CANTO II

1. P. O. तस्मिन काले दिवोक्षः तारकेण विभ्रक्तः: तुरासाहं पुरो-पाय स्वायंसुवं धाम यथः ।

E. Tr. At that time, the Gods having been oppressed by Taraka went to the abode of Brahma having placed Indra at their head.

Notes. तस्मिन काले = at that time i.e. in the meanwhile, when Parvati was serving Siva as said at the end of the previous Canto. दिवोक्षः यथां ते दिवोक्षः = Those who have the Heavens as their residence i.e. the Gods. 'विभ्रक्तः' (Amara). 'दिवोक्षं स्वायंस्विनिर्भ्रक्तं तारकेण = By an Asura named तारक. He was the son of an Asura named ब्रह्मानान्त. As a result of severe penance Brahmadeva granted him a boon that he shall not be killed by anybody except a child seven days old. The Asura considered this as quite improbable and hence took pride and began to oppress the Gods. विभ्रक्तः = harassed or troubled. (Past passive part of के with वि and प्र). तुरासाहं (accusative singular of तुराध) = Indra. तुरं (तुरवति) सायति (अभिभवति = one who exceeds the speedy man, i.e., very quick in action. पुरोषाध = पुरस्त्रक्ष = Having placed in front i.e. led by him स्वायंसुवं = Belonging to स्वायं i.e. ब्रह्मा. 'स्वायंसुवं चर्तानन्तः' (Amara). स्वायं सायति शर्यं = one who is self-existent. He came into existence of himself. धाम = abode i.e. Brahma-loka. यथः = Perfect 3rd pers. plural of या to go. यथः -यथः:

2. P. O. परिक्षणसुक्ष्मश्रयां तेषां सुत्तप्रथानां सरसं प्रातः दीर्घे-तिमानू हृद ब्रह्मा आविष्कृतः ।
E. Tr. To them, the lustre of whose faces had faded away, Brahma manifested himself as the Sun does in the morning to the lakes whose lotuses are closed up.

Notes. परिसंहान etc. परिसंहान = (Past pass, part of प्रेत with परि) = faded completely. परिसंहान सुभाष्यो श्री: वेष्यो तेष्यो = of those whose facial lustre had faded away completely i.e. they wore very dejected appearances, because of the oppression they were undergoing under Tarakasura. सुभाष्यो = सुभाष्यि (Past pass part of स्वू to sleep) प्रेतानि वेष्यो तेष्यो = of those (lakes) whose lotuses were asleep i.e. were closed up during the night. The beauty of the lake which possessed these lotuses disappears in the night because the lotuses close up. सरस्ति = of the lakes. प्रातः: (Indeclinable) = In the morning दीनिष्ठितम् = one who has rays i.e. the sun. ‘भागुः करो भृग: भृगुस्य: दीनिष्ठिते विभयाम्’ (Amaras) The Sun appears of itself in the morning and makes the lotuses open and thus the lake regains its beauty. The idea is that similarly Brahma appeared there of himself and this gave some hope to the Gods and their faces brightened. दीनिष्ठि ( = वर्ष्यि प्रजा: इति प्रजा = one who increases the human beings. i.e. Brahma. अविलोकन्तु = manifested himself. Appeared before them The very fact that he appeared there himself at the proper time was a sign of the success of the mission on which the Gods had gone over there.

3. P. O. अथ सर्वे ने सर्वस्य ऋषार्य सर्वतोमूलं वागीशं प्रणीपलं अध्यायेः: वाम्भ: उपतिस्थिते ।

E. Tr. Then all of them bowed to the Creator of all (the Universe) who had faces on all directions and who was the Lord of Saraswati, and praised him with words full of meaning.
Notes. अथ = Then. सबै ते = They all i.e. All these Gods. सबै स्वरूपा = of all i.e. of all the Universe. वातारि = छाता = The Creator. सबै विविध रूपा तमू सबै विविध रूपा = one who has faces on all directions 'स्वरूपा चतुराणन = ' (Amarā). वाण्डः वाण्डः पिंडः पिंडः = Lord of वाण्डः वाण्डः = Sarawati who is the Goddess of education and arts. वाण्डः, वाण्डः = Brahma is said to be her husband. 'गीविकृ वाणी सरस्वती' (Amarā). Mallinatha gives वाणी (विविधाना) दिन = Lord of all education. प्रणिपट्टा = having saluted or bowed to. (Indeclinable from पत्ता with प्र and नि). अवैभा अष्टेण्या = अध्ययः तलान = by words having meaning i.e. by words which were fully significant. This shows that the words of praise uttered by them were not merely formal, but he deserved all the praise to the letter अर्थातात: The termination य comes after the words र्थम, पौर्ण, अर्थ and न्याय in the sense अनेत = not without. 'र्थपौर्ण्यन्यायानपूर्त' (Panini IV. iv. 92) वालिमा = by words. उपतिशिर= Praised, Perfect 3rd pers. sing. of व्या with व्य. The root व्या is Parasmaipada, but when the preposition व्य is prefixed to give the meaning of देवीपुजा (= worshiping of Gods), it takes Atmanepada. ‘उपदेवीपुजा संविषिकरण-पथिरिविति वाचयू’ (Varīka to l. iii. 25).

4. P. O. सूदे: प्राध केवद्वारयने, पञ्चाल गुणवत्वविभागाय मेघसु उपेयुषे सिखरतेको उम्य नमः।

E. Tr. Salutation to you, of three forms, one soul before the creation (of the Universe), who afterwards divided yourself according to the division of the three Gunas सत्य, रजस् and तमस्).

Notes. सूदे: प्राध = Before creation of the Universe. केवद्वार = (=एकः—unit or one) आत्मा स्वरूपा ग्रह मध्यसारे vide 'एक एवाद्वैद्वितीयं ग्रह' and 'आत्मावाशिक एवामु आसामध्य' (Vedic). पञ्चाल = at the time of creation. मेघसु = division. उपेयुषे = One who has assumed,
Note declension: उपेष्यिवान्त, उपेष्यिवांसैौ उपेष्यिवांस: etc. The word उपेष्यिवान्त is of irregular form dictated by Panini ‘उपेष्यिवान्त नाथानूवानां’ (Panini III. ii. 109) विभाजने अनेक इति विभाग: गुणानां ववेष्यबं विशुण: यस्य तस्य: = To one who has the three gunas as the causes for the division. The three gunas are सत्त, रजस् and तमस्. The three forms into which the one soul manifested itself at the time of creation are for the various duties that had to be performed i.e., creation, protection and destruction. These three forms are called Trimurtis. They are Brahma, Vishnu and Rudra, respectively.

5. P. O. अज, तथा यत् अमोघ वीजं अपास्व; अन्त: उससम्, अन्त: चराचरं विष्यं (उत्पश्च). तत्य प्रभव: गीतसे।

E. Tr. Oh! unborn one! This Universe of moveables and immovables is (sprung) from the unfailing seed that was dropped by you in the waters, (and hence) you are sung as the source of it (the universe).

Notes: अज! (Vocative case) = Oh! unborn one. The Gods addressed him तज्ज्ञ समाधिः क्षयम: = one who was not born i.e. who was self-existent of which लय्यथ: = By you, तथा = which (qualifies वीजं) न मोघं = अमोघं = not vain: unfailing i.e., fruitful. वीजं = seed; germ अपास्व: = In the waters. अन्ति: = (Indeclinable)in. उस्सम् = was sown (Past. pass. part of बुष्ट्टo to sow) अति: = From that i.e. From that seed. चराचरं विष्यं = This universe consisting of moveables and immovables चाँ न अवर्तं न अवर्तं न अवर्तं = understood, i.e. came to existence तथा = of that Universe. प्रभव: = source, cause; origin. प्रभवस्य स्वादिति प्रभव: = you are sung or praised. Passive present and pers. sing. of नै to sing.

6. P O. पौक: तथा तिथिः: अबस्यासि: महिमान्मु उद्भवर्षु प्रक्षयः स्थातितिशाराणां कारणताः गतः।
E. Tr. You, the only one, have become the cause of destruction, protection and creation by proclaiming your greatness by the three forms.

Notes. एकः = one (declension in singular only). i.e. one before creation. तिस्मिः अवस्थामिः = by your three forms as व्रजः विद्या and वृद्धि which are characterised by the three Gunas सत्य रजस् and तमस् महतः भावं महिमा = greatness, तत् = महिमां उद्वीरयन् (lit speaking) = proclaiming; Present participle of हृ with उद् प्रखय = Destruction. स्थिति = maintenance i.e. protection सर्गः = गृहिणि = creation. Of the three forms, व्रजः is said to be in charge of creation, विद्या of maintenance, and वृद्धि of destruction. कारणः मतः कारणाति = The state of being a cause. This verse explains further 'प्रातःह्यदुःसुपनेव' of verse 4 and hence is not a repetition of the idea contained therein.

7. P. O. ख्रीष्णसी, सिस्क्ष्या सिस्क्षुते: तै आलब्धायो; तवेव प्रसूतिभाजः स्वाभूविपत्तिः स्वतः॥

E Tr. Male and female are your own parts, who have split up your form due to a desire to create. They (these two parts) are remembered as the parents of the creation that came into existence.

Notes. भ्रीष्णसा The अकारान्त of this compound is dictated by Panini in 'अनुति विचुतिः भ्रीष्णसा etc.' (Panini V. iv. 77). otherwise it will be भ्रीष्णसाः. सिस्क्ष्या = भ्रीष्णसा इच्छा सिस्क्षा, तथा = with a desire to create. He manifested his own self into male and female in order to create beings. भ्रीष्णसह = भ्रीष्णसह येन सः = one who split up his own form, तै = your. आलम = भ्रीष्णसाः आलब्धायो = Parts of your own self. तै = These two parts of male and female प्रसूति भ्रीष्णस्वतिभाजः तुष्य = of (the creation) that has come into existence स्वाभू = of the creation. पिताः = Parents i.e. mother and father. साता
This is an optional form of मातापितरी. When पितृ is combined with मात, only the former remains optionally. 

*cf.* 'पिताकाल' (Panini I ii. 70) मातापितरी is also another form of the compound according to 'मातापितराबुद्धिवाच' (Panini VI. iii. 32) 'मातापितरी पितरी मातापितरी प्रसूजनवितारी (Amara) स्मृता =

(lit. remembered) P. P. P. of स्मृत to remember. But स्मृत meaning here that it is declared in Smritis which are next authoritative to the Sutris (Vedas) *cf.* 'दिव्याः क्षत्रियाः देहमर्गेन पुरुषोमभच्चः। अथवा नारी तस्या स विराज्मसुविन्दमः:' (Manusmriti I 32).

8. P. O. भक्तपरिमाणेन भक्तरात्विन्वित्रस्य ते यो भक्तवर्धों

तौ मूताना प्रयोदयः॥

E. Tr. The sleeping and waking of you who have separated night and day by your own measure of time, are the destruction and creation of beings.

*Notes.* भक्त परिमाणेन = By the measure of your own time, unlike other beings for whom the Sun determines day and night. भक्त etc.=नृसिंह राविदि येन तस्य = who has separated the day and night. राविदि न दिया च राविदि

दिव्वि This is an irregular compound dictated by Panini in 

'अक्षुर विन्तुर etc.' (V iv 77). According to this Sutra, the compound can mean only 'by day and night' but it is used here in the nominative sense. Mallinatha says that there is no support for this use except that it has been used often by poets ते = your, यो = which. स्मृत: अवक्त्वः स्मावकोऽधः

= The sleep and waking up मूताना = of beings प्रयोद्धः उद्यद्धः

प्रयोदयः = The destruction and creation respectively. The time of Brahmadeva is measured as follows: One human year is a day and night for the Gods. Such 360 days make one divine year. Of these years, 4800, 3600, 2400 and 1200 go to make कुट, लेता, द्वापर and कथिय yugas respectively. One complete cycle of these four yugas making 12,000 divine
years is what is considered to be one Divine Yuga. 1000 such divine yugas go to make the day time of Brahmadeva and a similar period makes his night. Hence one day time of Brahmadeva is $12,000 \times 1000$ divine years, or $4,320,000,000$ human years. During this day time of Brahmadeva, when he is awake all the Universe is active. When he begins to sleep in the night destruction (प्रलय) comes in and the whole Universe is asleep (inactive) and again begins to be active when he wakes up. Brahmadeva is said to pass 100 years like this and then the महाप्रलय comes when the whole Universe disappears and creation ends. (Manusmriti I--65 to 74).

9. P. O. तं जगद्योगिनः अयोगिः; जगाद्वतः निरस्तकः; तव जगदाहिः अनादि:- जगद्वैशो निरीक्षः।

E Tr You, who are the origin of this world are yourself originless, the destroyer of this world without destruction, the beginner of this world without any beginning and you are the lord of this world without any master.

Notes जगतां योगिः: जगद्योगिः = The source of the worlds. न बिस्ते योगिः: यथा स: अयोगिः: = Sourceless. The idea is that though He was the origin for these worlds He was himself without any origin or source i.e He was self-existent. The adjectives निरस्तकः and अनादि: show that He is eternal without beginning or end.

निर्मिति: अन्नः;

10. P O आत्मानं आत्मना वेष्टिः, आत्मानमात्मना सुजसि।
कृतिना आत्मना च तव आत्मनि पुवः प्रलीयसे॥

E. Tr You know yourself by yourself, you create yourself by yourself, and you become absorbed in yourself when you have done your work.

Notes. आत्मानं आत्मना वेष्टिः = you know yourself by yourself. This verse shows that He is not dependent upon
any outside agency to know, to create and to destroy himself, whereas anybody else depends upon an outside agency for all these things. Thus to know Him and also one’s self others have to resort to भक्ति. योग तपस् etc. Similarly others are created by him who creates himself. कृतिना = one who has done his work (कृतकर्म:) or one who is skilful! Mallinatha adopts the latter meaning and another commentator takes the former meaning कृतमनोभिति कृती, तेन कृतिना. प्रकृयेष्य = you absorb yourself ‘एवं सर्वं सुर्वंद मा चाचिन्त्य पराकमः। आत्मस्त्रेत्ये भूयः कालं कलिन्नः पीडयन्॥’ (Manu I--51).

11. P O तत्त्व द्रवः संचालकिनः, व्युखः, सूक्ष्मः, गुहः, व्यक्तः, व्यक्तितः, च प्राकारं ते विभूतिः असि ॥

E. Tr. You are fluid, (yet) compact solid, huge (and yet) subtile, light (and yet) heavy, perceptible (and yet) other than perceptible In your manifestations your are as your desire

Notes. द्रवत्तिः द्रवः = a fluid संचालकिनः = hard because of denseness (opposite of द्रवः). व्युखः = huge; big. सूक्ष्मः = subtile, minute i.e. atomic. गुहः = light. गुहः = weighty. व्यक्तिः = clearly perceptible. व्यक्तितः = व्यक्तिः इत्यादि = other than perceptible विभूतिः = In your manifestations of all super human faculties. प्राकारं = As your desire, i.e. you can assume any form and qualities as you desire.

12. P. O. यासं गिरि उद्रात: प्रणवः, शिभि: व्यावः उद्रीरणम्, कर्म यशः, फलं खंगः, तासं तं प्रथवः ॥

E. Tr. You are the origin of those words, (Vedas) of which the Pranava is the beginning, of which the pronunciation is according three Swaras (intonations), in which the
action (enjoined) is sacrifice and of which the result is the Heavens.

**Notes** In this stanza He is said to be the propounder of the Vedas. यासं गिरं = of which words or speeches. उद्धानः = beginning. ‘यादम्यायानमुद्धान आरंभः’ (Amara). प्रणवः = The compound letter ‘ॐ’ which is composed of three letters अ, र and म. This letter must be pronounced at the beginning and the end of Vedas always whenever their hymns are pronounced. vide ‘श्रद्धः प्रणवं कुर्वादादावने च सर्वदा’ (Yaska Nirukta). बिस्मि: न्यायः = By three सङ्ग्रहः. नीवृत्ते एवमः अपिनित्रेश्च: इति न्यायः = The intonations or accents. In reciting Vedic hymns the intonations are of great importance. These सङ्ग्रहः are three in number, उद्धानः = The acute accent अवर्तः = accentless and सङ्क्रितः = a combination of the above two. cf. ‘उद्धानः नीवृत्त एवमः समाहः सङ्क्रितः’ (Panini I, ii 29 to 31). If a mistake in these सङ्ग्रहः is committed it is considered to be a sin. cf. ‘मन्त्रो हीनः सङ्ग्रहो वर्णो वा मिथ्याप्रयुक्तो न तम्यमः’ सवामर्गो यज्ञार्थां हिन्त्सित्व यथेन्द्रश्रु: सङ्ग्रहो राव्यारावतः’ (Siksha) कर्म यशः = The action enjoined by the Vedas is performance of sacrifice फलं सङ्ग्रहः = The result of such action is said to be attainment of the Heavens. तासं = of those words प्रभवः = source; origin i.e. the propounder. The Vedas are generally accepted to be अपौर्णेय i.e. not made by man but existent eternally and God is said to have brought them into existence.

13. **P. O.** खामृ पुरुषार्थप्रवर्तिनि पुरुषं आयनिति। खासेव तदहिं उदासीनं पुरुषं विदु:।

**E. Tr.** They declare you as the Prakriti that instigates the Purusharthas (for the enjoyment of the Purusha). They know you also as the Purusha who is indifferent and witnesses the (actions of) Prakriti.
Notes. As Mallinatha remarks, the poet makes the Gods praise Brahma according to the Sāṃkhya concept of Philosophy. Its founder is Kapila. According to this system there are two eternal principles in this universe, (1) Purusha, the soul which stands apart, and (2) Prakriti which is the cause for all kinds of action in this world. Purusha has no concern in the doings of Prakriti but is a mere on-looker. Though the poet indicates distinctly the principles of Sāṃkhya Philosophy, by yet making Purusha and Prakriti identical he follows the Advaita philosophy. Some say that this is one of the passages indicating the religious school of Kālidasā.

पुरुषवर्धं तताः पुरुषवस्तः तताः प्रवृत्तिनाम् ताताः।
पुरुषवस्त्रं तताः प्रवृत्तिनाम् ताताः।

All the activities of one in this world are instigated by either of these objects. The motive power that instigates these actions is called प्रकृति. This प्रकृति is the source of the materialistic world consisting of the three primary qualities सत्य रजस् and तमस्, according to the सांक्षेप. तद्विशिष्टम् तदृश प्रवृत्तिनाम् तदृशाः = one who sees it. The Purusha (Soul) stands separate and witnesses all the actions created by प्रकृति.

उद्धारे वाः = one who is indifferent; disinterested. पुरुषं = Soul.

विद् (Present 3rd pers. plural). This is an optional form of विद्य of the root विद् to know. In the present tense, the terminations of the Perfect tense come optionally. ‘विदे वर्णीते वा’ (Panini III iv. 83). Here, instead of the present tense III pers. plural termination श्रे, उस्तू is substituted. In the commentary ‘श्रे‌वक्षादेशः’ is wrong. It ought to be ‘श्रेष्ठस्वात्’. 

वद्य । विद् । विदुः।
14. P. O. \(\text{वं पितामहेषु पिता, देवानाम् देवता असि।} \) यत्र: \(\text{अपि} \) \(\text{परः} \) \(\text{च} \) \(\text{वेद्यसामू अपि विभान असि}।\)

\(\text{E. Tr.} \) You are the father of even the \(\text{Pitr-s}, \) and are the God of Gods. You are superior to the highest and the progenitor of even the progenitors (of mankind).

\(\text{Notes.} \) पितामहिः = of the \(\text{Pitr-s} \) for \(\text{पितृ} \) see note on I. 18 above. पिता = father. देवानाम् देवता असि = you are the deity to Gods i.e. you are worshipped even by Gods. परः = even than highest. \(\text{प्रजापतिः} \) = of the \(\text{Prajapati} \) दुस्त्र and others. cf. \(\text{अन्त्यान्त्रानन्दायुक्तस्वाधिनात्मकोपसृष्टि} \)। \(\text{वृष्णु पुराणं} \) \(\text{पुलिहं} \) \(\text{कलुम्बिष्टसंयत्य} \)। \(\text{गरीचि} \) \(\text{दश्मितिः} \) \(\text{च} \) \(\text{बहुसौ चैव मानसान्} \)। \(\text{नव ब्रह्मणहेतुते} \) \(\text{पुराणेनिन्द्रयंगता}।\) \((\text{Vishnupurana I. 7-5}). \) These are nine creators whom \(\text{Brahmdeva} \) created for multiplying creation in this world. \(\text{प्रजातिः} = \text{one who creates.} \) The idea of this verse is that \(\text{Brahmdeva} \) is superior to all beings.

15. P. O. \(\text{क्षेमः द्विनं होता च भोज्यं भोज्यं च शाश्वतः।} \) \(\text{वेछं} \) \(\text{देहिता च भ्याता}। \) \(\text{यत्र परं} \) \(\text{भोजं} \) \(\text{च असि}।\)

\(\text{E. Tr.} \) You are the sacrificial offering and also the sacrificer, you are the enjoyed and the perpetual enjoyer, you are the knowable and also the knower and you are the meditator and also the supreme object of meditation (for others).

\(\text{Notes.} \) हस्तं = An oblation offered to Gods. हृढते इति हस्तं = That which is offered. The termination यत् comes after roots ending in vowels. cf. \(\text{अतो यत्} \) \((\text{Panini III. i. 97}). \) हस्तंकामयिः \(\text{देवेन्त्रे} \) \(\text{अन्ते} \) \((\text{Amaraka}) \) होता = one who offers i.e. sacrificer भोज्यं = That which is to be eaten. Here it is used in the sense of ‘enjoyable.’ But this use is grammatically unjustifiable, because in ‘भोज्यं भोज्यं’ \((\text{Panini VII. iii 69}), \) भोज्यं = definitely given the meaning ‘eatable.’ Though derived
from the same root, the form  ‘सोवर्यं’ must be used in the meaning ‘enjoyable.’  शाक्षतः = permanent. सशक्त, भव: सशक्त: vide ‘तत्त्व’ (Panini IV. iii. 53). Though the अर्थ that comes by this Sutra is liable to be replaced by ठुल ‘कालात्त्व’ (IV. iii. 11) which is an अपवाद, the former अर्थ is justifiable, because of its frequent use by poets. The form when ठुल comes is साम्यतिकः: The validity of this form is further supported by the use of the word by Panini himself in (II. iv. 9). Yamana in his Kavyalankara Sutra Vritti has pointed out the above vide ‘शाक्षतमितिप्रयुक्ते:’ (V. ii 51) भोक्ता = enjoyer. वच्चे = knowable. वेदिता = one who knows everything. व्याता = meditator वेढ़य = That which is meditated upon. These attributes cannot be possessed by the same person except the Supreme Being.

16. P. O. इति तेभ्य: यथार्थोः हद्द्रवङ्गमाः सुनति: श्रुता प्रसादाभिदः
मुखः वेढ़ा: दिवयक्स: प्रयुवाच

E Tr Having heard these pleasing praises full of meaning from them, the creator, being inclined to favour them replied to the Gods.

Notes इति = Thus. i.e. तेभ्य: = From them. अर्थमन्तिकम्यग्यथार्थ, तन् विबेच्ये यासां ता: यथार्थस: = True to their meaning. i. e.
The praises were not formal encomiums, but were full of sense cf. ‘वामिरयाभि: = (Verse 3 above). हद्द्रव गच्छन्तीति हद्द्रवङ्गमाः: = Those which reach the heart i.e. that touch the heart. The praises were pleasing to the heart, because they were sincerely uttered. सुनति: = praises. श्रुता = Having heard. प्रसादाभिदः = प्रसादाभिदः = Intending to confer boon on them. वेढ़ा: = Brahma. दिवयक्स: = Gods (vide Verse 1 above for derivation) प्रयुवाच = replied.

17 P. O. पुराणसः कथे: तस्य चतुर्मुखसमीरिता चतुष्पधिः शब्दानां
प्रबलति: चरितार्थाः आसीत्॥
E. Tr. The flow of words of that ancient poet uttered by his four mouths and possessing a fourfold excellence was as such as accomplished its object.

Notes. पुराणि नव: पुराण:- The word is dictated by Panini in ‘पुराणप्रोक्ते’ (IV. iii. 105). पुराण:- = one who was new in ancient times i.e very old. पुराणस्वके: = of the ancient poet, because he was the founder of the Vedic hymns. चतुरागः: अवयवः चतुरिवेव चतुरिविधा = Fourfold! The word is formed as चतुर: + तपस् according to ‘संस्क्रातः: अवयवे तपस्’ (Panini V. ii. 42). commentators give various interpretations for this word. Mallinatha says ‘इद्युप्रगहितायांजलि मेंदेन चतुरागवायवः यथा: इति चतुरिविधा.’ and he adds that चतुरिति = चतुरिविदा वाक्यविति: Arunagiri remarks ‘यथा देवः सर्वोत्स्मृताद्व्य सुरमय सांपुत्र्या: सनन्तः सवेव एव युगपत्तिविधिये। तथा अवसायपि तान सर्वोदेभ चतुरुख्यविनिर्माण्या चतुरस्या शब्दानां प्रवर्त्ता युगपत्तां परितथ युगपत्तां इत्यथा: ’ This seems to be the most simple explanation. i.e., because when all the Gods were surrounding him from all sides, he uttered his words by all his four mouths so that all may be able to hear him distinctly. Hence his speech was fourfold. चतुरिवेवः समीरिता = चतुरुख्यसमीरिता The compound cannot be taken as a समाहार because then the form चतुरुख्य must be चतुरुख्यी Hence it is taken as उत्तरपदसमास as above. cf ‘तद्दितातथातत्तपद इत्यार्थ:’ (Panini II. i. 51.) शब्दानां प्रवर्त्ति: = The flow of words. फरिताथि आसीतः = It accomplished its object of being heard by all the Gods.

18 P. O. प्रवर्तिकराय: | स्माचरीरकरार्यः प्रभाववैवक्षुम्य युगपत्त यायेस्यः: युगबाहुः: व: स्माचरस्य ॥

E Tr. Oh, Gods of mighty valour! welcome to you, of long arms, who have all arrived here simultaneously, though holding your respective positions by your valour (power).
This and the following ten verses are uttered by Brahma, where he asks the Gods what the matter was.

Notes प्राज्यबिक्रमः = प्राज्यः: (mighty or great) विक्रम (power) रेषा ते (Vocative case). 'प्राज्यं अद्वश बहुः बहुः (Amarā.) खान = your own अस्तीत्वारु = अस्तीत्वारु = positions of posts. The vowel ः of the preposition अस्ति is lengthened optionally before वन प्राज्य when the word does not denote a human being vide 'उपसर्गस्य भन्यमान्यः बहुः' (Panini VI iii 122). For example प्रतिकारः: and प्रतिकारः: By your power अवस्थन = Holding, i.e., though you all hold your respective posts with the help of your power, because you have all come over here together, there must be some serious reason for it युग्मः = at the same time; simultaneously 'युग्मदेवः' (Amarā) प्रासिध्यः = to you, who have arrived here युगाः इस बाह्रः येवं तेन्यः = to you, who have your arms like yokes, i.e., long and stout arms. वः = to you. (dative case optional form of गुप्स्याम) खानां = सु + आमां = welcome.

19 P. O हिमरक्ष्यकाश्यानि उज्जोतिओ इव: सुक्कानि आस्माय दिवसम् यथा पुराः न विभ्रति: इदं किः?

E Tr As the stars, whose shining is dimmed by mist your faces do not possess their own glow as before; why is this?

Notes हिमरक्ष्य etc हिमेन किष्ठः प्रकाशः: केवः तानि = with the shining dimmed by snow or dew. When the sky is crowded with thick frost, the shining of the stars is only dimly visible to us. उज्जोतिओ = stars. 'उज्जोतः अभोत दहितुः' (Amarā). वः = your. (optional form of गुप्स्याम). सुक्कानि = faces. आस्मायां = आस्माय: इयं आस्माया, तां = its own, i.e., usual. दिवसम् = glow or lustre. Before they were troubled by Taraka, the Gods used to be cheerful and their faces were lustrous. यथा पुराः = a:
before, i.e., as on previous occasions. न विष्णुः does not bear विष्णुः is Present III pers. plu. of सृ to bear. III conjugation. conjugate विष्णुः, विष्णुः, विष्णुः etc. इत्यं किम् why is this loss of cheer in your faces.

20. P. O. अविष्णु प्रशामालः अविष्णु पुरावथां एव वृक्षः हन्तुः कुष्ठिं कुष्ठिताबधि इव इत्यथे।

E. Tr. This thunderbolt of the Destroyer of Vritra, which does not emit lustre, because of the suppression of its rays, looks as if its edges are blunted.

Notes. By seven verses Brahma deva observes the deplorable appearances of the Indra, Varuna, Kubera, Yama, Adityas, Maruts and Rudras.

In this verse, he says that Indra’s weapon has become useless. अविष्णुः=of lustre (genitive plural). प्रशामालः=due to suppression. अविष्णुः etc. न उद्वग्नः सुरायुथः एवेन तत्=which does not exhibit the rainbow. उद्वग्नः 1s P. P. P. of गु with उद्व सुरायुथः=The weapon of the Gods, i.e., Indra’s thunderbolt which is said to emit seven colours in the form of a rainbow in the skies. एवेन=This. वृक्षः हन्तुः=of the destroyer of Vritra, i.e., of Indra. कुष्ठिं=Thunderbolt. ‘वासमु कुष्ठिं पविः’ (Amarakosha). कुष्ठिता: अवश्य: यस्य तत् कुष्ठिताबधि = whose edges were blunted. Note Sandhi कुष्ठिताबधि + इव = कुष्ठिताबधीव. इत्यथे = Is seen. Passive III pers. sing. of सृ to see.

21. P O. फऽ ब्रह्ममु बहुद्वर्गः प्रचत्तसन: पाणी पापहः सम्भ्रेण हतवीर्यशः फलिन: दैत्यमु आभिरत:।

E Tr. Moreover, this noose of the rope in the hand of Varuna has assumed the miserable plight of a serpent whose prowess has been destroyed by a spell.

Notes. फऽ=Moreover. अविष्णुः दुर्वारः=which cannot be prevented by the enemies, i.e., once it is aimed and let
This and the following ten verses are uttered by Brahma, where he asks the Gods what the matter was

Notes प्राज्ञविक्षमः = प्राज्ञः (mighty or great) विकमः (power) येशां ते (Vocative case) 'प्रमूर्त प्रजुर्वं प्राज्ञं अदश्रं बहुलं बहु' (Amarā.) खालू = your own अधिकारान्त = अधिकारान = positions of posts. The vowel ऋ of the preposition अधि is lengthened optionally before च चक्र when the word does not denote a human being vide 'उपसर्गस्य चण्डमनुझे बहुते' (Panini VI iii 122) For example प्रतिकारः and प्रतिकारः. प्रभावः = By your power. अवक्रमणः = Holding, i.e., though you all hold your respective posts with the help of your power, because you have all come over here together, there must be some serious reason for it युगपत्ते = at the same time; simultaneously 'युगपत्तेकदा' (Amarā) प्रक्रेणः = to you, who have arrived here युगः इव बाह्यः गेषां तेनेन्द्रः = to you, who have your arms like yokes, i.e., long and stout arms न = to you. (dative case optional form of गुम्भाभम्) खालरते = स + आगते = welcome.

19 P. O हिमक्ष्यप्रकाशानि ज्योतिः इव न: सुखानि आत्मायं धृतिम् यथा पुरा न बिच्छिन्ति, किं देव फिं?

E Tr As the stars, whose shining is dimmed by mist, your faces do not possess their own glow as before, why is this?

Notes हिमक्ष्य etc हिमक्ष्य क्रिया: = with the shining dimmed by snow or dew. When the sky is crowded with thick frost, the shining of the stars is only dimly visible to us. ज्योतिः = stars. ज्योतिः भयोत रशिः ' (Amarā) न यो यो ज्यो ति. (optional form of गुम्भाभम्). मुखानि = faces. आत्मायं = आत्मायं इव आत्मायं, ताः = its own, i.e., usual. धृतिम् = glow or lustre. Before they were troubled by Taraka, the Gods used to be cheerful and their faces were lustrous. यथा पुरा = as
before, *i.e.*, as on previous occasions न विन्दुः does not bear. विन्दुः is *Present III pers. plu.* of शृ to bear. *III conjugation. conjugate* विन्दुः, विन्दूः, विन्दाः etc. इर्द किर्तु = why is this loss of cheer in your faces.

20. *P. O.* अर्चिण्य प्रशामदू अतऽन्यवेतः वृक्स्य हन्तः
कुकिंशं कुणितात्मकं इव कहते।

_E. Tr._ This thunderbolt of the Destroyer of Vritra, which does not emit lustre, because of the suppression of its rays, looks as if its edges are blunted.

**Notes.** By seven verses Brahmadeva observes the deplorable appearances of the Indra, Varuna, Kubera, Yama, Adityas, Maruts and Rudras.

In this verse, he says that Indra’s weapon has become useless. अर्चिण्य = of lustre (*genitive plural*). प्रशामदू = due to suppression. अतऽन्यवेतः etc. न उन्निः सुराष्टुः येन तदु = which does not exhibit the rainbow. उन्निः _is P. P. P. of शृ with उन_ = The weapon of the Gods, _i.e._, Indra’s thunderbolt which is said to emit seven colours in the form of a rainbow in the skies. एतदृः = This. वृक्स्य हन्तः = of the destroyer of Vritra, _i.e._, of Indra. कुकिंशं = Thunderbolt. ‘कण्तस्तु कुकिंशं पनि’ (Amarā). कुणिताः: अथवः यस्य तत् कुणितात्मकं = whose edges were blunted. _Note Sandhi_ कुणितात्मिः + इव = कुणितात्मिः. कहते = Is seen. _Passive III pers. sing._ of शृ to see.

21 *P O.* कं च अयमृ अर्चिन्वारः प्रचेतसः पाण्यो पाशः शन्त्रेण
हस्तवियंश्य पाणिन: देयमृ आश्रित:।

_E. Tr._ Moreover, this noose of the rope in the hand of Varuna has assumed the miserable plight of a serpent whose prowess has been destroyed by a spell.

**Notes.** कं च = Moreover अरिन्हः दुर्वारः = which cannot be prevented by the enemies, _i.e._, once it is aimed and let
loose on the enemy, it cannot be prevented by the enemies, *i.e.*, very powerful. प्रकृति वेन: अस्य इति प्रेता: = Varuna cf. ‘प्रेता वहन: पाणी’ (Amara) पाणी: = In the hand पाणी: = a noosed rope which is the weapon of Varuna. मश्नेण हन्तवर्ग्यं (हंतं वर्ग्यं यस्तं तस्य) = whose virulence of hurting others was destroyed by spells. There are certain spells called गहुङ्गमन्त्रं which when pronounced before snakes would make them powerless to hurt. फण: अस्य अस्तीति फणी: = one which has a hood, *i.e.*, a serpent, तस्य, फणिन: = of the serpent. दीनत्स्य भाव: दैत्यं = pitiable condition आश्रित: = has taken or assumed.

22. P. O कुबेरस्य ममशालः दुमः; इव अपविद्यमद: बाहुः मनः- शास्त्यं पराभवम् शंसति द्वै।

E Tr The arm of Kubera that has rejected the mace and appears like a tree whose branch is broken off, seems to indicate the humiliation that is prickling his heart.

Notes. कुसितं बेरे: ( = शरीरं) अस्य: = कुबेरः = one whose body is defective (by one eye). He is said to have only one eye. or, कुबेरः धनम् इति कुबेरः: = one who protects wealth. He is said to be Lord of Wealth. ‘राजार्जी धनाशिप’ (Amara) His weapon is a गदा: = a mace or club भास्य शाखा यस्तं सः: = भास्य: = whose branch is broken off दुमः: = a tree. His arm is compared to a tree and the club to its branch. Now, because the club is removed from his arm, it looks like a tree with a branch removed. Perhaps Kubera has thrown away his mace, seeing that it has become ineffective against Taraka अपविद्य- गदा: = अपविद्या ( = उक्तशः = rejected) गदा वेन सः: Note the use of the words गदा and शाखा both of feminine gender for comparison. (विद्य P. P. P. of अयू्थ) The ग of अयू्थ is changed to इ by संप्रसारण by ‘अद्वित्या etc’ (Panini VI. i 16). बाहुः = arm. भास्य: शास्त्यं = A dart in the mind or heart, *i.e.*, prickling in his
mind. परामर्श = defeat; humiliation. रात्रि इव as if pronounces, i.e., indicates.

23. P. O यम: अर्था अस्मितलिपि दग्धेन भूसि बिलिङ्गः, अमोघे
अर्था अम्बिनु निर्वाणाकातलाबाहम् कुस्ते ||

E. Tr. Yama also, scratching the ground with his rod of faded lustre creates in it, though it is unfailing, the lilleness (i.e. slight) of an extinguished fire-brand

Notes यमतति यम: = one who controls lives, i.e., the God of Death. His weapon is a दग्ध (=rod) अस्मितलिपि = अस्तं इत्यादि: लिपि: यस्योन = whose lustre has disappeared or set.
अस्तं = end इत्यादि = गता: = reached; have become. Because of Taraka's boon, it had no power against him दग्धेन = by the rod. भूसिंतिङ्गिनू = writing on the ground Writing on the ground with the stick in the hand indicates great mental worry of Yama अमोघे = न मोघ: अमोघः: तस्सिन = not vain, i.e., infallible, before the oppression from Taraka. अम्बिनु = In this rod. निर्वाण etc. निर्वाणस्य अर्णाकातलाबाहम् = The smallness or slight that is shown towards the extinguished fire-brand The comparison is quite appropriate because before extinguishing the fire brand would cause hurt and Yama's rod was also unfailing before the attack of Taraka. But now it has become as useless as an extinguished fire-brand whose black edge can be used only to make some marks on the ground By scratching the ground with the rod, Yama indicates that his rod was no better than an extinguished fire-brand. 'अर्णाकातलाबाहम्' (Amara) These are the two names for half-burnt fuel. निर्वाण is Past pass part of वा with निर्वाण is Past pass part of वा with निर्वाण is Past pass part of वा with निर्वाण. The त is charged to य according to 'निर्वाणाकातलाबाहे' (Panini VIII. ii. 50).

24. P. O. प्रतापक्षतिशीलः अभिभावित्या: ज कथं चित्तत्त्वः
इव प्रकामालोकनीयताम् गता: ||
E. Tr. How have these Adityas, cool because of the loss of their heat, reached the state of being looked at, as if depicted in pictures.

Notes. प्रताप etc. प्रतापस्य क्षयं शीलता: = cool due to loss of their heat. क्षति: = loss. अदिति: = अपल्यानि पुमांस: = आदिव्या: = Sun who are said to be twelve in number. These are brilliant forms born to काल्यन and अदिति. cf. अंशो भगव्य मिलय वरुण मे जगेशु: (Tatārma, Anu. 255–15 & 16). These are the twelve Suns of much brilliance that could not be looked at ordinarily. But now, because of oppression by Taraka, their brilliancy and heat have faded and they have become cool and could be looked at easily as we see such Suns written in pictures. They have become as useless and harmless as mere pictures. निवृत्तता: = निवृत्त न्यस्ता: = placed in pictures. न्यस्ता: P.P.P. of अस् with नि. प्रकाशालीक etc. 'प्रकाशम् = at will; as desired. ‘काम प्रकाशं पर्याप्तै नित्याः पर्याप्ति च (Amarā). आलोकनीयता = The state of being looked at, गत: = has become; has reached, i.e., their usual brilliancy has disappeared. They shine no more than the painted Suns.

25. P. O. सहस्रं पर्यावर्तवात् वेगमः अभ्यासं प्रतीयगमनात्र भोषसंरोध इव अलमायते।

E. Tr. Because of the agitation of the Wind Gods, an obstruction to their speed is to be guessed as the obstruction to the current is inferable from the retrograde motion of the waters.

Notes. सहस्रं = स्थिति अस्तित्र ह्यति = सहस्र, तेषां = Those which make people die by excess or deficiency = of winds. ‘समीर माहत महत् जगत्प्रण समीरणः’ (Amarā). पर्यावर्तवात् = due to being agitated. Whenever there is an obstruction to the wind, it becomes agitated and confused. वेगाः भ्रस्: = obstruction to
the speed. From the way in which the winds are confused, it is to be inferred that some obstruction has been caused somewhere for them. The comparison is a current of water. When the current is obstructed the waters begin to go back and from this, obstruction can be guessed. अन्तर्वत = of waters. The plural is used to compare it with महती. प्रतीपगमनाद्व = प्रतीपगमनात = By going in the reverse direction. ओषधसंरोध = ओषध्य ( = प्रवाहित = of the current) संरोध = (check). अनुसीयते = is inferred (Passive present of सा with अनु). The Maruts, or the Wind Gods are said to be 49 in number. Refer Ramayana Balakanda 46-47.

26. P O. रुद्राणामिप्रार्जत्वट्टामौलिकविनिभाषेशिकोटयः सूर्यां श्रयां: शतुंकारशिसिनः।

E. Tr. The heads of the Rudras, with the Crescents of the Moon hanging down from the tops of their matted hair that are bent low (due to humiliation) speak of the defeat of their Humkara (हुंकार).

Notes. रुद्राण = रोददयन्युगाः इति रुद्राः, रेषा ओर सोरोदीतू र्यदरो-दीतू र्यदरोत्त श्रदलः (Vedic). Rudras are eleven in number. They are all various manifestations of God Siva who is the most important of them. As himself, all these Rudras have Lunar Crescents on their heads. They all have हुंकार (=the sound ‘हु’) for their weapon. But this weapon could do nothing against Tarakasura. आवर्जित etc. आवर्जितैव जटानां मौलिकु विलंबिन्यः शशिनः कोटयः शेषाः ते आवर्जित = bent down because of the shame of defeat at the hands of Taraka. जटानां मौलिकु = on the hair on the crown of the head, i.e., at the top of their matted hair. विलंबिन्यः = hanging. शशिनः कोटयः = Moon’s crescents. सूर्याः: heads कछ शतुंकारां श्रस्त्राती शतुंकारशिसिनिः = Those that tell that the हुंकार has become
E. Tr. How have these Adityas, cool because of the loss of their heat, reached the state of being looked at, at will, as if depicted in pictures.

Notes. अंताप etc प्रतापम् क्षया शीतलता: = cool due to loss of their heat. क्षयति: = loss. अर्दि: अपः प्राणम्: अन्तिक्ष: = Suns who are said to be twelve in number. These are brilliant forms born to कार्यप and अर्दि. cf. अंतो भगवल सिद्धव क्षयव जलशुः. तथा धातार्थम् जैव जयतो भास्करसत्ताः। लक्ष्या पूश्या तथेऽत्र: द्वादशो विषुर्वच्चते’ (Mahabharata, Anu. 255-15 & 16). These are the twelve Suns of much brilliance that could not be looked at ordinarily. But now, because of oppression by Taraka their brilliancy and heat have faded and they have become cool and could be looked at easily as we see such Suns written in pictures. They have become as useless and harmless as mere pictures. निकलता: = निलेकु न्यस्ता: = placed in pictures न्यस्ता:। P. P. P. of अस् with नि. प्रकामालोक etc. प्रकाम् = at will; as desired. ‘काम प्रकाम पर्याप्त निकामेत्य यथेपि’ (Amarav). आलोकित=The state of being looked at, गत: = has become; has reached, i.e., their usual brilliancy has disappeared. They shine no more than the painted Suns.

25. P. O. महत्ता पर्यालक्ष्यवाद वेघमश: अमभस्ति अतीपमतमाल अथेर्मोरोध इव अनुपस्थते।

E. Tr. Because of the agitation of the Wind Gods, an obstruction to their speed is to be guessed as the obstruction to the current is inferable from the retrograde motion of the waters.

Notes. महत्ता = धिष्यते अचेत इति = महत्त, तेषा = Those which make people die by excess or deficiency = of winds. ‘समय-माहल महत्त जमत्राण समोरणा:’ (Amarav). पर्यालक्ष्यवाद = due to being agitated. Whenever there is an obstruction to the wind, it becomes agitated and confused. वेगाम् भः = obstruction to
the speed. From the way in which the winds are confused, it is to be inferred that some obstruction has been caused somewhere for them. The comparison is a current of water. When the current is obstructed the waters begin to go back and from this, obstruction can be guessed. अंभर्सा = of waters. The plural is used to compare it with मस्तां. प्रतीय-गमनातू = प्रतीय गमनातू = By going in the reverse direction. बोषसंरोध = ओपस्य (= प्रवाहस्य = of the current) संरोध = (check). अनुसीयते = is inferred (Passive present of मा with अनु). The Maruts, or the Wind Gods are said to be 49 in number. Refer Ramayana Balakanda 46–47

26, P. O. रूद्राणामपि आविष्टितमदुमलिङ्गविशविविक्षकोटयः सु-धानोऽऽक्तुकारसंसिनः।

E. Tr. The heads of the Rudras, with the Crescents of the Moon hanging down from the tops of their matted hair that are bent low (due to humiliation) speak of the defeat of their Humkara (हूंकार).

Notes. रूद्राणि = रौद्रयन्यसुरान् इति रूद्रः, तेषां ओर ‘सोरोदेविय यदरो-दौतु तद्रास्य रूदर्न’ (Vedic). Rudras are eleven in number. They are all various manifestations of God Siva who is the most important of them. As himself, all these Rudras have Lunar Crescents on their heads. They all have हूंकार (= the sound ‘ हु’ ) for their weapon. But this weapon could do nothing against Tarakasura. आविष्कित्यते जयानां मौलिंगु विलंबित्य: शसिनि: कोटय: गेषा ते. आविष्कित = bent down because of the shame of defeat at the hands of Taraka. जयानां मौलिंगु = on the hair on the crown of the head, i.e., at the top of their matted hair. विलंबित्य: = hanging. शसिनि: कोटय: = Moon’s crescents. सूर्यान: heads क्षत हूंकारां संसन्तोति क्षत हूंकार शसिनि: = Those that tell that the हूंकार has become
powerless. For the use of तुकार as a weapon vide V. 54 later. The reading ‘क्षताइकार’ is not good.

27. P. O. प्रथमं कुद्यमृतिषा: यूयं बलवतः: परः: उत्सगः: अपवादः: इव कुद्यमृतिषा: किम्।

E. Tr. Have you, who had first secured your position, been thrown down by your more powerful enemies, as the general rules are set aside by the exceptions.

Notes. प्रथमं = at first (adverb). कुद्यमृतिषा: = कुद्यमृतिषा: यूयं = who have secured their position or status. यूयं = you. अपवादः: = बलवतः: = By more powerful परः: = By enemies. The comparison is that of a general rule which is established at first being set aside by an exception that is stated later. उत्सगः = general rules अपवादः: इव = as by exceptions. अप उत्सगे प्रस्तिः इति अपवादः: = exceptions. The effect of the general rules is nullified in cases where the exceptions are applicable. For instance the rule ‘न हिंस्यात्वर्थ भृतानि =‘one should not hurt or injure any being’ is a general rule. This rule forbids all killing. But in the same Vedic text we see ‘गामालमेत’ (an animal should be got for a sacrifice). This is an exception to the general rule. In the case of the animal that is to be sacrificed the general rule is set aside and the exception becomes more powerful. In view of this, the general rule must be interpreted as—‘all killing except for sacrifice is forbidden,’ कुद्यमृतिषा: = कुद्यमृतिषा: यूयं तेन (when qualifying यूयं) = whose dethronement or loss of position has been effected. इति व्याख्याति: यूयं तेन (qualifying उत्सगः:) = which have become non-applicable. किम् = Question mark.

28. P. O. वत्सः: समागातः: इत: किं प्रारथ्यत्वं; ततमुः; छोकानां विद्यन्ति मद्यः (व्यवस्थिता), रक्षातु युप्पासु व्यवस्थिता।
E. Tr. Tell me then, my children who have come here all together, what you request from here. The creation of the world rests with me and its protection with you.

Notes. कःः: an affectionate term of address meaning ‘my child’; since Brahma is said to be पितामह the above term is quite appropriate. समागता: संभूत आगता: = who have come here together. इतः = from here, i.e., from me यथे = what प्रार्थ यथै = do you request or require. तत्सूत्त = Tell me that. As all of them have come over together Brahma deva expects that there must be some strong reason for it, in the form of some trouble to them. But yet from the second line of the verse, he indicates that even if there were trouble they need not have come over to him, because he was in charge of only creation, and protection was vested in themselves. Yet he asks the reason of their trouble, so that he could suggest what he could for the remedy. लोकानां सुत्ति: = The creation of the world, मय्यवस्थिता = is vested in me. रक्षातु = but the protection (of the worlds). युमासु यवस्थिता = is vested in you व्यवस्थित is Past, pass., part of त्य with वि and अव.

29. P. O. ततः वासव मन्दानिन्धरूत कमङ्काकरशोभिना नेलसह- लेण गुरे नोद्यामास।

E Tr. Then Indra urged the preceptor of Gods (Brihaspati) with his thousand eyes possessing the beauty of a bed of lotuses swayed by a gentle breeze.

Notes. ततः = Then, i.e., on hearing Brahma deva’s speech. वासव: = Indra. ‘वसवो = देवा:’ वसविनि = रथाणि वा अस्व सन्ति। वसवपलं पुमानुः इति वा। देवलां वासे बाति—‘वामपिवनन्धनयोः’ (Amara Sudha). ‘वासवो ब्रह्माण्याया’ (Amara) मन्दनाः-शोभिना= मन्दनेन अनिीङ्ग उद्दतः: कर्त्ताणां आकरः; तद्दत प्रोभते, तद्विहः तेन = ‘सुप्याजाति’. इति तात्त्विल्येणिनि:। अनिीङ्ग= wind; breeze. उद्दत is
Past pass. part of ध्रु with उत्त to state. The simultaneous movement of the thousand eyes of Indra towards Brihaspati resembled the swaying of a bed of lotuses because of a gentle breeze passing over them. नेत्राणां सहस्रेण नेत्रसहस्रेण=
By the thousand eyes. गुहः=The preceptor is Brihaspati
'व्रहस्यति: दुरावरायो गौरपति: विषणो गुहः'. (Amara). गृहाति (उप-दिशति) हिति गुहः: It is derived from the root of गृ (शान्द्रे). cf.
'क्षयोऽह' (unadi I. 24). हिति कृ: उच अन्तादेशा: (परः). Hence गुहः.
नोझयामास (causal of गृ to instigate or urge.)=urged. He made a sign to Brihaspati with his eyes to make a reply to Brahmadeva. Perhaps he himself was ashamed to narrate the humiliation that they were suffering from.

30. P. O. स्: हरे: द्विनेत्रं सहश्रनयनाधिकं चब्धु: वाचस्यति: प्राक्षब: जलासानमू हृदमुवचः

E. Tr. He, the Lord of Speech, the two-eyed sight of Indra, more important than his thousand eyes, spoke thus to Brahmadeva (the lotus-seated god) with folded hands.

Notes. स्: = Brihaspati. हरे:= of Indra. द्विनेत्रं गयति तव
d्विनेत्रं = two-eyed. सहश्रनयनेम्: अधिकम् = more than the thousand eyes of his own. चब्धुः=sight (not eye). Here Brihaspati is said to be the two-eyed sight which is more useful and important to Indra than his own thousand eyes. The sight afforded by Brihaspati is प्राक्षब: which helps Indra वाचः: पति: वाचस्यति:= The Lord of Speech. In the compound वाचः: पति: स्: is substituted for the Visarga in वाचः by the Sutra—'वषा: पतिपुत्र' etc. (Panini VIII iii 53) and we get वाचस्यति. But Mallinatha opines that as the above Sutra is applicable only in Vedas, it cannot hold good here. He justifies the formation of the compound by the fact that it is included in क्षुकादिगण and hence the substitution of स् for Visarga. प्राक्षब: = प्रकृ: अस्ति: गयति: स्: = with folded hands.
‘तौ सुनावजलि: पुमान्’ (Amarā). When two hands are joined together palm to palm, it is called an Anjali. अज्ञायस्मौ जलवज्ञ आसनं यस्य तत् = one who is seated on a lotus. Brahmadeva is said to be seated on a lotus. इत्यूर्द्वूऽ =This i.e., as follows. उपाच =said Perfect III pers. sing. of कृ = to speak. उपाचः.

31. P. O. भगवन्, यथू आलय एवं। परेः: न: पदम् आस्त्रद्यम्। प्रभो प्रत्येक विनियुक्तांत्रमा कथं न जास्यसि।

E. Tr.: Venerable one! What you said is so. Our position has been snatched away by the enemies. Lord! how is it that you, whose soul is placed in every being, do not know this.

Notes. भगवन्, a term of respectability used in addressing persons of venerable qualities and powers. भग: अस्यास्ति भगवन्. भग is a combination of six sterling virtues and prosperity as follows—‘ऐश्वर्य समर्थ्य सवीर्य यशस्य यथार्थ: तिथि:। ज्ञान वैत्तिकायो श्रवण्य भग हृतिरणा ’ (Vishnupurana). यथू आलय परेः = what you said is so i.e., what you have said has happened to us. आत्मा—Present II pers. sing. of कृ to tell 2nd conjugation. कृ is substituted by आह optionally before the first five terminations (i.e., III person singular, dual, and plural, and II person singular and dual) in the present tense. Hence the conjunction will be आहः आहतः आहः। आत्मा, आहतः; कृः। तवामिं, ज्ञातं, भमं:। क्षः क्ष:ः परमांतारं आहो कृः। (III iv—84). The use of आहं in the past tense is ungrammatical of Vamana’s Kavyalankarasutra V. 2 44. परेः: = by others i.e. enemies. न: =अस्मांक्लक्ति = our. पन्धः = position, आस्त्रद्य: = overcome, i.e. usurped. Past. pass part. of नूज विश. भम: = Lord. एकस्व एकस्व = प्रत्येकं = Separately in each. विनियुक्तांमा विनियुक्त: आत्मा यथ: = whose soul is placed in each being, because he is omnipresent. कथं न जास्यसि = How will you not know, i.e., you
must know it certainly. Mallinatha says that the use of future tense is to give beauty to the sentence. Here the root स, which generally takes Atmanepada, takes Parasmai-
pada, optionally according to 'अत्यधि स;' and 'अकर्मकाय' (Panini I, iii 44 & 45) By the second Sutra Parasmaiipada comes optionally when the verb is used intransitive.

32. P. O. भवल्लकश्वरोदिः: तारकाय: महासुर: कोकानामुप-
धवाय धूमकेतुरिव उदित:।

E. Tr. The great Asura, named Taraka, arrogant be-
cause of the boon got from you, has come up as a comet to
trouble all the worlds.

Notes. भवल्लक: ct., भवत: (= from you) लक्ष्य: वर: = भवल्लक-
वर:, तेन उदीन: = puffed up with haughtiness because of the
boon got from you. The boon was that he shall not be
ikilled by anybody except a child seven days old, which he
considered most unlikely and hence he defied every power
in these worlds. उदीन: Past. pass. pa: of उत्तर with उत्त, to rise
up. तारक: आयुस यस्य सः: तारकाय: = named Taraka. महासुर: च
असि असुरः महासुरः = great Demon, अस्थानि (किंचित्ति) देवानि इति
असुरः: or न सुरा: असुराः:। कोकानातृ = of the worlds. उपपुष्पाय = for
trouble. धूमकेतु: य: केतु: धूमकेतु: = The comet which appears
like a flag of smoke or धूम: केतु: (= चिह्न) अस्थ इति धूमकेतु: = of
which smoke is the emblem. ‘अस्थ्युतांशृहुमकेतु’ (Amara).
The appearance of comets is supposed to portend evil to the
country. Likewise, the coming up of Taraka has given
trouble to the worlds. उदित:= has come up. Active part. of
स्था with उत्त.

33. P O. अस्य पुरे रवि: दीर्घकाकमखोमेश्यो याक्ष्मात्रेण साधयते
ताक्ष: तेव आलयम् तनोति।
E. Tr. In his city, the Sun gives only as much of sunshine as by which the blossoming of the lotuses in the pleasure lake is effected,

Notes. By seven verses from this Brihaspati tells how all the Gods fear Taraka.

अख्य दुरे = In the city of this Taraka. रवि: = The Sun. (स्यते स्तूयते or रवि: इति रवि;) दीर्घिका etc. दीर्घिकाया: कमलस्य उन्मेषः = The opening of the lotuses in his lake. दीर्घिका = a tank or lake which is oblong. उन्मेषः = blossoming. याबन्मालिन = यत्र परिमाण अस्या: इति यावतः. The termination वल्पुः comes after यत्र, तनु, एतत् in the sense of measurement, and before वल्पुः the words become आकारानात् according to Sutras ‘यत्रदेतेभ्यः परिमाणे वल्पुः’ (V. ii. 39) and ‘आबन्मालाम्’ (V. iii. 91). यावतः मात्र (limit) यथा याबन्मालं, तन्त्र याबन्मालेन = By what amount. ‘मात्रा परिणेद्रे। अंगे च परिमाणे सा मात्रा काल्पन्येनवाप्सये’ (Amarā). सायते = is accomplished or effected Passive of साध्यः तावनें (derived as सातुः above) आल्पम् = Sunshine. तनोति = gives. Because of his tear from Taraka, the Sun does not create inconvenience in his city by giving much heat. He gives only as much heat as will be required to open the lotuses in his lake, which have closed up during the night.

34. P. O. चन्द्र: तं सर्वदा सर्वाभि: कलाभिः निषेधते। हरच्छामणीकृतं खेदां केवलं न आदते।

E. Tr. The Moon serves him always with all his digits. He does not take only the digit that is the head ornament of Hara. (Siva).

Notes चन्द्रः = The Moon. तं = him. सर्वदा (vide-derivation of यद्व in I-53) = always. सर्वाभि: = By all. कलाभिः = By digits. ‘कला तु षोडशो मायो’ (Amarā), कला is a sixteenth part
of the Moon. Generally, the Moon shines with all his digits only on the Full Moon day. But because of his fear from Taraka he always shone with all the digits on Taraka to please him with fine moon-light. निषेधते = serves. *Present tense III pers. sing. of सिव् with नि. हरचूड़ा etc.* हृषेण चूडामणि कृताः = which (digit) was made a head ornament by Hara. चूडाया: भणि: चूडामणि:= jewel of the crest. ‘चूडामणि: शिरोरत्न’ (Amarā). चेकिं = a digit or crescent. केवलिः = only. न आदते = does not take. Because he considered it to be of no importance.

35. *P O* कुसुमस्तेय साध्वसाद्रू उदाहाने न्यायतत्त्वातः वायुः: तत्वाथें तात्त्वान्त्तरित्तारिवाधिकम्यू न वाति।

E. *Tr.* The wind with his course turned away from his garden because of the fear of stealing away flowers does not blow by his side more than that of a fan.

*Notes.* कुसुमस्तेय etc. कुसुमस्तेय सेये साध्वसाद्रू = By fear of theft of flowers. If the wind blew strong it will carry away the flowers from the plants and thereby will be punished by Taraka on a charge of theft of flowers. Hence the course of the wind was diverted from his gardens i.e., it did not blow in his gardens. सेये भावः लेये। The termination रूः comes after सेये and न is dropped in भाव ‘according to Sutra ‘सेये भावः’ (Panini V i 125.) साध्वसाद्रू = fear. ‘भौतिकोः साध्वसाद्रू (Amarā) उदाहाने = in garden. न्यायतत्त्वातः = व्याकुलता गतिः: वेन सः = whose course was turned away from. वायुः = The Wind-God. तत्त्वातः इति वायुः = one which blows. तत्वाथें = By his side. तात्त्वान्त्तरित्तारिवाधिकम्यू = more than the breeze of a fan, i.e., more forcible than the fan. ‘व्यजनं तात्त्वान्त्तरम्’ (Amarā). तात्त्वाथें तात्त्वान्त्तरम् = (lit. The stem of a palm leaf) = fan. न वाति = does not blow. Even in blowing
by his side the wind is very careful not to inconvenience him. He fans him gently to keep him in his good mood as far as possible.

36. P. O. ऋतवः पर्यायेऽप्रचारो उत्सुक्य पुष्पसंभारत्वया: उदात्त-
             पालकसामान्यः तमृ उपासते ।

E. Tr. Giving up their appearance in rotation the seasons wait upon him in common with his gardeners being all attention in providing him with flowers.

Notes. ऋतवः = The seasons which are six in number, each season consisting of two months. They are हेमन्त, शिशिर, 
             कसन्त, ग्रीष्म, वर्ष and शरत् in their order. These seasons are 
             personified here. पर्यायेऽप्रचारो = पर्यायेऽण सेवाम् = Their service in 
             rotation one after another, 'आदूपूर्वी बिन्धा कान्हपरिपाटि अनुकू लः' 
             पर्यायेऽण etc.' (Amara). उत्सुक्य = having abandoned (Indeclineable 
             from सूजः with उत्त) पुष्पसं etc. पुष्पाणि सेवारे तत्तरा:=Being en-
             grossed in gathering flowers. सेवार = collection. तत्तरा:= तत्त परं 
             उत्तमं अस्य सः = engrossed in i.e., all attention in. 'तत्तरे प्रसिद्धा-
             र्कोः' (Amara). Taraka had ordered the seasons to attend 
             upon him always giving him the best flowers and fruits of 
             each season at all times of the year. उदात्तषः: सामान्यः यथा 
             भवलि तथा उदात्तपालकसामान्यः (adverb) As if they were equal 
             to the gardeners. They provided him with all kinds of 
             flowers and hence were merely acting as his gardeners. 
             Moreover, they never made him feel the peculiar vicissitudes 
             of their weather such as heat and cold. तमृ = Taraka. उपा-
             सते. Present III person plural of आसू with उप to serve.

37. P. O  सशितां पवित्रः तस्य उपायनयोग्यानि रञ्जनि आनिष्पः
             अंबसामू अन्तः कशचिं प्रतीक्ष्यते ॥

E. Tr. The Lord of rivers (the Ocean God) awaits with much difficulty, for the gems that are fit to be presented to him until their development, inside the waters.
Notes. सरिता पति: = The Lord of Rivers. i.e., the ocean नंसुरोदिकृपारः परावरः सरितातिः (Amarā) तथ्य = for him उपायनयोग्यानि = उपायनानां योग्यानि = Fit for being made presentations to him. These gems were very valuable and the Ocean God anxiously awaited for their development so that he could send them to Taraka and thereby please him उपायन = a presentation रत्नानि = gems. आनिष्ट्यते = आ + निष्ट्यते = till ripening i.e., until full development. आ is an indeclinable indicating ‘until.’ कथमिथः = somehow i.e., with much difficulty. He protected them from being taken away by others. प्रतिशते (ई००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००
having become एवं = him i.e., Taraka पुनःपासते = serve i.e. please him.

39  P. O. इन्द्रोधिपि तत्कतालुग्रहापेश्विः तं मुहः दूतहारितः कल्य- नमविभूषणः: अनुकूलयति II

E. Tr. Even Indra, soliciting his favour pleases him by the precious proceeds of the Kalpa tree sent frequently through messengers.

Notes. इन्द्रोधिपि = Even Indra the Lord of the Gods. तेन हृतं अनुवहः अपेक्षेत हृति = तत्कतालुग्रहापेश्वी = Expecting favours from him. तं = him (Taraka). मुहः = often, frequently, again and again. अमुहः पुनः पुनः शक्तिः (Amarā) दूतः: हारितः = दूतः: पापितः = sent through messengers. Because he is the Lord of the Gods he does not go to him in person. He tries to please Taraka by sending presents through messengers. हारितः—Causal Passive partiple a, e to take away i.e. sent. कल्य ानमस्य = विभूषणः: = precious things given by the Kalpa tree. This tree which is situated in the Heavens is supposed to give out all precious things to Gods. Mullinatha takes विभूषणः: in the meaning of 'flowers.' But it is better to take the meaning 'precious things' because the tree is capable of yielding all precious things. अनुकूलयति = pleases. (Derived from the word अनुकूलम् अनुकूलम् करोति = अनुकूलयति

10  P. O. इथर्मू आराध्यमानोदि सुवनमय। अपि इथर्मू प्रक्षरे शास्येद्व न उपकारे।।

E. Tr. Though he is being propitiated thus, he torments the three worlds. The wicked man is subdued only by offence in return and not by favour.

Notes. इथर्मू = In this way; thus (Indeclivable). आराध्य- मान: अपि = Though served or propitiated. Passive present
participle of राघु with आ. स्वनान्त बय = The three worlds. क्षण = torments; क्रिया to trouble 9th conj. दुष्क्रानीजनम दुन्दुः = a wicked person. प्रतिकारण = by offence in return. शाम्येत is to be calmed i.e., subdued (शाम् to be calm). न उपकारण = not by favours or help. The wicked man must be treated with offensive methods in return to his torments. If we neglect his offences and favour him, he will not be subdued.

41 P. O. अमरबृहस्ते: सद्यालुमपलवा: नन्दनामः: तेन चेद-पातावासिण्यः: कियन्ते।

E T: The garden trees whose buds were (used) to be plucked gently by the hands of the celestial ladies are made by him to experience cuttings and fellings.

Notes By seven verses from this it is explained as to how Taraka troubled the worlds as stated in the previous stanza.

The first trouble is that he had destroyed the beautiful celestial gardens. He says that the trees which were handled with much kindness by the tender hands of the ladies, even in gathering buds, were now mercilessly cut down by Taraka. अमराणा बन्धुता हुले: अमरवृहस्ते: = by the hands of celestial ladies. This indicates that their hands would be quite tender. सद्यालुमपलवा:—दया सहितं सदर्यं (=with kindness); सदर्यं वा तथा आद्रस्तः: पलवा: वेषां ते = whose buds were plucked with much kindness and hence gently आद्रस्तः is Past. pass. part of लू with आ to pluck. Even the ladies who had tender fingers used to gather buds from these very gently. This shows how gentle a treatment they used to receive. This is contrasted with the rough treatment of cutting and falling that they received at the hands of Taraka. नन्दनस्फुर्तमः = The trees of the celestial garden. नन्दन is the
name of the celestial garden. vide ‘नन्दन बने’ (Amara) नन्दन-तीति नन्दनम् = That which pleases तेन = by Taraka. ढेढपातानाम-भिषा: = ढेढपातानाम-पाताधृतिः ढेढपाताः; तेवाः अभिज्ञाः = Those who know (who have experienced) cuts and falls. अभिज्ञानन्त्वतीति अभिज्ञाः क्रियते = are made. In short the Asura destroyed the pleasure gardens in the celestial region.

42. P. O. सः सुरबन्धीनां बाणयशीकरसर्पिनिः अशस्त्राध्याज्यानिन्तः: चामरः वीज्यते हि।

E. Tr. When he is asleep, he is fanned by the captive celestial damsels, with chowries that shower particles of tears and has a breeze as gentle as the breath.

Notes. The second complaint is that Taraka has taken all the celestial damsels as captives and is making them serve him.

सः (Active participle of सुप्र with स) = Asleep. सः = Taraka. सुरबन्धीनां = of the celestial damsels that are captives under Taraka. बाणयशीकरसर्पिनिः = a captive ‘प्रसहाप्रहो बनवाः’ (Amara). अशस्त्राध्याज्यानिन्तः: = तातः साधारणः अलिकः गेम्यां तेवः = which had a breeze m common with (equal to) that of the breath. They fanned him gently so that he may not be wakened by a strong breeze. चामरः = By chowries. वीज्यते = is fanned. Passive of बीजु to fan.

43. P. O. दरित्तं खुएः स्थानिः मेहश्च्छाणि उपास्य तेन खेङु वेडमसु आक्षोदपवंतः कलिताः।
E. Tr. The peaks of the Meru mountain that had been stamped with the hoofs of the Sun's horses were uprooted by him and fixed as pleasure-hills in his own abodes.

Notes. हरिता (genitive plural of हरित) = of the Sun's horses. They are called हरितस् because they are said to be green in colour. हरितस्य च मूर्गपथे (विश्). खुरे = By the hoofs. खुण्डानि (Past. pass. part. of खुड़ to beat or stamp) = were beaten or pounded. By mentioning that the Sun's horses trampled upon the peaks it is understood that the peaks were so high that they nearly touched the Sun's path. मेत्रि-= The peaks of Meru mountain. उत्पाव (from पद with उत्) = having uprooted. तेन = by Taraka. षेक्सऽ वेशस्तु = In his own abodes. आक्रिड्रव्यता:-आक्रिड्रव्यते एषु इति आक्रिड्रव्य:- आक्रिड्रव्य. ते पर्वताश = The small hillocks in the gardens which were resorted to for pleasure sporting. कल्पिता: = made or fixed. The peaks of the Meru mountain were brought by him and fixed as his pleasure hills.

44 P O मन्द्राकिन्या: दिग्वारणमद्विविं पय. श्रेपं। हेमाभोक्षः-सख्यानं तद्भायः सांप्रज्ञ धास।

E. Tr. The water that is turbid because of the rut of the elephants of the quarters is what remains of Mandakini (Celestial Ganges). Of the crop of the golden lotuses his wells are now the abode.

Notes. मन्द्राकिन्या: = of the Heavenly Ganges. (See I. 29. for derivation). दिग्वारणमद्विविं दिग्वारणा (दिग्वारणा) सदैव आविन्द = turbid with the rut of the elephants of the quarters. दिग्वारणा are the elephants of the quarters which are said to be eight in number guarding the eight directions. Their names are—‘ऐग्रान्ति रुखूरोक्ष वामनः कुमुदोर्धनः। पुष्पादन्तः सार्वभोमः-सुप्रानीकस्तु दिग्वारणा।’ (Amara). These elephants used to sport in the waters of मन्द्राकिन्या and the water has therefore
become turbid with the washing away of the nuts of the elephants. This is the reason why Taraka himself has not utilised the waters of the river. Had the waters been pure and clear he could have diverted them to his own gardens when he took away the lotuses. प्रय: = water. प्रय: कीलालम्बृत्र (Amara). शेष: = remainder. Only the turbid water remained in the river after the removal of all the lotuses by Taraka.

हेमा...हेम: =अंभोक्षणिणि एव सम्यकि, तेषा = of the crop of golden lotuses राजीव पुष्करांगोक्षणिणि च’ (Amara) अंभोक्षणिणि रोहतात्तिति अंभोक्षणिणि = which grow in water, i.e., lotuses. The lotuses are said to be crops by the fact that they have been transplanted from the river to the wells in his gardens as the crops are transplanted. Generally सख्य = crops of grains.

tःःप्राप्तं =तम वायुः = His well or tanks. सांतान (Indeclinable) = now. ‘अनुवा सांतानं तत्या’ (Amara). धाम = The place of residence or abode. The abodes of the golden lotuses, which were in the Ganges previously, are now the wells in Taraka’s garden.

15. P. O. तद्दाताभयादु विमानानां पथिः खिळोमूते, स्मितिः भुवनानिःकन्नप्रीति: न अनुभूयते॥

E. Tr. As the routes of the celestial car have become deserted because of the fear of his attack, the pleasure of seeing round the worlds is not enjoyed by the celestial beings.

Notes — तद्दाताभयादु— तम आपातात्र भयात्र = From fear of his attack आपात = attack; falling upon suddenly. The Gods did not know at what moment he would come to attack and hence did not stir out of their abodes विमानानां = of the celestial cars विमानां are celestial cars that can fly everywhere. The Gods are said to move about in these पथिंखिलंभूते (Locative absolute construction) = when the path has
become devastated, विलोभृत means literally 'uncultivated' land 'देव विलोभते समे' (Amarā) Here it is used in the sense of untrodden i.e. deserted. सर्वकिर: = लेंग: एवां अस्तीति लिनिष:, तैः = By the inhabitants of the Heavens i.e. Gods, शुद्धनामां आवलोकने प्रतिति: = The pleasure in seeing round the worlds. Before Taraka's oppression the Gods used to take trips round the worlds and enjoyed the pleasure of seeing the worlds. But now because of the fear of his attack they never stir out and do not take such trips न अनुभुतं - Is not enjoyed (Passive present tense of मु with अतु)

46 P 11 म: माय वितलेपु अवरेपु नवर्धिः: यम्युःहर्वं न: 
मियतं जलत्वेदोमुखाल आदिनिति॥

E. Tr He being skilled in magic, snatches away from the mouth of fire the oblations offered by the sacrificers (according to the rites) in sacrifices that have been commenced, as we are looking on.

Notes म: - i.e. माया अम्लानिति सम्भव: - माया an adopt in magic वितलेप: - That have been commenced. Taraka does not usually prevent sacrifices being performed. But after they are begun he seizes away the offerings when they are offered in fire. अवरेप: - In sacrifices 'वत: मवौ सं वाग: साधनत: मव: स्तु: ' (Amarā). नवर्धिः: - यद्यपि sacrificial that have offered oblations in fire, according to requisite injunctions. यजने महान यजन: हृदर्मन वस्त्र: The common अन्यम खात्र: after म and यज म in the mean: for past tense. Hence यजन: - who has already sacrificed according to rites 'यजना न बिलोभ्यान' (Amarā). यम्युः हर्वं न : नवर्धिः (genitive) our. न: मियतं न: we were looking on. The genitive case is used in the sense of negation 'पर्यं चासाँ' (Panini II. m. 58). Hence न: अच्छिन्न: - neglecting us who were looking on he snatches
away भानेवेदोसुधारत = भानेवेद: एव अनुसुधारतोऽसुधारत. तभानत = From Fire which is our mouth. Fire is said to be the mouth of Gods because it is he that carries the oblations offered to them. Hence his name हन्यवाहन. By using the word सुधा the idea that he snatches away their loaf of bread from their mouth is indicated which intensifies their pitiability. As fire was carrying the offerings to the Gods who were eagerly expecting them, Taraka intercepted him and snatched away the offering as the Gods were looking on helplessly. आयननिति Present III person singular of ठिठू with भि.

47. "O. इन्द्रस्य चिरकालाजिते देहवस्त्र यश: इति उर्वेशःश्रव्या नाम उष्णे: हवरसमृ नेन अहामि न।"

L Tr. Moreover, the tall excellent horse named देहस्वरस, which was as it were the long-earned fame of इंद्र was a body, was taken away by him.

Notes इन्द्रस्य इंद्र चिरकालाजिते = चिरेण कालाण अजिते = Earned during the course of a long period. यशः = Fame. The horse is said to be in personification of इंद्र’s fame. Poets generally identify fame with whiteness etc. शारदिनदुः कुड़ुपनस्त्वातिस मृढरो महरुर्मृढृ मृढृ मोहणिः तं तर मिरिष्ठाः वहम तस्याः नीक्षाः गया काव्या etc in Padukamah’anvantar. As इंद्र’s horse was white, it colour the poet personifies it to be the same of इंद्र’s fame. For a long time देहवस्त्र = वदव सेहः नेन तत्तु = which has taken up a body. Ordinarily the compounded word for the above with बदवासः, but since this can be included in आयननिति the adjective is placed after वा, optionally resulting in the form देहवस्त्र. The poet imagines that the fame of इंद्र has taken the shape of a white horse and has come to be possessed by इंद्र. उर्वेशःश्रव्या = उष्णे: अवसी यमः which has tall ears or उष्णे: अरः यस्मि यस्मि. This is the name
of Indra's horse. It is supposed to have appeared from the milk-ocean when it was churned by the Gods and Asuras. 'हय उच्चार्या' (Amarā). धर्मदेश्य—िय: लभिन्नृू—गूँ—वातूू-लामूू-लालमूू—ियतूू—I.e., excellent horse. लभ िी-means 'excellent of its kind.' cf. 'जाति जाति शुद्धृकौ तदलमभिषीयते'-The best of its kind तेन=By Taraka. अहारिः=was taken away. Passive आरूि of ग to take away. Conjugate—'अहारि, अहारियाता, अहारिपत.' By remarking that the horse was the embodied fame of Indra, and that it was snatched away by Taraka, the poet indicates that Indra's fame also has disappeared. He was not as famous as before.

48 P 0 कूँ तास्मान न: सर्वेन उपायः: मानिपालिकेः विकारे शीर्षः

ब्न्ति अंशपालि हृद प्रतिहतकिया: (अभचनू)

E. Tr. Towards that cruel one, all our devices have become ineffective, as the powerful medicines are in an illness created by the combination of all the humours.

Notes कूँ (The locative means only 'towards')—towards the cruel man. 'तास्मान प्राची कूँः' (Amarā). तास्मानृू—Towards him. न:—अन्यांकृू=our. सर्वेन उपायः=all expedients or efforts. In politics there are said to be four उपायः to deal with an enemy. They are 'संदे वन्ध। माम दान इत्यायन्तूप्रथमः' (Amarā). They are to be applied in the order of (1) माम—conciliation, (2) दान=offer, promising of benefits, (3) वन्ध=Split or threatening, and lastly (4) दण्ड=punishment or war. If it may be asked why the Gods did not overcome the enemy by employing these expedients, Brihaspati says that they have been employed but only in vain. The comparison is of a fever or illness created by a complication of causes resisting the application of powerful medicines. These medicines become ineffective. By the comparison it
is indicated that Taraka was a formidable foe and ordinary measures were not sufficient to quell him. सांपतातिकमू = सांपतातस्य इर्म. The termination उकृ comes after सांपतात in the sense of ‘belonging to’.vide ‘सांपताताच’ (Vartika under Paunui V. 1. 38). The word सांपतात means literally ‘a combination.’ In medical language it has been used to mean a combination of all the three humours वात, पित्त and कफ and an illness created by a disorder in all these three is not easily curable. It requires expert and special treatment. विकार = disorder such as fever. वीर्यवनिः = powerful. आयुर्वीणि = medicines. प्रतिहततित्रिया = प्रतिहता: किया: वेया: न = whose applications were obstructed to i.e. the applications were ineffective.

49 P 0 असाकं जयाशा यत (आसीत), तेन प्रतिवतीतियतावि बा हरिचक्रेण अस्य कणे नित्यमू अर्धिदमू इत्य.

E. Tr. That chakra of Hari (Vishnu), wherein our hopes of victory rested, presented itself, as it were, a chest-ornament round his neck with a lustre flashing forth from it as it clashed against his neck.

Notes �साकं = our जयाशा जयं आशा = The hope of success यत = wherein i.e. in the disc of Vishnu After trying all means, the Gods had still hopes of conquering Taraka with the power of Vishnu’s weapon the मुद्रेन (chakra), but when it was actually applied against him, it had no effect on him. The poet, intensifying the feeling of the gods, remarks that the weapon which was aimed to destroy him did not hurt him but on the other hand it shone like an ornament to him emitting out lustre as it due to the impact with his hard neck. तेन = By that chakrayudha of Vishnu प्रतिवतीत = प्रतिवतीतं उदितं आचि: वेय = with its lustre emitted because of the rebounding impact. हरें: चकं = Vishnu’s disc
weapon. अस्त्रकण्डः = on his neck निर्णयः = An ornament hanging in the chest. अप्रितमिव = as if offered. अप्रितिमिव shows that though the weapon was aimed to attack him, it presented itself as if respectfully offered. It had no effect on him.

50. P. O. अब तद्दीयः: निजितेरावतः: गजः: पुष्करावर्तकादितिषु तोऽवदेषु तदधातम् अभ्यस्यन्ति।

E. Tr. Now, his elephants that have vanquished Airavata practise the sport of butting against the clouds Pushkara, Avartaka and others.

Notes. अब = to-day: now ‘अवालाहि’ (Amarā) The word is dictated by Panini in ‘सः: पल्ल्व etc.’ (V. iii. 22) and is an indeclinable तथाइः इमे तद्दीयः = His. निजितेरावतः निजित: येषाः = which have conquered Airavata i.e. Indra’s elephant. This explains why Taraka did not take away Indra’s elephant also. It was because his own elephants were superior to Airavata. गजः = elephants. पुष्करावर्तलिपि etc. = पुष्करावर्त अवर्तकादिते आद्यः = चेष्टेषु = In Pushkara, Avartaka and others. These are said to be different sets of clouds which create excessive rain and destruction at the time of प्रलयः (Destruction of world). They are also said to be famous and the poets refer to them in ‘जातं चं शुभनवशिरि पुष्करावर्तकादिनां’ (Meghasandesā I. 6). तोऽवदेषु = तोऽष = (water) दशातीति तोऽष: तेषु = Inclouds. तदधातम् = तदधाताम् = butting against the banks of a river or lake. This is a favourite sport for elephants. They will butt at the hard surface of a bank with their tusks. This sport is otherwise called कप्रीकोडः vide ‘कप्रीकोडपरेषतराज etc.’ (Meghasandesā I 6). अभ्यस्यन्ति = practise. (अस् with अभि 4th conjugation), The elephants have become fearless and they have come to the heavens to sport against the big clouds without fearing them.
There is some sense in the remark that this verse is misplaced. It will be better placed immediately after verse 47, where a reference to Indra's horse is found.

51. P. O. विभो, सुमुक्षवं भवस्य शान्तये कर्मभंधिण्यं धर्मं इव, तस्य शान्तये सेनायं लघुं इष्टाम्।

E Tr. Oh Lord! We desire you to create a general (commander) to quell him, as those desirous of salvation create Dharma that severes the fetters of Karma, to overcome this worldly life.

Notes विभो (vocative) = Lord! सुमुक्षवं = गोमुखं इष्टित्वं = Those who desire to be freed from this worldly life i.e. those who desire salvation. भवस्य शान्तये = For overcoming the worldly life. कर्मभंधिण्यं = इर्भुं धर्मं लघुं इष्टाम्. तस्य = that which severs the bond of previous actions (Karma). According to the Law of Karma, every action of a person whether good or bad will bear fruit which he will have to enjoy or suffer later. And Dharma helps one to come out of this rotating Karma which is the origin for worldly life. Mallinatha explains कर्म etc. as आत्मजानहृदयवृत्तम्. This is the indirect meaning suggested because a knowledge of Soul makes one free from the bond of Karma धर्मं इव = like Dharma. Those who want to attain salvation take hold of Dharma. तस्य शान्तये = For quelling Taraka. सेनायं = सेनां नवत्तिति सेनानि: तं = one who leads an army i.e., a general or commander. लघुं = To create. They wanted him to create because he was the Lord of Creation. इष्टाम् = we desire. The word सुमुक्षवं can also be taken to indicate the gods i.e., सुमुक्षवं बग्यं = we who desire to be freed. It is the subject for the verb इष्टाम्।

52. P. O. सुरसैन्यानां गोतां यं पुरस्कृतं गोविभिर बन्धीमिव भविष्यम् शाबुस्य: प्रवाहेनेष्यति।
E. Tr Placing him, who is the protector of the armies of Gods, in front, Indra will bring back the Goddess of victory from the enemies as a captive.

Notes सुर etc. = सुरणां सैन्यानि, तेषां = of the armies of Gods. गोशारं = the protector. Derived from सुर to protect. यं = whom. पुरस्कृय = having placed in front. गोविभित्रः = गां ताथान्ति इति गोला: = Those who protect the earth i.e., the mountains. गोतान्तः स्थित्तः इति गोविभित्र = one who attacks the mountains i e Indra (refer I. 20 for allusion). गोङ = a mountain. ‘अद्रि-गोलगिरिभाव’ (Amara) बन्दी = a captive. The Goddess of Victory, who was usually with Indra was then a captive of Taraka. Indra would regain her with the help of the commander जयश्रीमु = The Goddess of Victory. शाह्म्यः = From the enemies i.e., Taraka in this case. प्रत्यावेष्यति = shall bring back. (Future III pers. sing. of नी with प्रति and आ.)

53. P O. तसिन्द्र वचसि अवसिने आलमू: गिरं ससर्जः। य सौभाग्येन गजितानन्तरां बुधिः गिगायः।

E. Tr. As his speech ended Brahmadeva sent forth his words and they surpassed in gracefulness a shower after thundering.

Notes. तसिन्द्र etc (Locative absolute) = when his speech ended, etc, when Brihaspati finished what he had to say. अवसिते, (Past. pass. part. of ‘यो अन्तकरणि’ (दिवारि) with अव.) आलमूः = आत्माना भवतीति = self-existent; Brahmadeva. ‘ब्रह्ममुः सुर्ज्येषः’ (Amara). गिरं (accusative) = speech. The nominative is गी. सा = That speech. सौभाग्येण = सुभवक्य भवः = सौभाग्य, तेन = by charm; by beauty. In the formation of सौभाग्य, the बुधि of both the vowels उ and आ in सु and भव is according to ‘हदू सवालिन्यते पूर्वपद्य च’ (VII. iii. 19). गजितानन्तरां = गजितात् अनन्तरां = after thundering. बुधि = Rain or showers. गीतायणेऽ—
Perf. III pers. sing. of जि� to conquer. Here Brihaspati’s speech was compared to thundering because of its loudness and its solemn note. Brahmadeva’s speech that followed is referred to as the rain because of the cooling, refreshing, and hopeful effect that it is going to have on the Gods and hence they welcomed it as rain.

54. प: अच्छे काम: संपत्तये। कल्पित कालः प्रतीक्षयति। तु, अस्य सिद्धो आत्मना सर्गेयापारं न यास्यामि।

E Tr: This desire of yours will be fulfilled. Wait for some time. But I will not, of myself, undertake the work of creation for its accomplishment.

Notes व: = युप्ताक्षप=your. अच्छे = This कामः = desire संपत्तः = will be fulfilled. Future III pers. sing. of पदू with संपत्तः कल्पितः = some कालः = time. प्रतीक्षयति = Let it be waited for. Passive of इत्य with तित्रितप. तु = But अस्य सिद्धो = In the fulfilment of this object. आत्मना = of my own accord सर्गेयापारं = The act of creation. यास्यामि = I will not do or undertake. यास्यामि Future I pers sing. of या to go or to attain The reason why he will not take initiative is given in the next verse.

55. प: इत्स: प्रात्रश्री: स: देवः इत्स: एवं अश्मू न अहिति। विपश्च्वोदि संख्यर्थ्यं चेतम् असांप्रतम्।

E. Tr. That demon who got his powers from here (i.e. from me) does not deserve destruction from here (i.e. from myself) For, it is not proper to cut down even a poisonous tree himself having brought it up.

Notes. इत्स: = From here i.e., from me. Taraka got his boon from Brahmadeva. प्रात्रश्री: = प्रात्रश्री: येव स: = one who has attained prosperity or powers superhuman. स:देवः = That Asura or demon. इत्स: एवं पुमान् देवः = son of Diti. Asuras were sons of one woman named इत्स. इत्स: एव = From
here itself *i.e.* from myself अश्रूम = Destruction न अतुर्वति = does not deserve. *i.e.* he does not deserve to be killed by me because it was I who bestowed upon him a boon and superhuman powers. अविष्कृतोपथिः = Even a poisonous tree. Its poisonousness justifies it to be cut down. यस्तवर्ष = having grown खंद = on self, ते सून = to cut. असाप्रतम् = Improper. 'युक्ते द्वे साप्रतं स्थाने' (Amarā). Brahmadeva remarked that though Taraka was as bad as a poisonous tree, he must not take initiative in his destruction himself because it was he that gave him supernatural power.

56. P. O प्राक् तेन इतिः पुरुष च तु.ै. वया च अस्मे प्रतिश्रुतम्। होऽ-कान्ते दर्शयुत्त्रा अश्व तत्तपः वरेण शमिः हि।

E. Tr Formerly, only this (i.e., this state of affairs) was asked for by him, and this was promised by me to him; and thus his penance which was capable of burning the worlds was quenched by me.

Brahmadeva remarked that Taraka desired only this state of affairs i.e., his being unconquerable by the Gods. If they might ask why he should have granted this boon to Taraka, it was because at that time he was performing severe penance which would have burnt the whole world otherwise. He had to quench the penance by granting him what he asked.

Notes. प्राक् = before. इतिः = This state of being invincible to Gods. चुं थ = was requested. Past. passive part. of य थ to require. मया च = by me. प्रतिशुल्क = was promised. Past pass. part. of य with प्रति This root governs the dative अस्मे according to Sutra 'प्रतिश्रुतम्. (Panini I iii. 59). होकान्ते दर्शुं = To burn the worlds. अश्रू = competent; enough. The word अश्रू is used in the meanings of 'ornamental' 'enough,' 'capable, and preventing. cf. 'अश्रू भूषणपयोऽस्य शक्तिनिर्भर वाच्कम्' (Amarā).
57. P. O. सांयुगीनं संयुगे उद्धतं तं नितिक्ष्य नीलक्षोहितेरतसः अंशात् कृते कः प्रसहेत ।

E. Tr. Who else other than a portion of the semen of God Siva placed (in a favourable place) can withstand him, who is an expert in warfare and who has come for a battle.

Notes. सांयुगीनं—संयुगे सातुः सांयुगीनः त ओऽ. ‘प्रतिज्ञानादिव्यः खज्’ (IV. iv. 99). ‘सांयुगीनो रणे सातुः’ (Amarā) संयुगे = In battle ‘संप्रहारितसपत सविष्कर्षैंसंयुगे’ (Amarā) उद्धतं = one who has come forward ready. त हिन्नितक्ष्य = deposited in some favourable womb. नीलक्षोहितेरतसः = of the semen virile of Siva नीला असी लोहितः कृपे ज्वालाः च = one who has a black neck and red hair. Nobody, except an offspring of Siva, can withstand the power of Taraka in a battle. अंशात् कृते = Except a portion कृते always governs ablative case. कः = who (else) प्रसहेत = will withstand or will conquer. The latter meaning is given by Mallinatha who quotes Vartika ‘प्रसहतः समिभवे’.

58. P. O. सः देवः तमःपारे व्यवस्थितम तरं ज्योति: न मया न विष्णुताच परिच्छेदमभावर्षः ॥

E. Tr. That God is a supreme lustre established beyond the region of Tamas, whose excellence of powers cannot be measured by me or by Vishnu.

Notes. सः देवः = That God i.e. Siva. ततः पारे तमसः पारे = at the end of Tamas. तमः is one of the three शुरु, सत्य, रजस् and तमस्. He is supposed to be outside the region of Tamas. ‘ज्योतिषांमभि सज्योति: तमसः परस्तः’ (Gita XIII. 17). व्यवस्थितं = situated or established. परस्तः ज्योति: = supreme lustre. न मया तच विष्णुता = neither by me nor even by Vishnu. परिच्छेद etc.—
परिच्छना प्रमावस्य कृद्गः यस्य सः = Whose excess of powers is measured. i.e. He is superior to myself and Vishnu and His prowess cannot be measured by us. Hence it is only his offspring that will be able to conquer Taraka.

59  P. O. ते युुः उमारुपेण संयमसितिमिं शंभोः मनः अयस्का-मन्तन कोहचवद्व आक्षुं यतथे.

E. Tr. You make efforts to attract the mind of God Siva which is concentrated by yoga, with the beauty of Uma as the metals are attracted by a magnet.

Notes. ते युुः = Those you i.e. you who are in need of help. उमाया: रुपसः = with the charming beauty of Uma (Parvati). संयमसितिमि = संयमन सितिमिं = concentrated or fixed at one place by yoga. शंभोः = of God Siva. शं अस्मातू भवतीति श्रेष्ठूः तस्य ‘शुपुरपति’ (Amara). मनः = The mind. Brahma-deva wanted the Gods to attract the mind of Siva towards Parvati, so that by their union they could get what they desired. अयस्कान्तन = by a magnet. कोहचवद्व = as a metal. आक्षुं = To attract यथावर्त = Try; make efforts. Imperative II pers. plural of यत् to strive.

60.  P. O. उमयोः आहिंत बीजं चोदुं उमे एत्थ क्षमे । सत्वा शंभोः तद्दीया ज्ञमम्यी मूर्तिः वा मम ।

E. Tr. Only two are competent to withstand the semen deposited by us two. —She, (Uma) that of Siva and his watery form that of mine.

Brahmadeva says that there is no other go except to attract Siva by Parvati. She alone can capably bear his semen as water alone can bear his own semen.

Notes. उमयोः = of the two i.e. of mine and of Siva. आहिंत = निषिद्ध = Deposited or placed. Past passive participi
of था with आ. वीज = Semen. ‘युजक तेजोरेतसी न बीजवियेंद्रियाणि’ (Amara) बोद्ध = To bear or to withstand. Infinitive of purpose of बोद्ध to bear. उभे पुष्प = only two i.e. Parvati and water. श्रमे = capable. सा = She i.e. Uma. ऐसे: = of Siva. Only she is capable of receiving his semen. तद्वीया = His i.e. of Siva. जलमयी = जलभेव जलमयी, जलमयी मूर्ति: = watery form. Water is said to be one of the eight forms of God Siva. He is अष्टमूर्ति What the eight forms are, can be found in ‘या सूचि: सखुराया etc.’ (Sakuntala, First verse) मम = mine i.e. my semen. Brahmadeva discharged his semen virile in water at first with a view to create vide—‘युजकोधमपामन्तसुः वीज सज तथा’ and also, ‘अपे सस्त्रायें ताथू बीजमचायेऽत’ (Manusmriti I 8). In this verse note the Sandhi उभे एव The two vowels stand as they are according to प्रगृहसंज्ञा by ‘इद्देर्द्विनवन्न प्रगृहस्म’ (I. i. ii).

61 P. O. तस्य शिलिक्षणस्य आत्मा व: सैनापाम्यू उपेय बीर्यविभूतिभि: सुरवन्दीनां वेणिः: सोऽस्तये।

E. Tr. That (transformed) self of God Siva, assuming the commandship of you, will loosen the braids of hair of the captive damsels of the Heaven by the manifestations of his valour.

Notes. तस्य शिलिक्षणस्य = of that black-necked God Siva. शिलि: (=काल: black) क्रण: यथा सः = one who has a black neck, also नीलक्रणः. He drank the virulent poison that came up at the time of churning the milky-ocean by the Gods. He checked the poison at the neck so that it may not enter his stomach, and his neck became black. ‘शिलिक्षण: क्षाट्वायुः’ (Amara). आत्मा = Self or Soul. The would-be offspring of Siva is referred to here as the self of Siva. Because the son is an exact reproduction of the father, he is said to be the आत्मा of the father. This idea is of Vedic origin. cf. ‘अन्नाद्यास्तवमसि द्वायागविभायथे, आत्माने पुत्र नामासि.’ बः = गुप्ताः =
your. सैनापत्यं = सैनाया: पति: = सैनापति: = तय: = commander-
ship. The termination यक्ष comes after compound ending
with पति in सावार्थ. cf. 'पत्यन्तपुरोहितादिस्मृय यक्ष्य' (Panini V. i. 128)
उपेल्य = having assumed, having got वीर्य विमूदितिमिदः = by the
manifestations of his valour or by the glorious display of his
powers. सूक्ष्मतीदना of the captive celestial damsels. वैणीः =
braids of hair. मोक्षयते = will set free. Because the damsels
are captives their braids of hair are in the hands of Taraka
now. Siva's offspring will set free these braids from Taraka
by overpowering him.

E. Tr. Having spoken thus to the Gods, Brahmadeva
(the source of the universe) disappeared. The Gods also
went to their heavenly abodes having resolved in their
minds as to what was to be done

Notes. इति = Thus:—as before. विनिद्वान = Gods. व्याहत्य =
having spoken. (from हू with वि and आ) विद्वान योनि: = The
origin of the universe. तिरोद्धचे = disappeared. तेषपि देवाः = The
Gods also मनसि आहितकर्तव्या: = Having decided in their
minds as to what to do. आहित कर्तव्य यथै. They have decided
to make efforts to attract Siva's mind by Parvati दिवं यथैः =
got to the Heavens.

63. P. O. पाकशासन: तसं विद्विहित कार्यसंसिद्धि ध्वाराहियुगरंहः.
मनसा कंदर्पिन्यो भगवतः।

E. Tr. Indra, having come to a decision there (in th.
Heavens), reached the God of Love with his mind whose
speed was doubled because of the haste in the accomplish-
ment of his business.
Notes. पाकशासन: = पाकशालन: = One who killed the asura named Paka, i.e. Indra. ‘इन्द्री महत्तान्मयवामिनिजाः: पाकशासन: ’ (Amarā). तत्त = In the Heavens, निषिद्ध = having decided as to the course of action कार्यसंसिद्धः = व्याख्या संसिद्धः. In the accomplishment of his work, त्वरा etc. हृद गुणो यथे तत् द्विगुणः = twofold or doubled. त्वरा द्विगुण: रंगः यथे तेन त्वराद्विगुण:-रंगसा = with the speed being doubled. (qualifies मनसा). मनसा = by the mind. कंदर्घ = God of Love called Manmatha. कं (कुशितः) दर्थः: अस्त्य-कंदर्घः or कं (सुखम्) तत्त, तेन वा दृष्ठि इति कंदर्घः: Cf. ‘कंदर्घो दर्थकोणज्ञो काम: पवसर: सरः’ (Amarā) अगमत्त = went or reached. (Aorist III pers. sing. of गम् to go). मनसा अगमत्त = reached by mind. i.e. Indra thought of the God of love, because he decided that the object in view could be accomplished only with his help.

61. P. O. अव सः पुष्पदन्वा लक्ष्मियोषिदत्र्युत्तानांत्यं चापमु रतिविकल्पपदादिः कण्डे आसजय सहचरमधुसूत्त्वन्यत्वृत्त्राक्षः: प्राज्ञिकः शतमुखाः उपत्तथे ||

E. Tr. Then the flower-bowed God of Love having tucked up his bow whose tips were as beautiful as the creeperlike eyebrows of a handsome woman on his neck which bore the marks of bracelets of Rati, and having placed arrows of mango sprouts in the hands of his companion spring, waited upon Indra with folded hands.

Notes. अव = Then, i.e., immediately after, Indra thought of him. As Indra thought of anybody among the Gods he would instinctively come to know that he was wanted, wherever he be, and would hurry up to Indra. पुष्पदन्वा = पुष्पं चतुः सस्य सः = one who has a flowery bow. When the word चतुः occurs at the end of compounds the Visarga is optionally replaced by अनह when the compound denotes a.
name. The word is पुष्प + धृत् + अन् = पुष्पधर्मन्. c.f. ‘बा संज्ञाय’ (Panini V. iv. 133). The nominative case is पुष्पधर्म। As the rule is optional पुष्पधर्म: is also another form. In case the compound does not denote a name but is used as a mere adjective then this Sutra is not applicable, but the substitution अन् comes permanently by ‘धृत’ (V. iv. 132), there- 
by resulting in only one form पुष्पधर्म। ‘पुष्पधर्म रतिपति: 
मकरध्वज आत्मसः’ (Amarā) लक्षित etc. लक्षिताय: (सूद्या:) योक्ति: श्रूते इव चातुर्गी सर्पो यस्य तत् = whose tips were as charming as 
the creeper—like brows of a beautiful woman. लक्षिता = 
beautiful; handsome. ‘लक्षित विषु सून्दरसः’ (Amarā). भूषण लेने 
इव श्रूते = creeper—like eyebrows. चार = handsome. ‘सून्दर 
रतिचरं चार’ (Amarā). श्रूते = ends or tips. The two tips of the 
bow were, curved and beautiful as the eyebrows of a 
handsome woman. चारस= bow (object of आत्मसः). रतिचर- 
पदके = रतिः: कल्याणय पदनि अंकं यस्य तयक्षिन (qualifies कर्त्ते) = marked 
by the impressions of Rati’s bracelets. Rati was Madana’s 
beloved wife. ‘रति: स्तरत्रिया’ (Amarā). Due to frequent and 
close embraces of Madana she always placed her hand 
round his neck and her bracelets pressed at a particular 
place and the constant pressure created permanent marks or 
impressions on his neck. Hence his neck was marked with 
such impressions. कल्य = bracelet ‘कटको कल्योस्त्रियाम्’ (Amarā) कर्त्ते = in the neck. आत्मसः = having tied up. सह- 
चरसः etc सहचरसः मधोः: इसे न्यस्तं चूतावुकरेव अङ्कं यस्य स: = one 
who had as an arrow the mango sprouts placed in the 
hands of his companion. सह चरत्रीति सहचर: = a 
companion. न्यस्त= The spring season who was an accom- 
painment of Love is personified here. This is the season 
which is most favourable for love making. हस्त= hands. 
न्यस्त= placed. Past. pass. part. of न्यस्त with नि. चूतस्य अंकुरं
sprouts of mango tree. The sight of tender mango blossoms is said to stimulate love and hence the God of Love is said to use these as his arrows with folded hands. (See notes verse 80). The fact that Madana arrived with all accompaniments and weapons shows that he came ready prepared to act. Perhaps he expected some work from Indra. शतमञ्जनं = शतं मञ्जनं: यथय स: = who had performed a hundred sacrifices. It is a Puranic belief that one who had performed a hundred यज्ञां (Sacrifices) was fit to become an Indra. Hence also, Indra tries to create obstructions to performances of sacrifices by carrying away the sacrificial animal, etc., lest the sacrificer should come to usurp his place having completed successfully the required number of sacrifices. उपत्तकं = waited upon, i.e., came before him and awaited his orders. In the meaning of ‘worshipping Gods’ the root गा with उप takes Atmanepada. vide ‘उपाधिवृष्टिः’ etc (Vartika—to I. iii. 25).