1. ईपितम्—आपूर्तिः (used substantively as in Shāhu. III. 13 (used substantively as in Shāhu. III. 13) also see I. 79. भून्हि ईपितम्—what was longed for by the husband. उपशिष्टोमुन्दुरः—उपशिष्टः (आत्रः see II. 39) जनमः (पुष्पातिशिष्टं) वशावलं जन्मतुः agrees with दोहरकथानम्. विक्रीये—सुखः—विक्रीये जन्मतुः (see Ratna. I. 2 नक्कुन्युज्जने; where जन्म is used in the sense of a crowd, a body; also विक्रीये निम्नलिंग तीहः Vikra. I.), ततथा उद्वीत्यानि, लेखाकौमुदी (a time of enjoyment. The कौमुदिया is celebrated on the full moon of Ashvin), तत्स्त: सुखः commencement. सह a reading by the comm. means festivity ‘हर्षसूत्र तेजस्वीः’ Amra. Another reading क्रीये—सुखः—सुखवन्ति सुखः pleasing; satisfying; देवाङ्करुपोन्यासः इक्ष्वाकः—see L. 71, VI. 71. संरक्षः—see I. 69. दोहः—सुखः—दोहस्य (comm. takes it to be a condition of pregnancy, not inappropriately, and explains it fully) वर्तमानः. दोहस्य a reading in some of the litho. copies of Rāghu is perhaps to be preferred; see st. 6 and 7 in support of this reading. The Shushruta, however, says तस्पाय।दर्तें नानाधर्मणि वाण्डति तत्र दृश्या वस्त्राजारी दृश्यिनि सहाः. ।

Trans.:—Now Sudakshina showed signs of pregnancy, which was a thing much longed for by [her] husband [since it ] indicated the near approach of the birth of a son, which was pleasing to the eyes of her female friends like the newly commenced moonlight and which was the source of the continuance of the line of Ikshvāku.

2. शरीरसायनः—शरीरस्य सारः (thinness, emaciation or it may mean ‘exhaustion, weariness’ as in Magha IX. 77. and the sense here is not the same as in VIII. 58.) तक्षः. बलमनमभूषणः—बलमनम प्रभृताशि समासः: क्रीपण्डुना—I have failed to find out a correct description of the Lodhra. In st. 29 of canto II we find it as tawny in colour; here we find the pale features compared to the Lodhra; in literature we see it often used to convey the idea of paleness. लघु—small, little (see VI. 32), hence faint. चिंचोऽक्—for चिंचोऽक्ष्यः see IV. 19, Jā. II. 28. प्रभातकव्यः—प्रभाते भाते अस्त्राः रत्तः; for कव्य see V. 9 and Jā. I. 24. शर्वी—night, the शर्वी निश्च निश्चिन्नि रात्रि: Amara.

Trans.:—Not wearing all her ornaments, on account of the weariness of the body, with her face pale like the Lodhra [flowers] she looked like the night almost like dawn when the stars have to be sought for with the pale [faintly shining] moon.

3. कुन्तुरभि—रेवा उद्वि applies both to the mouth as well as to the pond. रहसि—in secret. करी—see V. 60, Jā. V. 37. तद्वरः—see IV. 27.
NOTES AND TRANSLATION,

[ CANTO III ]

1. The sense here is different from that in I. 38. 

2. The idiomatic expression नरपितिितकरता नेपता वाति. Panch.

3. It has already been explained in II. 8.

4. तत्विवहसका अवस्था संति अस्त यति मदुः—Indra, because he is always accompanied by Maruts or tempest divinities according to the Vedas. भूमिभवते—Future 3rd per. sing. of भूतानि which is Atman. except in the sense of 'protecting'.

5. Future 3rd pcr. sing. of अन्ता which is Atman. except in the sense of 'protecting'.

6. The use of the dative has been explained in II. 68 which see.
Stanzas 4-9 ] RAGHUVANSHA.

Mr. Apte gives 'pregnancy,' and 'foetus' as meanings of दोषद along with the above. We may therefore take the compound phrase to signify 'the troublesome condition of an advanced stage of pregnancy'. अभि—loved, adored; hence desired from a 5th conj. Ubdha. निदिष्ट—see VIII. 60. अभि...दर्श—see II. 8.

Trans.:—She, having come to the troublesome period of pregnancy, saw whatever thing she longed for [promptly] brought to her; since there was nothing impossible, for him [her husband] the king, to obtain when he stood [forward] with the string put to his bow even if it were in heaven.

7. क्रमेण—see II. 24. नितीयं—having overcome, passed through; from निर्व 1st conj. Paras. to pass through, get across. दोषदव्यायम्—it would be better perhaps to take this as 'the troublesome period of pregnancy' when the craving is very great and when there is nausea, langour, loss of appetite etc. mentioned by Vagabhatta quoted by comm. Western gynecologists give exactly similar symptoms and description.

 Parmात्रद...यथा—नवीनमानान्यन् (नवीनप्रत्यायन developing, pre. par. by the addition of न च ज्ञान for which see I.) अवसानि संस्क: सा. उरास...मात्र—प्राप्तानि (हरि अव युगांचि) च चाविर पाणिनि न, तेवा अवयायः (see VII. 43) तस्याद् अवतत्तमस्—Without any break or interruption in points of time. तससो...पहवा—see comm. For वर्ण see II. 15.

Trans.:—Slowly passing through the troublesome stage of pregnancy she began to look beautiful as her limbs were re-developing like a creeper which immediately after the fall of old leaves is again covered with a pretty tender foliage.

8. द्वेषष्ठ गच्छति—Locative absolute: see Ap: Guide § I. 21. नितान्तपिरस्य—निलंत्यं (see VIII. 41) तिवरं (see V. 65) तत्वाद्—see II. 28, IV. 19. आनीनस्युक्तम्—The comm. says 'discoloured on all sides.' I would prefer slightly discoloured taking आ in the same sense as in आताम, आसुस etc. तत्तत्तमस्—For गम see I. 19; IV. 14. अभि...नयों—(see comm. V. 43). Some copies read अनजीवः of which the meaning is clear. तुहात्तयोः—see VIII. 37. पुजाज्ञोक्तयोः—पुजास्योः कोसि (see V. 72), तयोः द्वितयस्—see IV. 17.

Trans.:—As days rolled on, both of her breasts with the darkening of the areolar grew very full and thus excelled in beauty a pair of well-formed lotus-buds with blackbees [hovering round them].

9. निदातामास्मि—see comm: विभूतिं स्त्रीसंगोज: a treasure. सागरस्वरास्य—the world, as the store of every thing precious and encrusted by the sea. शरीरस्य—see VII. 26; also cf. अक्षिणम् जीवितभिः i Shā IV. 4. According to the Māhā. Bhā. Agni who bore the vivifying principle of Shankara (see note on सर्वद्व II. 36) felt its effects very keenly and found a consuming fire through his whole body. To save himself from
this he entered the Shami tree which he is ever afterwards said to have made his permanent abode. Another legend is that Parvatf under the influence of strong passion reposed on a trunk of this tree whereby says Monier Williams 'an intense heat was generated in the interior of the wood, which ever after broke into a sacred flame on the slightest attrition.' Shami and Ashvatththa wood is rubbed against each other to produce the sacred fire at a sacrifice. 

Alternately—see comm.; 

अस्मिन्नर्तीलपत्वकामु—see comm.; 

अस्तन्तर see VIII. 95 दिन: reposed, cf. कथवालनामार्ज Jd. III. 79. पाष: fire; 

शमी: बानकोणाल: Amara. अन्त: सहित—see V. 43. सरक्ता—This river flows near Thāneshvar; see Intro. to Ratn. The Sarasvatī loses itself in the sandy desert and is supposed to flow under ground i.e. her waters are concealed from the sight of men. Perhaps this is what the poet has in mind here. The Māhā Bhāṭ, has a legendary account of this disappearance. Varuṇa carried off Bhadrā the wife of a Brāhmaṇa named Utattya. The husband requested the river Sarasvatī to disappear and make the tract an arid one. This the river did and Varuṇa restored Bhadrā to her husband; but the river never reappeared on the surface. 

स्थिरि—see I. 48.

Trans.:—The king regarded the ancient queen as if she were the seagirt earth holding a treasure within, or the Shami with fire concealed inside or the river Sarasvatī with its stream of water hidden under ground.

10. नन्तमुत्रते—magnanimity of the mind, cf. मनस: विलासम् च सहस्री ये समुधि: ति VI. 66. Note the idiomatic use of the genitive in this phrase as well as ख्यात: with सहस्र as in सहस्रवस्त्रययस्मय सिंहा, or the English idiom 'this is just like [worthy of]', 

स्त्राथस्थायलक्षणान्य तथा युधिष्ठिराय श्राद्धकोण विक्रम: 

VI. मुद्रा—नाम—िुनेन विशेषार्तानां अलंकृत, 

रुपो—विद्या:—see comm. This is the first of the several ceremonies that are performed in connection with an individual, on a woman's manifesting unmistakable signs of conception. It is generally performed in the third month or even the forth. 

िििििमाहू—in due order, or also in due form. 

क्रियाएः—rites, ceremonies; see II. 16, VIII. 4. दृष्टान्त:—satisfaction, delight, see XVI. 82. शीरः:—सत्स राजपिििि शीरः: see V. 38. 

अक्षमत्—from क्रिया.

Trans.:—The wise King performed in due order the [various] ceremonies beginning with Puṣlavanam [in a manner] suited to his magnanimity of mind, the great love he had for his beloved, and the wealth he had acquired from all quarters, as also suited to the great delight which he felt [at the near prospect of a son].

11. चुरेः...सौरभावः—see comm. नात्रत्व contribution; see II. 75.
Among the several marks of respect that a Hindu woman is expected to show to her husband it is enjoined that she should rise from her seat and salute her husband with folded hands every time that he comes near her. Sadakshirā had become so delicate that she could do this with no small effort. उपचार या स्मृति—उपचार या स्मृति or as comm. उपचार (उपचार is the usual obeisance, homage, cf. नीचतार्मिनि Shād. III. 18.) अर्थात्: (folding of the hands), तत्पर द्विते वस्तुतया. पारिचुक्तमेवया—परिचुक्तमेवया (that which moves about; hence unsteady) नित्य पारिचुक्त नीचेवे बस्ता: तवा. This word पारिचुक्त is not used only in reference to the eye but in regard to anything that is unsteady; see XIII. 30; Uttar. IV. 22.

Trans.:—The king visiting her apartments was delighted by beholding her rising from her seat at his approach with an effort in consequence of the heaviness of the foetus which was being developed out of the contributions of the regents of the quarters, whose hands felt a pain in folding them to do the usual salutation of respect [to him], and whose eyes were tremulous.

12. कुमारसिंही—कुमारसिंही is that branch of medicine which treats of the nursing and tending of women in the delicate condition and in child-birth. It also includes diseases of children. कुमार is rearing, fostering, taking care of, etc. and is formed by the addition of सिंह to the root स to fill, to nourish, by Pāñj. III. iii. 99.कुमार, कुमारा, निकमारा etc. are words of a similar formation. निपकमार्र:—see VIII. 33. आसे—see V. 39. गर्भसामन्निः—see comm., nourishing the foetus. अनुसेिदिति—performed, accomplished, p. p. of अनुसेि (सा). The whole forms the Loc. absolute; see st. supra. प्रसो...सी—see comm. and I. 39; VIII. 12. अन्नासाराम—covered with clouds see comm. अन्नासाराम संवधान अस्त्रा: अन्नासाराम. The suffix शान्ति comes after the words of the तन्त्र group when we speak of 'that whereof the object indicated by the noun is observed to be in it or possessed by it'. खेदाराम—accus. sing. of the irregular femi. word खेदाराम. प्रतीराम:—delighted, satisfied, convinced; see V. 26.

Trans.:—Now while the foetus was being [properly] taken care of by trusted physicians skilled in the science of infant-rearing the king beheld at the [right] period his beloved queen about to deliver like the sky overcast with clouds [and about to discharge a shower of rain] at the right season.

13. महे—A महे is a planet; गुणसे रचितविविधिनिरुक्ति तिरिक्कियते. प्रमाणः—उदाहरणे:—the planets रति, मंगल, ब्रह्मचर, गुण, चन्द्र, उप and दानि are said to be in a high position or in the ascendant when they
each enter respectively the Zodiacal signs of रेत्र, सिद्ध, करं, मीन, तुला, वृश्चिक and कन्या. उदा: किरणे अवस्थाने येंमात्र कै?। असूराने!—when any of the planets is near the sun he is said to merge and is powerless or technically अलसमय। It is said that if one planet is in the ascendant at nativity it confers happiness, two make him respected, three make him almost equal to a ruler, four make him a king and five make him quite a divine being. समये—when the full period was over. तिसाधना वृक्षि:—see VIII. 19. अर्जसुन्—see I. 59.

Trans.:—Then, at last, just as the triple kingly power brings forward undecaying store of wealth the queen who resembled Shachi, gave birth after the full period of gestation to a son whose exalted fortune was indicated by five auspicious stars in the ascendant and which did not set.

14. प्रवृत्तियांति:—whose flame was to the right, see IV. 25. Compare with this तपाय पार्थुरति निर्मलि ला। धिरा: सेव्यः प्रभुः निर्मलारा! दिये निपुतुः बुधपुष्यः। राज योगम विकल्पम निशा। Buddha. XIII. 73. and प्रसन्नदिकलापु विविकलापु शंकरस्तन्तरपुष्यादि। दरविण्यं भवति सवयमानान्तः उक्तय् तज्जन्मदिनं भूमिः। Ku. I. 23. also read Buddha I. 40, 44. युक्तसंविश्व—युक्त दसिने शाती शात त्व। तथाकायः—The comm. gives the rule for the accusative which is used in preference to the locative when the sense of 'immediate' is to be conveyed. शोकायुक्तायाः—mark the idiomatic use of the Dative by the rule जुग्यायु भावबनानाः Pāṇi. II. iii. 15 which lays down that the Dative of an abstract noun may be used to express the sense of the infinitive of purpose from the root from which the abstract noun is derived. Mark the use of the Perfect in the दृष्टि sense i. e. exactly as warranted by grammar.

Trans.:—The quarters brightened up, agreeable breezes blew, holy fire received the oblations with its flame inclined to the right; in fact, at that moment everything was indicative of future welfare; for the birth of [individuals] like him is for the good of the world.

15. अरिष्टवायां परिति:—The accusative is used by the Vārtika quoted in the comm. on Pāṇi. I. iv. 48 by which अरिष्ट, परिति, सम्वय, निवास and हा govern the accusative; cf. अर्यि चपेदि परिति: कुत्तकित्त्वा: Shā. IV. 8. ‘अरिष्ट is one of those words’ says Mr. Pandit, ‘which bear senses quite opposed to each other’. अरिष्ट is derived from न प्रयोग हो, to harmful, to harm, with the negative particle अर्निः orig. meant un halt, secure, safe and then in classical Sanskrit it means ‘bad, ill-luck’. सहस्रा:—an inde. at once, suddenly, अतएति ह सहस्रा Amara. cf. अत्याचार्यीकृत: समृद्धिपति: XIII. 11. Compare with this X. 68. and पूर्व लाभावस्ति:—लाभावस्ति दीपकम् भास्करतपुष्येऽधृतिः Buddha. I. 32. आलंकारसामार्था:—अलंकार सामार्था; बालिके a picture, cf. आलंकारसामार्थे विद्यार्थसामार्थ Vikra. II. 10.

Trans.:—The midnight lamps, deprived of their radiance all of
a sudden by the natural lustre of that well-born child spread about the bed in the lying-in chamber, looked as if they were painted in a picture.

16. शुद्धांत्तराय—शुद्धांत् is the portion of the house set apart for women's harem; शुद्धांत्त्रायस्या Amara. शुद्धा उपवासान्तुर (those who had their passions under control, but generally those who had lost all passions) खन्त्रा अते अवल हति. Every one is not allowed to enter the harem. भास्ते जनाय अदेयम्—रात्स्य पौर्ण देवे, न देवे अदेये. The person to whom something is given is put in the Dative; see V. 18. अदेयो...अदेय—अदेयुः—न विददे अनेव हति. अदेयत् is nectar and is supposed to confer eternity on whosoever drinks it. It is said to be the food of the gods. अदेयतस्तः संपत्तिं प्रहराणी वस्तं तत्. अदेयम्—a collection of three, the affix तय is applied to numerals to signify 'a collection, a group.' In the case of द्वि and त्रि it is optionally changed to अस्; hence we have द्वय or द्वितय. अदेयत्संस्थानं—सति: समा शिष्यप्रभा, शिष्यप्रभा श्रम प्रभा वस तदु शिष्यप्रभा. A white umbrella is the sign of imperial supremacy; see IV. 17. for the insignia of royalty. सुप्ते:—note the idiomatic use of the genitive by कुत्तानं कौशिकि वा. Païi II. iii. 71; the agent of the action signified by a pot. past par. may be put in the genitive or instrumental.

Trans.:—Three things viz. [his] umbrella white like moon-light and the two chaurfs were the only things impossible for the king to be given to the attendant of the harem who announced the birth of a prince the words of which [news] were like nectar [to him].

17. निवासं...सिसिद्धान्तं—निवासं विद्वद्वा तवात् अस्मिनिनिवासं निवासं (a place sheltered from the wind; cf. यथा दीपो निवासं नेगते Bha. Gs. VI. 19) निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधित सर्वात्. निवासं प्रव अन्तः संविधित सर्वात् तत् संविधि...
Trans.:—After the completion of all the purificatory ceremonies performed by the ascetic family-priest who had come from the hermitage the son of Dīlīpā shone forth all the more like a precious stone from a mine after it is polished.

19. सुभ्रजन्य:—see comm. for the use of सुभ्र as an adj; see III. 14. तुस्वः—a kind of wind instrument, but usually semicircular in form and when blown it produces a long prolonged sound. न केवलः—the combination of न with the adverb केवलः in the sense of, not only but, is very common in Sanskrit literature; see III. 31. VIII. 31. and VI. 56. सब्यसचिन्ति—spread on all sides, pervaded. विचित्रकाम्यः—Mallī, looks upon this word as an irregular one and puts it in the श्रेणी group. It can be analysed as दिवं एका: क्षं तेषा. मुनावीपति—For मुनावी see st. 5 supra.

Trans.:—The sounds of trumpets pleasing to the ear, together with the delightful dances of courtezans were not only in the house of the husband of the Magadha-princess, but had spread over the region of the heaven-dwellers.

20. चक्खुस्वचिन्ति—a captive, a prisoner from the p. p. of चक्खु to imprison, to confine. कथाभिधानायस—see I. 71. for the three debts. निवृत्ति—of the ancestors.

It seems to have been a long standing custom to liberate prisoners on auspicious occasions. Hemādri, one of the commentators on Raghu notices this and says 'सुभ्रजन्यः स च परछन्नवल्ले। पुष्पन्मनि वा सोक्षो वदस्स ति विधानिते.'

Trans.:—That protector who was overjoyed at the birth of a son, had no such prisoner whom he might release; his own self alone was released on that occasion being freed from the bond styled ‘the debt of the ancestors.’

21. शुचस्वः—see V. 2; अन्तम्—the end; in one case it conveys the idea of complete mastery and in the case of the enemies it means destruction. 'अन्तम् तत्कथे निमित्ते प्रतिते निमित्तनासायो:' हायमा. परिभाषाः—of the enemies, see VII. 45. तुच्छः—loc. of the irregular word तुच्छम्. परिभाषाः—see VI. 46. अवर्द्धयः—see VI. 25. आश्वस्त:—आत्मा तपस्व: (उपपत्ति: बिधः प्रकृष्टकाम्यसर्वश्च: Bhā. Gs. III. 14. also अत्य सुप्तम सम्बन्धः Shā. I. 26) यथा तत्तः. तो श्रुतिः हस्य तस्य नामात्मः.

Trans.:—Feeling that the babe would go to the end of the Shruti (learning) as well as feeling that the babe would go to the end of the Shruti (learning) and also accomplish the destruction of his enemies in battle, the king who was proficient in the meaning of words made his son distinguishable by the name Raghu knowing that the root-meaning of that word implied ‘motion.’

22. समसमयः—possessed of all kinds of wealth; every kind
of happiness. happiness is a very comprehensive term signifying every thing that is likely to confer satisfaction on the possessor.

It is a limb or part of a body and (b) a digit of the moon. The repetition or flow shows progressive continuity. It is believed that the moon goes wholly into the sun on Amavasya; begins to get away from him on the first day of the bright half and then goes on increasing till the Sraddha. The chariot of the sun has seven green horses hence he is called sraddha. Compare with this the progress of the movement of the moon. The chariot of the sun has seven green horses hence he is called sraddha. Compare with this the relation of the moon to the sun. It is believed that the moon goes wholly into the sun on Amavasya; begins to get away from him on the first day of the bright half and then goes on increasing till the Sraddha. The chariot of the sun has seven green horses hence he is called sraddha. Compare with this the relation of the moon to the sun.

23. has been poetically derived by Kalidasa in the Kumara Sambhava 23 having the bull as his distinguishing mark. This being a Dwandva compound the two nouns are arranged according to Pdga. II. 34. is Kārtikeya so called on account of his being born in the Sara grass and reared there by the six Krittikas; see II. 75. comm. and II. 36.

24. This is technically called 5th conj. Ubha. to grow, to be developed.
**Trans.**—The love which was mutually entertained [by the royal pair] like that of the Chakravāla pair and which was held fast by a peculiar feeling of the mind developed in each other's heart although [now] shared mainly by the son.

25. **परिरस्स्यामि**—सम्म जरिन्ति (spoken, uttered; cf. करसनास तत्स उक्तवाचिति: JI, IV. 10 and st. 8-13). **सूढ़ ततासन**—heightened, increased [his] सुर (see VII. 30). **अर्द्ध**—see VII. 67.

**Trans.**—He spoke out the words first uttered (taught) by the nurse, and walked by holding her finger, and he bowed by being taught to show respect, and by this the child increased the delight of the father.

26. **शारिरायन्ती**—शारिरस्वस्य (contact, from शार to join), तेन जातासि है: भिसादूः—inde. after a long while, for a long while. **यु**...ज्ञाता—सुवस्य सप्तोऽतः; तत् रसः; तत् ्शः (जानातीति व: यु...स्नः) तत् भावः यु...स्नः (by तस्मात् अर्द्धब्धिका Pani. V. I. 119 and then तुरूत शिकायतुः and अर्द्धवाचित्त IV. I. 4 give the form of the femi. abstract noun) सम्, तैः 38. The idea of the pleasurable emotions by the contact of the body of one's son are described by poets in various places. The महाभारत has न नासां न रामाणाः नारायण स्वरूपस्वरूपिनः। श्रीरूपस्वरूपस्वरूपी मददेशः पुरुषः: also अंकार्ष्यनमिकल्लक्षणावनहेतुः। भन्नासांद्वर्गसा पत्तैःश्रीरूपिन Shri. VII. 17.

**Trans.**—On placing him (the son) who seemed to be sprinkling nectar on the skin by the pleasurable emotions produced by the contact of his body, the king who [half] closed his eyes experienced after a long time the condition in which the pleasure of the touch of the son could be perceived.

27. **अर्द्धस्य—**Aorist 3rd per. sing of सत् see I. 32. **पराध्याजशमना**—पराध्याजशमना most exalted, best; see VI. 4. **पराध्याजशमना**—parādhyājśamana—not a transgressor. **पराध्याजशमना**—सत्तायांति सत्तिमान: by तदस्त्तातिसत्तिमान: Papi. one having stability, continuity, preservation; as in II. 44. **अस्तवध्य**—see I. 9. **सुस्तितः**—see comm. which explains the phrase as applied to Vishnu by alluding to the several incarnations. In the case of Rāhu it may be explained by bearing in mind the Shruti अस्तित्रि अस्ति तै: जावी यु, hence the son was the image of the father. **षुमाघ्यातत्षिता**—षुमाघ्यातत्षिता (सत्तायांति सत्तिमान:) अथवा, तेन वा तस्मिन ज्ञाता...सित्युः, तेन प्रायोगिते परिः—Brahma; in this sense the two words are generally compounded but here we have the other meaning ‘protector of the people’. **आर्यन**—स्त्रीस्त्री—one's own creation—(1) the son (2) the universe.

**Trans.**—He who never transgressed prescribed limits (now) considered his race to have derived a continuity by the exalted birth of him, his son; just as the lord of the created beings feels his creation to be well-preserved by Him who manifests himself in another form and stands foremost by the possession of the best quality.
28. तुण्डुलक:—सर्वा: नूरः (स: by क्लवीररे: for the sake of alliteration, नूरः or नूर्धा is the tonsure ceremony by which all the hair on the head of a male child are removed except one lock on the crown. The time when this ceremony is to be performed is given in the comm.; also see Praya. Ratnut) नस्त स: जन्म:...पद्यके:—see comm. अमायुँः:—अमा समीरे नव: अनाला: councillors. सत्यमोहिः:—सामान व्यः: पेण्डः हे: by पाणि VI. iii. 85 by which स: takes the place of समान in a compound in the words ज्ञेति, ज्ञापं, तार्थ, तार्थिः, नाम, गोत्र, रूप, सामा, वर्ण, वर, पम्भ, वन्ध्यः. अनुसिद्ध:—followed, attended by; from हे with अनु. भिन्से:—of the alphabet. वशावत:—see V. 19. आर्यसर्य:—बाच्यो विवाहः language. The suffix सप्तहः comes in by the Vartika एकाको विलयः.

Trans.:—He, whose tonsure ceremony had been performed, attended by the ministers’ sons of equal age and having flowing locks of hair on their temples, by the proper grasping of the alphabets, entered into the extensive field of learning like entering the vast ocean through the mouth of a river.

29. अपनीरूपः—कित ले देह धर्मुः the Guru for instruction into the Vedas which is imparted after the thread-ceremony called उपसत्य: hence—one who was invested with the sacred thread. विविषाधिः—see V. 3. सिद्धिः:—समान (ममान विकसीति निर्बलनेति य:; a word of the ग्रुप) learned, wise, proficient. विस्मियः:—स्त्री with स: though अति in certain senses enumerated in प्रभू. I. iii. 36. is always Paras. in the sense of ‘teaching, taming’ etc. see II. 8. अर्थः...स:—स जन्मा (not futile) अबन्धः; अबन्धः: शर: शेषाः ने. गुणयिमः—may be taken in two ways गुणियः (प्रभूति लिति दिन:;) one who was liked by the preceptors; or गुणियः: शर: स: one to whom his preceptors are dear i. e. one who honours his teachers; तयृ देव. राग्हुः जिनः—कलिदास uses this word in various senses; some of them are:—(1) doing, execution; e. g. महे. II. 54. (2) business, undertaking; as in पिलवा. IV. 15. (3) composition; Vikra. 1. 2 and (4) teaching; as here. वस्तुप्रदितः—वस्तुः उपदितः वस्तुप्रदितिः वस्तुः—material. There are several places in classical literature where poets speak of the necessity of a proper pupil without which any instruction given goes to naught; नादनो विनाशिता जातिः दिन: फलवत्ती अभेदः। न व्यापारोपकारी अहुगतापप्रमेयस्तिः कस:॥ Vidyap. also the well-known stanza in Uttara Rama विनाशि युः: प्रान्ते विद्या यो:...etc.

Trans.:—After he, to whom his teachers were dear, had been invested with the sacred thread in due form, proficient instructors educated him; here their efforts were crowned with success, for, any exertions on proper material always bear fruit.

30. विजः समाले: गुणः:—स्त्री: (व्यापरिः अनयः) is really the power of concentration of the mind on a subject; then, it means ‘the intellect’ विजः समाले विजः गुणः: अन्ययः. The qualities of the same are enumerated in the comm. which deserve the careful attention of students, (1) समालेः,
NOTES AND TRANSLATION,

[ CANTO III ]

The simile throughout has been well sustained. The intellect of Raghu and the Sun are compared; the qualities अग्नि of the intellect are seven, so are the horses of the sun; the departments of knowledge are four, so are the main quarters.

Trans.:—Gifted with an excellent capacity, he, by dint of the several intellectual faculties, gradually got through the four departments of knowledge which were like the four oceans just as the lord of the directions, the sun, passes over the four quarters by his green horses surpassing the wind in velocity.

31. रवि—see II. 37 or IV. 76. सेवन—see I. 84. सौर—see comm. अग्नि—see V. 57. Every missile was sent off after the recitation of certain Mantras; see V. 57 where the संगृहन had its special Mantras for being sent as also for being withdrawn. पिता—The teacher from whom something is learnt is put in the ablative e. g. उपाध्यायश्च सिद्ध. कसौ आलक्ष्यमाध्यमतं, or कालकल्पोपिनवितं भूति. G. vi. 52 and the sources in भूति are put in the ablative by Pâni. I. iv. 29 and 30. एकावर्षिन्—and एकवर्षिन्—For the use of एक see V. 16, 23, 47 and I. 29. For तुः see II. 29. तेवर्ण—see III. 19., VIII. 5.

Trans.:—Having assumed the sacred skin of the रुरु deer he gained the art of using missiles with their incantations from his father himself; for, his father was not only the only sovereign lord but was an unequaled archer too.

32. नहोक्तता—see IV. 22, VI. 72. The addition of ता to form an abstract from a common noun is by Pâni. V. i. 119. अचरण—(हिति ब्रजः पालः तनुः कसः:) the त्व in the sense of tenderness, young age तनुः being added to तनु by Pâni. V. iii. 91; the other words which take this suffix in the same sense are रहस्य, लम, श्रयस्य, रश्यान्—reaching, attaining to; ग्रीष्म: सूक्ष्य: विकारात्मानान्तिपदसः । भूति. I. 175. कदम्—a young elephant, खिडङ्गुः खाम: says Vaijayanti; others say अक्रमितस्वरूपः करितानकः कतम:—अन्य—from ति to take shelter, to resort to, in the same sense as श्रश्य: above. कदमन्—see st. 30 supra. धीयो—यवन (यूनो भावः by द्वारानात्तुमनि भिन्नाय तु पानी. V. i. 130 and अन्य VI. iv.
167.) रत्नपञ्चविन्यास is adolescent youth; निव्रृत्त broken off, obscured, left behind and शैवसं (शिवोपमन:) the word शिव taking the affix शृङ्खला, as शृङ्खला: अवशेषः शीर्ष; by राजा युवा प्राप्तः Pāṇi. V. i. 131. childhood. I cannot preserve the cogency of Mr. Pandit's remark that 'the poet seems to have had in his mind the growth of a bamboo.' गामी -depth of character which is defined as मोदिकृतकाव्यविशिष्टम्यम् निविन्यास i.e. whereby one is not altered by fear, grief, anger, joy etc., see Sūkti. Dar. III. 52.

Trans.:—Like a young calf just arriving to the condition of a bull or a young elephant entering the stage of a magnificent bull, Raghu whose childhood was gradually left behind by adolescent youth developed into a figure charming by a depth of character.

33. गोविन्दविपण:—गोविन्द is the ceremony of cutting the hair for the first time after the period of celibacy (स्रृयुः) when a youth is shaved shortly before marriage. This is generally performed after the sixteenth year; see comm. Mr. Pandit has his remark on this; he says the word गोविन्द may be taken in its usual sense 'a cow' and the ceremony may perhaps be 'the giving of cows to Brāhmans'; but we would rather go with Mallinātha. अवलोक्तम्—immediately after, see III. 7. बिनायांकेश्वरः—विनायः (विनायां हुवने by भागे Pāṇi. III. iii. 18 by which the affix विनाय comes after a root when its sense is denoted as having attained to the complete condition.) तस्मान ताम; दीघ्रा is a vow to observe particular rules of conduct; see दीघ्रा in VIII. 75 one who gets married, undertakes in the presence of the preceptor, the elders and the sacred fire to conduct himself in life according to certain rules. तमातुद्रः—ततः तुद्रते अतो श्रयते किंद्र. अतुद्रुचारः—There are a variety of legends on this but the most usual is that Daksha is one of the Prajāpatis or sons of Brahmā being born from his right thumb. He had 28 daughters of whom one married Shankar and the remaining 27 married Chandra; these are said to be the twenty-seven constellations of stars. The Padma Purāṇa says अक्षिवधारां दशा जन्मने सुता नित्य:

Trans.:—Then, soon after the ceremony of the removal of (his son's) hair the father caused him to take up the marital vow and the princesses obtaining him for their good husband looked like the daughters of Daksha married to the moon.

34. आमरा—see VI. 17. आमरा...आमरा—आमरा is the crossbar or yoke put on the necks of the animals put to a cart. It is not the 'pole' as some take it; see comm. असलक—see comm. the affix युक्त comes in to indicate affection (क्षण) and strength (क्रोध) in the case of दशा and असल respectively by Pāṇi. V. ii. 98 quoted by Malli. करात्ष्वकोः—करात्ष्व (करात्ष्व पायात्वती तदवूति राजस्य नित्ये ततः) the leaf of a door करात्ष्व तुले Amara, cf. लोकार्जुनारात्ष्वकोः: Vair. II.) दशा वशः (वशः वशः) दशा सः.
Excellence. एहि...कन्या...परिणा (broad, developed, well surrounded [with muscle] p. p. of परिणा 4th conj: उभा to surround, to wrap round) कन्या (neck, के द्विरो योक्तित लब्ध or के परिणा लक्ष्मी, cf. कन्या योक्तित कन्या Dasha. I) यस सं. नामः—an inde., (often used with an adjectival or adverbial force,) small. विषमाद्—see I. 24.

Trans.:—The youth Raghu with long arms like the yoke of a cart, a chest broad like the door-shutter and a well-developed neck surpassed his father on account of his physical excellence; he however, looked small by his respectful behaviour.

35. विरम—an inde, for a long time, see VI. 23. लिताकात्यस्येती—see III. 8 and VIII. 41. उर्दु—see I. 34, V. 66. कणविश्वासः—Verbs are formed from nominal bases by the addition of various affixes. Here the affix विश्वासः being added the verb thus formed is conjugated in Paras. only. लिताकात्यस्येती—सिद्धी natural, inborn, see VI. 29, cf. लिताकात्यस्येती श्री, I. 1. संस्कार formed by practice or by training. विश्वासः modest, respectful. Mr. Pandit thinks that by a zeugma the word विश्वासः means 'modest' when taken with नित्यः and 'disciplined' when taken with संस्कारः. युवराजस्वादभागः—लुभा वालसे राजा न बुधाः: the word राजा at the end of a compound becoming राजा by the rule राजाः नित्यः: विश्वासः: now see comn. which quotes पुनि. III. ii. 62 whereby the root becomes संस्कारः when added to a nominal base e. g. अंशुराजस्, विश्वासः in V. 3.

The ancient custom of installing a young prince on the throne along with the monarch during the life time of the latter had a great significance apart from the religious notion that the throne was not to be allowed to remain vacant. It had a political importance and it trained the young prince to actual administration; it also served to keep him well-engaged. The young prince was styled the Yuvarājā. The custom has gradually disappeared and is not at all countenanced at the present day in India.

Trans.:—Then Raghu, who was modest by natural training, was styled Yuvarājā, by the king who was desirous to lessen the long sustained and extremely heavy burden (lit. the yoke) of tending his subjects.

36. चेरो...तन्न—सुखः च तद्ध आनन्तर 'म गुलामत्वत् original seat or place of residence; cf. गोस्वँ कामदेवात्म प्रलाव मलाव. I. अनन्तर:—see VII. 21, अविशेषान् अन्तर् वमत तद्ध in which there was no distance or taking the word as an adverb of time we have 'immediately' soon after; perhaps the first is preferable. The word अनन्तर: along with प्रवृत्ति, आरम्भ, विशेष, क्षेत्र, चतुर्वर्ती etc. govern the ablative. श्री: the goddess of wealth; see VI. 29. गुणाचिलालिकाः—पुजौ प्रत्येक गुणधर्मः अस्तः क्षीराणि. The गुणः or essential qualities needed in a prince are enumerated by Kāmanda sits: श्रीचते देवी लाल: संस्कारादितयः श्रीमतिः:—नवायतार्मः—नन्द: अनन्तर यह तत्तः.
Trans.:—Shri—the goddess of wealth [ever] the appreciator of qualities moved in part (slowly) from her principal resting place (the king) to the seat which was nigh at hand and designated as the ‘hair-apparent’ just as from a (full-blown) lotus to one as a bud.

37. विभावस्य—विभा (स्था) वसु (प्रभ) बलसः। त्र. This epithet is used with regard to the sun, the moon as well as fire. Here, however, the latter is meant as वायुस्य: or वायुस्य: “विभावस्य: नाशकेषु हुताशने दर्शान्ते. ” शारीरिना वायुना—The word स्था is used here in its secondary sense ‘a helper, a companion’ वसु: सता अस्त र्धि वायुस्य:। धनव्यापेयः—वनात्मा क्योः; (see III. 8, disappearance of clouds) वसुकु ल, तेन। गामित्समानन—गी (द्वेष्टे), ’त्र व्यायती दीर्घति धि गामिषः।’ (गामिनियोगिनसम्य: Amara.,) गम्यः: संगत अवश धि गामिनियोगिनसम्य: one which has or possesses rays viz. the sun तद्व्यापायित्तितीति मुरू पूः। अतित्यायां—an inde. exceedingly, excessive. तर तम are the terminations of the comparative and superlative which become तर and तम when affixed to verbs and indeclinables, see VII. 21 and II. 52; cf. देव शाम युग्मतितानां कलितामायस्ते ते Megha. I. 15. 

38. विभूः—The root व्यूः governs the Locative of the thing entrusted, in the sense of the English ‘to’. The student should discriminate between this and the use of विभूः with the Dative अस्तित्वस्य विभूः Shaku. 1., where the Dative is in the sense of the Infinitive of purpose. व्यूः...भूः—तुर्षरण सङ्गठपणिति दुर्षाः, तुर्षाः; the nasal in the second word comes in by Vartika and occasionally etc. on III. iii. 58; द्वेष्टे: see द्रोपदेतु: II. 26. ज्ञात्यर्थस्य—see II. 29. रणत...पणस।—सतं र्यात्मक्या: अस्त र्दि व्यूः; generally Indra is supposed to be the only one who has performed a hundred sacrifices no one else being able to carry them through. Indra is very jealous on this point since he who performs a hundred sacrifices will get into his place. The word व्यूः in Vedic literature means ‘action and intellect’ but it is not found in the sense of ‘a sacrifice’; hence अस्तित्व which occurs frequently in the Vedas may mean ‘performer of hundreds of great deeds’ or ‘one possessing hundred intellects’; and the idea of ‘a performer of hundred sacrifices’ may perhaps be an after-accretion during the post-Vedic period. Such is Mr. Pandit’s view. For the compound see comm. आता—3rd per. sing. of the perfect of आत्ये 5th conj; Par, to obtain, to get.

Trans.:—Having assigned that great archer, accompanied by several princes, to the task of protecting the sacrificial steed he (king Dilips.) who was like the performer of one hundred sacrifices (Indra) completed one hundred sacrifices but one without any obstruction.
39. सत: परस्पर—कहा: may be viewed as a pronominal adverb in the ablative formed by the addition of to तस्मि by Pāṇini. V. iii. 7 and परस्पर as an 'inde', the two together implying 'thereafter'; see I. 66 and Meghas. II. 48. अन्तः—see V. 16; and I. 9 for the use of the Dative, अन्तः—see I. 41. अन्यमति—see I. 79 and अन्यमति अन्यतः वा तस्मि, 'उत्तर:—see IV. 55. अथनुष्ठाने—see II. 11. अवत—see IV. 37. तस्मि—see I. 75. किंतु—see comm. गूढ़विवर्ण—गुट्: (concealed, see I. 20) विवर्ण: (body विवर्ण: याने कोव Hala.) वन्य न: see the notes on the preceding stanza for the jealousy of India.

Trans.—It is said that Shakra thereafter in an inviolable form suffered in the very sight of the bowmen guards the horse which was again let loose with a view to perform the [remaining] sacrifice by that sacrificing.

40. विधानः—पि—विधानेन (see comm. disappointment and helplessness, dismay) हुस्ता (destroyed, disappeared) विधानेन; विधानेन अन्तःप्रवेश: (course of action अन्तःप्रवेश: गौरवं पाठी प्रवचनं) वर्ष तत्त्वस्य—प्रस्तुतिः—II. 74. बलिष्ठप्रथु:—II. 19. प्रस्तुतिः—प्रह्सा: is chance, accident; the word, however, is generally used in the instr. singular as an adverb, 'accidently, by chance'; cf. Pāṇini. I. 10, Uṭṭaka. V. 16. निंधुरी—see I. 82. The repetition of निंधुरी is indicative of an almost simultaneousness as explained by comm.

Trans.—Just while the prince's army stood stock still having lost all activity through disappointment there appeared by chance Vasishtha's cow Nandini whose power was well known.

41. तुच्छो:—ज्ञाते—निश्चयं also निश्चयं a flow, a stream; of निश्चया स्वात्मक: XIV. 3. Mallinātha takes it to be urine while Chāṭkara and others understand it to be श्रवण but Mallinātha's explanation appears cogent since the cow's urine is held sacred by the Hindus. पौष्ठिक—p. p. of श्रवण with ज to wash. सताः पौष्ठिक:—in the sense of 'respected, honoured'; see note on सताः नलेन II. 16. This construction appears to suit the context. Mr. Kālō takes पौष्ठिक: अन्तःप्रवेश: foremost among, and he takes the genitive as निश्चयप्रश्वेत. अविनय:—अविनय: इविनय: अविनय: नवोष्ठा: नवोष्ठा: This is a Pradh. i. e. a propositional compound. This class of compounds is formed in all cases with such prepositions as do not govern a case in various senses; see Vartikas on कुष्ठिकायस्य: Pāṇini. II. 18. सन्तति—नास has various senses, especially subjective 'working of the mind' 5. 64, 'feeling' 6. 36, 'affection' VIII. 52. Here it is used objectively in the sense of 'a concrete material substance.' It may be taken more comprehensively as including both objective and subjective things. उपप्रश्वेत:—उपप्रश्वेत: (see I. 60 obtained, secured) दशा: (sight, perception) नवोष्ठा:

Trans.—The son of Dilipa respected by the good having washed
both his eyes with the sacred water flowing from the body of the cow acquired thereby the power of the perception of objects that were beyond the reach of corporeal senses.

42. पृवंतः—(The affix तृ is here used in the locutive sense)— an indec. in the cast, to the east. प्रभावत्प्रतिष्ठात्तमम्—अत्यन्ति (अत्यन्तिः) इति शासन: प्रभावत्प्रतिष्ठात्तमम्। रत्नम्, or प्रभावत्प्रतिष्ठात्तमम् राजाः स्वयम तम। तस्म: see IV. 40, XIII. 7. नरदेवसंस्कारः—नरदेव (see note on नस्यदेव II. 52) संयजः (birth, springing up) स्थः स: see st. 21 supra. पुनः: पुनः:— again and again, repeatedly; the दीर्घ or repetition conveying the sense of continuity. सूतः...चापलम्...योजन निर्विडः: गः...सः नाष्टः (see I. 9) मत सः, तमः. Prof. Ray's remark on the apparent abrupt introduction of the sacred cow on the scene is interesting. He purports to say that the celestial cow is introduced to overreach the endeavours of the divine Indra to remain concealed.

Trans.—The son of the lord of men beheld in the east the god who was the clipper of the wings of mountains carrying off the horse, whose restiveness was being repeatedly curbed by the charioteer and who was tied to the chariot by means of strings.

43. अश्वास्थैरे—For the mythological account about the thousand eyes of Indra see note on सदास्य VI. 23. अविद्य... लिम्बः—लालित निर्मेयाः (winkling, see निर्मेय II. 19. The eyelids of the gods are supposed to be motionless; cf. ताते देवहितामिति मुखेर्गुरुदाशस्तस्य रसायनिमित्वान्धा रामायणेन नासिन्यात्त्। Nai. XI. 1.) पृवति: ब्रह्माः: अत्विचारः—3rd sing. of the accies of वृत्त दूर Conj: Paras. हिरि हिरिम्:—etc. see st. 30. supra. गीतस्यसस्य धारणा सः रेखें—with a loud, stentorian voice; cf. सचानीनिर्घटिरागिता Uttar. VI. 14.

Trans.—Recognising him to be Hari, Indra by his hundreds of eyes having steady eyelids and by his deep-bay horses, Raghu called him out in a stentorian voice that reached the vaults of heaven as if to turn him back.

44. सहस्रभाषाः—see st. 39 and 35 supra. स्वीचितिः:—see I. 11. अविद्य:—not ceasing, continuous “निवासनस्ताकसम्” Amara. (सिद्धचूँ चुः: निवासासत्ते बले. By निवासितम् etc. पादi. III. ii. 167 the words सम्, चरि, सर्व, अज्ञात् etc. are formed from the verbs by the addition of यो:) अर्कास्तां दीक्षा अस्य...दीक्षा (see st. 33 supra. for दीक्षा) तस्यां प्रयत्नः (see I. 90). सहस्रः:—सम पु: (sire, father) तस्य। निवासितोत्तमपि किष्ठा a sacrifice and the ceremonies connected therewith. The Dative is as the conum. explains for the Infinitive of purpose.

Trans.—Oh thou lord of the gods! thou art called by sages the foremost participator in sacrificial oblations; how [then] is it that thou endeavourest to obstruct the sacrificial rites of my father [who is] continuously engaged in the observance of religious vows.
45. बिंदोकनाथेन—The Manoranad quotes this phrase and finds fault with Mallinath's way of dissolving the compound. 'बिंदोकनाथेश्वर सांसाराध्य न च समारा रिव्रि: दिविमिति श्रीर प्रति व्याः' i.e. the word बिंदोक is not a name nor can it be a दिविगु; for in that case it would take the affix श्रीर इ. जै. Likewise the word श्रीयुक्त here is सांसाराध्य; so ज्योति श्रीयुक्त: the universe तस्य नामः, तेन. c.f. बिंदोकनाथेश्वरि महादि हि दिविस्न: विक्रमः

लिप्यायत—Generally a root ending in a letter of the labial class and having an अ for its penultimate takes the affix <्र. but the roots र्च, यः and यः cannot take the श्रीर when preceded by an अस्थाय: by पदे. I. 1. 100. We may have निदाय सापेक्ष लिप्यायतः by तस्य शान्तं: पदे. IV. iv. 98 or निदाय श्रीयुक्त स. दिविस्न:—Indra had naturally a superhuman power of perception which Raghu gained by the opportunity favour of the celestial cow (see st. 41. supra). ध्वनिचारण:—चम्पी चरिति श्रीक वर्षा तपाय: अन्तराय:—impediment, obstruction from an interlocutor. 2nd Conj. Paras. to stand in one's way; c.f. क्षमाय परिवर्तनि दिविस्न: स्तूम अंतिमाय्: द्रुतिचारण: तित्र मु. III.

Trans.—Those who are hostile to sacrifices ought indeed to be always restrained by you who are the ruler of the three worlds and who are endowed with superhuman vision; if however, you yourself should come in as an interruption in the doings of the righteous then all religious rites must come to a stand.


Trans.—Therefore, Oh thou the controller of clouds! it behoves you to set free this horse which is the most essential part of the great sacrifice; those who have the capability of pointing out the paths of the Vedas never adopt an unrighteous course.

47. प्रसवम्—see II. 41. अधृति निधिमं—cf. II. 41. समलीतं—p. of ईर्ध of 1st Conj. Paras. to utter, to speak, with तमा: बिंदोकनाथेश्वरि—see
III. 19. निबृद्धामात्र—see II. 28. प्रतिवर्तन प्रचक्षण—note the idiom; the verb कर्तुः with the infinitive or the dative conveys the sense of 'to undertake, to strive after, etc.'

Trans.—On hearing these bold and confident words uttered by Raghu the lord of the heaven-dwellers being surprised turned back his chariot and strove to give forth a rejoinder.

48. अत्य—2nd. pers. sing. of a defective root meaning 'to speak' which has five forms viz. 3rd person and two of 2nd person in the present tense. राजस्थ्य—राजस्थ्य: अपने राजस्थ्य. तथा—True, just so. तथा संविचये प्रतिवर्तने तथा नेने अभी. तु—a disjunctive तु नेनेविविचयने. रखस्य—see II. 40. परतः—एर (an enemy. See VII. 41) with the त्रम has an ablative force. खोलेन:—see II. 1. अनात्मकार्यो—अनात्म अनात्माः. ह्यथा—see I. 68.

Trans.—Oh Kshatriya boy! what you say is all true; but honour has to be taken care of by those whose sole wealth is honour; your father, it is well-known is bent upon entirely overshadowing my honour by the performance of sacrifices.

49. पुस्पोतम:—Malli, analyses this compound but the Tatvabodhinikāra says that being a संया it is undesirable to take it as a compound. 'संया' विविचयने तथा समासायनात्मक: तथा विविचयासंश्नात्मक: see p. 164 of Tatva. The same remark applies to संया. दिशीर्वानानी—दिशीर्वानानी दिशीर्वानानी दिशीर्वानानी: one which could 'go to' and indicate any other.

Trans.—Just as Hari (Vishnu) is known by the name पुस्पोतम; Tryambaka by the name त्रिरंगिर and no one else, in the same manner sages have known me as अनात्म; none of these words is applied to a second person.

50. अना:—Hence; the तस्माद termi. being applied to अना, कविलातुकारिणा—कविलातुकारिणा: अनुकार: अनल: अन्ति दत्ते. This Kapila is not the sage mentioned in the Shrutis. He is the founder of the Sāṅkhya philosophy. It was Indra who stole the horse of Sagara and not Kapila. See IV. 32 under ववीर्य. अर्थ:—see II. 34. ना विधि:—see I. 37 and V. 24 for the use of the Aorist having the augment स cut off with the particle सा. पश्चात्त:—in the course; 'पश्चात्त:—पश्चात्त: सती:.' Anantu. त: तः.लमास्हें परस्परेण्य Męgka I. 8. समाधि—see IV. 32. संतले:—see I. 60.

Trans.—Hence this horse of your father has been brought away by me imitating the sage Kapila; have done with your attempts here (in this case); set not your step in the course of the descendant of Sagara.
51. अय्यर्यं:-अपरं भवे धयं तस्य तुर्वदृश्यं—see II. 74. तथीं see comm.

Trans.:—Then the dauntless protector of the sacrificial horse laughed and spoke again; if this be your determination then take up your weapon, you will certainly never gain your object without over-coming Raghu.

52. चक्कूद्र:—see I. 39. करिण्यमणं:-future participle conveying the sense of intention or purpose in addition of course to futurity.

53. अयस्मात्—Mr. Pandit renders this as ‘consisting of a post; i. e. as large as a post’. Perhaps he thought of Goliath of Gath of the Bible; of course this is not impossible since we have a similar description in the Bhishma Purâna. Chari, renders it by ‘made of gold’; but he has another explanation to श्रेयस्य—‘with a firmness, resolutely’. It may be taken in the sense of ‘paralysing’; or ‘consisting of defiance’. Either of these senses would be the nice ones. The variety of senses seem to have arisen from the ambiguity involved in the word ‘सम्बन्ध’ as one of the meanings of नागर्त. Raghu was bold and confident; it would therefore be better to take अयस्मात् either as ‘paralysing’ or perhaps even better ‘breathing defiance’. पतिन्—an arrow पतिः शुष्किः Amara. see Ja. I. 74. गोश्रविन्—(हुल्) नामसे श्रविः श्रोणिः: (mountains) तस्य भिन्नति. The legend about the lopping of the wings of mountains (see IV. 40) sufficiently explains this term. अनि—a collection, a group; this may be looked upon as a secondary sense, the first one being ‘an army’ as in IV. 53. लद्दह:-see VI. 18.

Trans.:—The irritated Indra wounded in the heart by the defiant attitude of Raghu as if by an arrow, put a shaft that was never to be ineffective, to his bow which shows itself for a moment as the signal of a mass of fresh clouds.
54. ब्रह्म...नस्तम—ब्रह्मा (intervening space; cf. अनात्तम II. 21); ब्रह्म सत्य ब्रह्माण्डारं च, the broad distance between the arms, by implication, 'the chest'. अर्जुन...निविद—see comm. and I. 50. आज्ञा—आज्ञा (विच) माध्यतिः आज्ञां an arrow आज्ञां वाणविषेषः Amara.

Trans.—The arrow [of Indra] used to the blood of frightful friends entered the broad chest of the son of Dilipa and drunk out of novelty, as it were, human blood hitherto never tasted by it.

55. कुमारविक्रम—see comm. and IV. 83. Kārtikeya is called Kumāra because he is supposed to be ever a bachelor. सुरो...हौ—see comm. and cf. रावनासत्याकालकथा Ku. III. 22. नवी...किन्ते—नवी see III. 13, वनिकित्वक is the peculiar painting done with sandal paste on the cheeks and breasts of women, पवाकनिकित्वके पवाकनिकित्वके; now see comm. The idea appears to be that sandal paste paintings were traced on the cheeks or breasts of Shachi and their impressions were left on the arm of Indra which was used as a pillow by Shachi. स्वनाम...विनाश—see VII. 38. सिंचलान—see IV. 36.

Trans.—The prince too, valiant like Kumāra planted an arrow marked with his own name into Indra's arm whose fingers were roughened by patting the celestial elephant, and which bore the marks of the peculiar paintings on the cheeks of Shachi.

56. सनाहतिश्रेणि—सनाहतिश्रेणि वैतीतीति नगरः; नगरस पदाणि (feathers) सत्यि असा हति. सहाय...वित्याय—सहाय अपरिविभ (भवीतिविविभिद्योऽर्थ: Amara. अपरिविभ अन्तः अन्तनेिति न; the thunder-bolt) स: एव ग्रज्ञा.

Trans.—And with another arrow having peacock feathers he struck down the banner of Indra having the powerful thunderbolt on it; (at which) he got highly incensed with him as if he had forcibly cut off the hair of the goddess of fortune of the heavenly-dwellers.

57. उपा...सैनिके—असत्य सुमीयो उपासनाः उपास्यां विक्रिता, now see comm. सिद्धि:—these are semi-divine beings said to be 88 thousand with restrained passions and free from all worldly desires. See notes on Ku. I. 5. महार...द्वामति—महार (feathers) द्वामति एवां हति; कलात्तमः ते वाकेदिनिभक्तिः प्रत्येकां मीलदेवी:; ते: तुम्हां—see V. 49. पत्रिक्षी—see at. 53 Supra. सत्यान्तरेऽ—Raghu was formed by the Lokapālas of whom Indra was the foremost, see II. 75 & III. 11; hence the present epithet.

Trans.—Then a furious battle ensued between the two each desiring victory over the other by feathered shafts as frightful as winged snakes flying up and down, while the Siddhas [on Indra's side] and the warriors [on Raghu's side] stood still.

58. अतिर...सिद्धि—अतिरिक्षिता: प्रवचन: continuity, uninterrupted
succession; see VI. 23; now see comm. निवासविद्यम्—causal infinitive from निवास से प्राति to cool, to allay the heat, cf. सर ज्वलाः प्रातिपदिता स एव मे जातः Skt. III. 12. बाल्यः—India बाल्यां उज्जवलः ब्रह्म : Amara.

Trans.:—Even with the incessant showers of missiles Vasava was unable to extinguish him who was the receptacle of exceedingly unbearable energy just as the cloud is not able to extinguish by its waters the fire [of lightning] issuing from itself.

59. प्रकोपः—प्रकोष्ठ is the portion between the wrist and the elbow; प्रकोष्ठो स्नित्यस्य सुरस्यनामः पञ्च एव । Medi. cf. वत्सकपल्यसंशिष्टात्मकः Megha. 2. हरिचन्दनाकिन्तु—हरिचन्दनिन्य (by the celestial sandal tree. It is one of the five trees of paradise, they are 'पृथ्वी देवताओऽमः' पारिवर्तकः। सनातनः कलबुद्ध मुलिः वा हरिचन्दनाम् Am. see V. I. 60) ध्वजः (marked, branded,) तस्य सुपरिचन्दनाकिन्तुः। अष्टम्—नीमस्—सन्ध्यानानांतरी अर्जुनस्मदेहसानांमवेतीर्थोऽत्र: (deep, rumbling, cf. नवपतीमनाभस्वरितम् Utara. VI. 17, see at supra.) चासी नाध्रो बहुनाध्रः; प्रभुमण्डलानांस्मदेहसानांमवेतीर्थोऽत्र: नाध्रानां अभि अस्वः सः तामु ज्वलनाचार्यवेदसानांमवेतीर्थोऽत्रः. सशाक्षात्यूपिते—by one having a head shaped like the crescent of the moon, मर्याद तरतु च अर्जुनः (crescent face) शताश्रुः (of the moon, lit. of one who has the दशाक as his mark) अर्जुनः हस्म अर्जुनः तस्म तद्भेद्य, तस्मा शताश्रुः। In the present compound the word गुण has a peculiar meaning; the tip, the barb, the head; cf. पुराणप्रसादः: हिंदूस्थ: Ka. V. 54. विद्याजयस्—Of India. According to Bhānuji Dixit विद्याजयस् प्रिन्तीति सिद्धस्तस्ति, विद्याजयस्तु। विद्याजयो वस्त स: हिंदूस्थः।

Trans.:—Then Raghu, by means of an arrow having a head like the crescent of a moon cut off the string of India's bow, that with a sound deep as that of the ocean when it was being churned, was twanging on his fore arm which was besmeared with the [heavenly] yellow-sandal.

60. विद्वदमक्षरः—He whose hostility was increased, विद्यः: मस्तः वस्त सः प्रणालयः—for the destruction of, प्रणालयः नाध्रो: प्रणालयः: तस्यः। विद्यः—of the enemy, विद्यः देवताः विद्यः: तस्य विद्यः: एव: गुहादुवारस्य विद्यः देवताभ्याससायत्त्वः च. Ja. IV. 36. महाक्षरस्यप्रयोगंचितः—accustomed to cut off the wings of mountains. महाक्षरः (of mountains, 'महाक्षर स्वितिप्रकाशात्' Amav. महात धर्मार्थात्तिति) पञ्चः (wings) तस्या अज्ञातोऽस्मि (see st. 50, supra.) तस्य स्नित्यम् (accustomed, of) देवसन्नित्यं Kirat. I. 34. also see I. 50, II. 23, III. 54, XI. 9;) महाक्षरस्यप्रयोगंचितः। शुक्राभासदहः—a circle of refulgent lustre, सुरस्त्रति नाशी प्रयो च सुरस्त्रति, तस्याः गण्डक्षरः वस्तु तर शुक्राभासदहः: अर्द्धः तृतीयः।

Trans.:—He, with increased fury threw aside his bow, and with the desire of destroying his very powerful adversary took up the dazzlingly bright thunderbolt familiar with the lopping of the wings of mountains.
61. निशेषमात्रा—निमेष: (one winking) et निशेषमात्रा. By 
समस्य प्रमाणि कारकम्भे पावः. II. iii. 7. The ablative or the 
locative may be 
used to express the time to signify 'a moment'. अतः—from अतः 5th 
Conj. Ubha. to remove; cf. नविन्ति श्राहुः निम्भवः: Ki. I. 42; Ja. IV. 31.

Trans.—Severely hit on the chest by that weapon Raghu fell on 
the ground simultaneously with the tears of his soldiers; but shaking 
off in an instant the pain caused by it he rose up together with his 
soldiers' acclamations of joy.

62. शाखा...पुरे—व्यवहार: (वि नामार्थः) एव संदेहे हरसं हार उच्चते 
नानादिवङ्गकारणाबवहि हति स्ना:। हति कालपादः।) practice, use, familiarity. 
विशेषस्थाय:—विधि: पहः: अथ हति; विधि: भाव: (mind, feeling; अभिशास्त्र, or किया 
action, conduct, अार्य: सताभङ्गाराश्म्रयेद्यहस्तमातुः। निराहारङ्गायेयूः 
मौद्रितालयम्: Medi. see II. 20.) अद्विन:। तत्काल:—see II. 29, V. 61. 
ब्रह्म—एवं हतावः हति किरुः 
by पावः III. ii. 87. Vritra according to Pauranic mythology was the 
chief of certain tribes of the demons known as the Kalakeyas. He 
drove the gods out of heaven at which they solicited Brahmac as to 
what to do. They were referred to Dadhich for his bones to form 
out the weapon with which to kill the enemy. Dadhicha granted the 
request, a mighty weapon was fashioned out by Vishva-Karna and 
Indra killed the demoniacal enemy with it. According to Vedic 
accounts Vritra is the personification of drought, the cloud enemy of 
Indra who imprisons the rain in the storm-clouds. पद्मि हि etc.—this 
has become almost a proverbial expression.

Trans.—The slayer of Vritra was, however, well-pleased with 
the great valour of him who stood for a long time in a hostile attitude 
which was very hard to bear in consequence of the familiar weilding 
of weapons [by the adversary]; for merits are sure to establish a 
footing everywhere.

63. अस्तित्वम्—हि. not sticking, hence unimpeded; the reading अस्तित्वम् 
is certainly the best. सारवतबा—for सार see II. 74, IV. 50. 
सुदृढः—
an inde. plainly, distinctly. अस्तित्वम्—always governs the ablative by 
पावः II. iii. 29. आइ—This is ungrammatical since it is never used 
ने in the past tense. 

Trans.—My weapon by reason of its inherent energy does not 
suffer impediment even from mountains, and it has never been 
hitherto tolerated by any one except yourself; understand that 
I am highly pleased with you; what would you have from me except 
the horse? thus spoke Indra in distinct words.

64. विरायति—see II. 36. उदारसम्—pulled out. शुद्धोऽ...सुकिर्ति
(see II. 31) शुद्धोऽ...सुकिर्ति: (a compound of the शाक्कस्वर वर्ण 
class) तस्म एवत:; now see comm. निरसंहरः—retracting, holding back 
cf. सातुदस्ताचार्य परिसंहर साधनाः Shā. I. 11. विरागः—see V. 53.
Then the son of the emperor while putting back an arrow which was partially drawn out from the quiver and which tinged his fingers with the lustre of the gold of its feathered part, spoke to him in pleasant words.

The passive of युज्य in the sense of 'being possessed of,' 'put in possession of' is used with the Instrumental; cf. मधेमिर्भुजः VIII. 17. श्रेयस्य युज्यः Shra. V.

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66. काम—See I. 72. बिकायता—A sacrificer is looked upon as a form of Shiva during the period of the sacrificial vow. कियो कटः—seated in an assembly. महोत्कटः—The sacrificer when duly initiated into the sacrificial vow is not to attend to anything else nor to leave the apartment where the sacrifice is to be performed. विषमः—see I. 93. तहे—Seventh Vocative addressed to Indra.

Oh Lord! if you think that the horse ought not to be released then let my father purified by the incessant performance of sacrificial rites, be put in possession of the entire merit of the sacrifice as if it had been carried through in due form.

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67. स्वयं—see II. 60. रोयो कामप्रतिष्ठातां—see II. 65. श्वासगत्यौरं—by the same course by which one has come. नर्निवमस्यः—स्वस्वर्णम्न: अस्ति शिति प्रमृणः; अस्ति प्रमृणः अवस्थितमाः; अति प्रमृणः साधनमाः; अस्ति प्रमृणः अवस्थितमाः; the compound here is with and not the negative particle नमु in which case it would have been अवस्थितमाः—स्वासम्भवस्य—the sacrificial chamber.

Oh Lord, arrange it in such a manner that the lord of the people seated in the sacrificial chamber now unapproachable on account of being a part of the three-eyed god may hear of this present occurrence by your own messenger.

68. अवनप्रतिष्ठाताः—Welcomed, greeted, congratulated; imperfect 3rd per. sing. of नव with अव इ. P. to congratulate. योमोक्तिः—instructed, informed. विदायः—The lord of men, King Dīlīpa. विदायः—by an envoy or messenger. विदाय: इति इत्यधिक: विदायः: तेन्ते—of Indra.

Oh Lord! if you think that the horse ought not to be released then let my father purified by the incessant performance of sacrificial rites, be put in possession of the entire merit of the sacrifice as if it had been carried through in due form.

The lord of men, already made acquainted by a messenger of Hari, welcomed him, [his son] gently touching his body scarred with the thunderbolt, with his hands benumbed with joy.
69. नवति—Ninety, cf. नवनवितान्तद्विठाकीर्तिकराते Mud. III. 27.

नवाधिकाम्—more by nine, नै: अधिका; ताम्. महनीयशासनः—He of a
glorious reign, महनीय (worthy, noble, cf. महनीयकीते: II. 25) शासन यथा
सः. समारूढः—Desirous of ascending; (desiderative from रूढ़ with सम्
and आ). सोपानपरम्पराम्—a flight of steps; सोपान (सोपान steps, cf.
कामसंह सोपाननिर्मित प्रयुक्ताम् Knu. I. 39 also VI. 3) पर्यर्थ (an uninterrupted
series, cf. महतीं खलवनर्थपर्यर्थ Kadam. 103;) ताम् सोपानपरम्पराम्.

Trans.:—Thus did the ruler of the earth of glorious reign, anxious
of going up to Heaven at the close of his life, construct as it were a
flight of steps of the great sacrifices ninety increased by nine.

70. विषयब्याख्यातालम्—विषयेऽ (from the objects of the pleasures
of senses; cf. विषयब्याख्यातकोत्पूजः Vikra. I. 9) व्याहृतः (turned away from;
see I. 27 आत्रा यथा सः). यथाबिधि—see I. 6. तुपतिकुलदृष्टः—पते: ककुदं
(inalignia of royalty, see, XVII. 27), तस्म नुपूर—दयम्. सितातपवरणम्
आतपस्य (of the sun, of the heat of the sun) व्यासम् आतपवरणम्; सिते (white ‘अबदत: सितो गीरो Amar.) च तद्द आतपवरणेच सितातपवरणम्.
सुशिवन्तरूप्यायां—मुनीनां वनं, तस्य तसं, तस्य छाया, ताम्. Here note तरोः छायां
and not तस्या छाया as in IV. 20. देव्या—With the queen viz. Sudakshina.

गलितविषयस्मृ—गलितं (declined, decayed as in गलितविश्व) विषया ते, तेषाम्.
कुलबत्तम्—a family vow, cf. विष्मिष्मधुनाग्नयः कुलबत्तम्
पालदित्याः k: Bhāmī, I. 13. Compare VIII. 10, 11 with this stanza.

Trans.:—And now with his mind withdrawn from objects of
worldly pleasures, he duly entrusted to his young son, the royal insignia
viz. the white Umbrella, and betook himself along with his queen
to the shade of a tree in the forest suited to a Muni; for such is
the family-vow of the Ikṣvāku princes in their declining days.