

## Raghuvansha Canto XVII.

### Notes and Translation.

1. **काकुत्स्यात्**—see IV, 41. Here काकुत्स्य is used in reference to कुश as a descendant of ककुत्स. **पश्चिमात् यामात्**—from the last quarter. **प्रसादं**—( see *Shd.* VII, 32; *Ki.* IX, 25 ) purity, clearness. Note Malli's remark that the intelligence and comprehending power of man is at its best in the last part of the night.

*Trans:*—Kumndvati got from Kákutsiha ( i. e. Kusha ) a son named Atithi just as the intellect acquires clearness from the last quarter of the night.

2. **पितृमान्**—प्रशस्तः पिता यस्य सः; the suffix म्त् being added to convey the idea of 'goodness'. **सविता**—the sun: for सवितृ see IV, 1. **अनुपुतिः**—नास्ति उपमा यस्याः सा अनुपमा; अनुपमा वृत्तिः ( brilliance, lustre ) यस्य सः.

*Trans:*—He—who was of uncomparable lustre, [and] who had a good father—purified the paternal as well as the maternal family just as the brilliant sun does the northern and the southern courses.

3. **कुलविद्यानां**—( see *commen.* ) 'of the learnings generally studied in the family'. It is rather doubtful which learnings or sciences are meant here. These are usually reckoned as four as in *Kirāta* II, 6; while in *Naishadha* I, 4 we have 14 Vidyās enumerated. It is probable that the scions of royalty specially studied those sciences which appertained to administration and polity. **अश्र्विदां**—see *commen.*, and III, 21. For the use of the *geni.* with वरः see XV, 10. अश्र्विदां वरः refers to पिता. **अग्राहयत्**—This causal form governs two *accusatives*.

*Trans:*—The father who was the best among the learned first made him (Atithi) grasp the meaning of the sciences necessary for him as family lore; and thereafter made him take the hands of the daughters of kings (in marriage).

4. **जात्यः**—see *commen.*—'noble, well-born'. **वशी**—see II, 70; VIII, 90; XVIII, 18.

*Trans:*—The noble and brave Kusha who was a self-controller considered his single self as more than one by being [joined] with that noble, brave, and self-restraining son.

5. **कुलोचितं**—as suited to his family. It was not uncommon for the kings of the Raghū dynasty to go and help Indra, the ruler of Heaven, in his wars with the demons. **साहायकं**—'assistance, help'. According to *Pā.* V, 1; 132 quoted by *commen.* the affix वृञ् comes in

the sense of 'nature or action thereof' after a polysyllabic stem whose penultimate letter is *च्* e. g. रामणीवकं beautiful, साहायकं or साहाय्यम्. दुर्जयं—( 1 ) name of a demon; ( 2 ) जेतुं अद्यक्यं दुर्जयं an *adj.*

*Trans:*—He (Kusha) in conformity with the family-custom went to the help of Indra and killed the demon Durjaya in a battle, and was himself slain by him ( i. e. by the demon ).

6. कुमुद्वती—wife of Kusha; see XVI, 85. In the stanza she is figuratively compared to moon-light and the king her husband, who is styled कुमुदानन्द ( see *comment.* for the dual meaning ), to the moon.

*Trans:*—Kumudvati, the sister of the serpent-king Kumuda, followed him—who took great delight in keeping the world ( i. e. his subjects ) happy—just as moonlight follows the moon.

7. दिवस्पतेः—This may be looked upon as an *Abuk-comp.*—'of the lord of Heaven'. The retention of the Visarga after दिव is a point of discussion among grammarians. सिंहासनार्धभाक्—see note on सुवराजशब्दभाक् III, 35. By मजो णिवः *Pd.* III, ii, 62 the affix णिव comes after the verb मज् 'to share' when in composition with a word ending in a case-affix, whether it be an upsarga or not. The idea of the ally of Indra being the Sharer of the throne with him finds a mention in *Shd.* VII. "दिवौकसां समक्षमर्धासनोपवेशितस मज्". पारिजातांशभागिनी—The Pârijâta flower which had been gained as one of the fourteen jewels from the sea at its churning was placed by Indra in his garden and is one of the five ever-blooming trees there, the other four being मन्दार, हरिचन्दन, सन्तान, and कल्पद्रुम. भागिनी—This is not formed according to the rule in reference to अर्धभाक् but according to *Pd.* III, ii, 142 which enumerates twenty-seven verbs taking the affix चिनुष् and forming भागिन् to which the *fem.* indicative ई is added. This stanza indicates that both the king and the queen left this world and went to Heaven.

*Trans:*—Of the two—(husband and wife)—the one Kusha became the sharer of the half throne of Indra and the other became the friend of Shachi and sharer of a portion of the Pârijâta tree.

8. आत्मसम्भव—( see III, 21; XI, 57 ) the son Atithi. मन्त्रिवृद्धाः—मन्त्रिषु वृद्धाः the aged or senior of the ministers. पश्चिमाज्ञां—the last command or injunction at the time of leaving this world; see note on पश्चिम in st. 1 *supra.* संग्रामयाचिनः—who had decided to go on a battle; see *comment.* which quotes *Pd.* II, iii.70 prohibiting the use of the *genitive* of संग्राम with याचिन् a verbal noun ending in इन् denoting futurity.

*Trans:*—The aged ministers [ well ] remembering the last injunction of the master at the time when he had decided upon going to battle, installed his son on the throne.

9. शिल्पिभिः—शिल्पिन् an artizan, see XVI, 38. अभिषेकाय कल्पयासासुः—Prepared or arranged for the anointing ceremony. अभिषेक

is *lit.* the 'bathing ceremony' so essential at the coronation of a King and for which the holy waters of the Ganges and the Jamnâ are made use of; see VIII, 3. Note the use of the *datives* with the verb कृप्. उद्देदि—उद्देता वेदिः वसिन् तत्र. चतुःप्रतिष्ठितम्—the *common.* takes the *locative*. I would rather take the *instrum.* and dissolve as चतुर्भिः सन्धैः प्रतिष्ठितं with four supporting pillars in the four corners.

*Trans:*—By artizans they got a new pavillion to be erected having a raised seat in it and supported by four pillars.

10. तत्र—under the canopy of the pavillion. सम्मृतैः see VIII, 3. See VIII, 3 for तीर्थवारीणि sacred waters. प्रकृतयः उपतस्थुः—The word प्रकृति—(1) ministers; अमात्यादयः मन्त्रिणः, (2) subjects, see IV, 12. Either of the senses may do; subjects may be expected to wait upon a new king to pay their respects to him. भद्रपीठोपवेशितम्—भद्रं च तत्र पीठं च (an auspicious seat. शिवं भद्रं कल्याणं शुभं *Amara*. विष्टः पीठमस्त्रिदाम् *Trika*.) तस्मिन् उपवेशितः (installed) तम्. भद्रपीठं or भद्रासनं is हेमं च राजतं ताम्रं क्षीरिवृक्षमयं च वा । भद्रासनं च कर्तव्यं सार्धं हस्तसमुच्छ्रितम् ॥ *Devi Pu. Nitio*. Taking प्रकृतयः to mean 'officers of state' I would take तीर्थवारीभिः as an accompaniment i. e. they waited on him with the holy waters.

*Trans:*—The officers of state having with them holy waters filled in golden-jars waited on him who was made to sit on the auspicious seat in the pavillion.

11. नदद्भिः—resounding. श्लिग्ध्वरम्—an *adver. comp.*—agreeable and deep; see I, 36; *Me.* II, 1. दूर्ध्वैः—see III, 19; VI, 9. पुष्कर— is the skin of the drum on which it is struck; see *Me.* 66. अविच्छिन्न-संतति—agrees with कल्याण, 'uninterruptedly continuous'. The resounding of pleasant music at an opportune moment is considered to prestage happiness or rather the gaining of the object uttered at the time the sound of the music falls on the ear of the 'wisher.' अन्वमीयत—from अनुमा to conjecture, see XV, 77.

*Trans:*—Uninterrupted continuous happiness of him was inferred by the resounding trumpets and drums whose sides were struck and thus were making an agreeable and deep sound.

12. दूर्वाः (the shoots of lawn-grass. These form one of the essential ingredients of worship) च खदानां अंकुराः (shoots of barley-blades) वृक्षत्वचः (वृक्षस्य त्वचः barks of the Indian fig-tree; see VIII, 93) च अभिन्नपुटानि (अभिन्नानि—not fully blown out) च तानि पुटानि—new leaves bound together in the form of buds—च) = दूर्वाण्डुटानि; दूर्वाण्डुटानि, उत्तराणि (ब्रह्मणि; see XIII, 28) येषु, तान्. Read *commen.* for the other meanings of अभिन्नपुटानि. ज्ञातिवृद्धैः (सगोत्रबान्धवज्ञातिः *Amar.* ज्ञातिः a kinsman, paternal relative), for the *comp.* see *commen.* प्रयुक्तान्—arranged, performed. भेजे—enjoyed, received the benefits of. नीरावधिन्—the rites connected with the lustration of arms; see IV, 25 and *Nai.* I, 10.

*Trans:*—He derived the full benefit of the ceremonies of lustration of arms which had been arranged by elderly kinsmen and which mainly consisted of the Durvā grass, sprouts of barely-blades, bark of the Banyan tree and unopened buds of tender leaves.

13. **पुरोहितः**—The performing-priest *i. e.* the priest who arranges the preliminaries of all rites and ceremonies and recites the several Mantras etc. **पुरोगः** see VI, 55. **त्रिष्णुः**—see *commen.* and VI, 84. **जैत्रैः**—see IV, 16 and XVI, 83. **अथर्वभिः** Hymns from the Atharva Veda. **उपत्रकमिरे**—commenced. **पूर्वं** *inde.* first. The *commen.* takes this with अभिषेक्तुः; and appropriately I think; since the bathing is to precede every other action in all Hindu ceremonies, and is accompanied with the recital of Mantras. So पूर्व अभिषेकः or स्नानं, अभिषेकान्ते see St. 7 *infra*. It may be taken with अथर्वभिः also *i. e.* they first recited the Mantras and then commenced sprinkling water on the head of Atithi.

*Trans:*—The twice-born ones (*i. e.* the Brahmanas) with the family-priest at their head, began first to bathe him, who was possessed of the energy to conquer, with [ reciting during the operation ] victory-giving hymns from the Atharva Veda.

14. **ओषमहती**—large flow [ of water ]. **सशब्दम्**—शब्दैः सह वया स्वात्था accompanied with voices *i. e.* recitals of the Mantras or the waters making a sound when poured. **अभिःश्रीः**—see *commen.* **त्रिपुरद्विपः**—*geni. sing.* of त्रिपुरद्विद—of the enemy (destroyer) of the three cities; see *Mu:* I, 2 त्रिपुरविजयी. **गङ्गेव**—The poet has probably the idea of the fall of the stream of the Ganges ( when she followed the sons of Sagara from Heaven ) which was received by Shiva in his matted hair lest the force of the water washed away the earth.

*Trans:*—The splendour of the waters falling in a large flow on his head with a sound, resembled (*lit.* shone like ) the Ganges falling on the head of the foe-of-the-three-cities.

15. **चन्दिभिः स्तूयमानः**—It is a very common practice to have bards in a royal house-hold who chant verses in praise of the family of the king or of himself. One of their duties is to sing early in the morning and wake up the monarch and to sing praises on all auspicious occasions or at assemblages. **चन्दिभिः**—see IV, 6; V, 75; VI, 8. **तस्मिन् क्षणे**—at the time of bathing. **प्रवृद्धः**—Mr. Nandargikar notices the reading प्रवृष्टः and the interpretations of Chāritravardhana and Hemādri in the sense of the king bestowing largesses, but this seems hardly necessary, since there is a reference to the offering of gold in the next stanza. **सारङ्गैः**—By the Chātaka birds 'सारङ्गाक्षतके शृङ्गे कुङ्गे च मतङ्गजे *Vishva*. The usual idea is to take सारङ्ग=the spotted deer; but the propriety of the Chātaka bird who is supposed to be always dependent on rain-drops for the quenching of his thirst is quite appar-

ent. For the Châataka and his eagerness for a drop of rain-water see *Niti*. I, 30. **अभिनन्दितः**—welcomed; see XVI, 64.

*Trans:*—All that time he who was being praised by birds appeared to have acquired greatness like the increased rain hailed by the Châataka birds.

16. **अग्निः**—instr. of the *irreg. femi.* word अग् which is declined only in the plural. **वैद्युतस्य**—appertaining to lightening; cf. *Vikra*. V, 16 and *Uta*. V, 13. Flashes of lightening after a shower of rain appear brighter and more dazzling in consequence of the atmosphere being cleared up of its dust and other particles.

*Trans:*—The lustre of that ( king ) who was performing ablutions with waters made holy by good ( appropriate ) Mantras, was heightened like that of the lightening-flash from the sprinkling of a rain-shower.

17. **स्नातकेभ्यः**—a स्नातक is an individual who has just finished his studies at his preceptor's house and returned to his own, to enter upon the second or गृह्य-*stage*. Before doing this he has to undergo certain ablution-ceremonies. The *Manu-Smṛiti* mentions of a स्नातक as being a भिक्षु or beggar for any religious object. The suffix क् to स्नात is applied in the sense of संज्ञा by *Pd.* V, iii, 75. In either of these senses the word indicates an individual who is in the second stage or गृह्यशास्त्रम्. One in the first or Bramhachâri state cannot receive any gifts for himself. **पर्याप्तदक्षिणाः**—पर्याप्तः 'sufficient, enough'. **यावता**—*instru. sing.* of यावत् " **समाप्त्वेरन्**—fr. समाप् 5th to accomplish.

*Trans:*—On the finishing of the ablution he gave so much wealth to the Snâtakas as would enable them to accomplish their sacrificial rites and to give the required Dakshinâ in them.

18. **यामाशिर्पं**—*accu. sing.* यामेन आशिः तां. याम = satisfaction "विद्यामोदिवमो यामो यमः संयामसंयमौ" *Amara*. **कर्म्मनिर्वृत्तैः**—by the effect of deeds in former life. **पश्चात्कृता**—put in the back-ground.

*Trans:*—Those (Snâtakas) having highly pleased minds pronounced a blessing [ indicative ] of satisfaction on him: that, however, was put far in the back-ground by the fruits resulting from his deeds in former life.

19. This stanza shows that the custom of liberating prisoners, and relieving criminals at any auspicious occasion in the royal household was prevalent in olden times as it is even to this day.

*Trans:*—He ordered the breaking of chains of prisoners; cancelling sentence of death against those condemned to it; releasing of beasts of burden from yokes; and the interdiction of milching cows.

20. Even the caged birds of amusement such as parrots and others having gained their freedom through his order became the possessors of free motion as they wished.

21. कक्ष्यान्वयस्तं—कक्ष्या is either the enclosed quadrangular area in Indian houses of old or an inner apartment. Perhaps the second is preferable here, since the king would rather retire to an inner apartment to dress himself. नेपथ्य = प्रसाधनक्रिया, see *Skd.* notes p. 3.

*Trans:*—Then he seated himself on a white ivory-seat covered with a counter-pane, for the purpose of being dressed.

22. धूपान्ध्यानकेशान्तं—आश्वान = dried by fumigation; compare the sense in IV, 2 and *Ku.* VII 9. आश्वानाः श्वच्छुष्काः केशान्ताः (केशानां अन्ताः extremities of the hair) यस्य सः, तं. निर्गिक्त—cleaned, washed; from निर्गिञ् 3rd *Ubha.* आकल्प—decoration; dress in general; आकल्पस्य साधनानि requirements, necessary articles of dress. तैः तैः—see VI, 79. प्रसाधकाः—*Valets-de-chambre*, those who attend to the ward-robe and dressing of a nobleman or lord. See VII, 7.

*Trans:*—With various articles of decoration did the *valets-de-chambre*, who had their hands washed clean wait upon him whose hair of the head had been dried [only] as far as the tips by fumigation of Dhūpa incense.

23. मुक्तांनद्धं—उन्नद्धं = tied over (with a string of pearls). अन्तं राजम्—अन्तर्गता लक्ष् यस्य सः, तं in which a garland of flowers had been interwoven. मौलिं—see VII, 66 and XIII, 59. प्रत्युषुः—(*per. 3rd plu:* of वृ with प्रति) = decorated. प्रभाशोभिना—प्रभायाः मण्डलं (a hallow of lustre) तेन शोभते राजते अस्मै इति प्रभाशोमी, तेन. पद्मरागेण—by a ruby.

*Trans:*—They adorned the top of his hair, which had a string of pearls intertwined with a garland of flowers fastened on it, with a ruby resplendent with a halo of lustre.

24. अङ्गरागं—अङ्गानां (of the limbs) रागः anointing, painting. I take the word as a compound signifying 'the process of the application of cosmetics' and not as in XII, 27. मृगान्धिवना—मृगनाभेः मृगन्धः असिन् इति मृगनाभिमृगन्धी, तेन; agreeing with चन्दनेन = by sandal-paste scented with musk. रोचना—see *commen.* see VI, 65. पत्रं = पत्रावली drawing of leaves etc., on the face and especially on the bosom of the lady-love was at one time a very ordinary past-time for lovers; see VI, 72; and *Vasant-tilaka-bhāṣya.* The figures were drawn with one pigment and the *gorochana* was put in here and there. चक्रुः—The subject to this is प्रसाधकाः in st. 22 or ते in st. 23.

*Trans:*—Having finished the application of the musk-scented sandal-paste to the different parts of the body they drew on it figures of leaves etc. having lines in them of the yellow *go-rochana* pigment.

25. आमुक्ताभरणः—आमुक्तानि (see XIII, 21) अभरणानि यस्य सः; see उन्मुक्ताभरणः XVI, 86. स्रग्वी—see *commen.*; the suffix विन् comes after a

stem ending in अम् and after the words नाया, वेधा, and स्रक् according to *Pā. V, ii, 121*, in the sense of मनुष्य 'possession'. **हंसग्वान्**—Having garment with pictures of swans on them; read *commen.* on this as to the compound. **अतिसयप्रेक्ष्यः**—see *commen.* and *cf. Vikra: V, 19.*

**Trans:**—He—with ornaments placed on his body, with garlands and with garments having pictures of swans painted on them—looked extremely beautiful and was the bridegroom of the young bride in the form of the prosperity of the kingdom.

26. **नेपथ्यदर्शिनः**—नेपथ्यं (adornment; see st. 21 *supra*) दर्शयत्यसौ तस्य. छाया = reflection. **हिरण्यमे**—see note on मृगय V, 2. **मेरौ**—on the mountain of wealth, see I, 14. **कल्पतरोः**—This tree is supposed to be laden with gold and jewel-ornaments, is looked upon as the yielder of all desired objects, and to be situated on mount Meru. The comparison consists in the fact that the king was like Kalpataru—fully bedecked with ornaments and one who gave largely. The sun on the horizon is the mirror for the Kalpataru, and being just rising looks as it were fixed in the mountain of gold.

**Trans:**—The reflection (image) of him who was ornamented shone in the golden mirror like that of the Kalpataru on mount Meru in the sun when he is on the horizon.

27. **ककुद्**—see *commen.* and VI, 71. **उदीरितालोकः**—see II, 9. **सुधर्मानवमां**—see *commen.* and notes on अलकानवमां IX, 14. The *commen.* takes the attendants as singing the praises of the king; but I would rather have them sung by वन्दिनः and प्रीतमनसः स्नातका st. 17 and even by other people but certainly not by the insignia-bearers.

**Trans:**—The King whose praises had been sung went to the audience-hall, which was in no way inferior to the hall of the Gods, accompanied by attendants whose hands were engaged in bearing the royal insignia.

28. **वितानसहितं**—Mark the difference in the sense here and in VI, 86 and IX, 60. **भेजे**—Betook himself to, resorted to; the sense is different from that in st. 12 *supra*. **उद्धृष्टपादपीठम्**—the foot-stool which had been scratched by the rubbing of the head-jewels of (subordinate) kings.

**Trans:**—In that audience-hall he took his seat on the ancestral canopied-throne whose foot-stool had been rubbed over by the crest-jewels of kings.

29. **आक्रान्तं**—अधिष्ठितं occupied. **मङ्गलानम्**—मङ्गलं च तत्र आश्रयतनं (III, 39. The word आश्रयतनं is explained by Amarasinha as चैत्यमाश्रयतनं i.e. यज्ञस्नान, but it is found used in literature in the sense of 'abode', 'house.' It may here be taken to be मङ्गल्यगृहं सभास्नानं ) च तत्र and महत् may be

taken as an adjective in the sense of 'large', 'spacious.' But the word महत् has the sense of 'kingdom', 'महद्राज्ये विशाले च' *Vishva.* cf. सादिता-खिलनृपं महस्रहः संप्रति खनयसंपदैव ते ॥ *Ma.* XIV, 13. श्रीवत्सलक्षणं—श्रीवत्सः महलं द्रव्यं लक्ष्मीः प्रतिमा लक्षणं चिह्नं यस्य तम् ( श्रीवत्स = is (1) a particular kind of hall; (2) the mark on the breast of *Vishnu* see X, 10. 'श्रीवत्सनन्दावर्ता-ख्यविल्लन्दा बहवस्तथा' *Sajjana*). मंगलायातनं must also be construed with वक्षः. कौस्तुभेन—कौस्तुभ is the jewel, obtained by the churning of the ocean, along with thirteen others, and worn by *Vishnu* on his chest. केशवः—केशवस्य इदम् 'of केशव' i. e. *Vishnu*.

*Trans:*—The spacious hall of the palace called Shrivatsa decorated with auspicious things (or the kingdom possessing all richness and ruled over), occupied by him (by Atithi) shone like the broad chest of Keshava, the seat of all auspicious things, and marked with Shrivatsa by the Kaustubha jewel.

30. आधिराज्यं—अधिकः राज्ञां अधिराजः according to कुण्डलिप्रादयः *Pā.* II, ii, 18. The *inde.* word कु, particles called गति, and the prepositions प्र etc. are invariably compounded with other words with which they are in construction; and the compound is a Tatpurusha. अधिराजस्य भावः अधिराज्यं. रेखाभावात्—रेखायाः भावः the condition of a line or streak as applied to the moon and it is compared to कुमारस्य 'princedom'. सामग्र्यं—सन्नग्रस्य भावः—wholeness, completeness, entirety.

*Trans:*—He, having gained paramount power at once after the condition of a prince, appeared like the moon gone (suddenly) to the condition of the entire orb from the condition of a streak.

31. *Trans:*—Those who depended on him considered him—the colour of whose countenance evinced gracefulness, and who always uttered his words of reply preceded by a smile to be confidence incarnate (*lit.* in a material form).

32. The main idea is सः पुरं अयोध्यां थां नकार.—पुरुहूतश्रीः—see note on पुरंदरश्री II, 74, and IV, 3. ऐरावतीजसा—ऐरावतस्य ओजः इव ओजः यस्य सः देव. क्रममाणः—The rule अनुपसर्गोद्गा *Pā.* I, iii, 43 lays down that the verb कृञ् is optionally Atmanepadi when it is not preceded by any preposition. Moreover by "वृत्तिसर्गतावनेषु क्रमः इति वा" *Pā.* I, iii, 38 the *Atma.* is used in the case of क्रम् when it is used in the sense of वृत्ति 'continuity or facility,' सर्व 'energy,' तावत् 'development.'

*Trans:*—He who had Indra's majestic appearance, and who was going round the city, bedecked with banners resembling Kaipa trees, on an elephant having the strength of Airāvata, made it [ appear ] a second heaven.

33. उच्छ्रितं—'lifted, held up'. अमलत्विषा—न मला अमला (clean); अमला त्विह (lustre) वक्ष्यः सा, तदा. औष्ण्यं—उष्णस्य भावः औष्ण्यम् condition of heat.



*Trans:*—He alone had the umbrella on his head; (and) by that umbrella, having a clear spotless surface, was removed the heat of the affliction resulting from the departure of former kings [to the other world].

34. धूमास्पश्चात्—The usual form is धूमस्य पश्चात्. Patanjali gives instances in which the ablative of the noun is used even if the adverb itself have the ending of that case as is exemplified by the following verse दूरादावसथान्मूर्ध्नं दूरात्पादावसेचनं दूराच्च भाव्यं दस्युभ्यो दूराच्च कुपिताद्दुरोः॥ गुणैः सममेव उल्लिखतः—गुणैः प्रतापादिभिः समं युगपदेवोल्लिखतः usually fire has to be enveloped in smoke before it blazes forth into a flame; the sun's rays are mild before he sheds his hot lustre; that is, both of them gradually develop into fullness: such was not, says the poet, the case with Atithi. He acquired fully and simultaneously all the qualities needed to make a powerful emperor.

*Trans:*—Flames of fire are [perceptible] after smoke; the rays of the sun burst forth after [its] rise: he (Atithi), [however], surpassing the nature of luminous bodies rose up with all [his] qualities at once.

35. श्रीतिविशद्वैः—विशद see IX, 39. पौरयोपितः—पुरे भवाः पौराः; पौराश्च ताः योपितः or पौराणां योपितः. अन्वयुः—followed; wherever the king went during his course round and through the city there were lady-spectators. शरःप्रसन्नैः—during the autumn the sky is प्रसन्न clear, and the stars are quite visible. ज्योतिभिः—ज्योतिस् n. a star or any heavenly body; cf. ज्योतिष्मती रात्रिः or ज्योतिर्मरुचद्विरिव त्रियाना Ku. VII, 21. विभावर्धः—विभावरी=night. ध्रुवम्—The polar star. All the heavenly luminaries are supposed to revolve round the polar star which is a fixed one. The king is here compared to ध्रुव.

*Trans:*—The city-ladies followed him [wherever he went] with their eyes beaming with love, like the nights with the heavenly bodies clear during autumn following the polar star.

36. अयोध्यादेवताः—the several deities in the city of Ayodhyā. प्रसन्नचिताः—worshipped in spacious temples; see *comment.* सात्रिध्वैः—by being present; प्रतिमागतेः—by being as images,—refers to देवताः. अनुध्येयं—one who desires to be blessed, from अनुध्यै 1st Paras. see XIV, 60.

*Trans:*—And the several deities of Ayodhyā that were worshipped in spacious temples by means of their presence in the form of images received with grace him who deserved the favour.

37. आश्वायते—becomes dry; see IV, 2 and 22 *supra.* बेलान्तं—up to the sea-coast, see IV, 44. Mark the accuracy of description. Ayodhyā is an inland city and the fame had to travel a long distance both towards the East as well as the West. प्रतापः—energy, prowess; hence, fame as an energetic ruler; see IV, 15. दुःसहः—see IV, 15.

*Trans:*—Hardly before the Vedi which was wet with the inauguration-waters had been dried, than his intolerable prowess reached the sea-coast.

38. वसिष्ठ—see I, 33. सायकाः—see II, 31 and III, 53. धन्विन्—see IX, 57 and XI, 4. मन्त्राः—need not be taken here in the sense of mystic incantations, but ‘advice,’ ‘directions,’ from मन् to speak. साध्य—whatever has to be accomplished; cf. साध्ये निश्चितमन्वयेन वदितं *Mu.* V, 10. उभये—*nom. plu.* of उभय. cf. XV, 68 as to construction.

*Trans:*—What is it that the counsels of the preceptor Vasistha and the arrows of the bowman (Atithi) joined together cannot secure out of whatever is fit to be gained.

39. धर्मस्थसखः—one accompanied by धर्मस्थाः judges, counsellors. One who was a friend (and therefore gave due weight to the advice) of counsellors, one who treated judges as his friends. See note on सचिवसखः IV, 87, or it may also be dissolved as a Bahuvrâhi thus, धर्मस्थाः (judges) सखायः यस्य सः. I see some editions have सधर्मसखः this also makes a good meaning. शश्वन्—see I, 88. अर्थिप्रत्यर्थिनां—अर्थ्येते इति अर्थः whatever is sought for; अर्थः अस्वास्तीति अर्थी one who has some object to gain; and अर्थेः प्रतिपन्नः अस्वास्तीति प्रत्यर्थी. संशयच्छेद्यान्—संशयस्य च्छेदः, तं अहन्ति ते संशयच्छेद्याः according to दण्डादिभ्यो वत् *Pd.* V, i, 66 we have the suffix व् in the sense of ‘who deserves it’ after the word in the *accus.* case. *Malli.* dissolves the compound rather differently—व्यवहारान्—complaints, law-suits, litigation; or it may be taken in the sense of ‘trial,’ ‘investigation of a case.’ अतन्द्रितः—तन्द्रिः अस्य अस्तीति तन्द्रितः, न तन्द्रितः अतन्द्रितः on the alert, vigilant, see *Ku.* V, 14.

*Trans:*—He, who had counsellors for his associates and who was very vigilant, personally looked regularly from day to day into litigations between plaintiffs and defendants which were such as required to have the doubts in them well-probed into.

40. ततःपरम्—These words may be taken separately viewing ततः as the *abla.* of तच्, and परम् a *prepo.* or both together; in either case the meaning is same ‘after that’ i. e. व्यवहारदर्शनान्तरम्. अभिनिवेदितैः—सुमनसः भावः सौमनस्यं (benignness, kindly feeling); अभिव्यक्तं perceptible, distinct) च तत् सौमनस्यं च; तेन निवेदितानि (indicated, manifested). पाकाभिमुखैः—पाकेन (by fulfilment, fruition; cf. पाकामिमुखस्य जन्तुः *Uta.* VII, 4.) अभिमुखानि (which are in front, visible; cf. अभिमुखफलशंसी चारु पुरकोर बाहुः). युयोज—*lit.*; joined, put to; hence, conferred, bestowed, cf. X, 56.

*Trans:*—After that, he (*lit.*) joined his servants to the fruits of their respectful requests which were perceptible of gaining fulfilment, and which were indicated by the unmistakable kindly disposition [of the master].

41. नभसा and नभस्ये—The months of Shrāvana, and Bhādrapada, corresponding generally to July and August, are the rainy months on the western borders of India. विवर्धिताः—taken care of and increased. The rivers were increased by the rain-fall while the subjects were increased by proper care.

*Trans:*—The subjects that were increased by his father, like the rivers by the month of Shrāvana, became still more prosperous during his regime as the rivers grow [in volume] during Bhādrapada-month.

42. भग्नवृत्तः—भग्नं वृत्तं (vow, determination) येन सः the king before a battle with his enemies declared that he would destroy them but after vanquishing them he restored them their kingdoms and thus became false to his original determination.

*Trans:*—Whatever he said was never falsified, whatever he (once) gave was never taken back but he was a violator of his determination inasmuch as he re-established his enemies after uprooting them.

43. एकैकं—Each one taken singly. Compare with this यौवनं वनसंपत्तिः प्रसुत्वमविवेकता । एकैकमप्यनर्थाय किं पुनर्यच्चतुष्टयम् ॥

*Trans:*—Each one—youth, beauty, and wealth, is the cause of elation: [but] all these together did not ruffle his (i. e. of Atithi) mind.

44. अनुवासरम्—वासरं वासरं अनुवासरं day after day, every day.

*Trans:*—Thus (his) subjects being filled day after day with love for him he though recently seated (on the throne) was undisturbed and thus resembled a tree having firm roots.

45. बाह्याः—outside, external. विप्रकृष्टाः—situated at a distance. cf. विप्रकृष्टान्तरः संवृत्तः *Shā.* I. अभ्यन्तरान्—Those situated inside; hence, inherent to the body. षड्विपुन्—The six enemies are काम, क्रोध, लोभ, मोह, मद, मत्सर. cf. कृतारिषड्वर्गजयेन *Ki.* I, 9.

*Trans:*—External enemies are not permanent and are at a distance, therefore, he first over-came the six enemies inherent to the body.

46. प्रसादाभिमुखे—For प्रसाद see st. 40 *supra*. अभिव्यक्तसौमन and प्रसादाभिमुखो वेधाः *Ku.* II, 16; and for अभिमुख see note on पाकाभिमुखैः. स्वभावतः—naturally. The suffix तस् is used here in the sense of the *instru.* by इतराभ्योऽपि वृश्यन्ते *Pā.* V, 3, 14. cf. *Mu.* I, 16. निकषे—निकष is the touch-stone on which gold is rubbed and the streak left on it is compared with that of a standard sample. The cleaner the stone and free from grease etc., the more distinct and ineffacable is the line. श्रीः अनपायिनी—the goddess of wealth is firm, constant; see *Ku.* IV, 31, *Ki.* II, 43. The fickleness of this goddess is frequently alluded to in literature, see VIII, 17; *Mu.* IV, 13; V, 14.

*Trans:*—The goddess of wealth though naturally fickle was constant in him who was inclined to be gracious; and hence she was like a streak of gold upon a touch-stone.

47. कातर्यम्—timidity, hesitating. केवला—unalloyed, unmixed; cf. VIII, 5; XV, 1, Ku. II, 34. चेष्टितम्—see IV, 68. नीतिः—political wisdom; see XII, 69. सिद्धिम्—accomplishment, सिद्धिः साध्ये सतां अस्तु *Hito*: I. समेताभ्याम्—going together, going hand in hand. अन्वियेष—see XI, 50. अन्विय 6th *Paras.* to seek to search, to look out for.

*Trans:*—Politics by itself is timidity; bravery [by itself] is brutality; hence he sought accomplishment by making both go together.

48. मण्डले—in the territory. This word has a specific meaning in politics. It means 'the circle of a King's near and distant neighbours'; see IX, 15; *Md.* II, 81. It also signifies 'the territory under the control of a King which is the sense here.' see *Mu. Rd.* I. cf. 'न मण्डले शक्यमदोऽभियातुम्' *Bu.* II, 3. व्यस्तदीधितेः—who threw out rays in the form of spies. cf. "चारचक्षुषः प्रभवः" *Ki.* I, 4; "स्वपरमण्डले कार्याकार्यावलोकने चाराशक्षुषि क्षितिपतीनाम्" *Ni. Vakyā.* also note:—गन्धेन गावः पश्यन्ति । विद्वांसः शास्त्रचक्षुषा । चारैः पश्यन्ति राजानश्चक्षुष्यामितरे जनाः ॥ व्यञ्जस्य—विगतानि अत्राणि यस्मात्तः व्यञ्जः from over whom the clouds have dispersed.

*Trans:*—Nothing whatsoever remained without having come to the notice of the King who had thrown out rays of light in the form of spies over [ the whole of ] his territory just [ as everything is seen by ] like the sun free of all clouds.

49. रात्रिदिवविभागेषु—see *commen.* which quotes *Pd.* V, iv, 77 wherein there are 25 words of which नक्तं च दिवा च नक्तदिवम्; रात्रौ च दिवा च रात्रिदिवम् are Dwandwa. That a king should not be sluggish is alluded to in विप्रज्य नक्तदिवमस्ततन्द्रिणा वितन्यते तेन नयेन पौरुषम् *Ki.* I, 9. यदादिष्टं—whatever was laid down, was enjoined. महीक्षितां—महीं क्षियति or क्षयति ( the verb क्षि = to remain upon, to enjoy ) इति महीक्षित्. नियोगेन—with a determination.

*Trans:*—He, who was against raising any doubts, did with a firm resolve whatever was ordained to be done by kings during the different parts of the night and day.

50. प्रतिदिनं—दिनं दिनं प्रतिदिनम् Every day, from day to day. मन्त्रः—cogitation, conference. सेव्यमानः अपि—( refers to मन्त्रः ) उपास्यमानः अपि. though repeatedly held. गुप्तद्वारः—गुप्तानि द्वाराणि यस्य सः.

*Trans:*—With [his] ministers there was his consultation from day to day; though [thus] frequently held it was never even once divulged having its egresses well-guarded.

51. अविज्ञातपरस्परैः—by those who were unknown to each other. For परस्पर see *commen.* quoting *Kāmandaka.* and VII, 14. अपसर्द्वैः—see XIV, 31.

*Trans:*—Though sleeping at the right time he was kept awake by spies who had been sent [ about ] without each other's knowledge among enemies as also among his own partisans.

52. रोद्धुः—*geni. sing.* of रोध् 'of the obstructor'. दुर्ग्रहाणि—'difficult to be seized.' गजास्कंदी—गजान् आस्कन्दति इति—'attacks, pounces upon'. निरिन्धयः—see *commen.* Mark the idea of the strongholds being secure in spite of his bravery.

*Trans:*—The fortresses of him, who kept his enemies in check, were difficult to be seized: a lion accustomed to attack elephants, reposes in mountain-caves but this is not through fear.

53. भव्यमुख्याः—भव्यं ( prosperity 'भायुक्तं भविकं भव्यं *Amara* ) मुख्यं येषां ते—This *adjl.* phrase is to be construed with समारम्भाः as well as with शाल्यः; thus शालयोऽपि भव्यं मनोहरं मुख्यं मंत्र्यादि येषां तथा । ते प्रत्ववेक्षणैः वृषभादिभक्षणरक्षणानुरूपेण निरत्यया निरुपद्रवा अभ्यन्तरे पचन्ति. समारम्भाः—undertakings, enterprises; cf. B. Gitā IV, 19. प्रत्यवेक्ष्याः—well-examined, well-pondered over. cf. प्रत्ववेक्षितं पौरकार्यमायेंण *Shā.* VI. निरत्ययाः—free from any danger. See XI, 88 for अत्ययः; also compare Ki. I, 12. गूढं विपेक्षिते—developed quietly, without being perceived.

*Trans:*—His undertakings which had prosperity for their chief aim, which had been well-examined [ and reflected upon ], and therefore free from any danger developed silently, since they resembled the Shāli developing [ in the husks without being seen ].

54. अपथेन—see IX, 74. उपचितः—grown in power, cf. उपचितेषु परेष्वसमर्पेताम् *Mā.* VI, 63. Note the meaning in IX; 27, and 53. जातु—(see st. 50 *supra.*) even once. वृद्धो—This is a typographical error. It ought to be वृद्धो *i. e.* on [ its ] being increased. लवणाम्भसः—लवणानि अम्भसि यस्य सः लवणाम्बाः तस्य. of that whose waters are briny; hence, the sea. प्रस्थानं—moving onward; see IV, 83.

*Trans:*—Though he was grown in power still he never went by a wrong path: on its increase the volume of the briny mass of water (the waters) of the ocean moves forward by the mouth of the river alone.

55. कामं—see VI, 22; *Mu.* II, 9. कामं has been explained variously; one *commen.* renders it as अत्यर्थं, another as अतिशयेन; construing it, of course, with वैराग्यं. Malli. explains it as सम्यक् and construes it with क्षमयितुम्, while a fourth interprets it as स्वेच्छदा. I am for taking it as 'अत्यर्थं excessive.' प्रकुरारग्यम्—विगतश्वासौ रागश्च विरागः 'disaffection; cf. तेषु तेषु विरागकारणेषु *Mudra.* विरागस्य भावः वैराग्यं; प्रकृतीनां ( of the people, of the subjects see IV, 12 ) वैराग्यं. सद्यः—see II, 59, 'at once,' promptly. प्रतीकारः—see VIII, 40.

*Trans:*—He was capable of promptly putting down [ even ] the greatest disaffection among his subjects, still he did not at all create anything which may require to have a remedy applied.

56. शक्येषु—on those who were possible to be conquered. यात्रा 'an expedition, an attack' see IV, 24; VI, 54: cf. मार्गशीर्षे शुभे मासि यायायात्रां महीपतिः *Manu* VIII, 183. The word is used in a *lit.* sense in st. 25 *supra* and XVII, 16 *viz.* 'motion, journey.' सतः—*geni. sing.* of the *pre. p.* सत् of अस्, 'to be,' agreeing with शक्तिमतः. शक्तिमतः—*geni. sing.* of शक्तिम् (सक्तवः अस्य इति मत्प्राशस्त्ये 'one in possession of the three Shaktis, for which see VI, 33, and VIII, 19 under प्रभुशक्ति. समी-  
-सहायः—समीरणः (सम्यग् ईरयति प्रेरयति इति युच् *Pa.* III, ii, 148; 'the wind,' 'समीरणः स्यात्पवने पथिके च फणिस्रजे') सहायः (helper) वस्य सः. अम्भःप्रार्थी—see note on कविवशःप्रार्थी I, 30. दवानलः—same as दवाग्निः II, 14.

*Trans:*—[ In spite of ] his being possessed of power ( still ) his expedition was only against those who were likely [to be overcome]; the wild-fire even though he may have the wind for [his] helper does not seek water [for being burnt up *i. e.* to burn it ].

57. The ends of worldly existence according to Hindu ideas are three *viz.* धर्म, अर्थ, and काम ( see *Ku.* V, 38 ) *i. e.* ( 1 ) right conduct; ( 2 ) worldly prosperity, wealth; and ( 3 ) enjoyment of material objects, which is called त्रिवर्ग *cf.* साधिके त्रिवर्गस्य *Mu.* I, 4; the fourth मोक्ष 'renunciation' is transmundane and king Atithi is not concerned here with it. सदृशः—'alike,' 'equal,' not having a predilection for one over the other.

*Trans:*—He did not obstruct right conduct by prosperity and enjoyment ( *i. e.* he did not swerve from the right path by being elated with prosperity or by being drowned in worldly enjoyments ); nor were the [last] two interrupted by the first, neither was the acquiring of wealth obstructed by enjoyment; nor was the latter interrupted by the pursuit after wealth: he was equal-handed in the case of the three.

58. हीनानि मित्राणि—friends kept in a low position. अनुपकर्षणि—*an उपकर्ष* is one who returns or does a favourable turn; the adding of the negative prefix अन् is in the sense of 'not capable of.' प्रबुद्धानि—promoted. विकुर्वते—act in a hostile manner, note the use of the *Atma.* of कृ with वि, मित्राणि is to be taken here in a comprehensive sense.

*Trans:*—Friends kept in low position are incapable of doing any favourable turn; promoted friends become disturbing [elements]: hence by him those who were friendly disposed [towards him] were kept in a middle position.

59. परिच्छिद्य—*lit.* having probed; accurately determined from परिच्छिद्य् 7th *Ubb.* ( *cf.* VI, 77; *Ku.* II, 58 ). शक्त्यादीनां—For शक्ति see 56. The other requisites are treasury, army, यान, आसन etc. indicated by the word आदि. बलिष्ठ—By the *sūtra* विन्मतोर्लुक् words ending in मत् or वत् and विन् form their superlative by the suffixes इष्ट and ईयस्. चेत्—*an indec.* in the sense of 'otherwise,' 'if,' 'however'.

*Trans:*—Having accurately formed [a comparative] estimate of the strength and weakness of the several military equipments and other requisites he marched upon the opponent if he found himself stronger than him: if however otherwise, he remained quiet.

60. आश्रयणीयत्वम्—(an abstract noun from आश्रयणीव the *pot. p.* of आश्रय्)=the state in which recourse is taken by others. इति—hence, therefore हेत्वर्थे. जीमूतः—a cloud, see *commen.*: or जीवनं मुच्यते असी इति. अभिनन्द्यते—is welcomed *cf.* XVI, 64 and XVII, 15. चातकैः—see V, 17.

*Trans:*—The condition of being appealed to is [gained] by treasure; hence his [efforts to] collection of wealth: the cloud with water in its interior is greeted by Châtaka-birds.

61. परकर्मापहः—see *commen.* and read note on तमोपहः X, 2. उद्यतः—see IV, 40.

*Trans:*—He who was destroying the works of his enemies was engaged in his own actions; and [while] assailing his opponents at their weak points he concealed his own.

62. कृतास्त्रः—Trained in the use of war-instruments. सांपरायिकः—which was every way fitted to wage war; see *commen.* and *Pāṇini* quoted by it to convey the sense of 'who deserves that' *e. g.* शैतल्यमर्हति इति शैतल्यविकः. दण्डः—'army'. The use of the *mas.* word दण्ड in this sense makes it possible to apply the *adject.* phrases both to it as well as to the king. दण्डवतः—may be taken in the sense of (1) 'one possessed of army'; (2) one holding the royal sceptre, see *Shā.* V, 8; (3) one who had curbed his senses.

*Trans:*—His army just like himself having been continuously taken care of, trained in the use of weapons, and inured to war by his father did in no-wise differ from the body of him who held the royal sceptre.

63. शिरोरत्नं—The jewel on the head. It is a popular belief that the *cobra de capello* carries a phosphorescent stone on his head which he lays aside at night in some place abounding in insects and quietly waits. The insects are attracted by the light and the owner finds it easy to devour them. It perhaps serves to light his path in the dark, a fact which is alluded to in Anargha Rāghava IV, 13. शक्तित्रय—see stanza 56 *supra*. अवस्कान्त—load-stone, magnetic stone. *cf.* शंभोर्यत्प्वमाक्रष्टमयस्कान्तेन लोहवत् *Ku.* II, 59; also *Uttā.* IV, 21.

*Trans:*—The enemy did not snatch away the triple power of this king which was like the hood-jewel of a serpent; but he pulled away the [Shakti-traya] triple-power from his enemy just as a load-stone draws iron.

64. स्रवन्तीषु—among rivers 'नदीसदित्त्वन्तीनिस्त्रगापगा' *Amar.* सार्थाः

—caravans. “सार्धं वणिक्समूहे स्यादपि संघातमात्रके” *Medi.* **स्वैर**—without any misgiving of course of marauders and highway-men; (2) slowly, as suited their convenience. Mark the striking contrast between the pairs of areas.

*Trans:*—The caravans freely moved among (or on) rivers as if they were water-cisterns attached to houses, through woods as if they were pleasure gardens and over mountains as if they were places of residence i. e. houses.

65. The idea of the ruler taking care of ascetics and guarding them during the performances of their rites and receiving one-sixth of the merit as a tribute is mentioned in *Shākuntala*; see acts V, 14; II, 13 and 14. This is not now understood nor cared for. The only part now is protecting the subjects, against robbers. See II, 66. **यथास्व**—स्व अनतिक्रम्य. **षडंशभाक्**—see *commen.* षडंशं भजति इति.

*Trans:*—Protecting asceticism from obstacles and wealth from robbers that king was made the participator of one-sixth of the earnings by the *Āshramas*, as also of that by the different castes according to their capacities.

66. **रक्षं**—Used singularly as a collective noun to denote the class (see note on **रक्षः**; I, 65; VIII, 28). **क्षेत्रैः**—by cultivated field. *cf.* चीयते बालिशस्वापि सत्क्षेत्रपतिता कृषिः *Mu.* I, 3. **सस्यम्**—grain, corn. **रक्षासदृशम्** रक्षायाः सदृशं proportionate to the protection. **दिदेश**—see V, 30; XVI, 72.

*Trans:*—The earth yielded jewels by mines, corn by fields, and elephants by forests; she gave him due return proportionate to the protection received.

67. **पण्णां गुणानां**—see VIII, 21. The student may also look up III, 27, 36; X, 17 for the use of the word गुण in other senses. **पण्णां बलानां**—see IV, 26. **पण्मुखविक्रमः**—see *कुमारविक्रमः* III, 55. **विनियोगज्ञः**—note the two ways in which the *comp.* has been dissolved in the *commen.*

*Trans:*—He who had the valour of the six-faced (*Kārtikeya*) knew well [where, how, and which,] the adoption of the six political expedients and that of the six forces in regard to the securing of objects.

68. **चतुर्विधां राजनीतिं**—This comprises (1) भेद sowing dissension, (2) दण्ड boldness, venture, (3) साम making peace, (4) दान gift, giving presents. **आतीर्थान्**—see I, 5 for आतीर्थ = (see *commen.*) an auxiliary. These are 18 on the enemy's side as under मन्त्री पुरोहितश्चैव युवराजश्च भूपतिः । पञ्चमो द्वारपालश्च षष्ठोन्तर्वेशिकस्तथा । कारागाराधिकारी च द्रव्यसञ्चयकृत्तथा । धर्माध्यक्षः समाध्यक्षो दण्डपालश्चिष्यम् । षोडशो दुर्गेपालश्च तथा राट्टान्तपालकः । अटवीपालकान्तानि । तीर्थान्यष्टादशैव तु । see *Pancha* III, 69. **अप्रतीघातम्**—अव्याहतं without opposition. **आनयो**—obtained, enjoyed; *cf.* कलं दशोरानशिरं महिष्यः *Nai.* VI, 43.



*Trans:*—He who adopted in due order the quadruple method of governing gained its uninterrupted result even from up to the eighteen Tirthas.

69. कूटविधिज्ञे—कूटं च तत् युद्धं च; तस्य विधिः तं जानात्यसौ. see *commen.* on विनियोगः. कूटयुद्धं is warfare full of secret and fraudulent methods. It is 'विभीषण अवस्कन्दप्रसादन्यस्तु नारदनं । एकत्र त्यागयान्त्री च कूटयुद्धस्य लक्षणं ॥ वीरगामिनी—वीरं गमयति इति one who goes (*lit.* takes herself) to a hero. The general notion that wealth follows the brave, the learned, and those who know how to serve, finds expression in various places in literature. सन्मार्गयोधिनि—सन् चासी मार्गश्च सन्मार्गः इति णिनिः, तेन. अभिसारिकावृत्ति—The conduct of a woman secretly going to her paramour; see *commen.* भेजे—see St. 28 *supra* and V, 83.

*Trans:*—The goddess of victory who always goes to a hero adopted the course of an Abbisârîka in regard to him who only fought in a fair manner, though fully acquainted with the system of fraudulent warfare.

70. प्रायः—as a general rule, see *Mu.* IV, 21. प्रताः—स्वात्—प्रतापेन (see IV, 15) मत्तः, तस्य भावः तस्मात्. रणः—see XII, 72 रणः कोणे कणे पुंसि समरे पुंनपुंसकम् *Medi.* गन्धद्विपस्य—see VI, 7. गन्धभिन्दन्तिनः—गंधेन भिन्नाः (भग्नाः) गन्धभिन्नाः; अन्ये च ते दन्तिनश्च अन्यदन्तिनः; गन्धभिन्नाः अन्यदन्तिनः येन सः गन्धभिन्नान्यदन्ती, तस्य.

*Trans:*—There was a poor prospect of war for him in consequence of the enemies having been destroyed by his valour just as [it is in the case] of a Gandha elephant who has frightened away other elephants by the smell [of his ichor].

71. *Trans:*—The moon when (after) she has attained her full size begins to shrivel so also does the sea. He (*i. e.* the king) was, one having growth like these two but did not grow slender like them.

72. अत्यर्थ—excessive; *cf.* अत्यर्थं परदास्यनिपुणं मनः *Mu.* अभिगमनात्—from contact. This is to be construed with (1) तस्य and (2) उदधेः; and सन्तः are compared to जीमूताः (see 60 *supra*). उदधेः—उदकानि धीयन्ते अत्र इति उदधिः, तस्य.

*Trans:*—Extremely poor righteous men, (learned men, as *commen.* says) who were (at one time) themselves expectants reached the status of donors by going to that king as are the clouds by [their coming in contact with] the ocean.

73. तत्कारिद्वेषिणः—सा (स्तुतिः) करोति असौ इति तत्कारी, तं द्वेष्टि इति तत्कारिद्वेषी, तस्य.

*Trans:*—He who did what was but praiseworthy became suffused with shame when praised for it; however, the reputation of him (as) the hater of those who praised him only increased his fame.

74. दुरितं—see VIII, 2; but here the sense is more akin to that

in *Uta*. IV, 3 viz. 'calamity, danger.' तत्त्वार्थेन—by means of Tatva i. e. 'the correct knowledge of things.' स्वतन्त्र्याचक्रे—made [the people] devoted to his arrangements i. e. faithful, loyal, to his own rule. The verb when applied to सूर्य presents some difficulty. In that case it may be interpreted as 'self-reliant'—the sun by dispelling darkness and spreading light gave facility of action and thus made them free to act as they liked. In the first case the स्व=his (of the king) own and in the second case (of the sun) the स्व=their own. The sun is adored as a divinity and hence his दर्शन is looked upon as auspicious and remover of calamities; likewise he dispels darkness by his light and facilitates the moving about of people as they like; hence the semblance between him and the king.

*Trans:*—Destroying calamity by his [mere] sight and dispelling Tamas (ignorance and the Tamoguna) by imparting a correct knowledge of material objects the king made all his subjects faithful to his rule just as does the sun when risen.

75. पद्म is the sun-lotus which closes on the appearance of the moon while the कुमुद being a moon-lotus closes on the appearance of the sun. विपक्षे—see III, 62. अन्तरम्—see XVI, 7. The गुणाः are here likened to अंशवः.

*Trans:*—The rays of the moon have no access in the पद्म sun-lotus while the rays of the sun have no access in the कुमुद the moon-lotus; but the virtues of this virtuous king gained the interior (the hearts) even of his enemies.

76. पराभिसंधानपरं—परस्य अभिसंधानं (deceiving, cheating; see *Ma. Ma.* I, 14; and for the compounding of पर see I, 91; X, 80). विचेष्टितं—see st. 47 *supra*. जिगीषोः—see V, 28. धर्म्यं—For the Sutra quoted by *commen.* see note on व्याख्य II, 45.

*Trans:*—The action of him who was anxious to conquer [others] for the sake of performing the Ashvamedha though full of deceit towards them was justifiable [*lit:* perfectly consistent with correct conduct].

77. *Trans:*—Thus growing in power by his bravery which progressed by the path laid down by the Shāstrā, he became the king of kings like Indra the god of gods.

78. लोकपालानां पञ्चमं—The four reputed Lokapālas or guardians (of the worlds) are शक्र, धर्मराज, वादःवलि and वैश्रवण on account of their bravery and their zeal in protecting their charge. This king was included by the people among these four, says the poet, on account of his similarity of action with them. साधर्म्ययोगतः—समानः धर्मः यस्य सः सधर्मा, तस्य भावः साधर्म्यं, तस्य योगः, तस्मात् see XVII, 78. भूतानां महतां षट्—The five elements in the formation of all material objects are पृथ्वी, अद्, तेज, वायु and आकाश according to the Naiyāyikas. भूत is used in its literal sense viz. anything that has come into existence or being. The poet

means to say that the five elements were essential in bringing material thing into existence, they served a certain purpose with reference to them; this king too served a useful purpose in regard to his subjects. He was therefore fit to be classed with the five elements. कुलभूभृतः—According to Indian cosmogony the whole world is supposed to be supported by seven mountains which according to the *Vishnu Purāna*. are महेंद्रो मलयः सन्नः शुक्तिमानृक्षपर्वतः । विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः. Being the supporters of the world they were much esteemed, and the king being the supporter of his subjects has been ranked by the poet with them.

*Trans:*—On account of the similarity in the duties people called this king the fifth of the Lokapālas, the sixth of the great elements, and the eighth of the Kulamountains.

79. शासनावितां—शासन = document, a deed. The idea is that the several kings looked upon his (Aithis) command with such great respect that they substituted it for their royal umbrellas. पौरंदरीं—पुरंदरस्य ( see II, 74 ) इमां.

*Trans:*—[Other] rulers accepted ( lit. bore ) his commands committed to paper, on their heads from which they had cast aside their umbrellas, just as the gods do [in regard to] the order of Indra.

80. ऋत्विजः—see X, 4. धनदस्य—of the god of wealth; धनं दस्यते रक्षति इति or धनं ददाति इति. “मनुष्यधर्मा धनदो राजराजो धनाधिपः” *Amara*. साधारणीभूतं—a चि formation from साधारण similar, see XVI, 5.

*Trans:*—At the conclusion of the great sacrifice that king honoured the holy priests in such a manner that his name and that of the god of wealth became similar.

81. उद्रेक—springing up, rising, see *commen*. दादीनाथः—दादसां ( of waters, or दादांसि जलजन्तवः *Amara*. of ‘marine animals,’ see I, 16). नाथः lord, ruler of waters or (2) marine animals—*Varuṇa* the presiding deity of waters, the Indian Neptune. नौचराणां—नौभिः चरन्ति ते, तेषां those who voyage in ships. तदनु—see XVI, 87. पूर्वापेक्षी—having regard to those gone before. *Malli*. takes Raghu, and Rama, and Kusba who preceded Atithi. Would it not be better to take पूर्व referring to इन्द्र, यम, and वरुण. तस्मिन्—refers to Atithi. दण्डोच्चरितं—दण्डेन ( दमेन see St. 62 *supra* ) उपनतानां ( lit. bent down; hence, humbled ) चरितं line of conduct ), तत्. लोकपालाः—see 78 *supra*.

*Trans:*—From Indra ( came ) showers of rain; Yama [ was one ] that limited the rising of diseases; Varuṇa was one that made the water-courses comfortable for the work of sailors; and Kubera having regard to his predecessors following suit increased the treasury of the king—thus all the guardian deities of the quarters adopted the action of those who had been humbled by his prowess, in reference to him ( i. e. the king ).