Raghuva Dance, Canto V.

Notes and Translation.

1. अपब्रो अधिक एव सर्व यज्ञ, से comm. The word is variously derived. (1) न वा विभास वस्त्रमव तद्व. (2) न ज्वलकिल्लबल: हिंसाविधि. (3) अपब्रो अरमाणान राति देशातीति. (4) न वा: अपब्रो: अहृतिक: नाश्चोदः हिति, see Ja. IV. 2: विख्यिता—For विख्यित, see IV. 56. विशेषा जातमक—कौशांनी (कोय त्रस्त्रा) वाच्य (collection) कीवजायस्: निषेधम, निर्देश: अत: असात अत्य वा हिति (without any remnant, see Ja. II. 75), निराशिनेषु (given away), from वियम 10th Ultha to give away, bestow, see XIV. 15, Ja. I. 9; निश्चितप्राप्ताश्रित कौशांनी नेन सा: नन: उल्लासिणः—उपाया: (obtained, received, p. p. of वाच्य 3rd Atma. of कितुः प्रेमकारकम्. Ja. IV. 11) इत्या: (see I. 8) यन स: सुवाख्यान्ताश्रितएव—विश्वा: (For विश्वा: see I. 31) सा एव अर्थस: अविति हिति, see comm. and Ja. IV. 31). नन्देद्व—arrived, approached, from प्रेम to approach 4th Atma; of: किर. I. 9 and Ja. IV. 15.

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

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

2. यूक्तवेदे—वृद्ध विकार: यूक्तवेदे: agrees with पाप; similar is हिर्मयम in हिर्मयसहजात्—see Buddha II. 22; the Taddhita suffix मय्येद् is added in the sense of ‘made of’ or ‘profusion or excess’ Pāñj. IV. iii. 143. हिर्मयस्य मर्यादा हिर्मयवल (the suffix मय्येद् is added by तम भास्वत्वतः Pāñj. V. i. 119 to impart the sense of अवनिन्दकारक) तत:। अर्थात्—वृद्ध is a respectful offering of rice, Durvā grass, flowers etc. अवर्यात् अवर्यात् अवर्यात्. See Bu. I. 57. अतीशीः: अवर्यात् (priceless, inestimable, see comm.) शीलोऽ (conduct, career) तस्य स: refers to the king. यूक्तवेदेएस—refers to शीलोऽ enlightened by the Shrutis. For शीलोऽ see comm. and II. 2. दसास्पः: प्रकाश:—हित: shining by his glory; hence, refers to the celebrated Raghu. प्रकाशमाद्—went forth, advanced towards to meet. अतिशीः: a guest, अविश्वासी भीमः तिरिविन्दस्; one who does not stay for a second day. "स्वर्यं तु बृहस्पतिविनेष्याम् रुमते अतिशीः नित्यो श्यो वनासादित्वपर्ययः।" कौर. III. 112. Or the word may be analysed as अतिशी: हिति from अन्त to go, with the suffix इन्द्रिय according to Una. IV. 2. आतिशीः: (see comm.) attentive to guests, hospitable.

Trans.—The king possessed of inestimable career, well-known by his glory and of a hospitable nature placed worshipping materials in an earthen pot as all his golden vessels had been given away, and
forward to receive the guest who was enlightened with the know-
ledge of the Shrutis.

3. विद्विषज्ञान—according to the prescribed form विद्विषज्ञान, by तदनेषु पूर्वः न विद्विषज्ञान, an Upapada Samhitā; or विद्विषज्ञान, one who knows the proper form. (विद्विषः is विद्विषज्ञानस्यहुत्तिकाय:— तपाध्यवन—एव वचनं यस्मि तः— माधवाध्यवनायां— नानः एव वचनं यस्मि माधवाध्यवनानि: माधवाध्यवनानि: (भयं वायुतत्र यस्मिः काचायां) माधवाध्यवनानि: याव। विद्विषज्ञानम्—the word is looked upon by some as an Abhisheka compound but it would be better to take it as two different words विद्विषज्ञ: the ruler or lord of men (विद्विषः a man, / people, subjects. Malli also seems to take it as such in N. 50 where he has तस्मिः तस्मिः: Had he looked upon it as one word it would have been दानायः: there (see comm. and ता. 12. 18) विद्विषज्ञानम् विद्विषज्ञानम् (विद्विषज्ञानम् हसि विद्विषज्ञानम् a seat, see comm.) माधवाध्यवनानि:—see पूर्वा. I. and कृतविवतम्—

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

4. अग्रावनि:—अग्रे भवने अग्रे 'a leader'. महारजां—महारजां: are not the
framers of the sacred hymns which are looked upon as not of human
composing. Sāyana says:—दक्ष वर्ष जनार्दन: द्राक्षाय: तरं एव हि. Hence the explanation
by Mallinātha with the supporting authority must be carefully
noted. कृतविवतम्—कृतविवतम् हसि (the condition of) one whose intellect is like
as sharp as the point of a blade of the Kusha grass. गुड़िद्—Vādnyavalkya
says गुड़िद्: जिन्हें इससे करते हैं फटकार: he is a Guru who teaches the
Vedas after the initiatory ceremonies. There are, says Devala,
eleven kinds of Gurus:—राजां निर्देशित जेठो अन्तः चेव महूपितः: मात्र: अपि: 
नागानाथस्यविनायकम् ॥ काष्ठेश्वर: विद्विषज्ञान सुहोत्स्वो स्मया ।।
कृतविवतम्—by the world “दक्षायः यत्वं जैने,” or “को निर्देशित सुहोत्स्वो जया” Amara, कवि: 
लिखितक एकादशमानिः, Sūtra. IV. 2. चेतवनस्य:—कृतविवतम् सावः (the condition, 
state of activity). For अन्ना see बृ. IV. 99. उपार्दिम्:—is the sun as
opposed to द्राक्षायः the moon, since the द्राक्षायः (the rays) of the sun
“द्राक्षायः रात्रि” Amara, are hot. अधि:—is used at the beginning of a
sentence in asking questions; cf. अधि विद्विशायः द्राक्षायः विद्विषज्ञान, बृ. I. 69; अधि
नाते वर्थ्ये Sūtra. I. Mark the poet’s adherence to the rule अधि विद्विशायः द्राक्षायः.

Trans.:—Oh thou keen-witted one (कृतविवतम् one whose intellect is as
acute as the sharp point of the blade of Kusha grass) is thy preceptor
— who is the first among sages, proficient in adapting the hymns, from
whom all knowledge has been acquired by thee just as all activity is
gained by the world from the sun—all hale.
5. कायोबे ---see comm. संस्कृतम् ---gained, acquired; cf. I. 7 सोंकार्यस्यमप्यभूतकृत् --- Ki. IX. 49, also Ja. IV. 32. वासा---क्षेत्र---see comm. आपातक---caus. of आपात 4th Atma to cause, to suffer, अन्यम्--- decrease, destruction. अस्त्रायों---by interruptions, impediments, cf. अन्तविक्षः अन्तभिः. III. कस्तित---asks a question mixed with hope, the expected answer being 'yes or no' according to the form of the question and is translated by 'I hope that etc.' See आप. Guide § 363. cf. कस्तित: सुरि देव कटे Me. II. 2; Bu. I. 69. बिबिधम्---तिलो विपा तस्मा. For the three kinds of penances see comm. (It was always the duty of kings in olden times to protect sages from all sorts of troubles; vide शाली. II and Ja. III where the sages make a requisition upon kings to guard their rites and ceremonies against the incursions of demons).

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

6. आधार...सुमि:---आधारस्थि वषम: आत...वषम्; प्रमोऽ अशुक प्रमुऽ: a praeti. comp. आधारस्थि प्रमुऽ: वषम् के के; or प्रमुऽ अशुक प्रमुऽ: आधारस्थि प्रमुऽ: वषम् के के के: for आधार see comm. सुलतिविवेशम्---see comm. कस्तित---see comm. supra. कवः---calamity कवः, see II. 48, Ku. II. 32. अभिभ्राम्यम्---अनु अभिभ्राम्यम्, तेनां those that remove fatigue.

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

7. फक्तातितिप्रेय---हिप्राणा (ceremonial rites) निमित्तान्: (necessary requisites; cf. Bu. I. 54), तेजुः. कस्तित्वा---कस्ति युज्यदि लेपादिय अभिलाषी भक्तिभावित वस्तम्; तस्य भाव: कस्तित्वा; तस्याः. The सुतुर्भ अतिन् is added to कस्ति in the sense of 'love for' and 'strength' respectively. कस्तितानां काम्ये: पुसि. V. 11. 98. So when it takes in loses its proper meaning and has a technical signification. चुड़ूसान् and चुड़ूसान् have one and the same meaning but कस्ति is not the same as कस्तितो, the first means fond, affectionate; the second 'one who has a child.' किले. कुबित विवेके कस्तिताया वहाबनाकामः जयोपस्थापिता तदनिविरिषुपयोगः. ते यत्ष्च बलसंघे: अन्नायं वा विचरे. Vāmanā. अभिप्रामणा:---न भेष्यं अभेष्यं; अभेष्यं कामाः (desires, wishes) दर्शा: सा पुरात्ति: तदोऽवाहा---see comm. अवस्था---without trouble, without accident; cf. समुपवर्जितानां भावित शु. IV. For a similar idea see Ja. V. 4. प्रस्तुतिः---offspring. See II. 63.

Trans.---Hope the young ones of the does are alright—those young ones whose wish to browse the kusha grass was not interrupted through fondness although it was a requisite for ceremonies and whose umbilical cords dropped down on their (of the sages) laps.
8. निवार्तन—गोपी is gone; is accomplished. निवारणभिन्नक—निवास निवारणभिन्नक
बा अभिन्नक: (bath; cf. अभिन्नक: Jà. IV. 43). निवारणसंस्करण—
handfuls of निवारण offerings viz. water, sesameum, Darbha etc.; funeral
offerings; see VIII. 86, Mûdrit. IV. 5; सवत्वाम्—the deceased
ancestors, as well as a class of divine beings known as the Pitarns who
are supposed to be the progenitors of mankind. See Viyugandha.

9. नीवारणकस्ती—नीवारणकस्ती—see comm. त्रक्कान् (ताज is gleaned or gathered
corn) प्रय: sixth parts के: अनुक्रमित: (marked) सेवकानि: (sandy banks;
generally used in the plural) तालि: Bhattoji Daji considers the
dissolving of the compound faulty. He suggests two alternatives उक्तानु
प्रय: उनुप्रयासः or उक्ताप्रयासः प्रय: उपनुप्रयासः as उनुप्रयासः compound. The Shruti
say "समाधिरथ्य अस्तमानां निवारणकस्ती.

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

9. नीवारणकस्ती—नीवारणकस्ती—see comm. नीवारण पाय: (पक्ष्ये दत्त पाय: the crop, the yield;
tे आदि यस तत्ता agreeing with सान्ते: नीवार is a kind of wild rice,
कडापामि:—निवारणकस्ती: कटम मध्यान्त: पाय: कडापामि: that which contains grain,
.-e. the covering husk etc., or कडापामि: शरीर कोरोणि: दत्त बाहुः भ: उपयोग: न दत्तानि
कडापामि: Vâmana. Haradatta and some others adopt कडापामि: i.e. that which
causes न: In the Konkan we have still the word कडापामि: i.e. the stalks
in a rice-field which only bear husks, कडापामि: is an animal that feeds
on grass, straw etc., as of course, opposed to carnivorous animals
particularly. It is more applied to the bovine class. आपात्तेन—
attacked, infested. आपात्तेन:—see comm, by those from the villages.'
This shows that the poet does not include deer and other wild
herbivorous animals, but only such animals as are sent out by the
villagers to graze. ऐशो: भावम्—see comm. It is the duty of every
householder to wait for a few minutes and see if any guest is coming
before commencing to partake his meals. The Môrk. Pû. says "आपात्तेन
तत्ता कृपाश्रोत: ग्रामीणविदान्ताः मुरुंच्छायां भावाभिन्नमेव सतीतिसम्भवेतः.
बन्यम्—see comm. wild, sylvan, that which grows in a forest. (This word is
used in various senses throughout the poem.) राजिः साधवम्—
शरीर स्थिति: (existence, the condition of 'not being destroyed.' See
III. 27; cf. Bhû. II. 51.) तय: साधवम्.

Trans.—I hope the crops of Nîwâra and other corns which is the
sylvan means of the sustenance or corporeal frames and from which portions are allotted to guests coming at times are not attack by domestic cattle whose natural food is husks and straw.

10. पल्लेण—gracious, favourably disposed. महेश्वर—see I. 48. सूत्वर्—see Bu. V. 11. विनय—led, instructed, trained; see III. 29. & X. 79. अनुमति—consented to, permitted; cf. ‘अनुमतगमन युक्तरण उपलब्धि’.

गृहाय—Mallinatha explains this dative by the rule फलयोपयसमस्या त कर्मिणि साधिन: प्रकृति. III. iii. 14 i. e. when one action is done with another in view of the कर्म the second takes the Dative if that act be not expressly stated. Thus here ‘going home’ is with the view of commencing गृहस्थानम्, the second of the four अष्टरामास. See Sūk. Karm. on तमानकुलस्मृ तमृ प्रकृति. III. iii 158. Here, however, this rule cannot be insisted upon, since the infinitive is not expressed. For a further discussion of this subject see Kāyata’s comment upon मलाव-भक्षया. ही—‘for’ ‘because.’ हि पालनुपदी हेतु विद्यामुद्दाराः. सुवुचिः...समुद्र—तद्रेष्ठा उपकारे श्रमम् i. e. one which gives the opportunity to do good to others or as मल्लि: explains which is the supporter of the other three अष्टरामास. In further support of Mallinatha ‘गृहस्थ उत्तरये अष्ठा: न शस्यांनात् निरानि हि। नागर नवीनाः सवेस्त सापेक्षा ऽवितितएः। तदेवास्तिष्ण: सवेस्त गृहेष्य बालिनीश्चिन्ति. मुनि. VI 89. आधम—stage, period. The life of a Brāhmaṇ according to the Hindus is divided into four stages or अष्टरामास—(1) वृद्धये—period of celibacy; (2) नागिकये—life as a householder; (3) श्रावणये—life of an anchornitio which he withdraws to a forest with or without his wife; and last is (4) संसार.

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

11. अमर्तृत—Gen. singu. of अमर्तृत ‘respectable, worthy of honour.’ See I. 55. This is not to be confounded with the अमर्तृत a term in Buddhist literature which too has the same doli. for which see comm. वियोगाविषया—नियोगा (सियोग) is lit. some assigned work, a duty; hence any command, cf. “स्मारय वियोगाविषयेन कुमुद.” The use of the लोकरण is peculiar; see comm. The किम्बि here is different from that in अमर्तृत. The योगिन् is different from that in अमर्तृत Ja. III. 31, also अपूर्वाविशिष्टकार. Shāk. I.

Trans.:—My my nick of the arrival of a respectable personed like you
(object in view see st. 1 supra.), तिष्ठति: (attainment, accomplishment. Cf. उपसिद्धांशिवाश्चत: नन्तं Kii. 1) । व्यक्तिपतिः—see III. 43. पुष्पे... प्राणाः—दु:भद्र आदि तस्मातः।

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

13. सर्वत्र—everywhere, in every particular. The suffix त्र denotes the meaning of the Locative and is added to denote all cases except the nominative by वरान्तं व उपसागरिः प्राणि. V. 3. 14. वासात्—welfare; दीर्घ राज्यान्निः (see Var. on प्रवशाश्चाराँ नाग्नो व—Praśi. V. ii. 101. cf. त वर: सर्वं वाचकमात्मानं न नान्ति XV. 41. स्वस्तसं नायकमर्ययः Ma. XIII. 68). अभावानाय—Mark the use of the dative according to "कृपः संतोषानां न.

अवर्तमानम् is covering, obscuring; cf. भामाकिः मेवा प्रकाशतः X. 40. कविता—from कुर्त लौकिक. Atma. to bring about, to accomplish. cf. "कालिकानां विकारप्रदायों अवर्तमानम्!" I. 85. VIII. 40. औषधा I. 58; क्षिप्रायमणा महते फलम् Shh. VI. 24. लोकसंद—of the people in general, see comm. and Shāhu. V. 7. Bu. i. 51. तस्मिन—तस्माति: a mass of darkness as the comm. says, which see. The word तस्मिन is an irreg. one नैनो बुधमस्तस्य भक्त: See नैनात्मिकतार्थचित्रों etc. Praśi. V. ii. 114, and cf. Bu. i. 17.

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

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

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

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

18. एष्ठाद्वारसः—पत्र परिपूर्ण असस्मि सो मुष्टि, this much. Cf. एष्ठाद्वारसः निर्वचनम् II. 51. "प्रतिकामसम्"—the present participle or the Infinitive of purpose of a root loses its final nasal when followed by सम or सनस according to the Vārttika, ‘हुँद्रस्यम्’ केवल हुँ वास्तवपदार्थपरि’ on the Sūtra प्रतिकामसम् परिपूर्णम् परिपूर्णम् Pañji. VI. iii. 109. See Vart. I, note on प्रतिकामसम्. Mr. Pandit observes that प्रतिस्वति is properly substantive from प्रति with the affix स्ति; what is used in classical Sanskrit as the Inf. mood being only the accus. sing. of a masc. substantive ending in स्ति. In the Veda we meet with the अत्ता, गैणि. and दत्ता. singu. of the so-called infinitive e. g. गलि, गलि: etc.” शुरे—the dative is used, as सुरे is the indirect object to देन. With the root शुरे we have sometimes the Gen. and सुरे: प्रति. ॥ ॥. ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ्
inferred from st. 17) that the following particulars are given, see st. 29 infra.

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

20. समालविदेन—समाहार: विव: तेन; से I. 8. पुस्तकिनणायी—

see st. 1 supra. विवधन—inde.—for a long time. अति...अस्थिति: उपचारा: वस्त्र तामः।

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

21. निधि...हया—निधिचे: (by repeated importunities, cf. अस्त्यविच्छेदसंहारे

Ku. V. 66) संजाता रूः (anger, see XVI. 80) वस्त्र तेनः। अर्थकारपूर्ण—

निधिचे कारणे (slenderness of the purse, scantiness). विवधानो...हया—

विवधानं परिसम्बन्धं (enumeration, number. For the fourteen Vidyas see comm. and I. 8), ततः।

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

22. सोहङ्ग—under the circumstances, I etc. see I. 5, Mu. I.

Trans.:—Thereupon—सौहङ्गः: (sorrowful worship; see Ma. I. 14; Ku. V. 31) सिखि:,

तस्मान माजनम्, तेनः; see st. 2 supra. प्रसु...सोप्य—प्रसु: लघु शब्दः; स एव शेषः

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

23. द्विपीताः — by the twice-born i.e. one for whom the Samskarās have been performed जन्मना बाल्या किंद्रयं संस्कारदशिन उच्चते। 

Arama. पुनोऽयुक्तः — एव। (from sin; एताम् from शरण् प्रदी्धम् श्रेष्ठम् कः क्षिप्रविद्धो अपाराधिन अमारा। )

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

24. गुरुवर्षभधी — युवेः हि गुरुवन्धाः युविः हि अर्थः विस्मयं कर्मणि शरणं गुरुवन्धेः। 

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

25. स लं — see II. 40, 45 notes. महिते — (नमिति honoured, worshipped; hence sacred. गणन्ते — गणसं excellent, commendable. भविष्ये — स्ह। यतीस्यः The possessive pronoun formed by the addition of the affix
The three fires are:
1. The fire received from the father by the son and from which fires for sacrificial purposes are kindled.
2. The fire in which all offerings are made.
3. The fourth fire, called the fourth fire.

These three fires must be kept up by every twice-born house-holder; and Raghu here called the fourth fire.

The Brahmana being highly pleased accepted the unfailling promise of Raghn with the words 'be it so'; while Raghu, on his part, seeing that the earth was stripped of all its wealth thought of extorting money from Kubera.

By virtue of the miraculous power endowed by Vasishtha's sprinkling of holy water accompanied by sacred incantations (at Raghu's coronation) the course of his chariot, like that of a cloud impelled by the wind, was not obstructed either on the sea, in the sky, or on the mountains.
28. **मृत्युः—**pious, devout, one who has kept the organs of sense under restraint; see I. 90, VIII. 11; & Ku I. 58. **रूपः—**ārtha-पोषणः: एविनः लज्जतः, तत्ततः *lit.* the hour in which wrongs such as theft, house-breaking etc. is commenced. Pradosha is the beginning of the night, the first two Chatees after sun-set. कल्पयाः—नम्भरः—कल्पनात्मकः (arranged, placed in proper order) ततिनि स्वायामि च कल्पयाः—साधिनि, ततिनि गच्छिन्ति *(in the inside)* वल्लः तः रामः. सामसः…ना—सम्कः अन्तः सामसः: frontier, santhana अभासः: a feudatory prince; सम्मलः हृदि सामातानः *(idea, thought)* नदा. Raghu considered Kubera no more than a feudatory prince. कैलासायां—Kubera; see st. 26. तवसः—with force, vigour. रघू अविभिस्वः—The verbs शीर्षः, त्वः, अत्यथः with अभि govern the accus. of the place where the action takes place e. g. रघू अविभिस्वः: कमः Parā. i. iii. 46.

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

29. **सन्धः—**इंद्र—at day-break, at dawn. प्रायः…सुखोः—प्रसाधनः अण्यम्: intending to start *(अभिनवतः मुक्तः अवः whose face was turned, hence about to proceed)*. हिरण्याः—see st. 2 note. भास्करः—for the suffix त्वः see st. 17 supra. तस्मात् तथा and वृद्ध—are the two objects to the verb इससः since verbs having the sense of ‘giving,’ ‘telling,’ ‘promising,’ ‘sending’ etc. govern the dative of the person in reference to whom the ideas conveyed by these verbs are given effect to.

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

30. **साहसरसातिविष्यः—**रघूः: पार्श्वः, नासुरः *(bright, splendid cf. निषिद्धः)* सन्धायांहःसामसः: Aṣ. V. 5; and see comm. which quotes Parā. III. ii. 161 by which are formed भुधरः, नासुरः, मेढः. हिरण्याः, तदः—अभिवाचनमानाः—अभिवाचनमानाः is the future pass. part. of वा 2nd Conj. Paras. with अभि to go against, to invade. सामर्यः—same as Meru, see I.14, the central point round which all the planets were supposed to revolve. In the Purāṇas the mountain is described as the golden mountain in the centre of Jambudvīpa, having its four sides of gold, ruby, silver, and coral. The Padma, the Vayu, and other Purāṇas each has its own description. Its height is said to be 84,000 Yojanas (a yojana = 9 miles). Western scholars believe that this is probably the name given to the high tableland of Tartary from the neighbourhood of which the Āryan race may originally have pushed their way southwards. Mount Meru may be called the Indian Olympus. पावः—a hillock near a mountain; see comm. and Me. I. 19. ब्यूपसिद्धः—वैजिग स्त्रियः severed, broken assunder by the Vajra. दिरेखः—perf. of दिशा 6th Ubha. to give, to deliver or make over.
Trans.:—The king gave to Kauśīta the whole of the shining heap of gold which resembled a hillock detached from Sumeru by Indra’s thunder-bolt and which was showered by Kubera who was about to be attacked.

31. सकंडेऽसिनः—see comm., अभित्...सुति—whose nobility of nature was being praised. जनपद is really the subject to अभिनन्दन and therefore the word ought not to have been compounded with सुति; as it is, it can only be defended by सोपेद्यलेपि नामकार्यः, समासः. युहू...रूढः—युहू प्रदेयम्, समारं अविलं, तस्मिन निन्दयुद्धः (सावित सुधा वस्त न). अधिकासात्—अधिनः (अधिनि a suitor see I. 6, II. 64) कामः (desire, wish), तस्माद्.

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

32. रूढः...सत्त्वस—उद्रा वासिन्द्र (वासिन् a mare, a she-elephant). वेष...नः, वाला अविलो, ते: वालिः: (caused to be transported) ज्रेष्ठंहितः। उष्ण...हितं: अवेः: (wealth, gold) रेण सः, तम्. प्रीतिमनः—प्रीति मनः यस सः।। वासिन्द्र...कामसूत्र—पूर्वे कामसूत्र कपालः: (this is an irregular compound; some call it प्रायात्मनम्. There are a few other compounds belonging to this class. They are formed by the rule पूर्वार्थात् समेते विशेषति।कृपकरण पाणि. II. 1) सानन्दः: पूर्वाकाशः रेण सः; तम्. केत्रेण स्त्रिया—I cannot quite understand what the custom was; certainly not of shaking hands. वाचमुन्—
The commentators Hemadri, Chāritravardhana, Vāmanā and others enter into an elaborate discussion, like Cunini Sectora of the Schoolmen, finding fault with Kālidāsa for having used वाचन without any adjective and thus laid himself open to the charge of अभिकारदवक्षेत्. Can all this not be blown away by putting a small आवग्रह in between ते and वाचन and explain the word वाचन as an adject. agreeing with प्रीति and take it to mean ‘become dumb or so over-come as not to be able to utter a single syllable.’

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

33. कामसूत्र—see comm. one that yields the desired object. युहू स्थितम्—युहू रूढः well rounded; hence, one conducting himself in his proper sphere of duties, or conduct of life वर्षे ग्रहि चित्रं चित्रु Amara. See comm. which quotes Kāmadaka for the duties of a king. Hemachandra mentions the duties of the king to be ‘युहू युधा युधा श्रीः स्वल्पमितिविनिहः। प्रवृत्तं हितानन्ति तत्कथे इत्सुच्यते’ || अभिन्नालीसः—incomprehensible.
what is bethought, hence, a desire; a compound of the गृहेतर्थि or गृहस्थ्यादि class. देवि— the heavens. The root देवि and a few others govern two accusatives; and therefore along with मन्त्रित्व the word देवि ought to have been in the accusative; but when the verbs of the देवि class are used in the passive, as here, the secondary object is put in the Nominative.

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

34. आशासने—past. p. a benediction; cf. आशानुविन्दितसंक्रिया. Ku. VII. 87. आन्तरी—agrees with आशानु. पुनः...भूतधृ—पुनः: उक्त पुनः (an Aryan comp.); पुनःकं द्वारा...भूतधृ. Chéri. says "हलारेष्ठ भूतधृता मानवधृ: नित्यायम्: रति अव मुखवाट्यवापरिवर्त्तिते केदारकारण प्रसिद्धि". Amara gives सा as a synonym for भूत. अधिसंप्रदान:—geni. sing. of अधिसंप्रदान, perf. parti. of यत्व, with विष. A form peculiar to Vedic literature but often used by poets in classic literature. A similar word is तत्वसंप्रदान.

Such words, i.e. participles which have the sense of 'who or what has or has been done' are formed under कर्म. Pāpi. III. ii. 107. आशानुः...भूतधृ—अनुत्तर रूप अयो शस्त्र अनुसेना, आत्मन: गुणाम्: अभिमुख: ! तैत्तिरीया अनुसूचित: आत्मक: तुम्: देवि comprises not only appearance but disposition too. see I 33, Ku. I. 18 also Megha. 13. अतिक्षः—Imperative 2nd per. sing. This as well as the 3rd per. Imper. are often used to convey blessings. cf. आत्मसुधामस्तय क्षणं दिस्यन्ति सास्त्री इडिक्तितम् || Kānḍa. IV. 23.

Trans.:—After conferring on the king the Brahman returned to his preceptor, and the king soon after gained a son just as your father obtained your worthy self.

35. पुजः—having conferred, bestowed cf. आशीर्वाद पुजः न वामिनी XI. 6. अप्रजन्मान्—see st. 26 supra. प्रतिटायाय—see comm. जीवलीकाई— the living creation. आशीर्वाद—see comm. प्रकाशकन्ति उपोत्साह आशीर्वादों वर्ष्य आपि: Abhi. अर्थ— the sun.

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

36. आशीर्वाद—आशा is रजनेश उद्योगिकारणम्: some say परिशिरसंतोषायाय. Astrologers say with regard to one born at this hour:—

असुविशिष्टानाः समानता सवानाम बुध विनताविकायीति: हिर्देवि; I देवेष्ठ मुर्को मन्त्रधार्यात्मक: स्वरूपितभित्ति बहे विद्युपूर्वितं: लक्ष्यते इ: देवी—A crowned queen, देवी कुन्समेकायाम् Amara. कुष्ठकय्य—nearly equal to Kārthikya; विशेषां: शक्तिः कुर्म: श्रीर्दयाय: Amça. The affixes कर्म, देश, and र्दीय are added to nouns and verbs to express equality with but
slight inferiority, and may be rendered "almost equal to, nearly equal to, uniformly, and may be rendered" almost equal to, nearly equal to,

... (see comm.) and also that on III. 35. भीता—patient; not flighty, prudent.

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

39. अय्य—see I. 35. Now, i.e. after Aja had gained the adolescence of youth. इत्यादि—साधारण वितरित अय्य अमरो अपैतिकानास्थ—Kratha-Kaishikas is a class of Khshatriyas said to be origin, derived from Kratha and Kaishika the sons of Vidarbha who ruled on the province of...
the same name; see st. 60. स्वभाविक —स्वभाव अथवा अथवा रूप अथवा केवल रूपः स्वभाव was one of the several forms of marriages and the most popular among the Vedic Aryans in which the bride selected her own husband. This was largely adopted among the Kshatriyas and may be said to resemble the tournaments of the western nations. स्वभावः—गनि, सिन. of स्वभाव a sister; here नस्ति—. आस:—see comm. a person taking interest, a faithful adherent. आस:—प्रवृत्तिविहृत Ama. c. III. 12. कुमार:—कृत:—see comm. The brother of Indumati was eager to have Aja as he considered him to be a very eligible husband. नौजन—by Bhoja the brother of Indumati. Mr. Pandit says:—The Bhojas were a branch of the Yādawas. They were one of the greatest and mightiest people of ancient India occupying the central and southern parts of the country." Here the ruler appears to be meant. राज्य:—for the use of the dative see comm. Verbs having the sense of 'sending' generally govern the dative of the person to whom a thing is sent and the accusative of the place to which it is sent. See V. 19.

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

40. त:—refers to Bhoja. गुरुः...बन्ध्यः—अच्छ: (praiseworthy; commendable) सबकः सबल तबू. अस्तः refers to Raghu. दृशः...द्वारणः (the word दृशः is always used in the plural) किर्या ततः: सोर्ण दृशः... वेष्या, दृशः...वेष्या राजः वसः तं अजम्: विशः...वालिस्म:—विद्वभागः अभिप्रयः, तद: राज्यानि see comm. (राज: राजी राजसति=the place where the king resides; hence, the metropolis, capital). Mark the precise use of the three demonstrative pronouns in the stanza, according to comm. (lJ~: <!Toft rT~"f<ft = the place where the king resides; hence, the metropolis, capital). Trans.:-At this time a devoted messenger was sent to Raghu by Bhoja, the lord of Kratha Kaishikas, who was earnestly desirous to get the prince for the Swayanvara of his sister Indumati.

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

41. उपास:...वारस:—agrees with निवासा: उपासः तत: उपासः a tent or temporary shelter prepared for the accommodation of the monarch or any great person during a journey. तास: रनिता: उपः...नित: उपः... निता: उपासः (decorations and conveniences, see VI. I.) शुद्ध: ते: कवेष्तरस:—see comm. and I. 94, II. 8; 'other than rustic;' hence, elegant. ग्रामः...वासः—जनवर्ष्ण: जनवर्ष: जनवर्ष: जनवर्ष: वेष्ठः उपः: (presents, complimentary offerings, see IV. 70.) तासः: साग्र: निवासा:—If taken as one word it may be taken to mean 'tents' or 'temporary houses' and the word can be explained by the rule हलद्यात्साम्वा: संज्ञायनः Paus. VI. iii. 9. Taking the words separately they may mean 'halting stations of the prince, in which accommodation—

Trans.:—The halting stations of the prince, in which accommodation—
tions of all kinds were arranged in tents of royal state, which, therefore,
appearing the opposite of rustic ones on account of presents brought
forth by villagers, were almost like places of recreation in gardens.

42. नम्बर...पत्र—नामदाय! रोपः (a bank; cf. रेषाधारिति वेदितलस्य) तत्सिद्धं: सैरिकारसिद्धं:—तीव्र: (by sprays or thin drops of water. These
are generally noticable near a water-fall) आपोः (wetted, surcharged)
के:। आयानम्...सादृश्यः—साक्ष्यितं अवलोकनं (अवलोकन a road)
रेन स्य:। ज्ञातम्—tired, fatigued. रेनसो...हनु—see comm. For almost a
parallel idea see II, 13.

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

43. उपरिस्मात—a prep.—over, upon. सम्ब...वहः—see comm.
अंतःसिद्धिः—may be taken as a compound of the राजनाथि class and
dissolved as सतिक्षण अंतः कलितत्विते. It can also be dissolved by
taking it to belong to the यासपाविवर्तित class. निष्कं...भिति—see comm.
and note explanation of the word विभित. सिद्धिः—it is not सूरित;
but the suffix तर्क is added to impart the sense of the ablative by प्रत्ययोगः
पञ्चवाचालसिद्धिः. Paur. V. iii. 44.

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

44. निष्को...तुवा—निष्कोपयम् यथा तथा विसाविलितः ( washed off ) निष्को...
सिद्धिः, निष्को...सिद्धः: भालम् (minerals, metallic ores. cf. IV. 71, Ku. I. 7, Me.
II. 45) वल सि: | तेन: वामकिपिं—sporting against the bank, same as
कपिलोत्: उपरिमार्गितपश्चेदकृतीणि Me. I. 2, see comm. कपिलवत्—is one of
of the seven कपिलापर्वताय. It has been identified with the mountains
of Gondavana. महान्यो मलयः तवः गुकागानन्दन्तं। निष्को पारिष्काक्षी सिद्धे
कुपर्वतः। तेन—on the sides. निष्को...तेन—see comm. स्वर्ग—
is being striped, blemished, or spotted. अद्वयः...तेन—see comm. This and
the preceding stanzas form a नुम, and the predicate विमञ्ज will be
found in st. 43. For definition of नुम see I, 5.

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

45. संग्रहो...वेन—see comm. हस्तेन—by the trunk, see comm. cf.
नागेद विकसान्ति कर्कशतान: | Ku. I. 36. तरंगशः—waves. घासो...स्वर्गे—वारी
is an elephant's stall, see comm. and गायक: are pieces of timber which
are put horizontally to prevent the egress of the animal. Such pieces can be seen at the entrance of the loose-boxes of horses. तीरारूः सुखः; see st. 31 supra.

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

46. शाकुमोहः — उपमातीतः सुमसः; शेखः उपमा दास सः or नेश्वर व्यासः; अतः.

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

47. एकः — समा, अः to be taken in the sense of ‘only’ ‘unequalled.’

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

48. सुमसः — दाससः — see comm. तरींतमः — तस्म सद्य तरींतमः. विदः — यानः; see comm. विद्विदाता सेत न आनुभावं. आपेक्षः — the driver, the keeper of an elephant, अधिष्ठानिकः गतिपर्यार्थः करोति श्रेष्ठाः आपेक्षः. शीर्षः — strenuous. see Jt. V. 23.

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

49. दिवसः — युज्यसः — I would dissolve this compound with Mr. Kāle. दिबः वस्सः; खेत खुर्सा समा; भासुच दुःशा; दिच्छः दुःशा; दिसः — दुस्याः ते तलामाः (तुलाम दित तुल्यः; a chariot-horse. cf. हर्स्याः दस सदल प्रभायाः पुरुरं. XII. 84) दिङ्गः — तुल्यः; दिन्चः — दुर्सः, दिच्छः — see comm. आवासः — आव: see comm. विश्रः — त्रिनिस्वाः हस्तः सत्य; one throwing about his hands; hence, confused; व्याप्तायांसम्बः as Bhūtanjì explains it. घनानिवेशः — the camp. cf. Vau. I. शुभः — excited, confused.

**Trans.** — In a moment he threw the whole encampment into utter confusion: the horses in it broke their halters and fled away;
the chariots fell to the ground on account of the breaking of their axles and the warriors were quite perplexed in protecting the ladies.

50. अपहरणं—rushing. अभव्यः—not fit to be killed. वन्यः—see st. 41 supra. करी—करि: (शूष्करुपः the trunk; करि पिंपुङङ्गे पाणि रश्मि अलावः Jana. V. 37) अभव्यः—an elephant. For the reason of not killing an elephant except in battle, see comm. विशिष्टं—by a bolt, a blunt arrow. नाथार्...शाहे—see comm.

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

51. विदुषान्—किं: येन विदुषान्: only pierced. The man is irregular, see Vartī, on Pāḍī. V. ii. 37. किं—may be taken 'for a fact' or 'it is related.' येनपचर्मन्—fit to or capable of moving in the ethereal regions; hence, supernatural.

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

52. प्रसारं...ततः—प्रसारसं (by supernatural power) उपसत्ताः (acquired), है।: करोऽ...सैत:—करोऽ...सैत: (कृत्यवत्ति सतीरं कल्य: what is desired) हूम:...कल्याणमाण: हूम: a comp. of the शास्त्रपद्धति class, कृत्यसदानुविद्याति कल्य:...विशालि, है।: सैत:...पुराते—सचेतः उः...उच्छासः. The addition of कस्स convey the idea of excellence, see comm. on V. 43 supra. नायकः—ताराम ते नायकः (तार: pure, flawless "तारे इति दृष्टिस्यो तर्के इति मन्त्रिक") Visheṣa. हिर इति दृष्टि i.e. a string of pearls, real necklace. For compound see comm. वास्तवीः—see comm. 'one who had acquired speech.' The adition of शिरस् is added to वाच in a good sense just as आज or आज is added in a bad sense.

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

53. मन्तरं...पापं...सत्यं स्वायः: Matanga is the name of a sage ... as Chāṭitā, and Sumati explain, was worshipping Shankara. Being interrupted in it by this Priyāvada the sage cursed him that he would become an elephant. There does not appear to be any strong authority for this, since the commentators say "पुरा किल्केयवर्णायमेववावृक्षस्यहृदस्तिकम् ज्ञाता मन्त्रं गजे सत्यं देविः श्रव्यात्: वालोः." अव...सुकृत...अर्जुणः (pride, arrogance) युक्त कस्म, इत्यादि: अतिष्ठ—may be taken as a verb or an ind.

सन्तानजयं—(सन्तान an elephant; Bhanuji Dixit derives this word सन्तानजयः
There is no source traceable about this anywhere. Tārānātha Tarkavāchaśāpāti derives the word as sarvatā: ye tvadhā jāyate rutili sarvatā: | tāsat tadakalacārya. adevē—see I. 71 and II. 35. madhyavatsa—mahāyāna prati:. The Gandharvas are a class of semi-divine beings who are the musicians of heaven, and witnesses of the actions of men. See Viṣṇu Purāṇa. prīyāvadā—priyā gauruḥ hiraḥ na bhaṭṭaḥ. The formation is explained in the comm.

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

54. abhunīt:-conciliated, propitiated, qf. II. 54, VI. 2; and mahāvīkṣa: qf. khaṇḍanīt pratiṇābhaḥ. Śaṅk. IV. adhaya...pātā: adhātā abhayaḥ aksayatīrtya tathāḥ sāyogānātha-(sāyogaḥ contact, from sāyogam 7th. Ubbha.). tālayā—sīkkhā bhaṭaḥ: prakṛtiḥ—natural quality, natural state, qf. prakṛta vajraḥ tadapi sannāreṇa nātāḥ: Śaṅk. I.; and Bu. III. 28.

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

55. mahābhāṣya:-Birth-place, source of coming into existence; see comm. abhogaḥ—agniḥ: viññāṇaḥ: abhediyikāḥ. hi...kuruḥ kuruḥ abhogaḥ; tāṇaḥ by a steel-shaft. kuśaḥ—the temple of an elephant, kuroṣṭhiḥ pāṇḍaviḥ śvīrā: Ama. kuruḥ uṣmānti, qf. kārikāḥ śāṣṭraḥdhatuḥāṅgākāḥ n nītāḥ vṛṣṭā: Bhārataḥ. tāṇanipitaḥ:—yataḥ liṅgaḥ: the very treasure of penances; hence, a powerful ascetic. qf. Jā. IV. 2. ānudūṣṭa:-a to give is Ubbhaya: but ātma. when preceded by sa in any sense except ‘opening the mouth,’ see Pāṇi. I. iii. 20.

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

56. sārṣṭa:-ins. sing. of sārṝṇaḥ one possessing, power, or here perhaps, the quality of goodness or purity. viśeṣ...nāman—see comm. sārṣṭaḥ—maṇḍukṣaḥ prateṣitam an agreeable return. qf. pratiṣṭhāḥ prakṛtīṁ: kṣaṭāḥ uṣmas: Jā. IV. 9...kṣaṭāḥ—an inde. generally followed by a nāma. Jā. IV. 9. nāma...kṣaṭāḥ—kṣaṭā prad (position; see comm.)

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

57. sāṃśāra-ḥasaḥ—causing stupor. saṃśāra—see comm. prānoḥ...sāṃśāraḥ—prāṇaḥ sending forward: certain Mantras were to be recited at the time of sending forth a missile to ensure its efficacy and dhāraḥ means
retracting as "मित्रसंबंध सावर्को" in Shikhu. Act I. The Mantras for each of the two occasions were different and the Gandharva Priyavāda teaches both of them to Raghu. आद्वासः—do take. Impera. of अ with ग्रं, see at. 55 supra. प्रत्येकम्—gen. sing. of प्रत्येक, lit. one who puts anything to use; the person using the missile. हस्ते—in the hand, within grasp. आद्वास—not killing any one seems to have been looked upon as a great merit long before the teachings of Buddha. The Shruti says "न हि र्मेक्षकोणी भुतानि."

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

58. अस्तू—enough. This word is so common in use in the sense of अस्त्य (prohibition) that it hardly needs any reference. It governs the intrans. सुहितः—for a small while. See at. 36 supra. चुवंपरः—दया पर यस स:—उपचन्द्रतिः—loc. sing. of the p. p. of उपचन्द्रः 10th: Paras. to entreat, to beseech. प्रमोद्वन्—गतवन् तुल्यम् according to प्रमोदप्रायविषयी दलालि. प्रतितम्—राहस्यम्—सर्व मात्र: राहस्य, haraanness, roughness. प्रतिनिधिः (refusal) एव रैसमयः पर...स्वरूपः.

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

59. तथा—very well; be it as desired, क्षराऔलिकवर्म एकतिलको समुद्रे Aneku. उपर्युक्त—touching or sipping water. सोभोत्रवा—the river Narmadā, so called because a channel was opened to it by a king of the Lunar race; or it may be सोभ: अम्पतं उत्त्वसति अक्ष:; नृसर्गः—ना गोम: गुड़: ह्रस्वाद; ह्रस्वाद, see comm. 'अन्न उपस्तेंद्रानन्दारिवर्मात्र सर्वयाम्, क्षराऔलिकवर्म एकतिलको समुद्रे' Raina2. दुबुध्य:—उद्दं गत्य सुभ: अस्त:; For the formation of दुबुध्य from दुधे see Pāṇi. V. iii. 27 and 30. निसु...शापात—one from whom the baneful effect of the curse had been removed.

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

60. देर्दोरोकार—देर्दोरोकार: (consequence, result. In this sense the word देर्दोरोकार: is generally put at the end of a compound s. g. रक्षोद्याद्रिसमिति तत्र: अस्ति सर्वनिन्निति Shād. II, 16. आसेस्युः—gen. des. of आसेस्विनस्, perf. p. of हृत् with at those who had come across, met each other quite by an accident; formed irregularly by the addition of वन (उन) see at. 34 supra. The
of this formation most commonly used are those of the roots 

er; (. par".

par., (not premeditated,) 

of source, origin). 

the garden of Kubera. 

...Ramya—(source, 

during: 

This name is supposed to 

to grow there, on account of the curse of a sage. Vidartha—

Berar—lay to the north of Kuntala, extending from the banks of the 

Krishna to about the banks of the Narmada. Vidartha country lay 

to the south of Narmada since Aja had to cross it before entering it. 

Kundinspura which was also called Vidartha was its capital. It was 
at one time divided into two parts—the northern and the southern. 

Amaravati was the capital of the northern and Pratishthana that of the 

division.

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

61. तकिया—see note on असेलिनं द. 60. नगरो....कृपया—for compound see comm. 

The word उन्नत् has various senses all signifying 

nearness or proximity. Here it may be taken in the sense of ‘near 

the city,’ ‘on the grounds’ or ‘on the outskirts of the city.’ 

see Varti. on पड़ि. II. ii. 18 or उच्चारण कृपया (समीप) अय:; see IV. 34 

supra. cf. प्रेमोपकरण मुद्रामूल: Ma. III. 36. तरुणो....महार—see comm. 

कृपया....नगरो see st. 33. अर्किमाळी—अमौर्याणां माळ्य असाशीति one having a 

garland (fig.) of waves; the sea. महाशोभा:—महार: अर्थ: (flow, current) 

पल्लस: see III. 17 and VII. 19.

Trans.:—The king of the Krathakaishikas being filled with great 
delight went forth, as the ocean with its upheaving waves does towards 

the moon, to receive him who had halted on the outskirts of the city.

62. अनुशासी—अनेक यात्रा हि, but रूः is not added to अु unless habit 
is implied, while here it is only on this particular occasion that 

Bhōja is walking in front of Aja as a mark of respect. उपचाररहै—waited upon 
cf. निरसिहसमाप्तह गद्यवाद सा दुकानी Ku. I. 60. समेत:—प, p. of अर्य with जम 
assembled, gathered. चैत्री—to the ruler of the Vidarbhas. आत्मविद्या—a 
new comer, a stranger, an out-sider “सुरानेिसिक आत्मविद्याविस्तारी ” 

Amarā.

Trans.:—He who walked a-head made him (the prince ) enter the 

city and having presented his wealth to him waited on him so 
respectfully that the people who had assembled there thought as if Aja 

was the master (host) and the king of the Vidarbhas the arrived guest.

63. अपितः—अपि: (duty) कुल अपि: persons appointed on 
duty; officers. भ्राताः—bending low; doing homage most respectfully.
Vedi—pointed out.

Further see comm. Vedi—is a raised square made of stones and mud and used for various purposes—in religious ceremonies, in household arrangements etc. Thus there is the Vedi of the sacrifice, the Vedi as a raised seat, the Vedi as a resting spot, for passengers to rest their burden by the wayside. Vedi—a jar, a vessel which is generally spherical in form. Vedi—The root 'to dwell' when preceded by the prepositions अन्, तस्, or आ िूि गoverns the accusative of that which forms the place of residence.

Vedi—A place, a tent; preferably the latter; see comm. and st. 41. Vedi—The root अन् 'to dwell' when preceded by the prepositions अन्, तस्, or आ governs the accusative of that which forms the place of residence.

Pāy. I. iii. 48. The metre of this Sūkta and of the following nine is वस्तंतिरितः.

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

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

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

Proclaimed, spread far and wide is knowledge, etc.

The custom of arousing kings from their slumbers by music and songs was very common along with other methods in oriental countries. "Students: say that the custom of arousing kings from their slumbers by songs was very common along with other methods in oriental countries."

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

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

Trans.:—At one extremity, see comm.

The condition of being eagerly anxious, anxiously longing for; cf. Sarapushya. Ka. IV. 28: Mr. Apte seems to take it to mean 'the state of being sorry.'—the idiomatic use of the instru. in the sense of the loca. with Pushya. is noteworthy and is explained by Malli. The condition of being eagerly anxious, anxiously longing for; cf. Mr. Apte seems to take it to mean 'the state of being sorry.'—the idiomatic use of the instru. in the sense of the loca. with Pushya. is noteworthy and is explained by Malli.

Laxmi is generally represented by Indian poets as a woman always requiring some support. Generally they assign three supports—places of resort for this goddess of beauty—the lotus, the moon, and the most charming face as that of Aja in the present case. The bards implore Aja to wake up and give shelter to or rather take up this goddess of beauty who hitherto diverted herself by resorting to the moon. Now that it is morning and the moon has gone down the western horizon Laxmi has no one to support her. She comes to Aja as the best and most eligible spot but finding him in the embrace, as it were, of sleep (personified as a female), she is offended.
Trans.:-The moon, which resembles your face, now resting on the extremity of the western horizon, is gradually giving up its splendour to it; the goddess of beauty (Laxmi), finding you under the influence of sleep, was diverting herself at night by looking at the moon, even unmindful of her longing for you, like a woman offended by the neglect of her husband.

68. ततः—therefore, on that account. वल्लभ—वल्लभ, charming, attractive. This refers to the opening of Aja's eyes, and the blooming of the lotuses, cf. क्षुद्रेनेतिर्मनः: Nâyâ. I. 1. खुशालू—india, simultaneously; at the same time. cf. स्वामिन्न्द्र: नृद्वं के तु एति युं कन. III. 1. ज्ञातः—in寇. Instantly; forthwith. परसंद...तारसः—see comm. परसंदमण्ड मेल, rolling about. पश्चवेदद्व—other than harsh; hence, loving, manifesting fondness. तान्तर—-the pupil of the eye. परसंद्वन्धः—सरस्यान्तम्: (similarity, equality); cf. Venâ. III. 8. For the formation of पुरस्त्र see VII. 14. Here परस्त्र again becomes the first member of a comp. and therefore द्वस् of the first प्र must be dropped. This परस्त्र must therefore be regarded as an irregularity; बाजुरकत्येन संनयकम्: says Bhattoji.

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

69. ब्रुताताः—from the stem, ब्रुतिः प्रसवता से च वरीयतामुक्ताः अभीप्राहाः—after: नाम: अनात्ता अपां: नाम: इन्द्रनीलामाहः: an upapapada Tatpu, s. Padâ. III. ii. 101. वरसिंहः:—an aluk comp. i. e. one in which t intermediate case-endings are retained e. g. वुद्धिनिमित्त, नक्षित्र, etc. se comm. and सरस्या जनेः: Padâ. III. ii. 97. अहु...निक्रे:—opened out by the rays of the morning sun. विशतामुक्ताः—the morning breeze.

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

70. निचेंद्रः...निम्नं—हृदेयं (for हृद्द see st. 52 supra.) गृहिका (lit. small spherical balls; hence, pearls) हृद्विभेदः; निविन्ता: (perfectly white or thoroughly washed निदोऽवेण भीत; see st. 43 supra.); चतुः: हृद्विभेदः निपन्दः...कमः: नामायैं (of a pure white colour) cf. ततो चूहारामवेण तस्म युं कन. I. 44; Ra. VI. 25. निकिपण उनिकिपणैवास्तं ज्या: IV, 56. हृदेयं...तथा—परः (कः) भाग: परभागः; तस्म वाच: परवाचः (see comm.) तथा चतुः परवाचः च. तथा. सु...फिः—दक्षिणा अर्थः (Instrect) दक्षिणायिनी; दक्षिणायिनी सविन दक्षिणायिनी: The brightness of the teeth is a common theme with Indian poets, see. Ku. VI. 25. हीरकमिनिः...हीरकमिनिः चित्तम् सितं चित्तम्: sportive smile. For a parallel idea see I. 44. In this and
the previous stanza the agreeableness of Aja's breath and the brightness of his teeth etc. are described in a poetic manner.

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

71. अवस्थानिणीः—the depository of heat. अनहाय—ind. instantly, speedily. see Ku. V. 86. अरुण— the early morning dawn. Aruna the brother of Garuda is said to be the charioteer of the sun. आर्किकताक्षम—गुरुरय पक्षोऽः: Shā. IV. I. निरस्त्रनु—destroyed, dispelled; cf. अनीतिन्मा बेहस्तता निरस्ता: Jā. III. 24. आवोऽ—रत्नावलितेन असिस्तृत आयोत्ते दुर्गे see comm. and VI. 42. अभस्तातः—अभी शरीरात् अवस्था; तत् सतः अवस्था।

A very learned discussion is held by Hemādri and Chāḍhravardhana on the correctness of the form अवस्था. The proper form is अवस्तर by the rule पुरुस्कौलेषु सतः: Pāṇi. III. ii. 18. The Vṛttikāra and Bhattoji take अवस्तर to be a correct form. Nāgeshabhāatta, however, considers अवस्था to be a correct form. Kalidāsa has used both forms see VI, 33; IX, 55; 61. Amara has अवस्था. Bhartrī has अवस्थाहरता। अवस्तर. स्मारक मेम्बरू अवस्तर

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

72. उम्मो...नित्याः—see comm. and mark Kaivatā's criticism on दस्म. शाक्यवस्तरान्—सवें (सवें—the post to which an elephant is fastened or clumps of grass stalks, see V. 15) रमयेत् शत; see comm. cf. Māla. IX, 33. Malli. seems to prefer the latter meaning of सवें see Ma. V., 34 and comm. there. सुखोऽ...करिष्णम्:—(सुख: हि. नित्येद्वै द्वेः अयुिति 'garrulous, prattling' the affix ष्ट in the possessive sense is added to श, शुष, and क्रम by the Vṛttikāra रमयेत् सवाक्षरास्त महाकुश: अिस्तव्यानां Pāṇi. V. ii. 107; but here it means 'making a continuous sound', 'clanking') मुखं न तानि श्वस्तानिनि इ, तानि कर्मिति ते. तमो...यथागातः—तत्त: (the newly risen as तत्त:कालपार्थां Ant. III. 54) चाली अनाहासं, तत्त: रातः: (redness, cf. Jā. III. 5, 75 and various other places) तस्म योग:; तत्ताः. खिलो...तदः:—मितिः (cleft, broken) तत्त: अदितिः, तत्त: मेदि: (perhaps red ochre; see Ma. V. 39). स्मारकमुयु: भाद्रा: शैक्षिकंत, शिलांट: शैक्षिकंत: शिलो...तदः:। When the earth is newly turned up it is brighter. उन्मकोक्षा:—दन्ताः कोक्षाः हव. (कोक्षिः is a सुकुल a blooming flower) cf. अिक्षरादनुकर्माणि Shā. VII, 17. 'कोक्षिः कोक्षिः' दुर्गे पाये दिवसे वस्त्रेणि? Medī. The word कोक्षि is written शोष also.

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

73. निदेशिता:—देशः fastened. पद्मखण्डः may be the canopies called चौडीवास. बनाजात्वनात (in the water, see Comment.) जानि; यथे देव अज्जनी यस तलनुम्बः. बनाजातनारः:—देशायां देशः तत्सन्तू नाना: बनाजातनारः. This is a grammatical inaccuracy since the Taddbita affix is not generally added in the case of compounds ending in देश. Vanāyu is a tract to the N. W. of India which appears to have been celebrated for its horses. Perhaps some tract adjoining that of the Pārśikās; see IV. 60, 62. Even Kābulīce horses are known for their enduring qualities. वाहा:—see IV. 56. वनस्पतिः—वनस्पति रूपं वायु steam, vapour; “श्रीपोतायवायुमाण” यादवः. लेखाविश्—fit or intended to be licked. लेखपाना: लेखपाना: लेखन: (Pāpal. IV. iii. 138.) शुभं स्वाणि। विजाघ वैमयविज्ञान तासा श्रुतं: िमिति एकाभ्रान्ते सा ’ अमारा. see comment. The advantage of giving salt to any animal is well known.

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

74. विरखाक्षि:—विरखलं अमिनि: (arrangement) सच िस मिले:.” cannot be dissolved as विरखलं अमिनि: यथा सं: because अमितं beliesदेव्यां. 36 वि, प्रदेश class, see Malli. on देशायिक: XII. 19. पुष्पक्रान्त: पुष्पक्रान्त: (offering of flowers, any offering or gift see IV. 84. also Ku. VI. 42. गणपतिमानकमुपहरेश्वरहोत्सात’ अमारा.) परिषेवये—परिषेवये (अ) a halo, a circle of brilliance; परिषेवये परि: अमारा. see VI. 13. Mahā. V. 52. अनुवदं:—repeats, reproduces. Pāpini has several rules about the Padas and how to use them (I. iii. 47-50) of which सनोरकमात्राः says that यद्व with अभु is अमारा. when used intransitively, but Paras in the sense of ‘reproducing’ ‘reverencing’ उत्तममुद्दरति, अनुवदं बृहीं Sid. Kau. These three stanzas show that the sun has risen pretty high up in the sky. The metre of 74 and 75 is मार्लिनी.

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

75. विशिष्टबायस:—Those who had properly arranged their words, cf. विशिष्टबायस रूपमलागसा Me. II. 26. बनियुवे:—by young bards. दरिति:—at once, instantly. मद्...ब्रिजः—पदेन पदः यथा (clear, distinct) दिनबिल्ल: cackling. राजाकसाते:—राजाक सात राजासाते; िस: सुभाषिक:—the name of a दिनसात; see अमारा. गार्गे:—साता: गार्गे: गार्गे: से गार्गे: लेखक:—सिक्तिकायो देश
sands; the sandy bank of a river, cf. यज्ञोत्साहास्याहास्युस्विनी शेतुतेस्विनू सर्वस्य आवर्णा

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

76. अथ—see I. 35. now, after leaving the bed. शाखाहस्त—that which is found to be laid down in the शाखास्त्र. अथि...पचमा—

साखाय: पद्मास्य अधिष्ठानाय: अथितानि (अथि प. प. अर्धम और प्रम्पता)

अथि...नि पयः स: अथि...पचमा. चारैत्रा, has a couplet to establish the propriety of specially mentioning the eyes. It is doubtful if the poet had anything of the kind in view. Commentators and ancients in their eagerness to heighten the erudition of their author, or perhaps their own, often attribute many things to him which he may not even have dream't of. This is, unfortunately, too frequent a case with सनक्रित poets. The more popular and oft-read a poet the greater is the probing of his poems at the hands of critics. It is always safe to take the straightest and simplest meaning; for, we must not forget that सनक्रित poetry was written at a time when the language was more archaic and prettier.

The metre of this stanza is संप्रभुक्ति.

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