स्तन the उपमित; the latter must form the first member of the compound by *Pāṇi*. II. i. 56.  
 स्कन्दः—पावतीनन्दनः स्कन्दः सेनासीरभिर्भृशुहः *Amara*, see V. 36 under कुमार The birth of this god is peculiarly romantic and resembles one of the legends in Grecian mythology. Shiva cast his vivifying principle into Agni who being unable to bear the burden cast it into the Ganges and a beautiful boy was born among the reeds on the banks of the river. The name स्कन्द is derived from स्कन्द् to power, to emit. पयसा—note the play upon the words पयस् which means 'milk,' as well as 'water'  
 रसज्ञः रसं (taste, 'रसो गन्धरसे स्वादे' *Vishva*.) जानातीत्यसौ.

*Trans.*:—Here is a Dewadâru that thou beholdest in thy front: this tree which has been adopted as a son by the bull—bannered god has known the taste of the waters from the golden jars, resembling the breasts, of the mother of Skanda.

37. कण्डूयमानेन—कण्डूयमान *pre. par.* of कण्डू 10th Conj. Atnr. The roots of the 1st, 4th, 6th. and 10th conjugations take मान् to form this participle. कटम्—the temple; गजगण्डकटी कटी *Amara*, see IV. 47. कदाचित्—'once upon a time.' The particles चित्, चन, अत्ति and sometimes स्विद् are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns. *Ap. Gu.* § 135. वन्यद्विपेन—वने भवः वन्यः; see II. 8. द्वाभ्यां शुण्डातुण्डाभ्यां पिबत्यसौ द्विपः; वन्यश्चासौ द्विपश्च वन्यद्विपः (a wild elephant,) तेन. सेनान्यम्—सेनानी is another name for स्कन्द or कार्तिकेय because he was appointed the general of the divine armies against Târaka and Asûra, see *Ku.* III. 15. असुरास्त्रैः—न सुराः असुराः those who partook of the heavenly drink सुरा were called सुराः while those who did not get any share were called असुराः.

*Trans.*:—Once upon a time, the bark of this tree was peeled off by a wild elephant in scratching his temples; and then on that account the slaughter of the mountain grieved over it as if it was Senâni (the general of the divine forces) himself wounded by the missiles of the demons.

38. तदाप्रभृति—see comm. वनद्विपानां—a compound of the Shâka-pârthi. class; वनजाः द्विपाः वनद्विपाः; तेषां. अद्रिकुक्षौ—अद्रः कुक्षिः (a hollow)

तस्मिन्, in the cavern of the mountain. शूलभृता—शूलं (the trident, one of the weapons of Shiva) विभक्त्यंसी, तेन. अद्वा०...वृत्ति—see *comm.*, agrees with सिंहत्वम्.

*Trans.*:—Since then for the purpose of securing away wild elephants, I have been placed in this cavern by Shankar (the trident—armed god) having transformed me into a lion whose subsistence is on the beasts that come within my reach.

39. अलं—The sense here is different from that in st. 34. Here it is used to convey the idea of पर्दाप्ति 'sufficiency', and goes with सुदै; cf. फलमलमशनाय Vai. 22. In this sense it governs the dative by the sutra quoted in *comm.*, cf. देख्यो हरिरत्नम् Sid. Kau. प्रदिष्टकाला—प्रदिष्टः (fixed upon, ordained, from प्रदिष्ट 6th Conj. Uha. to indicate; see V. 35) कालः यस्याः सा. परमेश्वरेण—see I. शोणितपारणा—शोणितस्य (शोणितं blood, रक्तक्षतज-शोणितम् *Amara*. The lion speaks particularly of the blood, since carnivorous animals as a rule first drink the blood of the animal they kill. The conjecture put forth by Mr. Kāle appears to be too fine a sentiment, since the very fact of the cow having been attacked by the lion goes against it.) पारणा (a choice dinner after a fast. This is as much a sacred duty as the fast itself). उपस्थिता—see I. 87. सुरद्विषः—*geni. sing.* of सुद्विष, सुरान् द्विषति असौ सुरद्विष्ट one who hates gods; hence, a demon. Although Rāhu is not mentioned here by name but by context no other demon can be meant. At the time of the churning of the ocean the demon Rāhu managed to go near the jar of Amrita (one of the fourteen articles recovered from the depths of the ocean) and swallowed a few drops of it. The theft was discovered by the sun and the moon who reported it to Vishnu and the head of Rāhu was cut off. Thus was an animosity established between the two luminaries and Rāhu; see *Bhāgavata* 8th Skan., also *Matsya Pu.* Nectar is supposed to be constantly oozing from the moon which is sucked by the demon, just as the blood of the cow was to be sucked.

Astronomically Rāhu and Keta are the points of intersection of the moon's orbit and the ecliptic of the earth, the points where eclipses are possible. Even in this sense the simile is complete. Rāhu is fixed to a particular spot, so is the lion: (st. 38) the moon travels into Rāhu's area so has the cow come up. All this is adduced to prove a thorough knowledge of astronomy in our poet.

*Trans.*:—This feast of blood after my fast destined by the Omnipotent ruler has come up to me: it is enough to satisfy me who am hungry just like the nectar of the moon is to the enemy of the gods.

40. स त्वम्—Just like सोऽहम्; you who are thus circumstanced गुरोः दक्षि०...भक्तिः—note the idiomatic use of the *genitive*. रक्ष्यम्—रक्षितुं योग्यम्. अशक्ववरक्षम्—see *comm.* शक्यभृताम्—शक्यणि विभ्रति वे, तेषाम्.

**क्षिणोति**—5th Conj. Paras. to destroy, to ruin; the verb also belongs to the 1st and 9th conjugations. The idea is something like the oft-quoted वले कृते यदि न सिद्धयति कोऽत्र दोषः.

**Trans.**:—Do you, who are thus situated go back abandoning all sense of shame: you have shown your devotion as a disciple to your preceptor: when that which ought to be protected is impossible to be protected by weapons it does not in any way belittle the reputation of warriors.

**41. प्रगल्भम्**—sensible, intelligent. This word conveys an idea of bold confidence along with intelligence and is often used in regard to a speech addressed by an inferior to a superior when he has no nervousness about his words; see III. 47 and VI. 20. **पुरुषाधिराजः**—अधिकः राजा अधिराजः a Prādi Compound; the word राजन् by राजाहः सखीभ्यट्च् is changed to राजः. See I. पुरुषाणां अधिराजः. **गिरि०...वात्**—गिरी श्चेते गिरिरस्यास्तीति वा गिरिशः, तस्य प्रभावः, तस्मात्. **प्रत्या०...स्तः**—प्रत्याहतं ( what was struck back, cut down ) अस्तम् यस्य सः. **अवज्ञाम्**—low opinion; cf. ये नाम केचिदिह नः प्रथयन्त्ववज्ञाम् *Mālatī*. I. 7. The locative of the object आत्मन् (self), may be noted.

**Trans.**:—The King on hearing the above intelligent speech of the King of beasts and learning that his weapon had been hurled back ( and thus made ineffective ) through the power of the mountain-residing-god moderated the low opinion about himself.

**42. इषुप्रयोगे**—शपोः प्रयोगः (discharging; see V. 57), तस्मिन्. **तत्पूर्वभङ्गे**—स एव पूर्वः (first यदि पूर्वपीरस्त्वप्रथमायाः) भङ्गः (discomfiture, failure, cf. सैन्यं भङ्गमवाहृणात् *śā.* IV. 41), तस्मिन्. Some read सङ्गे for भङ्गे but except here a *śā.* III. 63 we have no use of सङ्ग in the sense of obstruction. **वित०...स्तः**—वतथः (fertile, see VII. 14) प्रवतः यस्य स. **जडीकृतः**—(a ङिव compound, see पुत्रीकृत st. 36 *supra*). **श्वम्बकवीक्षणेषु**—For श्वम्बक (the Vaidic form श्रीम्बक) see *comm.* तस्य वीक्षणेन. The *Māhā Bhā.* Dronaparva and Anushāsana-parva tell us that the gods were troubled by the demons residing in their three cities of iron, silver and gold known comprehensively as त्रिपुर. They applied to Shankara for help who commenced burning the three cities. Durgā came to witness the scene with a child of extraordinary lustre in her arms. Indra became jealous of the beauty of the child and raised his thunderbolt to strike it but his hand was paralysed by a glance from the child. Bramhā told Indra that the child was no other than Shankara and that Indra must propitiate him to regain the motion of his arm. This was done and Indra was liberated from his awkward plight. **सुमुक्षन्**—*pra. par.* of the desiderative of मुच्. **वज्रपाणिः**—see *comm.*

**Trans.**:—And, he whose attempt in the discharge of an arrow knew for the first time what failure was, and who had become like Indra (*lit.* who had a thunder-bolt in hand) desirous to let fly the thunder-bolt was suddenly stiffened by the gaze of the three-eyed one—Shankara.

43. **संरुद्धचेष्टस्य**—संरुद्धा (from संरुच् 7th conj. Ublha. to impede, obstruct) चेष्टा (see VI.12.) यस्य सः, तस्य. **कामम्**—an *inde.* see IV. 13., VI.22. **वचः**—what he says in st. 45. **हि**—because. **वेद्**—3rd per. sing. of the *pre. tense* of विद् 2nd conj. Paras. to know. वेत्ति is another form of the same root. **भावम्**—feeling, thought (see V. 64). **अभिधास्ये**—1st per. sing. of the future of अभिधा to place, to submit.

*Trans.*:—Oh King of beasts! granted that the words which I am desirous of expressing would be [only] smile-provoking since all my action is suspended, but because you can know the inmost feelings of living beings I would submit my say.

44. **मान्यः**—see IV. 7. **भे**—mark the use of the genitive with मान्य, see II. 16, IV. 12, and VIII. 8. **स्वावरजङ्गमानाम्**—स्वावराः (स्वातुं शीलं येषां ते by श्लेषमात्मपिसकसोवरच् *Pāṇi.* III. ii. 175; immovable objects such as trees, mountains; the other words which take the वरच् suffix being ईश्वर, भास्वर, पेश्वर, कस्वर), च जङ्गमाः (जंगम्यन्ते वक्त्रं गच्छन्ति ते by *Pāṇi.* III. 1. 23) च; तेषाम्. **सर्गं...हेतुः**—सर्गः (creating, bringing into existence,) च स्थितिः (preservation, continuance in life; see *Ku.* II. 6) च प्रत्यवहारः (final destruction) च सर्गं...द्वाराः; तेषां हेतुः (cause; see I. 10, IV. 73). According to Indian idea Brahmā is the creator, Vishnu the preserver and Shiva the destroyer. Here all the three attributes are given to Shiva out of extraordinary devotion. See *Veni.* I. l. 56 **आहिताग्नेः**—आहितः अग्निः येन तस्य. It may be mentioned that this compound takes another form too, अद्र्याहितः by वाहिताद्र्यादियु *Pāṇi.* II. 37. **पुरम्नात्**—an *inde.* in front.

*Trans.*:—That Shiva who is the cause of the preservation and destruction of all movable and immovable things has my full respect: but this property of my preceptor who keeps up the sacrificial fire cannot be allowed to be destroyed in my front.

45. **सः त्वं**—see II. 40. You who are under the orders of Shiva. **मदीयेन**—मम इदं मदीयम्, तेन. **शरीरवृत्तिम्**—शरीरस्य (शीर्यते [that which is open to decay] इति शरीरम्) वृत्तिः (see II. 38. वर्तते अनया इति. आजीवो जीविका वार्ता वृत्तिर्वर्तनजीवने । *Amara.*) ताम्. **निर्वर्तयितुम्**—to accomplish (see V. 8). **उत्सुकवालवत्सा**—वालवत्स would be a calf too young to subsist without its mother. **महर्षेः**—see I.

The lion was under the orders of Shankara to kill any one who came near the Devadāru tree. The King, therefore, means to say that he and the cow have both come there and both are liable to be killed; and hence his proposal.

*Trans.*:—Circumstanced as you are, be pleased to make the subsistence of your corporeal frame by my body. Do let go this great sage's cow whose little calf must be eagerly awaiting her at the close of day.



46. गिरिगह्वराणाम्—see II. 26. दंष्ट्रामयूखैः—दंष्ट्राणां मयूखानि, तैः शकलानि कुर्वन्—भिन्नं शकलखण्डे वा *Amara*. This construction is more forcible than शकलीकुर्वन् the numerous rays making so many several pieces. भूयः—an *inde.* once more. भूते०...वर्ती—भूतानां ईश्वरः भूतेश्वरः (भूतेशः खण्डपरशुगिरीशो गिरिशो मृष्टः *Amara*.) तस्य पार्श्ववर्ती attendant with the lion. अर्धपतिम्—see I. 59.

*Trans.*:—That attendant of Shiva (*lit.* the lord of created things) smiled a little thereby breaking into pieces, as it were the mass of darkness of the mountain-caves by the rays of his teeth and once more spoke to the lord of riches (the King).

47. एकातपत्रं प्रभुत्वम्—एकं आतपत्रं (see IV. 5) यस्य तत् sovereignty in which there is no rival. अल्पस्य हेतोः—By the sutra quoted by Malli. When the word हेतु is actually used we ought to have the genitive of the object with reference to which the word is used; cf. विशुतं कस्य हेतोः *Mudrā*. I. 1. मे प्रतिभासि—Mark the idio. use of the genitive with प्रतिभासि.

*Trans.*:—Thy sway over the world with one umbrella (*i. e.* unrivalled), thy blooming youth and this beautiful body of thine, all this thou desiring to forego for the sake of a trifle! thou appearest to me [therefore] to be devoid of prudence.

48. चेत्—see V. 56. उपप्लवेभ्यः—(from उपप्लु to assail, to trouble,) from calamities. प्रजाः—subjects. पितेव—see I. 24. The lion points out the prominent duty of a king—protection of his subjects.

*Trans.*:—If, however, this be thy compassion for living beings, this cow will be the single one rendered happy by your death: on the other hand if alive, oh thou refuge of the people! thou canst like a father always guard thy subjects from calamities.

49. शक्यः अस्य मन्युः भवता विनेतुं—This passive construction is peculiar. See Ap. Gu. § 178, 189 on this. कोटिनाः—The addition of the suffix णम् especially to Numerals, imparts an adverbial sense and that of repetition, hence a crore at a time. घटोष्णीः—see I. 84. The importance of life is inculcated in various places. The four धर्म, अर्थ, काम and मोक्ष can be secured by man and since they are to be the chief aim of life man must live. The lion is impressing this on the mind of the king.

*Trans.*:—But if thou art [really] afraid of the furious wrath at thy fault, of thy preceptor who has only one cow and who is like blazing fire, it is possible to dispell his anger by thee by the gift of crores of cows having jar-like udders.

50. कल्याणपरम्पराणाम्—कल्याणानां (of happiness; शिवं भद्रं कल्याणम् *Amara*. cf. कल्याणानां त्वमसि महसां भाजनम् *Māla*. I. 8) परम्पराः (series, see VI.5.) नासां. ऊर्जस्वलम्—The word ऊर्जस् optionally takes the वलच् suffix

by the rule quoted in *comm.* The other form is ऊर्जस्विन्. मही०...भिन्नं—  
नद्याः तलम्, तस्य स्पर्शनं मही०... शनम्, महीतलस्पर्शनं प्रमाणं अस्य असी मही०...मात्रः;  
मही०...मात्रेण भिन्नम्. ऋद्धम्—see V. 40.

*Trans.*:—Therefore, preserve thy body which is destined to enjoy  
a series of blessings and which is gifted with strength: for they say a  
prosperous kingdom [ here ] is the very status of Indra only differing in  
its touching ( being on ) the surface of the earth.

51. विरते मृगेन्द्रे—Loc. absolute. प्रतिस्वनेन—प्रतिनिधिः ( see V. 63 )  
स्वनः प्रतिस्वनः a Prādi compound. शिलोच्चयः—see II. 34. क्षितिपालं—  
This is the secondary or indirect object to अनावत as explained by Malli.  
See also Ap. Gu. § 39.

*Trans.*:—On the lord of beasts having stopped after speaking so  
much even the mountain by means of the echo from the cavern loudly  
spoke, as it were, out of affection, words having the same import to the  
king.

52. देवानुचरस्य—देव means god as also king as in मनुष्यदेवः ( मनुष्येषु  
देवः or मनुष्याणां देवः ). तद०...राक्ष्या—तेन अध्यासिता तदध्यासिता; तदध्यासिता चासी  
कातराक्षी ( कातरे अक्षीणि यस्याः सा ) च तद०...राक्षी, तथा or as dissolved in the  
*comm.* The words अक्षि and सक्थि when they signify parts of a body  
drop the final vowel with the penultimate vowel and become अक्ष and  
सक्थ when they are the last members of a Bahuvrihi compound; and  
then the इ is added to make it a feminine adjective. सुतराम्—an  
*inde.* exceedingly, excessively, see VII. 21. दयालुः—see II. 3.

*Trans.*:—On hearing the words of the attendant of the God, the  
King of men who was moved with excessive compassion on being looked  
at with tremulous eyes by the cow who was in the grasp of the lion,  
once more spoke out.

53. क्षतात्—( क्षत danger, peril, destruction; see *comm.* ). किल—  
is used here वार्तायाम् 'such is the tradition.' Manu says:—ब्राह्मं प्राप्तेन  
संस्कारं श्रुत्विषेण यथाविधि । सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम् । Likewise Mahā-  
Bhārata has ब्राह्मणानां क्षतत्राणात्ततः क्षत्रिय उच्यते. उद्ग्रः—उद्ग्रं अग्रं यस्य; *lit.*  
one whose tip or point is above the general level, exalted, noble; used  
*fig.* and in a sense different from that in IV. 23 or VI. 32. रूढः—see I.  
31. There are generally three kinds of words according to their forma-  
tions यौगिक = following the etymological sense, रूढ = established by  
convention, and योगरूढ = those current both according to etymology  
and convention. राज्येन—Words like किं, कार्यं, प्रयोजनं & c. those which  
express 'need,' or 'use' govern the instrumental of that which is needed  
or used and the genitive of the user; cf. लोभक्षेत्रगुणेन किं पिशुनता यद्यस्ति किं  
पातकैः *Niti.* 55. तद्विपरीतवृत्तेः—तस्य विपरीता तद्विपरीता, तद्विपरीता वृत्तिः (con-  
duct) यस्य तस्य. This is the person who is the user of राज्य and is therefore  
in the genitive according to the above explanation. उपक्रोशमलीमसैः—

उपकोक्षेण (ignominy, disrepute) मलीमताः (foul, wretched ; मल एषां अस्तीति मलीमताः see *comm.*) तैः ; *cf.* मा ते मलीमसविकारघना मतिर्भूत् *Mālati*. I. 32, तैः qualifies प्राणैः. This stanza is a rejoinder to st. 47 and 48 in which the lion exhorts the king to save himself and enjoy worldly happiness.

*Trans.* :—The exalted name of the military race has been well recognised in the several worlds as 'one that protects people from destruction'; now to one who behaves opposite to the above what is the use of a kingdom or even of existence blackened with ignominy.

54. **नु—नु** पृच्छायां विकल्पे च *Amar.* This particle has an interrogative force as also a sense involving 'doubt'. **अनुनयः**—propitiation, pacification ; *cf.* प्रकृतिवक्तुः सः कस्यानुनयं प्रतिगृह्णाति *Shā.* IV. The sense is not the same as in VI. 2. **शक्यः**—This is generally found used with an infinitive ; *e. g.* शक्यो वारयितुं जलेन हृतमुक्त् *Bhartri.* also II. 56. **विश्राणनेन**—(from अण् 10th Conj. Paras. to give) see *comm.* and V. 1. **पथस्विनीनाम्**—see II. 21. **सुरभेः अन्नां**—For सुरभि see I. 75. and for अन्नाम् see VI. 50. Words implying comparison are used with the ablative of that with reference to which a comparison is made ; *vide* VI. 50. **रुद्रौजसा**—रुद्रस्य (रुद्र is variously derived रोदयत्यसुरान् इति ; रुद्रः सर्वगता वस्वात् हारयामि जगन्नयम् । रोदने हस्मि वसाच्च. *S. P. Pandit.*) ओजसा through the power of Shankara. **अस्यां प्रहृतम्**—Mark the idiomatic use of the locative in the अधिकरण sense to signify the place where an action is done. This stanza is a rejoinder to st. 49.

*Trans.* :—How is the passion of the sage possible by the gift of other milch-cows ? This cow is not in any way inferior to the heavenly cow ; that you have attacked her is [only] through the power of Rudra.

55. **सा इयम्**—That same (cow). **निष्कयेण**—by a ransom ; by an exchange ; *cf.* न्यापतिं हातमस्य स्वतनुमहमिमां निष्कयं कल्पयामि *Mu.* VI. 20. The sense is not exactly the same as in V. 22. **न्याय्या**—see *comm.* The rule quoted by *Pāṇi.* IV. iv. 92 lays down that the words धर्म, पथ्य, अर्थ and न्याय take the affix यत् in the sense of अनपेत् *i. e.* not swerved from. **पारणा**—see II. 99. **विहता**—obstructed. The original idea of the root हन् is not to be taken ; the root with वि being generally used to imply violation of a sacred duty. **क्रियार्थः**—क्रियाणां (of rites and ceremonies) अर्थः (means). **अनुसः**—न लुप्तः uneffaced, not destroyed ; see धर्मलोप etc. I. 68, 76.

*Trans.* :—This cow ought fairly to be liberated from you by me by giving away my body as a barter : thereby neither will your dinner after fast be deprived nor will the means of the rites of the sage be destroyed.

56. **भवान् अपि**—you too (like myself). **परवान्**—(परः अस्ति अस्य— agrees with भवान्) dependent. **अवैति**—see II. 43. **रक्ष्यम्**—see II. 40. **अक्षतेन**—uninjured, see *Veni.* I. 7.

*Trans.*:—Since great is your effort in regard to this Devadâru, you too who are a dependant [ like myself at present ] do know this that it is certainly not possible to stand unwounded in the presence of [one's] employer after having allowed the object in [one's] charge to be destroyed.

57. किमपि—The *comm.* takes this to mean 'on the other hand.' Mr. Paṇḍit followed by Mr. Nandargikar construes it with अहिंस्यः and takes it in the sense of 'for some indefinable cause'. तव मतः—see VIII. 8. चेत्—see II. 48. भव—The imperative 2nd per. is used to convey the sense of 'an entreaty.' The King means to say that his fame will remain untarnished even if his corporeal body is devoured, but he will have no face to show if he lives and allows the cow to be eaten up. एका...सिषु—एकः अन्तः निश्चयोऽत्र इति एकान्तं quite, wholly, surely. ( तीव्रैकान्तनितान्तानि गाढबाहुद्वानि च *Amara.* ) एकान्तं यथा तथा विध्वंसुं शीलं शेषां तेषु. भौतिकेषु—भौतिक is what is formed of material things viz. the five elements; see IV. II. पिण्डेषु—पिण्ड is the corporeal frame, the material body, पिण्डो बोले बले सान्द्रे देहागारिकदेशयोः । देहमात्रे निवापे च गोलसिद्धकवोरपि ॥ *Medini.* खलु—certainly, verily.

This stanza illustrates the high value set by the brave and noble-minded upon untarnished fame.

*Trans.*:—If for some reason or other I am considered unfit to be killed by you, pray have compassion on my body in the form of my fame, for on the part of persons like myself which are emphatically perishable and which are formed out of the elements there is perfect indifference in regard to these corporeal bodies of coarse materials.

58. संबन्धम्—Friendly connection, from सम्बन्ध् to tie together. आभाषणपूर्वं—आभाषणं पूर्वं यस्य तम्, first preceded by words, पूर्वं 'प्रागाद्ययोस्त्रिषु *Medini.* वृत्तः—come to pass. सम्बन्धिनः—see VII. 15. विहन्तुं नार्हसि—For the use of अर्ह् with an infinitive see I. 10, 72.

*Trans.*:—They say friendship is preceded by an exchange of words; that has happened between us who came together in this forest. Therefore, Oh you follower of the lord of created beings! pray do not reject the request of me who am now your friend.

59. तथेति—see I. 92. गाम्—गो speech, see V. 12. सद्यः—at once, see V. 68. प्रति...बाहुः—प्रतिष्ठम् see II. 32. पिण्ड—a ball, see the quotation from *Medi.* in st. 57 *supra.* आमिषस्य—The meaning here is different from that in VII. 31.

*Trans.*:—On the lion's saying 'be it so,' Dilipa whose arm was instantly released from restraint laid aside his arms and presented his body [ to the lion ] as if it were a mere ball of flesh.

60. उत्पश्यतः—उत्पश्यन् *lit.* looking upwards; expecting, looking forward. अवाङ्मुखस्य—अवाङ् मुखं यस्य तस्य. विद्याधरः—विद्याधराभ्यस्तोयञ्जरक्षो—

गन्धर्वकिन्नराः पिशाचो गुह्यकः सिद्धो भूतोऽग्नी देवयोन्मयः *Amara*. The Vidyā-dharās are supposed to be the holders of magical knowledge. The Himālaya mountain is their favourite place of residence and they have been always supposed to be moving about in the air. Dr. Banerji conjectures them to be powerful mountain races magnified into demigods by the Aryans.

*Trans.*:—That very moment while the King (the protector of the people) in a stooping posture was expecting the terrific pouncing of the lion there fell on him a shower of flowers dropped by the hands of the *Vidyādhara*s.

61. वत्स—*a child*, वत्सः पुत्रादिवर्षयोः *Medini*. The meaning is different from that in st. 45 above. अमृतायमान—*pre. par. of the nominal verb अमृतायते (अमृतनिवाचरतीत्यमृतायते)*. क्यच् is the term. to denote an *Atma*. verb; and the present participle of *Atma*. verbs are formed by the addition of आन and मान. क्यच् is the term. to signify *Paras*. verbs and their *pre. participles* are formed by the addition of अच् to that form of a root which it assumes before the 3rd person plural termination of the present tense. Since we have अमृतायमान in the text it is undoubtedly formed from an *Atmanepada* verb and hence the क्यच् in the *comm.* is a misprint; the present participle conveys the sense of 'acting like.' गां—*गो a cow*, mark the meaning in st. 59. अग्रतः—*The तसिच् is used in the locative sense. प्रसविणीम्—प्रकृष्टः स्रवः प्रसवः प्रसवोऽस्यास्तीति प्रसविणी; see I. 84.*

*Trans.*:—The King heard a voice 'Rise my son' which arose there and was [delightful] like nectar, whereat he rose [and lo!] he beheld in front not the lion but the cow [almost] like his own mother dropping milk [through affection].

62. साधो—*lit. the word साधु is used to imply one who is devoted to his duty. मायां उद्गाढ्य—creating an illusion. अन्तकः—the destroyer अन्तं करोतीति. i. e. Yama, the Pluto of Indian mythology. प्रभुः—one having authority; but with an infinitive (as here) or in a compound it has the sense of 'able,' 'competent.' किमुत—How much less. कि with उ, उत or पुनः conveys the sense of 'how much less,' etc. according to context; किमुतातिशये प्रश्ने विकल्पे च प्रयुज्यते Vishva.*

*Trans.*:—The cow spoke as follows to the wonderstruck king, Oh good man! you have been fully tried by me by the creation of an illusion. By virtue of the power of the sage even the destroyer himself is not able to hurt me; much less of course, other beasts of prey.

63. भक्त्या गुरौ—*The noun भक्ति may be taken in the Ablative case as भक्त्या: in the sense of 'on account of,' 'by reason of' etc. according to विभाषा गुणोऽस्त्रियाम् Pāṇi. II. iii. 25; or both भक्त्या and अनुकम्पया may be viewed as nouns in the Instrumental in the sense of हेतु 'cause or*

motive.' ते = तुभ्यम्—The Dative is used with प्रीतासि by स्वर्धानां प्रियमाणः *Pāṇi.* I. iv. 33. वृणीष्व—*Attm. Impera. 2nd per. sing. of वृ Uṣha.* 'to choose for oneself.' The verb वृ belongs to the 1st, 5th & 9th conjugations; the form here is of the last. केवलानां—केवल only, alone. निर्णति कवलमिति त्रिलिङ्गे त्वेकहस्तयोः *Amara.* see VIII. 5. प्रसूतिः—one who produces, one who gives. The sense here is different from that in II. 4 and in various other places. कामदुघां—see I. 81. प्रसन्नम्—see V. 10.

*Trans.*:—I am pleased with you on account of your devotion to your preceptor and your compassion for me; my son! choose a boon for thyself [from me]; understand me not the yielder of milk alone but on being pleased the granter of any desired object.

64. ततः—thereupon. मानितार्थी—मानिताः (respected) अधिनः (supplicants; see I. 6 & V. 24) येन सः स्वहस्तार्जितवरिशब्दः—स्वहस्तेन अर्जितः वीरशब्दः येन सः—one who had obtained the word 'hero' by dint of his own [right] arm. अनन्तकीर्तिम्—अनन्ता कीर्तिः यस्य तम्.

*Trans.*:—Then he, who honoured supplicants and had earned the title of hero by his own arm, brought together both his hands and begged for a son who would be the founder of a dynasty and the earner of an endless fame, by Sudakshinā.

65. सन्ता०...य—*an upapada compound going with राज्ञे, see comm. तथेति—see II. 59. कामम्—accu. sing. of कामः, see comm. desire, an object eagerly wished for, (कामः सरेच्छयोः पुमान् Haima). राज्ञे—Dative of राजन् (governed by प्रतिश्रुत्य); it is the direct object by पूर्वस्व कर्ता प्रत्याह्वान्यां श्रुवः Pāṇi. I. iv. 40 and कामं is the indirect object. प्रतिश्रुत्य—Having promised. पयस्विनी—see II. 21, 54.*

*Trans.*:—Having promised [by the words] 'be it' the solicited boon to the king who longed for progeny, directed him thus, my son! draw my milk in a vessel made of leaves and drink it.

66. होमार्थविधेः—*see comm. अनुज्ञां—consent, permission. This was imperatively necessary since the sage had ordered him to be वन्वृत्तिः (J. 88.). मातः—Voc. Sing. of मातृ=mother. औधस्यं—उधसि (in the udder) भवम् (produced)=milk. षष्ठांशभागम्—a king was entitled to one-sixth or one eighth or sometimes to one-twelfth of the produce of everything as a tax; vide Manu VII. 130-132; cf. षष्ठांशवृत्तेरपि धर्म एषः Sha: V. 4.*

*Trans.*:—Mother! with the permission of the sage I would drink your milk out of whatever remains after [your] calf [has had its drink] and what may be used for sacrificial rites like the sixth part of the produce of the land under my protection.

67. इत्थम्—Thus, in this manner; see II. 35. क्षितीशेन—क्षित्याः ईशः क्षितीशः; तेन. वसिष्ठधेनुः—see II. 19. प्रीततरा—In stanza 63 the cow tells the king that she is प्रीता; now she became प्रीततरा. कुक्षेः—see II. 38.

*Trans.*:—Thus respectfully addressed by the king the cow of Vashishtha was more pleased [ than till now ] and she returned with him as [ her ] follower from the Himālayan cave to the hermitage without any fatigue.

68. प्रसन्नेन्दुमुखः—प्रसन्नश्चासौ इन्दुश्च, now see *comm.* Hitherto the king was dejected and there was a gloom over his face; now that the cow had vouchsafed him a child, his face was like the moon shining out brightly. नृपाणां गुरुः—the foremost or leader of kings. गुरवे निवेद्य—Dative is used idiomatically in reference to the person to whom something is told, e. g. आयं कथयामि ते भूतार्थम् *Shukra*. I. प्रहर्षचिन्हानुमितम्—प्रकृतः हर्षः प्रहर्षः, तस्य चिन्हानि, तैः अनुमितम्. त्रियायै—to Sudakshinā. The Dative is on the same principle as गुरवे. पुनरुक्तया—spoken again; and not 'superfluous' or 'unnecessary' a meaning which the word has acquired.

*Trans.*:—The leader of all kings with a beaming countenance like the full shining moon laid before his preceptor the favour, conferred by the cow, which could be guessed by the signs of extreme joy and then narrated the same to his beloved by words which were as it were, a repetition [of what was already guessed].

69. नन्दिनी—The cow belonging to the sage. See I. 82. स्तन्यम्—स्तने भवं स्तन्यम् milk. अनि०...त्मा—न निन्दितः अनिन्दितः; अनिन्दितः आत्मा (स्वभावः character) यस्य सः. The character of the king became unimpeachable and spotless by his conduct in regard to saving the cow even by sacrificing himself. सद्गुरुलः—see V. 7. वत्स०...पम्—वत्सश्च हुतश्च वत्सहुतैः तयोः अवशेषम्. कृताभ्यनुज्ञः—a Bahuvrihi compound, qualifying सः; see II. 66. सूर्तम्—see VII. 63. पयौ—see VII. 63. Drinking fame is to be understood figuratively and is peculiarly an Indian idea often seen in classical Sanskrit. इव—a par. indicative of उत्प्रेक्षा. The figure here is not उपमा.

*Trans.*:—The king [who had come out] with unblemished character and who was kind to the good eagerly drank with the permission of Vashishtha the milk of Nandini that was left after her calf [had its fill] and after the quantity needed for sacrificial offerings [had been consumed] as if it were his own white fame incarnate.

70. यथो०...न्ते—यथोक्ते च तत् व्रते च यथो०...तः; तस्य पारणा (see II. 39, 55), तथा अन्नः तस्मिन्. The पारणा here is perhaps the drinking of the milk of Nandini and the gaining of the object, for which the king and his queen have come. प्रास्थानिकम्—According to the Vārtika quoted by Mallināth words expressive of time even by implication may take the terminations usually added to words which directly convey the sense of time. Here प्रस्थान has acquired by implication the sense of the time of starting hence the termination ट् (इक्) may be added to it. अयनम्—see *comm.* path, way, अयनं वरुणं मार्गोऽयनानः पदवी सृतिः *Amara*. तौ

**दम्पती**—*accn. dual*; the verb प्रस्थापयामास to be taken as being causal in the primitive sense of which तौ would have been the subject and the object राजधानी remains unchanged. For दम्पती see I. 35. **राजधानी**—see V. 40. **वशी**—one who can curb his passions; one who has control over his mind. Vashistha was something more. He had the power, the Purānas tell us, even of controlling all created things.

*Trans.*:—Next morning after the conclusion of the repast at the end of the prescribed vow the all-controlling Vashistha conferred a benediction suited to the departing hour to ensure a comfortable [journey on the] road, and caused the [royal] couple to start for their capital.

**71. प्रद०...कृत्स्न**—see II. 21. **हुतम्**—any thing that is offered from दु 3rd Conj. Paras. 'to offer' and for हुताशः see *comm.* **सन्म०...प्रभावः**—see IV. 41. उदग्रतर because now that he was sure to get a son and thereby continue his race, his glory and satisfaction were 'increased' than before; see II. 53. Different commentators put different interpretations on this phrase; one says his glory was heightened in consequence of having pleased the sacred fire and the Brāhman and the cow by showing them respect. Another says सन्मद्वल refers to auspicious omens at the time of departure.

*Trans.*:—Having gone round the sacred fire to which offering had been made, then round Arundhati after her husband, and then round the cow with her calf, the king whose glory had been augmented by auspicious ceremonies, started on his journey.

**72. श्रोत्रा०...ध्वनिना**—श्रोत्रयोः अभिरामः (See I. 39), तेन. **धर्म०...हितः**—see II. 2. **सहिष्णुः**—सौदुं शीलं अस्य. The suffix सिष्णुच् is added in the sense of 'expert in,' see *comm.* **अनु०...स्वेन**—अविचमानः उद्घातः अस्मिन्निति अनुद्घातः not being tossed up and down elevations; hence, even; new see *comm.* The two [phrases श्रोत्रा०...निना and अनु०...स्वेन go with रथेन but they are to be construed with स्वेन मनोरथेन also. In the latter case the sound of the accomplishment of the मनोरथ was pleasing, and अनुद्घात one from which the impediment *viz.* the curse of सुरभि (I. 77) was removed. **मनोरथेन**—see I. 33.

*Trans.*:—The king who was an expert in undergoing and bearing [difficulties] in company of his wedded wife journeyed along the road (by means of) in a chariot whose rumbling was pleasing to the ear and which did not jolt as if he were being transported by his own fulfilled desire.

**73. आहि०...क्यम्**—उत्सुक्य भावः औत्सुक्यं eagerness; see *Ratnā.* I. 3; आदितम् (produced, generated, *p. p.* of आधा 3rd Conj. Ubbā. to produce,) औत्सुक्यम् येन तम्. **प्रजाः**—Subjects. **प्रजा०...ङ्गम्**—प्रजा (progeny) एव अर्धः (object in view); now see *comm.* This epithet when applied to the moon has the following sense:—The moon may be said to be under the vow of allowing himself to be gradually taken in by the gods (see V. 16)



upto a certain degree for the sake of the world at large and is thereby emaciated and made slender. नवोदयम्—नवः उदयः यस्य तम्, newly risen. The moon of the second day of the bright-half of the second month (though orig. the first day) is eagerly watched by the people, see VIII. 65. ओषधीनां नाथम्—The controller of vegetation. The moon is so called because his rays are essential for the growth of plants. For the conjectural explanation as to how the lordship of the Soma plant was gradually transferred to the moon the curious student is referred to Mr. Pandit's note on this stanza. नेत्रैः पशुः—see II. 19.

*Trans.*:—The subjects made eager by having had no view of him whose body had been emaciated by the effects of his vow for a child began to drink him in as it were, by their eyes not getting satiated, just as they would the newly-risen lord of the vegetable world.

74. पुरन्दरश्रीः—see *comm.* पुरन्दर is *lit.* the destroyer of the cities of the enemies. In the Rigveda he is allegorically represented as sending down rain; the clouds are represented as the cities or strongholds of the Asurás which he pierces and releases the treasures *vis.* the waters. In the Pauránic mythology Indra is often represented as being driven away by the enemies from his kingdom but always successfully re-entering his metropolis. Similarly king Dilipa enters his city after having gained his object which had been withheld from him. उत्पताकम्—उत् (ऊर्ध्वगतः) पताकाः (see *comm.*) यस्य तत्. पुरम्—see I. 59. पौरैः—citizens, see IV. 27. अभिनन्द्यमानः—pre. pass. par. of अभिनन्द् to congratulate, to welcome. सुजं०...सारे—The Lord of the serpents. Shesha is supposed to support this globe of the world on his head; so great is his strength; cf. किं शेषस्य भगव्यथा न वपुषि द्वां क्षिपलेष यत्. भूयः—once more, again, see V. 11, 47 सूमेः धुरम्—see I. 34., V. 166.

*Trans.*:—He who had the majestic glory of (the breaker of citadels) Indra, entered the metropolis where banners were flying aloft [where he was] greeted by the citizens, and once more took upon his arm, which was equal in strength to the lord of serpents, the burden of the earth.

75. अथ—now; it is a maxim that there ought to be some mention of auspicious things at the beginning in the middle and at the end of a canto of a Mahâ Kâvya. This canto opens with अथ; in stanza 22 we have the mention of प्रसादचिन्हानि, that of अष्टमूर्तिः in stanza 35 and the canto ends with the mention of Atri, the Moon, Kartikeya. नयनसमुत्थम्—see *comm.* According to Pauranic mythology the moon is supposed to have been produced from the eyes of Atri. ज्योतिः—light; here the moon. अत्रेः—Of अत्रि (A great sage, one of the ten mindborn sons of Bramhâ). सुरसरिदिव *etc.*—see *comm.* and note on स्कन्द. II. 36. नरं...भूत्यै—For भूति prosperity see I. 18. गुरुभिः—by the great, by the powerful. लोकं...भावैः—लोकपालानाम् अनुभावाः, तैः. The Lokapâlas

or presiding deities of the several quarters are इन्द्रो बन्धिः पितृपतिर्नैऋतो  
 वरुणो मरुत् । कुबेर इंशः पतयः पूर्वादीनां दिशां क्रमात् *Amara*. अनुभाव may be taken  
 in the sense of 'power,' 'authority,' or perhaps 'contribution.' Manu  
 says 'इन्द्रानिलयमर्काणामग्रेष्व वरुणस्य च । चन्द्रवितेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥  
 यसादेयां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः । तस्मादभिभवत्येष सर्वभूतानि तेजसा ॥'  
**आद्यस**—Mark the note of Mallinātha on this word; the queen only  
 held the foetus in her womb while each of the regents of the quarters  
 contributed to impart his pre-eminent quality to form the child.

The similes are probably selected by the poet to indicate that the  
 future continuer of Dilīpa's race was to be both kind-hearted as well  
 as a hero which appears in canto IV very clearly.

The metre of this stanza is मालिनी while that of the rest of the  
 stanzas of the canto is उपजाति.

*Trans.*:—Then the queen bore the deposited foetus formed by the  
 powerful contributions of the Lokapālas for the prosperity of the race  
 or the king just as the heavens held the luminary sprung from the  
 eyes of Atri, or as the celestial river sustained the lustrous vivifying  
 principle of Shīva thrown off by Agni.