1. नौर—निष्ठाना पदि: नौर। The word ought to be नौर, according to कुक्ता: नौर IV, i. 172 which says that the affix नौर comes after the word कुर and a word beginning with न when these words denote a country, being the name of a ध्विनिय tribe, and therefore नौर in the present case must be viewed as a poetic license, or the affix नौर may be निष्ठाने कुर (see Pā. IV, ii, 93); नौर then is the ruler of the hill tract supposed to be situated to the east and south of Meru, or according to modern geography on the Himalayan plateau. अभिन्ने:—lit. of the lord of wealth, see I, 59, or it may be a proper noun. निष्ठाना:—निष्ठान (defeated, warded off) नौर: नौर नौर—see note on नौर supra. नौरनौर = for the word नौर as the last member of a compound conveys the sense of 'best, pre-eminent.'

Trans:—He, who had warded off his enemies, begot on the daughter of the Naishadha king, a son who was in no way inferior in strength to Nishadha the prince of Mountains, and whom people called Nishadha.

2. जस्योपेयाण—उर: श्रवण तेष्ट। कलिपवसालीत्व—pr. p. of जस्योपेयाण Atma, 'to be suitable,' 'to tend to'; in this sense the verb governs the dative (see V, 13, Sth. VI, 20; Me, 59) hence, जस्योपेयाण—instr. sing. of the irreg. जस्योपेयाण—bit. on account of the joining, coming together; in this sense it is usually the last member of a compound, see XVII, 78. जस्योपेयाण:—the animal world. सम्पत्तिकालोम्यसत्तेत्त—see X, 59.

Trans:—The father was highly gratified with the youth who had great valour, and who was (in every way) suited to (take care of) his subjects; as the animal world is satisfied with the corn ready for its full development in consequence of timely showers.

3. जस्योपेयाण—pleasures of the senses. लिन्दन्त—see IV, 51; VI, 50; XIII, 60; XIV, 80. विराज—see XIV, 59. प्रतिष्ठान:—राजाधिक रजाधिक: प्रतिष्ठापित: रजाधिक: यथेष्ट: on whom the word राज was conferred permanently. कुमुदवाद्वाति:—कुमुद दव अवदानिन (white, pure 'abhisattva: लिन्दन्त: अर्जिता—see VII, 63; XI, 69.

Trans:—Having enjoyed the pleasures consisting of [derivable from] sound and others the son of Kumudvati conferred [permanently] the title of 'king' on his son Nishadh& and then ascended to Heaven gained by his own deeds which were pure like white lotuses.
4. कुष्ठायकं—कूर्षेपे बैं कुष्ठायकम् एकलुक एकोम्. see VI, 18. ते यथा अति भिन्नि वर्जय संह; the word अस्ति भिन्नि becomes संह at the end of a compound by न्ययः; वहाणामस् ४. वृत्तिशताः—सापर्क यथा वीरि नतुस्त्री (steady) वैकर्वति हसि: (see III, 59), compare the English idiom ‘as calm and tranquil as the sea.’ पुजाराज्याः—see II, 47. पुरस्सारः—पुरस्सार रोकलिन्त न वालीविन्त अधिमपलम्बिन्त सत्त्वमद्विन्त. Sh. and जुवासिदाकार बुद्धः I, 82.

Trans.—The grand-son of Kusha, who had eyes resembling lotuses, whose mind was tranquil like the sea, who was the first among warriors, whose arms were long like the cross-bars across city-gates—protected the sea-girt earth having only one white umbrella over it.

5. अस्ति प्रतिशः—see note on नवरथकिनीहः त X, 2. नविनासवकः—नविनास अर्जा स्व अर्जा वर्ण तथा नविनास; नविनासं करत सुवर्ण वर्ण सः. नविनासं—beds of reed-grass. नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं नविनासं

Trans.—After his demise his son whose name was Nala, and who was as radiant as fire came into possession of the family-fortune (dominion): this [ruler] endowed with the beauty of the lotus, crushed the armies of his enemies just as an elephant crushes beds of reeds.

6. नमसकरे—नमस्कटबस्ति ते. The Gandharvas (singers and musicians of heaven), see V, 53. They possess the power of roaming in the air, and are supposed to have the faces of horses and bodies of men, like the Greek centaurs reversed inasmuch as the latter had the heads of men and the body of animals; रंगानमनः—रंगाने बहुरुपात्व स्वस्वि: one whose praise had been sung; the idea of singing praises, of showering flowers etc. by celestial beings or of celestial damsels watching the glorious deeds of men is a very common one among Sanskrit poets.

Trans.—That king whose fame had been proclaimed by the
wanderers of the airy regions gained a son whose body had a dark-blue colour like that of the sky, who was known by the appellation Nabhas and who was dear to his subjects like the month of Shrāvaṇa.

7. तद्द्र—refers to the prince Nabhas; some copies read तद्धित् in place of the dative. विस्त्र—see XIII, 67. उत्तककोक्षाणां—see III, 5; IX, 1. प्रावोत्सरस्त्र—see XIII, 7. तत्तुमस्व—These two words can be interpreted in two ways—1st by taking तत् = therefore, or तत् = that, and agreeing with गुम्तजः; and प्रावोत्सरस्त्र = ‘to the valiant, mighty, powerful’. अजस्येवपि न जीवित दिति अज्ञेयः lit. ‘not decaying’; ‘ever-lasting’. This word is irregularly formed from the root जिन् by the addition of the suffix यो with the force of the agent and the negative particle य when qualifying the word अज्ञेयस् i.e. friendship, either expressed, or understood as in the text. अरुप्न्यायं—देहस्य देहम्: रेशम्म: ‘bondage, confinement to this world’; opposed to जन्म: see XIII, 58; Bha. Gīt. XVIII, 30.

Trans.—That rigidly correct-behaving one relinquished the dominion of the Uttara Kosalas to the care of that vigorous son of his, and formed a firm friendship with beasts which is recommended by old age so that the tie of this corporal body may not cling again [to him].

8. पुण्डरिक—The guardian elephant of the S. E. quarter. अज्ञेयः—देहस्य जन्मः: जन्मः. By the sūtra Pā. VI, i, 81 quoted by commen., there is the substitution of अज्ञेय for अज्ञेय only when the sense is that of “to be possible to do.” Mark the difference between अज्ञेय: ‘one who must or deserves to be conquered’ and अज्ञात: ‘one who is capable of being conquered.’ पुण्डरिकाश्च—पुण्डरिके इव अभिरी यथा त—‘to Vishnu देव्यारि: पुण्डरिकाश्च—पुण्डरिके इव अभिरी यथा त—‘to Vishnu. Amara Laxmi, the goddess of wealth, who had been gained at the churning of the ocean, is the wife of Vishnu and is figuratively spoken of as waiting upon a sovereign in affluent circumstances. Moreover, she is represented as very unsteady and fickle; see IV, 5; and Ma: I.

Trans.—By him (Nabhas) was got a son named Pundarika who was invincible to kings like the elephant Pundarika to other elephants. When [his] father had gone to his final rest, the goddess of wealth taking a white lotus in her hand, went over to this Pundarika just as she would to the lotus-eyed one (i.e, Vishnu).

9. क्षेमद्वान्—क्षेमद्वान् name of the son of Pundarika. When the compound with पुन्तु as the last member of a Bahuvrihi is a proper noun then by ‘ना संधानात्’ Pā. V, iv, 133 we may have क्षेमद्वान् or क्षेमद्वानु: This however is not allowed in अभिरी as it is not a name. आयपः—see VI, 4. क्षेमद्वान्—‘putting in possession’, ‘causing to take’.

Trans.—That king (Pundarika) whose bow was never ineffectual made his son Kshemadhanvā, who was [fully] endowed with forgiveness and was ever on the alert about the welfare of the subjects,
accept the [sovereignty of the] earth; and being himself capable of great endurance commenced the practice of asceticism after retiring into the forest.

10. अनुक्रियिनीनां—see IV, 53—अनीकं रोजसूति स्तोत्रस्ते रोधि हृत: 

by Pā. V, ii, 115. 'अनुक्रियिनी सिवाि वेशासात्सेणांविशेषजी' Med. The

सेवासिष्य is a particular formation of the army just like the English 'division', 'corps,' etc. An अनुक्रियिनी is said to consist of three चुमुद्धs or 10,935 foot-soldiers; 6,561 cavalry; 2,187 elephants and 2,187 war-chariots. Here however, the generic term 'army' will suffice. अव्राय—

see Śa. VII, 26 and Ru. V, 3, 62. देवविनस्य:—see note on वृद्धासमान्यताII, 49. अनीकोसारं—अनीकं स तत् पर्यः क तत् आपसारं (end, 'last term') बलवत्ततः नाम. देवाविदः—देवं आत्री यथा तत्त् तत्त् तद्वा देव पोषको नाम. For this kind of formation compare कुमाृत्वद्वृत्ति मद्य. I. विदिते:—see III, 6 and VIII, 59.

Trans:—Of him also was born a son who was like a god, who stood always in front of his armies in the battle-field, and whose name having the word देव as the first part and अनीक as the last one was celebrated even in Heaven.

11. समाराज्यसन्ततीण—see II, 5. पृथी—see I, 91 and X, 76. आमवल्लदलेन—see II, 69; X, 25. विद्वान:—see XVIII, 2.

Trans:—Even just as the father became a person gifted with a good son on account of that son (Devāntaka) who was wholly devoted in adoring him; so that son too was one who had an excellent father on account of that father who had great affection for the son.

12. ततोः पूर्वः—The first of the two viz. येसमन्त्रा. अत्यायः—

आलिनि उद्ध: वसं तत्सिद्वं on him whose birth was from himself i. e. the son. वर्णसूक्तस्य—see V, 19 and X, 22. पूर्वः—see I, 35, III, 55 and several other places; also Mu. I, 14; VI, 5. In fact the comparison of the responsibility of managing a kingdom to the yoke of a cart is very frequent in Skt. literature. यज्ञा—see VI, 46. यज्ञसामालोक्यः—The locality where there are regular and punctual sacrifices.

Trans:—The first among the two—who was the sole repository of virtues, and a sacrificer, placed the long-borne yoke of the four castes on his son who was like him and was himself a sacrificer went to the region where there are regular sacrifices.

13. देवी—see VIII, 90; XI, 51; XVII, 4. वेदावत्स्यालय:—see comment, V, 53 for the retention of the nasal; and Nu. I, 33. स्वाहा—of his own. विमिलान्य:—see VII, 48. युहिन्दु हेप्ते:—is able to seize. The verb युहिन्दु 2nd Atma. 'to rule' is used with an inf., or with loc. of an abstract noun in the sense of 'to be able', 'can'; see XIV, 38; Ki. VI, 34 or Utha. VII, 4.

Trans:—His son who was a self-restrainer was as much the belov—
14. अहिन्नुष:—name of the son of Dewānikā spoken of in the preceding stanza. अहिन्नवान्ददिविषणः—वै हिन्न अहिन्न; वाक्या: दिविषणः (पारंपरि: see commen.) नाददिविषणः; अहिन्न वान्ददिविषणः यथा तृतिया; एव अहिन्न सप्तविषण: है: (विखयः) तस्य नाददिविषणः रथ स: अहिन्नुषः। अन्यः: वाक्या:—‘Bad habits creating disasters', ‘vices leading to troubles’. हीमचुल्लिवास:—हीनानां (of the low-bred) संस्कृतः; सत्तविनः प्राधुरः: (see XVII, 49); तत्स भाव: तस्मादः।

Trans:—He whose name was Ahīnagu, who possessed no small amount of physical strength of arms, who though young was free from all vices leading to troubles owing to his having set his face against the contact of the low-bred, ruled the whole world.

15. पुरोः: अनत्तरस्य,—after the father; see III, 34. अनत्तरस्य:—वनत्तर जानन्तिति one who knows the innermost feelings. अप्पः: वामनः—the first man, see commen. तस्मानः: उपस्थिति:; by the four expedients सात्त, रोम, देह, इत्यः. Mark the difference in the sense of उपस्थिति here and in XII, 42. नाददिविषणः:—ruler in the four quarters i. e. in the area encompassed by the four quarters; hence a universal monarch. The compound दिपीष्टाः may be looked upon as a ‘चिन्हिकरणंदिविषणेन’ by सत्तविन्दिपीष्टाः P2. II, ii, 35 and may be dissolved as ‘दिपु हेसा’.

Trans:—After the [death of the] father that one who was endowed with the power of gauging the minds of the people, who had come on the earth like the first Man (i. e. Vishnu) became the clever ruler of the [regions within the] four directions by the use of the unfailling four expedients.

16. पर्याख्ताराः:—पश्चासी लोकस्थ परलोकः; परलोक वातः (journey see Mā. Vir. VI, 1; Nai I, 6 and cf. XVII; 58); स: अन्तराः जेतित्वं तथिष्टान:—loc. ab.; refers to अहिन्नुषः। तदविं तन्य परिवारम्—His son Pariyātra. अप्पः: विस्तार्यत्—in consequence of carrying the heads high i.e. in consequence of having lofty peaks. Figuratively the poet says this prince परिब्रह्म overcome the proud Mt. Parijāta. जित्तपारिवारः—see commen. for compound. One cannot precisely say what range of mountains is meant; on the authority of Ananddrām Booromab Mr. Nandargikar identifies the mountain परिवार with the Shaivalika range of hills “which run parallel to the Himalaya and guard the Gangetic Doab on the N. E.” नाथी:—सिरेनचे—the goddess of wealth ‘devoted herself to’, ‘waited upon’, etc. see XVII, 49. फिक्कः—see commen. on III, 39 and notes VI, 38.

Trans:—When the vanquisher of his enemies (Ahīnagu) had gone on the journey to the next world, it is mentioned that the Goddess of prosperity began to serve his son Pariyātra who had brought under subjection the mountainous region of Pariyātra which had high peaks.
17. उद्भवसिन:—उद्भव (high, noble; see V, 12; VIII, 91) शिल (disposition) वस्त्र सः. शील:—The long शिल is a mis-print; it ought to be शिल:—the name of the son of Pārīyātra. शिलास्यः:—शिलाया: पुत्रः (the slab of a stone, see Śād. p. 89)—शिलापुत्र: हि शिलास्यं वस्त्र: वस्त्र सः. नितायतिष्ठ:—नित: अरोनां पद्मः (पद्मः = party, side; e.g. रूपकः उपपायः; शपः: Mus. I.) शिलीमुक्तः:—see VII, 49. शालीनताम्—condition of modesty. शालीनतामतीतिः शालीन: (according to Pā. V, ii, 20 quoted by commen.) one deserving to remain in ‘a hall’ and not be exposed to public gaze is the characteristic of modesty); शालीनस भान: शालीनसा. इत्यमान—praised; see V, 34.

Trans:—He had a son—possessing a generous disposition, and having a broad chest like a slab of stone—named शिल; although he had vanquished divisions of the enemies’ armies by his arrows still he was abashed when he heard himself praised.

18. आदायसंपव—see commen. आतमना संपव: ‘endowed with wisdom’, ‘conversant with everything’; some read आदायस्मवं (in place of आदायस्मवल) which means ‘his son’. This appears preferable. अलितत्त्वसा—‘having a faultless disposition’ note the different senses of the word ‘आत्मा’. युवाः—‘the youth शिल. There does not seem any sense or force in the युवाः ‘युवाः एव कः’? It would be decidedly better to read it युवाः+उपस्थितः, etc.: which imparts the right antithetical force and brings out the meaning of यस: thus—अवश्य एव युवाः कः—making a crown-prince even of him who was not yet quite a youth. युवाः—see III, 35. (agrees with युवाः—आनन्द ‘existence’); उपस्थितः उपस्थः (obstructed, ‘impeded’, ‘hampered’); उपस्थः (‘course’, ‘line of conduct,’ etc.) यस: ततः. युवारोधः—युवाः उपस्थः अनेन इति. Chātrita. reads उपस्थः in place of उपस्थः and has the explanation वर्णिताहेतुः न कर्माणि, वर्णायामने शस्य। सोचनुस हति यास्तो राजाः न सुकमाकः नेत्रैः”.

Trans:—He, whose conduct was unblemished having installed his young talented son as crown-prince, [himself] enjoyed pleasures; for, the career of kings has its course interrupted and is unsuited to enjoyment.

19. रागांतर्भ:—रागः प्रीति व्यवस्था ते ‘those that create fondness or passion! अलितत्त्वसा—compare with this stanzas 32 and 35 from Vaiḍyga Shataka. मनुष्यसा—enjoyable for the Vaiḍyins i.e. sportive women; see commen. The word नोमां is formed from the root नुम ‘to enjoy’ by Pā. VII, iii, 52 by which the final च or ज of a root is substituted by the corresponding guttural before an affix having an indicatory च and before जात. अपरिमोना—‘not capable of enjoying.’ जरतयाहः—compare ‘जरा देहं सुनितित जीवितानि’ Vai. st. 97.

Trans:—Despairitude though incapable of enjoyment and hence needlessly jealous, took away him who was not at all satisfied in regard to pleasures which excited passions, and who was yet in a condition fit for the enjoyment by (lit. of) amorous women.
20. उद्देश्यः—उद्देश्यः (famous, well-known) नामपेव (नाम एव नामपेव 
see I, 45; X, 67) यथा ततः. अवबधोऽयताः—अवबधोऽयताः यथा तथा उद्देश्यः दीप्त, बeyond 
proper limits; hence, ‘remarkably deep.’ पद्यनाममहंतमः—see commer. 
पद्यनाम = लिं, one who has a lotus in his naval. Under the वार्तिका 
of the Sutra ‘अवबधोऽयताः॥’ Pā. V, iv, 76 we have the forma-
tion of this word by which the अघु अघु is added to लिं. A lotus is 
supposed to spring out from the naval of Vishnu and Brahma is sup-
posed to be seated on it. पद्यनाममहंतमः for the addition of 
‘deep’ in the sense of ‘a little,’ ‘slightly,’ ‘almost like,’ see V, 36 and XV, 101. 
नृपमण्डलकानाः—see IX, 15.

Trans.—To him was born a son celebrated by the name Unnābha. 
the space of whose naval was very deep, and who appearing almost 
like Vishnu became the supreme ruler of the whole circle of kings.

21. ततः—परस्पर—see IX, 5; and XVII, 40. वज्रयोग्यायाः—वज्र 
योग्यायाः, ‘the holder of the Vajra—the thunder-bolt, the special 
weapon of Indra—said to have been formed out of the bones of the 
sage Dadhichi. (A Vajra now-a-days, is a kind of iron-glove whose 
knuckles are studded with sharp crescent-shaped blades something 
like those of the surgical scarifier.) वज्रयोग्यायाः वज्रयोग्यायाः यथा ततः 
see note on द्रवीणायाः IX, 57. संपत्ति—in battle; see VIII, 39. वज्रयोग्यः— 
वज्रयोग्यः यथा: one whose voice is like the sound of the thunder-bolt. 
वज्रयोग्यायाः—The earth has been frequently described as adorned 
with heaps of precious stones; she has been aptly spoken of as रस्मी: 
‘yielding jewels’ see I, 65; VIII, 28. फलस—see st. 16 supra.

Trans.—It is mentioned that his son Vajranābha—whose valour 
was like that of the thunder-bolt-bearer, and who in battle had a voice 
deep like that of the thunder-bolt, became the lord of the earth which 
was adorned with mines of precious stones.

22. एव गते—The verb एवः governs the accus. सुक्ष्मतःधर्मः—‘good 
deed; but it is used in the sense of ‘meritorious action’. एवावरः—see III, 21. श्रेयः—name of the son of वज्रनाभ. अग्रेवालता—अग्रेवालता: (the 
see; see I, 16) अग्रेवालता: (boundry) द्रश्या: सत: उद्देश्यामहंतमः—उद्देश्यामहंतमः। (lit. 
uprooted, dethroned; see IV, 33, 36 and of सुमुन्द्रातीताः नेत्रया:) यथा: देव सः 
बद्धमुर्गः—see VIII, 1. उद्देश्याः—see IV, 6 and X, 63. रल्ल:—see 
commen. and IV, 84. The commen. takes रल्ल: as ‘picked, choice, select.’ 
Why should not the word be taken in its ordinary sense ‘jewel’ since 
the earth is so frequently spoken of as the ‘yielder of jewels.’

Trans.—When he (Vajranābha) had gone to ‘Heaven which had 
been secured by meritorious deeds—this earth, the holder of treasures 
bounded by the ocean waited with choice presents gained from mines 
on his son Shankhāna who had rooted out his enemies.

23. हरिलालमान—हरिलालमान (see III, 22) रब धाम (Lustre VI, 3)
one who had the form of the Ashwinis, i.e., who had the beauty of those twin demi-gods. These Ashvini-kumāras are described in the Rigveda, says Pandit, as young and beautiful, honey-hued and of a golden brilliancy. बहालज्ञ—on the shore of the sea; see IV, 44. पुरुषविद—those who are conversant with bygone history.

Trans:—On his demise his son who had a lustre like that of the sun, and who had the form of the Ashvinis, ascended the throne of his father. Those familiar with legendary lore named him Vyushtishva on account of his having quartered his soldiery and horses on the sea-beach.

24. विषेशतः—विभिन्न रूपः—सन (see V, 39 the ruler of the Universe). I do not know why the commen, particularly mentions the deity in the temple at Benares, although it is a fact that the Kāshivishveshara is a widely known one. तेन इंकृष्ठः—By the king विभिन्न. (रूपः

—विभिन्न रूपः श्रीमान्ति कर्म् पृ. III, ii, 175 the affix रूपः comes, in the sense of 'the agent having such a habit' etc., after the verbs स्व, वन, जन्म, and कर्म का to go. पार्वत सहः—capable of protecting, see commen.

विश्रामः—विश्राम संवाद विश्रामः—the word संवाद at the end of a comp. becomes सचः—विश्राम—रत्न—रत्न नित्यि असो (By Pd. III, ii, 46 संवादिनिमित्तिदिस्यम्: the affix रत्नः comes after the verbs रत्न, रत्न, रत्न, सव, सव, नाद और द्रम when the compound word to be so formed denotes a name.

विद्यमानस्य नाथ पृथ्वीः—विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: विद्यमानसुधि: 

Trans:—Having adored the controller of the Universe (Vishveshvara) [there] was brought forth his own self by Vyushtishva in the form of a son named Vishvasaha who was the friend of the world and was capable of taking care of the whole world.

25. हिरण्याक्षियः—हिरण्याक्षियः is a demon who was destroyed by Vishnu in his boar-incarnation; hence हिरण्याक्ष राज्यस् is Vishnu. His जिभ (portion) is frequently spoken of throughout the poem in reference to the several rulers probably on the notion that 'kings are divine' a notion which was held even by the kings of England at one time. नामः—one well-versed in politics. हिरण्याक्ष—a subjective genitive here. सुनारः—see VII, 21. सालिन्दः—अनिंनन सह accompanied by the wind. हिरण्याक्षि—Fire. हिरण्याक्षि दुध्रिन्दम्: Amara. हिरण्याक्षि रेण: यस्य स: from the Shruti 'अग्रेपद प्रयाम सुवर्णम्.'
Trans:—When a son named Hiranyakāsha, a portion of the enemy of Hiranyakṣaḥa, had been born to him (Vishvasaha) who was well-versed in politics he became unbearable to his enemies just as fire accompanied by wind becomes unbearable to the trees.

26. पिता—refers to Visvasaha the father of Hiranyakāsha. अनूठा:—नाति येन वश स: one who has no further debt to discharge. It is a general notion that the ancestors must regularly receive water and food from their descendants and when a son is born he gives these, hence the birth of a son is viewed as a discharge of debt. अनन्तांति सुखानि—eternal; नाति अन: वेष तानि which had no end, hence interminable, everlasting. सुखानि—These are not possible in this world according to Hindu ideas but only obtainable through Moksha.

27. क्रियता—Son of Hiranyakāsha. वत्सरीकृतान्ति—see III, 5; XVIII, 7. वत्सरीकृतान्ति—daśā (सुल्स्वः; 'patā: शाश्व के शाश्व के पदित्वादोः' Med.) सत्वि: (race family; see I, 12); तस्मान: (see VI, 8), तस अग्रस with यत्र: ओरस:—see XVI, 88. शीर्षुत्:—also agrees with यत्र:—शीर्षु तु 'one who had expressed the Soma juice'; hence, a sacrificer, since the Soma juice has to be extracted in the performance of a sacrifice. The word शीर्षु तु is formed, according to the Sutra III, ii, 90 quoted by comm., by the addition of इति after the verb यत्र 'to distil' with the sense of the past tense when the word शीर्षु in the accus. is in compound. शीर्षु = the moon.

Trans:—Vishvasaha, who now considered himself released from the debt of his ancestors and therefore fortunate, being in the last part of his life (and) desirous of securing everlasting happiness made his son Hiranyakāsha whose arms reached his knees the ruler and himself became clothed in bark-garments.

28. अवयविभवे—see I, 5 for the Avyayibhāva compound; or अवयव: समा अवयवम् by समा राजमनुप्यतृत् Pd. II, iv, 23 whereby a Tatpurusha.
compound ending with the word समा (a court) is neuter provided that it is preceded by a word synonymous with the word राजा, or by a word denoting a non-human being as राजासम् the king’s court, नासासम् Lord’s court; but in राजसमा the word is not neuter; for synonyms of राजा are only to be taken and not the word-form राजा; so also राजासमसम् or निकासासम् for the word ‘non-human’ has a technical significance here e.g. राजां or निकासां are non-human; (but we have श्रावणस or देवसासम्) and similarly शहासन, शहासन प्रत्येकमिन्द्र प्रागः प्रकाश: well-known, celebrated, agrees with स: (Kausalya). शहासन्न—शहासन: भाव: शहुष्ण. By Pa. III, i, 107 the affix शहृ is employed to denote शह or condition after the root शह ‘to be’ in construction with a case-inflected word as its upāya and when used without a preposition—a condition that becomes united with Brahman. शहासन्—name of the son of Kausalya. अहिंसिक—one well-versed in metaphysics—प्रकृत महाभारत. The word is formed by क्षणतेत्वा Pād. VI, iii, 65 and न्यायिक: Pād. VI, iv, 144. By the first the affixes लिङ्क and न्याय शह—slided when शहु and शहुष्ण follow; and by the second Sutra the final शह with the vowel that precedes it of the stem शह is elided before a Tadāhita affix. शहवृत्त:—लिङ्क, the sprout of his own body i.e. the son.

Trans:—The King (Kausalya) who was celebrated by his fame as far as the court of Brahman went to the condition in which there is all Brahman after having installed in his own duty his son Brahmishtha who was well-versed in metaphysics.

29. कुलारीदशमन—कुलस आविष्कार: (a chaplet, garland of. चुलारीदशमन- संस्कृतमतिर्ति Md. Md I, 2; then ‘a crest-jewel’); कुलारीदशमन वहु: कु: निमा: तलिन: (The word निमा is always used as the last member of a compound ‘स्त्रुतरूपेण तलिन: ‘विबंधक,जानकारीपदीति,भाषाशास्त्र: Ananda). वितिदशमन:—an adver. compound. ‘Without harassing the subjects’. मही शास्त्री—see Shā. I, p. 36 l. 4. शास्त्राद्वा—marked by [impressions of] the command, see XI, 65 for the use of अहृ at the end of a compound. शुप्रवेचना—Loca. sing. of शुप्रवेचन: i.e. one having a good son. The affix शुप्रवेचन: invariably comes after शुप्रवेचन: and मेवा when the particles नत, तु and दु: precede them. अनुप्रवेचना:—आन्द्रज्ञान आविष्कार: (see XIII, 36) शिशुज्ञान वासू तातः.

Trans:—While the lord of the people who was like a crest-chaplet to his family and who had a good son was properly ruling without any oppression, the earth which bore impressions of his mandates and the people with their eyes be-dimmed with tears of joy manifested contentment.

30. पापीरूक्तारम्—(see Shā. V, 20) न पापिरूक्तारम्, अपापिरूक्तारम् समवानान: पापीरूक्तः: a विष formation; पापीरूक्त: आशा वेद सत: पुरिण्या—see I, 31, XVIII, II. दुः: name of the son of Brahmishtha. अमरसहस्त्र:—आमा चारी संख्या च, तः first rank. तः—refers to the father.
Trans:—A son named Putra having eyes resembling a lotus-leaf, and who had made himself worthy by serving his father and who had the distinct beauty of the Garuda-banne red god (i.e., Vishnu) made his father take the first position among those blessed with good sons.

31. बंधुसिंहित्वम्—बंधुसिंहित्वम् सिद्धः तः = the existence (continuance) of the race. वर्तकोरि—By one who makes his family. संभाच्छ—lit. causing to be; hence, ‘making sure’. उपसर्गाद्—bathing. स्वप्नोऽलः: agrees with स्:—स्वप् is usually understood to mean ‘the sense of touch’; here, however, it means ‘anything perceptible by the senses’ as explained by comment. निद्रासिंहित्वम्: = see VII, 61 and XVI, 76; and for comp. see comment. निमुखारुङ्ग—पुकङ्गः = a lake, a pool; it is the name of a sacred bathing place near Ajmere, but here it is used in the first or a more general sense. ‘पुकङ्गः…तीर्थयित्रिकेरेष्वा’! Amr. What these three Tirthas are particularly intended by the poet cannot be definitely said, though it looks he probably means Haridvar, Benares and Rameshwar. उपसर्गाद्—see V, 59. निद्रासिंहित्वम्—the celestial state.

Trans:—He who kept himself away from the enjoyment of the objects of senses and who was therefore to be the associate of Indra made himself sure about the continuance of his family through him the continuer of it and got to the condition of the Tridashas (gods) by bathing in the three Pushkaras.

32. अमरावर्गः—see comment. पुष्कराङ्गः = is the stone called ‘topaz’. वैधित्व तिथिः—on the full moon day of the period when there was the asterism पुष्यः. The word वैधित्व is formed by the use of the instru., according to Pd. IV, ii, 3 quoted in comment., whereby the suffix यत् comes after a word in the instrumental case in construction, which is the name of a lunar mansion, to signify a time connected with the asterism; and the feminine is formed by the suffix यत् after a nominal stem by Pd. IV, I, 15. Likewise पुष्यः: is formed irregularly by Pd. III, i, 115 पुष्याधिकारी नात्रे, by the addition of अर्धः—पुष्याधिक्षत्रैव रिति पुष्यः: i.e. things are matured or developed under the influence of this star. When the word is not the name of an asterism the forms are रेष्वा and रेष्वा ‘nourishing’ and ‘accomplishing’ respectively.

Trans:—His wife gave birth to a son named Pushya, who eclipsed with his lustre the jewel topaz, on the Pushya day (the day on which is seen the moon in the Pushya mansion). On his rising in power like a second Pushya asterism the people enjoyed full prosperity.

33. महेश्चत्:—महत्ति हन्तः दस्: one who has a high aspiration. परिकैचर्ण—Having delivered, having handed over; from परिकृतः 6th Ûbha. समविपणं—see I, 11. जैमिनिचे—Jaimini was a pupil of Vyasa and teacher of the Sama Veda. अविष्टतास्म—अविष्ट: आम्नः देश स: one who has given up his mind. सयोमचत तत्तात्—From him who had practised and was familiar with Yoga. अजानने dative sing. of अजानन्त न कम्य यस्मि न्: tath. final beatitude; no further birth.
Having transferred the sovereignty of the earth to his son that individual whose heart was set on great things, devoted himself to the great sage Jaimini. This individual who was afraid of mundane existence secured immunity from it and acquired the yoga life by studying yoga from him (that sage) who was proficient in it.

34. तत्प्रमुः—see IX, 5. तत्प्रसवः—a Bahu, compound agreeing with भुसंवि. प्रधोधः—gained. भुधोपबेन्—who is fit to be compared to Dhrुva or the pole-star. सहस्त्रे—in him who was true to his word, see XIV, 52. संधिः—peace; this is one of the six expedients in politics. For a full account of them see III, IV, 106–25. अतः—the topmost and firm.

Thereafter Dhruvasandhi whose father was Pushya and who was comparable to the Dhrūva-star gained the sovereignty of the earth—that Dhruvasandhi who was true to his word and in whom the peaceful policy towards the enemies who submitted themselves to him, was of a very high order.

35. सुवर्णास्वदेः—While he whose name was सूर्याष्ट्रीयः i.e. he whose appearance was good; hence the beautiful one. सूर्यापञ्चविन्धः—adjectival clause agreeing with the preceding—द्वारा (द्वारा = अभावस्था 'कछविनस्यजन्त्रा-कशीर्यानां सदा श्लेष्यती 'अवधे।) अवस्था: (disappearance); तसा द्वारा, तस्य इन प्रिंग द्वारा (appearance) वस द्वारा: सूर्यास्वदेः—सूर्य इन आदेशें अधिकारी स्वस्तिः वस द्वारा: अन्य साती: जिन अंशि श्लेष्योऽस नीतिः श्लेष्योऽस नीतिः। यह सर्वाधिक विषमसारी श्लेष्यत् = one who takes delight in sport.

He who was a lion among men, whose eyes were long like those of the deer, and who was fond of the chase came by death from a lion while his son named Sudarśana, whose countenance was like that of the moon at the conclusion of the dark fortnight, was yet a child.

36. अन्नाधितः—of him who had gone to Heaven. It may be mentioned that the form अन्नाधितः is also permissible by भावस्यालक्षणी—Pā. VIII, iv, 11. i.e. “अ” is substituted for “स when it stands at the end of a Nominal-Stem or is the augment नृ or is त of the case affix. अन्नाधितः—एक बाली नृतिः एकगतेः भवेऽ एकगतेः तत्तथाः अन्नाधितः:—अन्ना अन्तिष्ठा-हट्टाय by the Yatirāja ‘अन्नानास्कन्तिरेव एा’ on Pā. IV, ii, 104; since a minister is a constant adviser of the King. विधिवत्—see X, 45.

The body of ministers of him who had gone to heaven on beholding the subjects to be in a deplorable condition for want of a master, made with a unanimous mind, him who was the only thread (continuing link) of the race, the lord of Sāketa (Ayodhyā).
37. अमावस्या-नारायण सन्त: a ruler, a king; न प्रेय: अमृत: in-experienced; अमृत: नरेश: शिविन तत: नवेंद्राती दुर्युध नवेन्द्रु: does not signify a newly arisen moon but the moon on the first day after Amāvasyā, called बिंगतप्रदः.

Trans:—That family of Raghu with the young king was comparable to the sky having the new moon in it, or to a wood having a single young lion in it, or to water having a solitary unblossomed lotus.

38. संपाधित:—put down, marked out, considered. नीतिपरी अहात्य—on account of having assumed the crown. The reading श्रेष्ठ (body of old respected ministers see XII, 12; XIV, 10) instead of नीति makes a better sense and has been adopted by no less than four commentators. It is only a prudent king that allows his father's ministers or advisers to continue in office; otherwise generally we find new advisers and councillors in power on the accession of a new king.

पितृव तुसः.—note the use of the geni: with तुस showing comparison by Pā. II, iii, 72. दुसरा रुपस्यान्यि तुज्ज्वल्यदरायः. तुरोहाय়—wind carrying you forward; a favourable wind.

Trans:—On account of his being surrounded by hereditary ministers he was looked upon as likely to be similar to his father (i.e. following his father in the work of administration); a cloud of the size of a young elephant on gaining a favourable wind is noticed going through all quarters.

39. अविहितः—हस्ति अयि on an elephant (an अविहित: comp.) आपोरामकः—अपोराम (see V, 48; VII, 46) आपोराम: supported by a rider. The prince being only six years of age, was too young to go on unassisted; hence I apply the expression to a instead of to अपोराम:—as has been done by the comment. असर्वसंस्ठा—असर्व: (best, remarkable, see III, 27, 46) वेदः: (dress) वस: स: तम: पत्तेङ्द्रियम्—see comment: and note on क्रुद्धसंत क V, 38.

Trans:—Although he (Sudarshana) was only bordering on six years and dressed in excellent garments, was passing along the royal road on an elephant, supported by the rider yet he was gazed at by the citizens with the same respect that was shown to his father.

40. काय—is to be taken either in the sense of (1) 'completely'; or (2) 'granted', see II, 48; IV, 13; VI, 22. प्रतिपूषण्य नाक्षरापत—not being fit for filling up, note the idio. use of the dative with अस्ति 1st. conj. Atm., cf. कस्ये रञ्जयांश Shā. V, 8. तेजोभिभिः—तेजः: महिमा, तेजः by the power of brightness; by the force of his grandeur, अविबाटस्या—He whose whole body was covered. आत्म: आत्म (body; see I, 14) वस स: तम: There are three readings worth considering in place of आत्मस्या; one is आविबाटस्याः = up to the very canopy of the throne; the other is आत्मतेजः = accumulated; and the third is आत्मेतेजः = spread out.
Trans.—He could not completely fill up the whole throne (being himself too small in size) yet he occupied it by his whole body being invested with a golden bright hallow.

41. तपसीस्वरूपम्—golden foot-stool; see VI, 15. भ्रमित्या: may also be rendered as ‘adorned, decorated.’

Trans.—Hence it was (i.e. on account of his dazzling glory) that princes with their decorated crowns saluted his [tiny] feet smeared over with the lac-dye and which only hanging out a little were not able to reach the golden foot-stool.

42. महानीति:—the sapphire. By the śītra समाहारैमोऽधिन: पूर्वानां: Pā. II, i, 61 the words शत, महत, दसम, अद्यतन अर्थे are compounded with the words denoting the person deserving of respect; and the compound is a Tatparaha. सूतित:—well-known, see XIII, 53. अत्यधिमापे—वल्लिप्रमाणि (size) दश स्थि: one that is small sized.

Trans.—Just as the name Maharāja is not false (inappropriate) in the case of the sapphire though it be small-sized, so the expression Maharāja was rightly applied to that prince though he was a mere child.

43. चामरम्—the fly-flapper made of the bushy tuft of the tail of the wild bull. Along with the white umbrellas the Chāmara is an insignia of royalty. काकपात:—see III, 28; XI, 1. Princes have five locks of hair. अश्रवलाय—see I, 16. विशारद: an order, command. वेलासु—see I, 30. चामरात:—was not disobeyed, or violated e.g. देवस क्षास्य कंदे चामरात रक्तिकथादि Mu. III.

Trans.—The order that issued from that mouth on the cheeks of which were waving side-locks of hair of that prince on whose sides were waving the chawaras never stumbled down (neglected) even on the shores of the oceans.

44. लिङ्गक्षमन्येव—निहित: put on, from निहित to perform, to finish. जाम्बुन्:—gold, from the idea that the metal is found in the bed of the river जाम्बु, पट्रवन्य:—lit. a strip; hence, ‘a fillet.’ शेषसुत:—जोरे गुल्ला वश्य स: he who had a smiling face. The word is formed by निहितविवि etc. Pā. III, ii, 167, by the addition of र in the sense of ‘the agent having such a habit’ etc. लेन refers to the लिङ्गक्षमन्येव.

Trans.—He who bore a spot-mark put on the forehead that was encircled by a golden fillet, and who had a smiling face made the faces of the wives of the enemies devoid of that very mark.

45. श्रीरो—compare श्रीरेयुपापंकलाकोधिमात्र बाहु Ku. I, 41. अनुभावत:—on account of prowess of. महानिमामोऽस्मबेरसे तथा Ku. I, 8. विभर्तात्मक:—the common refers to Pā. III, I, 39 which lays down that the Periphrastic Perfect is optionally formed in the case of the roots भ, हि, स, and द्व. परियम्या: भुरस—see I, 34; IX, 69; VI, 78.
Trans.—He who had a tenderness of limbs surpassing the Shirasha flowers felt pain even by the decoration; he, however, on account of his prowess was able to bear the excessive burden of the yoke of the earth (the trouble of governing it).

46. अक्षरभूमिकायों—on a slate, on a writing-tablet. क्यालार्कर—लिखित—the alphabet written down letter by letter of. क्यालाकार अक्षरोपन स्वयं Mv. I, 30; for लिखित see VII, 28. काल्पनिक—completely. एकलापद्वोगादि—सिद्ध: (learned) च वे दुःख: च तेषां वोगाद् by the association with the learned elders. दुष्कृती—देवदा नवसति दशकाण्ड ग्रंथि प्रायम्यति हृति किर्त्व च द्रुढ़: नीति: अनवा ग्रंथि दशकृती: of the system of civil and military administration. अवाकुंक—Enjoyed; reaped the full benefit of.

Trans.—No sooner had he (Sudarshana) made himself familiar with the alphabets written on the board than he gained the full fruit of the system of administration of justice through the company of learned old men.

47. अवाकुंकाशात्राया—अपराष्ट्र: (त पद्योः not gained, cf. अवव्यापो त पद्यो-स्तन्त Bālākāna Kālīya. I) निवेष्ठता भागाः सम्बाल: सदृश: धृष्ट: अवाकुंकिताण्डा—a नि- formation. अवाकुंकण्ड्याण्डाः—expecting; waiting for. चढ़ेत्र—see VI, 54. The idea of royal grandeur is figuratively always spoken of by Sanskrit poets in a style which is not a very agreeable one in these days; especially that of speaking of her as a harlot, of an excessively fickle and unsteady disposition, see Mv. II, 12.

Trans.—The Goddess of prosperity not finding enough space to recline on his breast [and therefore] eagerly waiting to see him develop into full growth, being ashamed [of her conduct] embraced him as it were by the guise of the shade of the regal parasol.

48. अवाकुंकाशात्राया—see commen.; not obtaining. अवाकुंकाशात्राया—see commen. and XVI, 84 and Shā. I, 3. शासिकः—the hilt of the sword.

Trans.—The earth was protected by his arm which had not yet gained the propriety of being compared to a yoke, which was destitute of the mark of a scar of the bow-string, and which had not yet touched the hilt of a sword.

49. Trans.—As time went on not only did the limbs of his body gain increase in size but his hereditary traits too which were delightful to the people, and which small as they were at the commencement attained full development.

50. पूर्वार्थाय—पूर्वार्थिः च ताति जन्मभूतानि: तेषां द्वेष्ठ: प्राण यथा तः: refers to विषयः lit. whose other side had been seen by him in former existences. अक्षरकर:—केस्व करोक्तिः इत्यतः; न इत्यतः अक्षरकरः: विचरण—is of course पथम्, अत्, काम; तेषां अविनाश: attainment. तिष्ठ: विषयः the three knowledges are mentioned in commen., which see. सत्तामुप: विषयः: cf. वश्याहोरिकुंकूकान्तिः
Buddha II, 24. अन्तर्भुक्ति:—‘subjects’ as used elsewhere is better than taking it in the sense of ‘ministry’.

Trans:—He, who had seen the other side [of the departments of knowledge],—still recollecting the same, was no [source of] trouble to his teachers; he mastered the three sciences—which were the basis for the gaining of the three objects of existence, and also brought under control the subjects who had come under his sway from his father.

51. अनुप्रृस्त—stretching out. उच्चारिन—upper half. अक्रेषु विशिष्य-मान्:—one who was being conducted through a course of training in archery.

Trans:—While being trained in the course of the art of wielding weapons he shone brightly (he looked graceful) as he stood with the upper part of his body slightly stretched forward, the hair of the head formed into an erect knot, the right knee bent down and with the arrow put to the bow and drawn up to the tip of the ear.

52. The picture in this stanza is a highly wrought one. अथ—Now; see I, 35. नेत्रमणिभेदकर्तर—नेत्र: (नींद्व: (to enjoy, see IX, 36; XVIII, 3) विशिष्य: fit to be enjoyed by the eyes. It may be mentioned that the eyes of young women are compared to black bees which go about from flower to flower in search of honey. This idea kept in mind will bring out the beauty of the simile. मनसितसङ्ग्राम्—the flower of the tree in the form of the god of Love; compare: Mahāvīravīraḥ—रक्षण बन्ध: (a continuity or manifestation of love) स एव प्राप्तः: वस्तः ततः. अक्रृतसितिविविधी—(क्रृतक = artificial); न क्रृतक: अक्रृतक: (unartificial) विविद: बंबुलतः. सवर्जितिनः— pervading the whole body. The addition of the affix हृत in the sense of ‘that which pervades the whole’ comes after the words यथि, अयत्, कर्मेन, एव, and शुद्ध preceded by सर्व: being in the 2nd case in construction, by Pa. V, ii, 7 quoted in commen. आकाशाश्रय:—आकाशाश्रय: (of ornaments see XVII, 22) जात: (collection see V, 1). अयत—pre-eminent, unparalleled see I, 11).

Trans:—Now she reached youth—the unparalleled condition of life for enjoyment—which was the honey to be enjoyed by the eyes of women, which was as it were the flower—of the tree in the form of the god of Love—which had foliage in the form of a continuity of love and had a collection of decoration arranged in a manner which was not artificial and which covered all the parts of his body.

53. प्रतिकृतिरचनांसि:—Than the arrangement of images, likenesses. For प्रतिकृति see VIII, 91. दृति:—a female messenger. In Indian palaces a Dūtī plays a very important part.

Trans:—Princesses—even more handsome than their likenesses presented by ladies of the royal household who had been brought by ministers desirous of securing a pure progeny—gained a higher position than the two viz. the Goddess of glory and the Earth, who had been at first espoused by the young prince.