Raghuvarsha, Canto II.

Notes and Translation.

1. अनं—The uses of this particle are various:—महाशालयान्तरमपथः—मध्येर्याविवेकी अनं! अमर. Here it is used in the sense of अनंतर 'afterwards', 'then'. It may also be taken to convey the idea of अनंत auspiciousness, see I. 35 also. प्रजानार—see I. 18. अधिष्ठ—अधि पालीतिः; one who protects, hence, lord. आयातं—माल्याय—गाय is a word always used in the plural and is masculine; cf. वहि तत्ष्ठी प्रलिङ्गि रावनां मु. I. 4. नायं is really मायं हिं युट i.e. a flower; but it is generally used मायं मायं to signify 'a garland, a wreath, a chaplet,' cf. युणायच्या निर्देशिकाश्वाल राज्यानां. य न अवाहितान्तिः; जावा (for जाना see comm.) प्रतिमाहितानि (caused to be accepted, made to accept) गणनाल्यानि अना सा, तात्त्विकारनां—प्राण कालु; see note on चापाय टृ. 9. 'पीतं...कालम्—पीतं (a drink, milk, or) अस्यतिती पीतं; आदि पीतं: पवातं पवित्रं: कतः: (a calf, see I. 84, शार्करिता तदं मान, अमारा.) वस्त्रासानु. The two participles पीतं: and पवित्रं: are expressive of two consecutive actions in regard to one and the same individual; and so they may be compounded in the order of the actions by पुर्वातिकस्वरूपेणात्मकेकवः: सत्याविकारणे पादृ. II. 1. 49. यशोधनः—यश एव गतं: देव सः: see यशोधनः: V. 3.

Trans.—Then, in the morning the cow whose calf had been tied to its post after it had its fill of drink [of milk], and after she had been made to accept sandal-paste, flowers etc. by the queen, the lord of the people who prized his fame as a treasure, unfastened her for the purpose of taking her to the forest.

2. खुरो...पंसुम्—हुमायन्यान्ति; दै: पवित्र: खुर...पवित्र:; कुर...पवित्र: पासवं: (dust) दव तमः; अपांशुलासस्व—पांसवं: (वोका: पायति वा साति आयतं इति पासवं: also पासः: self-willed; unchaste. The खुर suffix shows possession and is applied optionally to the स्थिरान्ति class of words by Pāṇini. V. ii. 97), क पासवं: अपांशु:तः: ततः: खुर—see I. 91. सु...पवित्रि:—सुचत्यान्ति हंसरि (master, lord, 'स्तवी लववर्ष प्रतितिविनति'); वर्ण पवित्रि (a पुष्पवुतः, see comm.): some dissolve it as प्रभार पवित्रि. पवित्रि=पसुखे स्वयंसे र 'पवित्रद्वस्व कर्तव्यं: स्वार्धेन स्मर्यम्' by पुरुषो देवश्रोतरो Pāṇini IV. i. 33; सु...स्वस्वस्व पयस्वस्व न...पवित्रि: अन्ते:—Of the Shruti (श्रुति to hear) अन्ति is the technical term for all those works which are considered to have been revealed by a deity. It applies therefore to the Mantras and Brāhmaṇas, but at a later period it came to be applied to the Upanishads too. It means 'Revelation,' as distinguished from स्वतिः 'tradition.' अपवर्ष्ठत—followed closely; the prefix अन्तु by itself or with verbs, means in close proximity as in अनु, अनुकारित्व, etc.
Trans.:—The lawful wife of the lord of men, who was in every way fit to be ranked at the head of chaste women, followed the cow's path, the dust of which was sanctified by the placing of her hoofs, just as Shruti follows the meaning of Shruti.

3. दृष्याङ्कः—The affix आदि in the sense of ‘disposition,’ or ‘possessing a particular quality,’ is added to certain words, e.g. युद्ध, विद्या by पाण्डुः III. ii. 158. This affix is sometimes added to words to show ‘inability to bear’ as in ज्वाल. सौरसेविः—सूर्य: अपरल की सौरसेविः by बौधा लक्ष पाण्डुः IV. i. 120. सूर्यः—agrees with राजा 'see comm.' वशोः—mark the use of the plural to convey the idea of multitude, variety. पदोः...समुद्रां—This is a peculiar तत्परुषा compound known as दिवीसाल in e.g. Prepositional तत्परुषा in which the पत्र termination “is added to nouns or indeclinables to express that a person or thing, not being like what is denoted by the base to which it is added, becomes or is made like it.” The compound (a पिडीसूर्यः) is analysed in the comm. गोधर्मस्य—The earth is said to have assumed the form of a cow from which various things were milked by the gods, sages, and men. See Kā. I. 2 and comm. thereon.

Trans.:—The kind-hearted king, graceful in his fame made his beloved partner turn back and took charge of protecting the daughter of Surabhi who was as if the Earth itself in the form of a cow with the four occasions turned into udders.

4. धलः—For the purpose of performing a vow (as directed by Vashishthas; see I. 88). ज्वरितिः—(pass. 3rd per. from लििविप 1st. conj. Par. ‘to prevent; ‘to keep back’) prohibited, forbade. ज्ञान: अवि—The king had taken only a limited body of attendants when he started on his journey to the sage's hermitage (see I. 37); even that he now sent back. अभुः...यथा—अभुःतिर्यणां विद्याः (body, collection). स्रवीधः—स्रवीध (pride, valour; ‘pride, brag, brag in the sense of ‘diplomats’ Me.ii.), तेन सूर्यः (protected). मनोऽसूर्यः—The singular is used here to denote ‘a class’ like the English noun of multitude; सूर्यः standing in the sense of race or descendants, and not in the sense of son, or offspring as in I. 25 or 77.

Trans.:—The rest of his retinue also was interdicted [from accompanying] by him who followed the cow as a pious duty: the safe guarding of his body was to be from none else; a descendant of Manu is always protected by his own valour.

5. तैत्तिर्यः—तैत्तिर्य तैत्तिर्य (तैत्तिर्य प्रत्येकं हस्तं श्रुति (goes) वा, the सूर्यः of है takes place necessarily by the rule बालसिद्धिम् पाण्डुः XVI. i. 99.) गृहायः, तेन:—समाजः—nom. sing. of स्मार्त (संस्कृत ग्रामीजः); a paramount sovereign, universal lord, see comm. समारामणपः—संस्कृत आरामण (appropriate attending, serving) तन्त्रः लक्षमः: (see comm.) अभुः—Aorist of नृ. The aorist is perhaps used to imply an idea of continuity.
Trans.—The universal monarch was completely engrossed in serving her by means of agreeable morsels of grass, by scratchings of the body which warded off wild flies and by allowing her to roam about without restriction.

6. विदेश्यस्य—per. par. of सद्य with ति used in the sense of the Aorist i. e. in the sense of ‘who has sat down’ see V. 36 and 62. आर— ullam: (a position, a posture), तासिन्तु चीर: (firm, steady).

Trans.—The king followed her just as her (very) shadow, she halting he halted, she moving forth he moved, firm in [his] posture of a seat no sooner she had sat down, she taking water, he eager for it.

7. नास्तिविविष्कर्ता—असाविनी (relinquished, put aside from न्यून 4th Conj. Paras.; cf. नास्तिर्गतं भोजोल Veni. I. 18) विविष्कर्ता (marks, emblems) दश्य: सत, ताप: राजसत्ता—royalty, kingly dignity. तेजोऽगितार्—तेजस: विशेष: (excellence, pre-eminence, see I. 37; VI. 5.), तेन अनुभिताम् (inferred guessed). अन्तरःसातिनिः—न अविविष्कर्ता: अविविष्कर्ता, दासस: (दान is ichor or the exudation from the temples of an elephant) राजस: (streaks, lines; cf. दानासुराजिवं चन्द्रगुणज्ञा नाथो। Mv. II. 2) दाससायण: अ...ता दाससायण: यथा स:। अवसमेतार्थः:—नरस: अवसमेतार्थः। अन्तराणा: सदावसा वस्तु:। This is a particular kind of elephant known as गढ़। विक्रेता:—श्रण: इक्षु/विक्रेता: विक्रेता: तेतु इच: or इचिन्द्र: हर्ष: or इच मद्य: an Upamit Samaha by तमिमस्त ब्रह्माण्डिन: सामाज्यस्थो। Pani II. 1. 56.

Trans.—Although the emblems of royalty had been abandoned yet possessing kingly dignity which could be inferred from the peculiar lustre about him he was like a majestic elephant, inwardly in an excited state but not indicating it by lines of ichor (on the temples).

8. उताः...विद्रध्यानि:—see comm. कर्ती:—This instrumental case is as Mallinatha tells us उत्तमसुप्रत्यक्षपि i. e. for the purpose of indicating a particular condition or state. अखि...धन्य:—धन्य: (धन्य is the bow—string, दोन्ता धन्य विद्रध्यानि गुण: अन्तर।) अधिकास अविविष्कर्ता: अविविष्कर्ता धन्य:)—धन्य सवा:। वृद्धि विचाराः—The comm. gives the rule which lays down that all verbs that show motion govern the accusative. रचायदेशी:—रचाया: अधेशी: (pretext, plea), तसायाः। वृद्धि...विद्रध्यानि:—होमस्य वेद्व: होमस्य: (this is a compound like अमृतति, see 2 supra). तु: होमस्य:। तसायाः। विद्रध्यानि:—Future participle denoting intention or purpose. The verb सि with ति is Paras. in the sense of ‘teaching’, ‘taming.’

Trans.—With his hair tied up into a knot by tendrils of creepers, he roamed about the forest with his bow strung with the [ostensible] purpose of protecting the sacrificial cow of the sage but as if wishing to tame the wild wicked beasts of the forest.

9. विद्रध्यानि...चर:—सावयाः: असुचिता: या...चर:; now see comm. The
word छाल is curiously derived from छाल: a rib. पासाचुटा समस्य—नाट्य विवरणोत्तर. पासाचुट is Varuna (see I. 80) who is supposed to have knotted nooses by which he ensnares the wicked. He is generally represented as majestic and graceful. उद्योगयाओ—gave out a lengthened utterance or note; see the different meaning of उद्योग in VI. 18. अश्वोक्षिदम्—अहिकल शब्द: तन्. A set phrase to be uttered when ushered to the presence of a king, or the cry of attendants when a king moves about. We meet with these in dramas etc. or सावित्र्यादनवार्त-तां or the Vernacular formula आस्ते क्रमद श्राद्धतंत एते.

Trans.:—The trees on both sides gave out a prolonged utterance as if they were, a chorus of exclamations of 'Victory to the king' through the notes of over-joyed birds to the monarch, mightily like the noose-bearing god, and who had dismissed his body servants.

10. महास्थानसम्य—see comm.; also महता (देवता) सम्बा. i. e. स्त्रे: The formation of अम्य is by पाणि III. i. 136 quoted by Malli. which says that क i. e. as shall come at the end of a verb ending in श when there is an Upasarga as in अम्य: अन्यम्—अन्तर्ग योगय: अभिव्यक्तमात्र—approaching, coming near. अवाकिन्त्र—strewing, showering. बालहर्ष: are aptly comparable with क्रम:—It is the usual custom to place young maidens along the royal route with flowers and fried rice etc. to be showered on the king. We find in Canto IV. 27 that even matrons showered these offerings. पौरक्षया:—पुर भगवा: गंधा: (citizens), तेज़ कन्या: or पीराश्व ताः: कन्या.

Trans.:—Young creepers set in motion by the breeze strewed his path with their flowers at the approach of him, who was 'glorious' like the friend of wind (or 'like king of the Gods) and who was worthy of adoration, just as city-maidens would with the customary fried grains.

11. भवःत्वृतः—वर्षित (kills) श्वो दत्त: धर्म: विनिवेदनो भवेत: अविष्कृत, तस्: अथ:—in spite of, although. द्याद्धात्माद्:—समा आदी: द्यार्थः; द्याद्धात्माः (feeling) वस: तव: agrees with वुः: विश्रात्:—विभक्तः श्रेष्ठः यथा कै: प्रणयः—कर्षः—सकाम दशा तथा विस्तारं. तस्म कल्य:। For a nearly similar idea see I. 40 and Kृ. XIII. 6.

Trans.:—In spite of his being armed with a bow the female deer with fearless hearts were gazing at his body which evinced the tenderness of his feeling and thereby obtained the fruit of the largeness of their eyes.

12. माहेन्द्रपरास्म्य:—मासेन्द्र (The account about the name Manu is given in the Râma-yana Bâla Kânda which says:—Diti, the wife of Kasyapa requested her husband to give her a son who would kill Indra in battle. Kasyapa consented and Wayu was to be such a son. When he was in the womb Indra entered it and began cutting the foetus to pieces. The unborn child began to cry when Indra said to
it and lest its cries woke the mother, and from thence the child came to have the name मातृ. युग्म (निपु) सुचारू देवी ने की: कीचारत। आपातक-कर्म—
see comm. चन्द्रेन्द्रसिंह—by Sylvan deities. उथि:—an ind. loudly. अघी-मायू—sung in a high strain. Compare with this stanza Ka. I. 8 and Me. I. 59.

Trans.:—He heard his own fame loudly sung at a high pitch in the bowers by sylvan deities to the accompaniment of the sounds sent out by bamboos whose holes were filled with air and which served the purpose of flutes.

13. पुष्कर—प. प. mixed, surcharged (from धृत 7th conj. Paras. to mix, to mingle). अनोका-गन्ध्व—गन्ध्व: (संक्रमण) अन् (व्यय) हर्षि शति अनेवति; 9यु देवलालाकर्ष्ट प्रभुतातिस (see I. 83. for the use of 

َا in the sense of 'light'); आयि...ताति न ताति युग्मचि च आको...युग्मिति; अनोकासाथ आको... युग्मचि अनो...युग्मिति; तेषां सर्वं अनो...गन्ध्वि; सं अस इति अनो...गन्ध्वि (see I. 53). आश्आकुण्डम—अल्पाक. (सकाशी पीत आत्मा: Amara.) क्रान्ति:; तस्मान, अग्नितप:—नारित आस्तिष्क (आत्मानु, समये असि हति इत्यह an umbrella).

Trans.:—Light breeze loaded with the spray of mountain streams and surcharged with the fragrance of the slightly shaken flowers of trees served him who was pure by his righteous conduct, being oppressed by heat in consequence of his being without an umbrella.

14. इवासि:—देव नाम अवि: इवासि: (wild fire, forest conflagration). विंधुया:—see comm. The meaning here is different from that in previous places. फंक्रा...कम्वि:—The first a Sanāhara Dwandva and then Tat. उपन्—the weaker. सुनेवु—among animals; सुनेवु जलु Amara. Mark the use of the locative by Pañci. II. iii. 41 which is noted in the comm. and which lays down that the name of that class is put in the Locative from among which any particular one is to be brought forward. It is sometimes put in the Genitive, e. g. तवा गोदु च मृण्या वहुंकीर। वर्ण गोसिरि पाहुयाये—The accusative वर्ण is according to rule explained in st. 8 supra. For the Locative absolute see I. 59. गोसिरि—see I. 55. In stanzas 9-14 Kalidāsa describes, of course, poetically the welcome accorded by the woods to the king and makes them show all the marks of respect that are shown to royalty in a town.

Trans.:—As he, the protector, entered the wood the wild fire went down even without a shower [of rain]; the growth of flowers and fruits was specially plentiful, and among animals the stronger did not molest the weaker.

15. विण्ड्रारणिः—विण्ड्रा आदरणिः (the intervening space; the tracts between the cardinal points; a, all the space contained in the forest and in the universe in which the cow and the sun had wandered during the day). निरस्वाय—(निरस्वायसमेव गूहे। गोपस्व डेनडलिवि न Haima.)
The Dative is used by नर्तकमन्त्री हिंदीयाचार्यतुबी एद्रयामनन्दनसिंह Pani, II. iii. 12.
By this rule either the Dative or the Accusative may be used when the root having the sense of motion implies effort on the part of the agent, but where no effort is implied the Accusative alone must be used.

The possessive termination न्यू is dropped when added to words denoting qualities by युण्डचनास्वाद्य न्यूनो निनिनिनि Pāṇi. on उसी स्तवं Pāṇi. I. iii. 19; now see comm. प्रभा—radiance, glow. The स्तवं is प्रहाणिनीपाल्ला see I. 83. Likewise the evening sun has also a reddish colour as every one has seen. For a s repeated picture of red-coloured evening sun, see Jē. I. 68. प्रमो—The singular verb can be reconciled by taking ज in the sense of 'as well as.'

Trans.—At the termination of the day the light of the sun as well as the cow belonging to the saint, both having a reddish hue like that of a (new) leaf, commenced their homeward course each to its resting-place after having purified the expanse of the space between the directions by their traversing them.

16. वेदि...आयुं—देवकाश निसर्क भावमय (for अंतिशी see V. 2); for आय in the sense of 'purpose' see I. 34. अस्मक—an ind., after, following. स्यमस्लोकादि—वत्से भर मयम, स्यमस्लोकाली लोकाश, त वाल्यातीति the protector of the middle world. वत्से being the upper and पताका the nether world. तलां मनोन—Past passive parti. ending in तला are used with the Genitive when they are used in the sense of the present tense (see VIII. 8); the participle निनि is here used as if in the present tense by the विभक्तिसंधिपूजारर्जवदश Pāṇi. III. ii. 188, i.e. the past participles of यम् पृष्ठ पृष्ठ and similar others possess such a continuity of action that they are regarded generally in the present sense. अव्य—faith. विद्यमान—विद्यमान is primarily a religious command or rule; then, 'विद्यमान' नोकर' the performance of a religious rite in obedience to such command (see V. 3). उपवास—accompanied by.

Trans.—The protector of the middle world followed her who was of use (to the लमु) in the proper performance of the duty to the gods, the manes, and guests; she (the cow) in company of him who was respected by the good looked like faith incarnate when accompanied by the proper performance of a religious rite.

17. पत्तक...युपायि—पत्तकेत्य (बेलैन्ना पत्तकेत चाहतर: Amana, a pool, a pond) उद्योगिन (jumped out, came out; p. p. from जत 1st conj. Paras.); स्तवं युपायि (रह्यः) Patta...पावति वराणिनि वेद शानि. आदि...यायि—अस्तार्य स हि, तभि उदीसा; आदि...युपायि: वेदु भानि. परदेस—only looking at the game without the least idea of sending forth an arrow after any beast as he was acting under the instructions of his preceptor and was under a vow.

Trans.—He went on looking at the forest glades that were being darkened (by the approach of night), where were [to be seen] herds
of boars coming out of pools of water, peacocks with their heads turned towards the trees where they rested and the door seated at ease on grassy spots.

18. आपि...बानू—आनीमात्रला वृद्धिमन तमिन्दू पद्मि—: तिमालि, गुम्बि—
a cow which has calved only once. गुलनाव—we have been told in I. 13 that the king's body was of no ordinary built. Likewise the size of the udder of the cow being peculiarly large is mentioned in I. 84 and II. 1. तपो...पत्थर—नदेवन अपृति: (return); तस्म: परा: न:.
The word पत्थर at the end of a compound becomes पात्य by Padma. V. iv. 14. We would rather have अपृति in the sense of 'return' in the evening from what is said in the next stanza.

Trans.:—The cow, who had calved only once, in consequence of her exertions in bearing the weight of her large udder, and the King on account of his heavy body both walked with charmingly easy steps and (thereby) lent a beauty to the path by which they returned to the penance grove.

19. विनिता—a fond wife. विनिता विदिता नमुनारुपाया च योजिति Ams.
आवेरि मनस्त—returning. पशी—लत. drank in, fig: ardentily gazed at.
विनिता...पश्चि—निमित्तेः (निमित्त is closing of the eyes which goes on almost involuntarily when the eyes are not specially attracted by anything.
स्वप्निनिमित्तप्रदूषित्यन्त्रिका Bha. Gt. V. 9.). अपातम (slow, inactive,
स्वप्निमित्तप्रदूषित्यन्त्रिका Madh. I.); पश्चि: (पश्चि an eyelash पश्चि च

Trans.:—From the skirts of the grove his fond wife with eyes whose lashes were slow in closing and which had fasted long, drank in, as it were, him who was following the cow of the sage.

20. अहुङ्कुरता—gone forward to receive. भ्रमेपैकी—see st. 2 supra.
डूंगरै—लगे: एते। दिनौ...गता—दिनध या ज दिनधूः, तयो: सम्य, तसदूर दता।
Annotators have strained hard to perfect the simile and some propose to take या in the sense of 'a moon-light night,' but on what authority they do not say. Probably the poet only means to imply the simile generally in so far as the genders of the objects between which comparison is to be brought out are concerned, and the comparison of the cow to the evening twilight. सन्धि—तन्त्रिका व: लिंकः। तन्त्रिका तन्त्रिका:
The period between the setting of the sun and the rising of the stars.

Trans.:—Made to go in front along the road by the King and received by going forward by his partner in religious duties that cow between them looked like the twilight come between day and night.

21. अविषेकाम—For अविषेक see VII. 24. The compound here is
स्त्रिया प्रवृत्तिता for which see 3 supra; अविषेकाम प्रवृत्तिता हुत्या इति अविषेकाम by the Vartika अविषेकाम इति वर्त्तमान on Patni V. iii. 50.
The word अविषेका belonging to the तिष्ठ class (see Ganapatija 2 Adhyā)
cannot enter into a combination with other words; and hence this compound is an irregular one. The same remark applies to the compound in VII. 24. प्रतिस्थाप्त—प्रतिस्थाप्तस्वति, तान्. साधन—स्त्रा—क्रिया (सी. VII. 28) सह गदस्वादाः साधतुः साधतु पावन हर्देवत्स्या सः. भृगुगाम्याः भृगुपाख्यां साधनि: 
अनानिते:—अर्थाः (अर्थाः object in view; the desire) स्थितिः: (सं. I. 42, 72)तथा:—हर्षमः—The two horns curving inwards suggest the idea of a gateway.

Trans.—Sudakshinā, having a vessel containing the Akshatī rice, went round the cow keeping her always to the right, bowed to her and worshipped the broad space between her horns as if it was the very door for the fulfilment of her desire.

22. बशोऽस्त्रका—कसे उल्लुकसे; but by the rule प्रतिःस्थाप्तांश्या गुरुः 
युद्दीर्दिष्ट: II. iii. 14 we may have वस्तुः उल्लुकसे also. किमितः—सं. I. 73.
सप्नो—सं. V. 22. अलमथिहाित—accepted, received from प्रतिस्थाप्त 9th conj.
Ubha. अन्वयो...धु—सं. I. 16. पुर:फळानि—पुर: पले वेषो लानि.

Trans.—Both of them (the King and the Queen) were delighted to see that the cow though eager about her calf patiently accepted their worship; the indications of the satisfaction of beings like her in regard to those who approach them with devotion are the marks of the bestowal of their favours.

23. सदास्य—दौरे: सहित: सबार: तत्त्वः. The word दौरा is masculine and always in the plural; its derivation is significant; अर्धबलि अत्रासन:—one who creates estrangement among brothers.
साध्यस्म—सं. V. 22. पुरा—Thera seems to be a difference of opinion as to where वा is to be construed, whether with पुरः or दोष्या; in the one case it would imply 'once more'; in the second, 'attended upon the cow and no one else'; both make equally good sense though the second appears to fit better.

24. अल्पस्म...प्रदेशम्—बलिष्ठ प्रदीपः पत्तिग्राही; अनिते: सत्यी अल्पस्मः
अनि...सो भिक्षुरदीपः पुस्त: तां बलः: पृढःपक्षाणम्. The worshipping materials such as flowers, scented rice, sandal paste, a small lighted lamp, incense-stick etc. are placed in a tray, and after the worshipping is over the remnants and the burning lamp are allowed to remain near the object of worship, not necessarily as a part of worship. अन्वास्य—
जाते. परित्यागे of अर्थ with अर्थ 2nd conj. अतः: ‘to sit after’; in this sense it governs the accusative.
गोविषा—सं. V. 55. गुणियोसहस्राः—गुणियो (सं. VII. 67) षडस्या (सं. प्रत्या a friend, a companion) वस्त्र सः: अनु:—after, following, see VII. 58. There is no tautology since हम indicates the
25. **प्रत्यः**—see I. 18. **समस्य**—together with, in company of; (in the same sense as सृ which governs the instru.). The sense here is different from that in IV. 4. **महिष्या**—(Instru. sing. governed by समस्य)—from सृ 1st conj. Paras. and 10th conj. Ulbha. to hold in great esteem, to honour. **सहीन्द्रकीर्तिः**—सहीन्द्र (glorious, worthy of honour; see III. 65) कीर्ति: वस्त्र तत्स. **व्यतीत्सु**—'Elapsed, passed.' The sense here is different than that in I. 17. which see. **दीर्घः**...तस्य—दीर्घाणि उद्दरण (deliverance, rescuing); तस्मि उनित्य (see I. 50).

Trans.—In this manner, observing the vow along with his queen in the hope of getting issue, passed thrice seven days of him whose fame was great and who was accustomed to help out the distressed.

26. **अवेच्यः**—अनन्तरः अहिंसा इति अवेच्यः; an ind. by Pāṇi V. iii. 22 'on the next day.' आत्मानुपलब्धः—अनु चतुर्गृहीति अनुजः follower, attendant; आत्मानः अनुजः तस्मि. **मायति**—mind, feeling, devotion; see V. 14. **जिज्ञासः**—मायति—prs. par. of the desii: of हि. **मुदिति**...देवः—see II. 8. 19. **ङ्गः**...व्ययम्—see comm. **गौरिपुरोः**—गौरी: गृहः (father, see also Anu. I. 21 and III. 17). **गद्दरसः**—देवताकिर्तिः दुष्टायामसः अन्तरः Amsara. This word is both mas. and neut.

Trans.—On the next day the sacrificial cow of the sage, being desirous of testing the devotion of her follower entered a cavern of the mountain Himalaya where tender grass grew in the vicinity of the fall of the Ganges.

27. **दुष्टाभ्यः**—unassailable, unapproachable; दुष्टेन प्रभृतः हृति. हिः—The construction हिः: सन्तापि (and not हिः: सन्तापि) दुष्टाभ्यः is to be noted. हृति—therefore, hence, since etc. **वशः**...अः: शोभा, नयं प्रतिष्ठिते श्राणि वस्य तन: अः:...न—न रक्षितं अवश्यं; अवश्यं अस्तुतवन् (pouncing upon) वस्य सत्स. **प्रशक्ति**—an ind. forcibly, violently; cf. प्रशक्ति निषिद्धं Ams. 4. **हिः**—is used here as अप्रशक्ति to imply a feigned action.

Trans.—[He was sure that] the cow was unassailable even in thought by beasts of prey; so a lion, without his pouncing being observed by the King whose eyesight was directed towards the beauty of the mountain, feigned to drag her forcibly.
28. अत्तसायः—अंत oppressed, distressed; (the sense is slightly different from that in I. 28) cf. अत्तसायः अंतः Shat. I. अत्तसायः has various senses. It is a noun, an adjective and an indeclinable too. Here it is an adjective in the sense of 'kindly disposed.'

29. राजसायः—सायः various senses. It is a noun, an adjective and an indeclinable too. Here it is an adjective in the sense of 'kindly disposed.'

30. गुणायः—बाह्यः (of beasts बाह्यः. बाह्यः बाह्यः बाह्यः बाह्यः 'विन्नम् बाह्यः बाह्यः बाह्यः बाह्यः)

31. बाह्यः—बाह्यः other than the left, therefore right. नासा—नासा (see VI. 15) नासा: नासा: नासा: नासा: the feathers of the Kanka i.e. the heron, which are attached to one extremity of an
The right hand of him who wished to strike remained with its fingers stuck fast to the feathered extremity of the arrow, the lustre of the nails of the fingers imparting a beauty to the feathers and he stood stock still as if this action (of his) was made the subject of a picture.

Trans.:—The right hand of him who wished to strike remained with its fingers stuck fast to the feathered extremity of the arrow, the lustre of the nails of the fingers imparting a beauty to the feathers and he stood stock still as if this action (of his) was made the subject of a picture.

The verb त्री is Atm. when preceded by त्, अत्, अत्र or त् by पौर्णि.iii. 23.

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to him who was the partisan of the good, who was the very banner of the race of Manu, and who was as powerful as a lion; thereby creating greater surprise in him who was already wondering his own [present] condition.

34. an ind.—used in the senses given in comn. Here it implies 'enough of, no use of.' cf. अक्षमतिविद्देशम्. The instr. of अष्टि is to be noted. Here अष्टि is the कारण or cause of the साधनकिर्षा (the object to be gained) which is सम्बाच ै. e. understood; and therefore अष्टि is in what is called कर्मचं तुनेया. The Nyāsodyota makes the point clear which says a क्रिया which though understood implies instrumentality just as well as one actually mentioned. प्रकृतम्—put up; हि—

the सर्व, साधनकिर्षा i. e. used to convey the sense of any case. Here it is used in the sense of the localise.

35. रुपः—new. velocity, force; इतरस्ति तु रुपः सदृ: Amara. शिलोऽखे—विशेषभि: उचियेन विति दिलोभः: an aggregation of stones, hence a mountain. मुक्तिनिः—has power against. भागताभ्—

see st. 12 supra.

Trans.—Enough with thy effort, Oh King! Even if thy shafts were discharged against me it would be ineffective: the force of the wind though capable of uprooting trees has no effect upon a mountain.

36. कुम्भ...रुपः—क्लाल्स a mountain like मरु, situated in the lofty regions to the north of Himalaya. In the Purāṇas it is described as several yojanas in extent, formed of pure silver, and the site of the capital of Kubera: it is the favourite resort of Shiva (see Ma. I. ii. 58). मुखः—रुपः is the bull which is the riding animal of Shankara and always represented as white in colour: cf. मुक्तिनिःवर्जः Ma. I. 53.

अयुर्वेदः—The eight visible forms of Shankara are enumerated in the comn, spoken of in the opening stanzas of Shākuntala and Mahāvīrakāgnimitra.

किरूर—pri. a menial servant. किरूर् कुस्तौ वा कनिष्ठ, then used to signify any servant. किरूर्बलिैष्य—It is not clear who this Nikumbha is; from an allusion in the Hari Vansha it appertains that निकुम्भ was one of the Ganas of Shankara.

Trans.—Know me to be Kumbhodara by name, the friend of Nikumbha and the servant of the eight-formed देवता—that servant whose back has been sanctified by the placing of his foot on it when desirous of ascending the Kailasa—white bull.

36. प्रस्त्विः—Mr. Pandit observes that this is a taken interrogative-ly but there seems hardly any greater propriety it as कारकिः which is defined by the Sāhitya Darpa. रधिनिः: to bring the words uttered to the prominent भागदासास्त्यम् the pine-tree, Pinus Deodara and Longijolus; a tree peculiar to cold countries and there are large for

the Himalayas. पुरात्तिः—न पुर: अपल; अपुर:- न: क्रमः a preposi-
tional Tatpu: for which see II. 3. वृपसाधनेन—words like जन्म, जेतन, with the peculiar characteristic prefixed are used to signify individual to whom the characteristic belongs; e. g. नजकरक, ज्ञातेन etc. Even in western countries and recently since the Delhi Durbar of 1877 almost all the native rulers have received banners from the paramount power, on which special figures are painted to distinguish them. In England there is a regular office whose province is to keep a record of all such banners and the subject has almost grown into a science. हेमो... स्वतान्त्र—see comm. The note करकसेन...किस्मा: in the comm. cannot be satisfactorily explained for हेमकुम्भ is उपमान and स्त्र स्वतान्त्र; the latter must form the first member of the compound by Padma. II. i. 56. स्त्रसार:—पावतीकुम्ह: स्त्रसार: सेनानीसिद्धान्त: Amara, see V. 36 under कुमार. The birth of this god is peculiarly romantic and resembles one of the legends in Grecian mythology. Shiva cast his vivifying principle into Agni who being unable to bear the burden cast it into the Ganges and a beautiful boy was born among the reeds on the banks of the river. The name स्त्रसार is derived from स्त्रसार to power, to emit. पदसार:—note the play upon the words यथा which means ‘milk,’ as well as ‘water’ स्त्रसार: रस (taste, रसो ग्नदरसे श्वरे) Vishnu...जानाताकिस्म।

Trans.:—Here is a Dewadāru that thou beholdest in thy front: this tree which has been adopted as a son by the bull—banned god has known the taste of the waters from the golden jars, resembling the breasts of the mother of Skanda.

37. कपुरसाधनेन—बकुप्रान्तम प्रस. par. of कपुर 10th Conj. Atma. The roots of the 1st, 4th, 6th, and 10th conjugations take सम to form this participle. कपुर:—the temple; गुणप्रभाक: कपुर: Amara, see IV. 47. कपुरसिद्धि:—‘once upon a time.’ The particles निः, चन्द्र, अर्थ and sometimes अथि are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns. Ap. Gu. § 135. बन्धविधिनेन—बन्धविधिनेन: से: सूच: कपुर:; see II. 8. जांभो शुभायुष्यायं सिद्धि: हिः:; बन्धविधिनेन: कपुरसाधनेन (a wild elephant); तेन: सेनानीसार: सेनानी is another name for श्वरे or कपुर because he was appointed the general of the divine armies against Tāraka and Asūra, see Ku. III. 15. अशुराक्ष:—न सुर: अशुर: those who partook of the heavenly drink सुर: were called सुर: while those who did not get any share were called अशुराक्ष।

Trans.:—Once upon a time, the bark of this tree was peeled off by a wild elephant in scratching his temples; and then on that account the daughter of the mountain grieved over it as if it was Senāni (the general of the divine forces) himself wounded by the missiles of the demons.

38. तदाह्यतिः—see comm. बन्धियात्मा:—a compound of the Shāka-parthi class; बन्धम: हिः: बन्धियात्मा: तेन: अन्धिकृत:—अदि: कुक्षसी (a hollow)
1. In the cavern of the mountain. छठमाता—कुल (the trident, one of the weapons of Shiva) निमिले, तेन. अतुल…कुल…—see comm., agrees with चित्रवन्तेः.

Trans.—Since then for the purpose of securing away wild elephants, I have been placed in this cavern by Shankar (the trident—armed god) having transformed me into a lion whose subsistence is on the beasts that come within my reach.

39. अर्थ—The sense here is different from that in st. 34. Here it is used to convey the idea of चतुर्वृत्ति, 'sufficiency', and goes with तुल्ये; cf. कलममलाणः पुनः 12. In this sense it governs the dative by the sutra quoted in comm., cf. वैदिको हूर्दिकम् सिद्ध का। श्रद्धालाला—शिद्ध: (fixed upon, ordained, from श्रद्धा 6th Conj. उपक्रम, to indicate; see V. 35) भाव: तरं. परमेश्वरणे—सदा । श्वेतपद्मका—श्वेतपद्म (श्वेतान् तमुक्त, रक्तमुक्त तोंपिन्त्रा Amara. The lion speaks particularly of the blood, since carnivorous animals as a rule first drink the blood of the animal they kill. The conjecture put forth by Mr. Kalé appears to be too fine a sentiment, since the very fact of the cow having been attacked by the lion goes against it.) पराण (a choice dinner after a fast. This is as much a sacred duty as the fast itself). उपस्थिता—सदा 87. सुभ्रिखि—गैत्रिकी. sing. of सुभ्रिखि, सुरानु दिमित अर्क सुभ्रिखि one who hates gods; hence, a demon. Although Rāhu is not mentioned here by name but by context no other demon can be meant. At the time of the churning of the ocean the demon Rāhu managed to go near the jar of Amrita (one of the fourteen articles recovered from the depths of the ocean) and swallowed a few drops of it. The theft was discovered by the sun and the moon who reported it to Vishnu and the head of Rāhu was cut off. Thus was an animosity established between the two luminaries and Rāhu; see Bhāgavata 8th Skan., also Matsya 14. Nectar is supposed to be constantly oozing from the moon which is sucked by the demon, just as the blood of the cow was to be sucked.

Astronomically Rāhu and Ketu are the points of intersection of the moon's orbit and the ecliptic of the earth, the points where eclipses are possible. Even in this sense the simile is complete. Rāhu is fixed to a particular spot, so is the lion: (st. 38) the moon travels into Rāhu's area so has the cow come up. All this is adduced to prove a thorough knowledge of astronomy in our poet.

Trans.—This feast of blood after my fast destined by the Omnipo-otent ruler has come up to me; it is enough to satisfy me who am hungry just like the nectar of the moon is to the enemy of the gods.

40. संवध—Just like भौद्रहम् you who are thus circumstanced उपस: ब्रह्म...धीके—note the idiomatic use of the genitive. शब्दम्—श्वेतु धोपसम्. अशायवानक्षम्—see comm. शार्क्षटासम्—श्वेतान्तिति है; तेपान्.
Trans.:—Do you, who are thus situated, go back abandoning all sense of shame; you have shown your devotion as a disciple to your preceptor; when that which ought to be protected is impossible to be protected by weapons it does not in any way belittle the reputation of warriors.

41. सन्नद्ध—sensible, intelligent. This word conveys an idea of bold confidence along with intelligence and is often used in regard to a speech addressed by an inferior to a superior when he has no nervousness about his words; see III. 17 and VI. 20. पुरुषार्स्त्राः—अभिक्षु: राजा अभिरत: a Prādi Compound; the word राजा by राजा: सजीवेण्य is changed to राजा. See I. पुरुषाः अभिरत: गिरि...बात—गिरि: वेते गिरिश्वात्त्वीति वा गिरिश्व: तत्य प्रभाव: तत्सात: प्रभावः...म्भ—(what was struck back, cut down) अत्यं वश स: अववाचन—low opinion; cf. the name केतितिहर न: प्रवचन-न्यथाय नियतi. I. 17. The locative of the object अत्यं (self), may be noted.

Trans.:—The King on hearing the above intelligent speech of the King of beasts and learning that his weapon had been hurled back (and thus made ineffective) through the power of the mountain-residing gods, moderated the low opinion about himself.

42. पुरुषार्पयाः—रोक: क्षण: (discharging; see V. 57), तत्सात: तपुःभेदः—स एव पुः: (first पृथिवीवामासाय: ) मक्ष: (discomfiture, failure, cf. सन्नद्ध बहुवाचनः : IV. 41), तत्सात: Some read रोक: for रोक: but except here in III. 63 we have no use of मक्ष: in the sense of obstruction. विशेष:...ज:—(लैला: see VII. 14) अभिक्षु:—क्षण स: जाक्रियाः (a विच composite, see पुरुषार्पम् at 36 supra), प्रवचनकोषेऽस्य:—For श्रवणं (the Vaidic form श्रवणं) see comm. तत्सात: तपुःभेदः. The Mahā Bhd, Dronagarva and Anuhasananagarva tell us that the gods were troubled by the demons residing in their three cities of iron, silver and gold known comprehensively as दिन्तुर. They applied to Shankara for help who commenced burning the three cities. Durga came to witness the scene with a child of extraordinary lustre in her arms. Indra became jealous of the beauty of the child and raised his thunderbolt to strike it but his hand was paralysed by a glance from the child. Bramha told Indra that the child was no other than Shankara and that Indra must propitiate him to regain the motion of his arm. This was done and Indra was liberated from his awkward plight. प्रवचन्—pre. por. of the desiderative of मुच्छ. बालार्पणः—see comm.

Trans.:—And, he whose attempt in the discharge of an arrow knew for the first time what failure was, and who had become like Indra (lit: who had a thunder-bolt in hand) desirous to let fly the thunder-bolt was suddenly stiffened by the gaze of the three-eyed one—Shankara.
43. संख्यालेखन—संख्या (from संख्य 7th conj. Ubtba. to impede, obstruct) वहन (see VI. 12). यदि से; तस्मान कामसूत्र—का an inde. see IV. 18., VI. 22. बचन्—what he says in st. 45. हि—because. वेद—3rd per. sing. of the pre. tense of वेद 2nd conj. Paras. to know. ज्ञिति is another form of the same root. भावना—feeling, thought (see V. 64). अभिप्राप्त्वे—1st per. sing. of the future of अभिप्राप्त्वे to place, to submit.

Trans.:—Oh King of beasts! granted that the words which I am desirous of expressing would be [only] smile-provoking since all my action is suspended, but because you can know the inmost feelings of living beings I would submit my say.

44. मान्यः—see IV. 7. श्रेष्ठ—mark the use of the genitive with मान्य, see II. 16, IV. 12, and V. I. 8. स्वारज्ञसामान्यम्—सामान्यम् (सायं यथो न प्रथमे वचनम्) वहनि by स्वारज्ञसामान्यम् 3rd conj. Par. (3rd conj. Par. to know) the other words which take the कथा suffix being निर्धार, भाष्कर, पेश, कस्तर ), च जहा (अंगस्थे जः सभ्यता कथा ते by 3rd conj. III. 1. 23 जः; तन्मयः, सर्वेऽहे (सर्वेऽहे)—सर्वेऽहे (creating, bringing into existence) ज विजव (preservation, continuance in life; see Ku. II. 6) ज प्रभावान (final destruction) स सर्वेऽहे (सर्वेऽहे) हंस (cause; see I. 10, IV. 73). According to Indian idea Brahma is the creator, Vishnu the preserver and Shiva the destroyer. Here all the three attributes are given to Shiva out of extraordinary devotion. See Trst. I. 1. 56 अभित्वम्—अभित्वम्: अभित्वम्; अभित्वम्; अभित्वम्: अभित्वम्.

Trans.:—That Shiva who is the cause of the creation, preservation and destruction of all movable and immovable things has my full respect: but this property of my preceptor who keeps up the sacrificial fire cannot be allowed to be destroyed in my front.

45. स:—सः—see II. 49. यो हैं योहात् मुनिस्यम्, वैन. सर्वरूपविमुखः—सर्वरूपः (सोऽभिमेत्र [that which is open to decay]) श्रेष्ठ सर्वरूपः; श्रेष्ठ सर्वरूपः (कथा ते) वैन. सर्वरूपविमुखः—सर्वरूपः (कथा ते) वैन. सर्वरूपविमुखः—सर्वरूपः (कथा ते) वैन. सर्वरूपविमुखः—सर्वरूपः (कथा ते) वैन.

The lion was under the orders of Shankara to kill anyone who came near the Devadāra tree. The King, therefore, means to say that he and the cow have both come there and both are liable to be killed; and hence his proposal.

Trans.:—Circumstaned as you are, be pleased to make the subsistence of your corporeal frame by my body. Do let go this great sage's cow whose little calf must be eagerly awaiting her at the close of day.
46. निरिक्षितम्यायः—see II. 26. द्वारायायस्मात्—द्वार सबूताति, तेनि ब्रह्मानि कुर्वेन—यिन्ते ब्रह्मानि वा Amara. This construction is more forcible than स्या द्वारायायस्मा the numerous rays making so many several pieces. अन्वयः—an inde. once more. भूतोऽ वत्ती—०००ञ्जनः इधरः मृतेष्वरः (भूतान्: कालप्रकृति तत्त्वोऽ ब्रह्मानि सूत्र: Amara.) तत्क वाणेनी अगन्थितम्—see I. 59.

Trans.—That attendant of Shiva (lit. the lord of created things) smiled a little thereby breaking into pieces, as it were, the mass of darkness of the mountain-caves by the rays of his teeth and once more spoke to the lord of riches (the King).

47. पृक्तप्रत्य प्ररुवस्मात्—येश्व आल्पत्याः (see IV. 5) क्षत्तैं सत्तैं अव्वलता & ह्योते—By the sutra quoted by Māli. When the word ह्य is actually used we ought to have the genitive of the object with reference to which the word is used; येश्वस्तं ब्रह्म ह्यते: Mudra. I. 1. में प्रतिबाळि—Mark the idio. use of the genitive with प्रतिबाळि.

Trans.—Thy sway over the world with one umbrella (i.e. univalled), thy blooming youth and this beautiful body of thine, all this thou desiring to forego for the sake of a trifle! thou appeakest to me [therefore] to be devoid of prudence.

48. भृत्याः—see V. 56. वस्मस्वस्मात्—(from उष्ण to assail, to trouble,) from calamities. प्रजाः—subjects. विशेष—see I. 24. The lion points out the prominent duty of a king—protection of his subjects.

Trans.—If, however, this be thy compassion for living beings, this cow will be the single one rendered happy by your death; on the other hand if alive, oh thou refuge of the people! thou canst like a father always guard thy subjects from calamities.

49. राक्षसः अच्छ यस्मुः राक्षसा विनेतु—This passive construction is peculiar. See Ap. G. § 178, 189 on this. कोविष्टिः—The addition of the suffix या, especially to Numerals, imparts an adverbial sense and that of repetition, hence a crore at a time. चरोतरी—see I. 84. The importance of life is inculcated in various places. The four ब्रह्म, अहं, शाश्व and शोक can be secured by man and since they are to be the chief aim of life man must live. The lion is impressing this on the mind of the king.

Trans.—But if thou art [really] afraid of the furious wrath at thy fault, of thy preceptor who has only one cow and who is like blazing fire, it is possible to dispel his anger by thee by the gift of crores of cows having jar-like udders.

50. कल्याणापरिपराणास्मात्—कल्याणानात् (of happiness; शिवं न्तः कल्याणाः Amara. शिवम् कल्याणाना समस्तं समस्तं भावात् Māla. I. 8) परम्पराः—(series, see VI. 8.) नासाः. कल्याणासम्म—The word कल्याणाः optionally takes the व्युत्सुलित suffix
by the rule quoted in *comm*. The other form is ॠऽेविनः—महीरः...विजनं—नाहा: तत्त्वन, तस्मि स्वरूपं गाहि—...शंषम, महीरऽस्माः प्रमाणं अस महीरः...मात्र:—

Trans.:—Therefore, preserve thy body which is destined to enjoy a series of blessings and which is gifted with strength: for they say a prosperous kingdom [here] is the very status of Indra only differing in its touching (being on) the surface of the earth.

51. विरोधे भोगेन—Loc. absolute. प्रतिस्वनेन—प्रतिदिनिः: (see V. 63) स्वन: प्रतिन: a Prady compound. सिलेश्य:—see II. 34. क्षितिपाल:—This is the secondary or indirect object to अर्थात as explained by Malli. See also Ap. Gu. § 39.

Trans.:—On the lord of beasts having stopped after speaking so much even the mountain by means of the echo from the cavern loudly spoke, as it were, out of affection, words having the same import to the king.

52. देवानुवसर्य—देव means god as also king as in मनुवेन: (मनुवेय देव: or मनुवाणाः देव:) तदुः...राग्या—तैत अवधािति तद्वावस्तिः; तद्वावस्तिः नासि कालस्मि (नासि अवधािििि स्वरूपं सां) च तदुः...राग्या, तत् तर्न or as dissolved in the *comm*. The words अशि and सुशि when they signify parts of a body drop the final vowel with the penultimate vowel and become स्य and सक्य when they are the last members of a Balhiwi compound; and then the श is added to make it a feminine adjective. सुतारां—an inde. exceedingly, excessively, see VII. 21. स्याह:—see II. 3.

Trans.:—On hearing the words of the attendant of the God, the King of men who was moved with excessive compassion on being looked at with tremulous eyes by the cow who was in the grasp of the lion, once more spoke out.

53. अन्तारा—(श्रुৎ danger, peril, destruction; see *comm*.). किर—
is used here वातावरण 'such is the tradition.' Manu says:—नाहार प्रायस्य लंकारं शुभिरेण स्वाधिशिििि. संबोध्य मयायाः कर्तव्यं परिश्रमणं। Likewise Mahā-Bhārata has ग़माणाः वशिष्याणलं शुभिरं उच्चितं। उदमच:—उद्वतं अवं यस; lit. one whose tip or point is above the general level, exalted, noble; used *e.g.* and in a sense different from that in IV. 22 or VI. 32. श्रुद:—see I. 31. There are generally three kinds of words according to their formations किर=following the etymological sense, श्रुद=established by convention, and नौश्रुद those current both according to etymology and convention. राजेन:—Words like कि, नाथि, प्रोक्ति इ. e. those which express 'need,' or 'use' govern the instrumental of that which is needed or used and the genitive of the user; e.g. लोकसत्याय फि विज्ञाति वशिष्यि फि एकः: *Niti. 55.* तद्विपरिवर्तकः—सत्व विपरितना तद्विपरित्वं, तद्विपरित्वं हक्तं (conduct) वशि तस्य. This is the person who is the user of राज्य and is therefore in the genitive according to the above explanation. उपक्रमान्तमति
Stanzas 51–50]

**RAGHUVANSHA.**

54. अमर — This particle has an interrogative force as also a sense involving 'doubt'. अनुनयः — propitiation, pacification; cf. प्रकृतिः. त्योऽऽ्यामवेणव्यत्रत्नि शैल. IV. The sense is not the same as in VI. 2. अनुयः — This is generally found used with an infinitive, e.g. यद्यो वर्षिणः जस्म हनुम हुः भ्रात्री. also II. 56. विश्वास्यनेन — (from येष. 10th Conj. Pान्स. to give) see comm. and V. 1. सर्वसचीनाम् — see II. 21. सुस्मेः: अनुनयः — For सुस्मिः see I. 78. and for अनुनयः see VI. 50. Words implying comparison are used with the ablative of that with reference to which a comparison is made; vide VI. 50. स्रवीजसा — स्रवीजा (स्रव is variously derived स्रवध्वजमुद्राधि श्रवः सर्ववत्साद्वादशादि गव्यमम्. रा देन हुम हुभार. S. P. Paurāṇik.) अनुसा त्वारम्यम् — Mark the idiomatic use of the locative in the abharan sense to signify the place where an action is done. This stanza is a rejoinder to st. 49.

Trans.:—How is the passion of the sage possible by the gift of other milch-cows? This cow is not in any way inferior to the heavenly cow; that you have attacked her is [only] through the power of K广ra.  

55. सा हुमयः — That same (cow). निश्चलयम् — by a ransom; by an exchange; cf. स्नातिः सनातन सनातनहिमिमिमति क्लास्यम् मु. VI. 20. The sense is not exactly the same as in V. 22. मायसा—see comm. The rule quoted by पान. IV. iv. 92 lays down that the words उः, यह, अह and ना take the affix गुरे in the sense of अनेन i.e. not swerved from. पारणः—see II. 99. बिहता—obstructed. The original idea of the root गुरु is not to be taken; the root with गु being generally used to imply violation of a sacred duty. क्रियोधायोः—क्रियाराजः (of rites and ceremonies) अर्थः (means). अस्तुसः — न नस: uneffaced, not destroyed; see परमेश्वर. etc. I. 68, 76.

Trans.:—This cow ought fairly to be liberated from you by me by giving away my body as a barter: thereby neither will your dinner after fast be deprived nor will the means of the rites of the sage be destroyed.

56. सवान अभिः — you too (like myself). पञ्चाद्राः—(प्र: अतिः अश्व— agrees with सवान) dependent. अवैति—see II. 43. रक्षमूः — see II. 40. अप्रदेशः — uninjured, see प्रान्त. I. 7.
Trans.:—Since great is your effort in regard to this Devadāru, you who are a dependant [like myself at present] do know this that it is certainly not possible to stand unwounded in the presence of [one's] employer after having allowed the object in [one's] charge to be destroyed.

57. किंतु—The comm. takes this to mean ‘on the other hand.’ Mr. Pandit followed by Mr. Nandargikar construes it with अहंस: and takes it in the sense of ‘for some indefinable cause’. तव मत:—see VIII. 8. चेतु—see II. 48. अब—The imperative 2nd per. is used to convey the sense of ‘an entreaty.’ The King means to say that his fame will remain untarnished even if his corporeal body is devoured, but he will have no face to show if he live and allows the cow to be eaten up.

58. चरुपत्र्य—Friendly connection, from संबंध to tie together. आभासपूवः—आभास पूवः यथा तम; first preceded by words, पूवः प्राणायामस्विपृणि Me-
dini. वृत्त:—come to pass. संबंधित:—see VII. 15. विद्वेष्ठु नाहिनि—
For the use of अहं with an infinitive see I. 10, 72.

Trans.:—They say friendship is preceded by an exchange of words; that has happened between us who came together in this forest. Therefore, Oh you follower of the lord of created beings! pray do not reject the request of me who am now your friend.

59. तथेति—see I. 92. गाम्—यो speech, see V. 12. सच:—at once, see V. 68. प्रतिष्ठा—प्रतिष्ठा see II. 32. विण्ड:—a ball, see the quotation from Medini in st. 57 supra. आभासपूवः—The meaning here is different from that in VII. 31.

Trans.:—On the lion’s saying ‘be it so,’ Dilīpa whose arm was instantly released from restraint laid aside his arms and presented his body [to the lion] as if it were a mere ball of flesh.
The Vidyādhārās are supposed to be the holders of magical knowledge. The Himalaya mountain is their favourite place of residence and they have been always supposed to be moving about in the air. Dr. Banerjii conjectures them to be powerful mountain races magnified into demigods by the Aryans.

Trans.---That very moment while the King (the protector of the people) in a stooping posture was expecting the terrific pouncing of the lion there fell on him a shower of flowers dropped by the hands of the Vidyādhārās.

61. बच्चा---a child, बच्चा: चुनावडवियो: Medhī. The meaning is different from that in st. 45 above. अत्रत्यसमान—pre. par. of the nominal verb अनुत्तियते (अनुत्तियन्तरस्वतीतुत्तियते). कब्रि is the termi. to denote an Atma. verb; and the present participle of Atma. verbs are formed by the addition of अत्र and सात. कब्रि is the termi. to signify Paras. verbs and their pre. participles are formed by the addition of अत्र to that form of a root which it assumes before the 3rd person plural termination of the present tense. Since we have अनुत्तियसमान in the text it is undoubtedly formed from an Atmanepada verb and hence the कब्रि in the comm. is a misprint; the present participle conveys the sense of 'acting like.' गणि—गणि a cow, mark the meaning in st. 59. अन्त्य:—The तसिण is used in the locative sense. प्रविण्यायम्—कब्रि: वक्रण: प्रविनाभस्तात्तितिप्रतिविष्टि; see I. 84.

Trans.---The King heard a voice 'Rise my son' which arose then and was [delightful] like nectar, whereas he rose [and lo!] he beheld in front not the lion but the cow [almost] like his own mother dropping milk [through affection].

62. साधनो---lit. the word यग is used to imply one who is devoted to his duty. साधनो वेदार्थ---creating an illusion. असदुक्ष:---the destroyer अत्र करोतीति. i. e. Yama, the Pluto of Indian mythology. प्रवि:—one having authority; but with an infinitive (as here) or in a compound it has the sense of 'able,' 'competent.' किसुत:—How much less. न with त, सन or यस: conveys the sense of 'how much less,' etc. according to context; किसुतातिष्ठि प्रशो विकति च प्रकृति च Vishu.

Trans.---The cow spoke as follows to the wonderstruck king, Oh good man! you have been fully tried by me by the creation of an illusion. By virtue of the power of the sage even the destroyer himself is not able to hurt me; much less of course, other beasts of prey.

63. अनुलोक्या गुरी---The noun सलि may be taken in the Ablative case as प्रज्ञा: in the sense of 'on account of;' 'by reason of etc. according to विनाया स्त्रेपितीयम् Pāṇi. II. iii. 25; or both सलि and अनुलोक्या may be viewed as nouns in the Instrumental in the sense of हेतु 'cause or
motive. Thus—The Dative is used with नीतिसि by स्थाप्तिक by ज्ञेयां जितुमानां. पट्टि, I. iv. 33. ज्ञेयां जितुमानां. Impera. 2nd per. sing. of उहा, to choose for oneself. The verb उ belongs to the 1st, 5th & 6th conjugations; the form here is of the last. केवलानं—केवल only, alone. विशेषतः अवश्यसं संस्कृति संस्कृति केवलानं: Amara, see VIII. 3. प्रसूति:—one who produces, one who gives. The sense here is different from that in II. 4 and in various other places. कामसूत्र—see I. 81. प्रसूति:—see V. 10.

Trans.:—I am pleased with you on account of your devotion to your preceptor and your compassion for me; my son! choose a boon for thyself [from me]; understand me not the yielder of milk alone but on being pleased the granter of any desired object.

64. तत:—thereupon. मानितार्थी—मानिता: (respected) अभिन। (supplicants; see I. 6 & V. 24) देन सं. स्वहारिषिकतरिषयद्य:—सहलाने अभिन। विशेषतः: पेश सं.—one who had obtained the word 'hero' by dint of his own [right] arm. अनन्तकीलितः—अनन्ता कीलितः: वसं तम।

Trans.:—Then he, who honoured supplicants and had earned the title of hero by his own arm, brought together both his hands and begged for a son who would be the founder of a dynasty and the earner of an endless fame, by Sudakshina.

65. अनंताय...य—an upapada compound going with रधे, see comm. तथाति—see II. 59. कामसू:—asv. sing. of कामसू: see comm. desire, an object eagerly wished for, (काम: परिष्ठायः पुण्यत् हैमा). राजे—Dative of रजनू: (governed by प्रतिष्ठा:) it is the direct object by पुरवसं कता कर्मान्यः शु: पट्टि, I. iv. 40 and काम is the indirect object. प्रतिष्ठा—Having promised. परिवर्ति—see II. 21, 54.

Trans.:—Having promised [by the words] 'be it' the solicited boon to the king who longed for progeny, directed him thus, my son! draw my milk in a vessel made of leaves and drink it.

66. होमार्थिचे—see comm. अनुसू:—consent, permission. This was imperatively necessary since the sage had ordered him to be कर्माधित: (I. 88.). मात:—Voc. Sing. of मात्रे—mother. अवस्था—उपस्थि (in the adder) जनम् (produced)=milk. पान्तसभागदः—a king was entitled to one-sixth or one eighth or sometimes to one-twelfth of the produce of everything as a tax; vide Manu VII. 130-132; cf. पान्तसभागदः भौम धप: Shā: V. 4.

Trans.:—Mother! with the permission of the sage I would drink your milk out of whatever remains after [your] calf [has had its drink] and what may be used for sacrificial rites like the sixth part of the produce of the land under my protection.

67. इत्यादि—Thus, in this manner; see II. 25. क्विक्रिया—क्विला: एक्ष: जितीसं तेन: क्विलिंगेतु:—see II. 19. अनुसू:—In stanza 63 the cow tells the king that she is पति; now she became पति. कुङ्गः—see II. 38.
Thus respectfully addressed by the king the cow of Vashishtha was more pleased [than till now] and she returned with him as [her] follower from the Himalayan cave to the hermitage without any fatigue.

68. निराक्‌र्षितम्—प्रसन्नावसी हिरवा, now see comm. Hitherto the king was dejected and there was a gloom over his face; now that the cow had vouchsafed him a child, his face was like the moon shining out brightly. निराक्‌र्षितम्—the foremost or leader of kings. निराक्‌र्षितम्—the cow pleased more than till now and she vouchsafed with him as her follower from the Himalayal cave to the hermitage without any fatigue.

69. निराक्‌र्षितम्—The cow belonging to the sage. See I. 82. निराक्‌र्षितम्—स्वदेश्य मल्ल. अति...स्वदेश्य मल्ल: अभिनवित; अभिनवित: अभिनवित: अभिनवित: अभिनवित: (जाना: character) गुना न:। The character of the king became unimpeachable and spotless by his conduct in regard to saving the cow even by sacrificing himself. निराक्‌र्षितम्—स्वदेश्य मल्ल: अभिनवित: अभिनवित: अभिनवित: अभिनवित: अभिनवित: (जाना: character) गुना न:।

70. निराक्‌र्षितम्—The king [who had come out] with unblemished character and who was kind to the good eagerly drank with the permission of Vashishtha the milk of Nandini that was left after her calf [had its fill] and after the quantity needed for sacrificial offerings [had been consumed] as if it were his own white fame incarnate.
the verb भवाणान्तरि to be taken as being causal in the primitive sense of which इह would have been the subject and the object भवाणान्तरि remains unchanged. For भवाणान्तरि see I. 35. भवाणान्तरि—see V. 40. विष्णु—one who can curb his passions; one who has control over his mind. Vasishtha was something more. He had the power, the Purānas tell us, even of controlling all created things.

Trans.:—Next morning after the conclusion of the repast at the end of the prescribed vow the all-controlling Vasishtha conferred a benediction suited to the departing hour to ensure a comfortable journey on the road, and caused the [royal] couple to start for their capital.

71. प्रेमम्—see II. 21. दुःस्त्वृ—any thing that is offered from द्वृ 3rd Conj. Parus. ‘to offer’ and for दुःस्त्वृ: see comm. समयं—प्रभाव:—see IV. 41. दुःस्त्वृ because now that he was sure to get a son and thereby continue his race, his glory and satisfaction were increased than before; see II. 53. Different commentators put different interpretations on this phrase; one says his glory was heightened in consequence of having pleased the sacred fire and the Brahma and the cow by showing them respect. Another says जनमा refers to auspicious omens at the time of departure.

Trans.:—Having gone round the sacred fire to which offering had been made, then round Arundhati after her husband, and then round the cow with her calf, the king whose glory had been augmented by auspicious ceremonies, started on his journey.

72. श्रवणं—विनिन्तां—श्रवणे: अभिसार: (See I. 30), रेण. अनुमति—हित:—see II. 2. शाश्वत:—सोई शाश्वत: जीव: The suffix विनिन्ता: is added in the sense of ‘expert in,’ see comm. अनुमति...हित:—अभिसार: अनुमति: अनुमति: अनुमति: अनुमति: not being tossed up and down elevations; hence, even; new see comm. The two phrases विनिता...वेन अनुमति...वेन गौ सुने राजस्थोन but they are to be construed with वेन मनोरथेन also. In the latter case the sound of the accomplishment of the गानियां was pleasing, and अनुमति one from which the impediment viz. the curse of सर्वदि (I. 77) was removed. मनोरथेन—see I. 33.

Trans.:—The king who was an expert in undergoing and bearing [difficulties] in company of his wedded wife journeyed along the road (by means of) in a chariot whose rumbling was pleasing to the ear and which did not jolt as if he were being transported by his own fulfilled desire.

73. अविताम्—उत्सज्ज्य: भाव: उत्तकस्मि—eagerness; see Rainā. I. 3; अविताम् (produced, generated, p. p. of अविताम् 3rd Conj. Ubi. to produce) उत्सज्ज्य रेण तम: भाव:—Subjects. प्रवृत्ति—सम्—समा (progeny) एव अविताम् (object in view); now see comm. This epithet when applied to the moon has the following sense:—The moon may be said to be under the vow of allowing himself to be gradually taken in by the gods (see V. 16)
upto a certain degree for the sake of the world at large and is thereby emaciated and made slender.  

The moon of the second day of the bright-half of the second month, (though orig. the first day) is eagerly watched by the people, see VIII. 65.

The controller of vegetation. The moon is so called because his rays are essential for the growth of plants. For the conjectural explanation as to how the lordship of the Soma plant was gradually transferred to the moon the curious student is referred to Mr. Pandit’s note on this stanza. 

Trans.:—The subjects made eager by having had no view of him whose body had been emaciated by the effects of his vow for a child began to drink him in as it were, by their eyes not getting satiated, just as they would the newly-risen lord of the vegetable world.

74. पुरुषप्रतिष्ठिति—see comm. पुरुष is lit. the destroyer of the cities of the enemies. In the Rigveda he is allegorically represented as sending down rain; the clouds are represented as the cities or strong-holds of the Asuras which he pierces and releases the treasures viz. the waters. In the Paurânic mythology Indra is often represented as being driven away by the enemies from his kingdom but always successfully re-entering his metropolis. Similarly king Dilipa enters his city after having gained his object which had been withheld from him. कपटक्षु—उठ (अत्यन्ततः) पदाता: (see comm.) जस तत्, पुरुष—see I. 59. धारिते—citizens, see IV. 27. अभिनन्दयामान—prec. pass. par. of अभिनन्द त् to congratulate, to welcome. भौजं...सारी—The Lord of the serpents. Shesha is supposed to support this globe of the world on his head; so great is his strength; cf. स्त्री भौषण सर्वसा न बुधुपि अयसी विशेष यह. भौर्—once more, again, see V. 11, 47 सुसे: पुरुष—see I. 34, V. 166.

Trans.:—He who had the majestic glory of (the breaker of citadels) Indra, entered the metropolis whose banners were flying aloft [where he was] greeted by the citizens, and once more took upon his arm, which was equal in strength to the lord of serpents, the burden of the earth.

75. अर्ज्य—now; it is a maxim that there ought to be some mention of auspicious things at the beginning in the middle and at the end of a canto of a Mahâ Kâvya. This canto opens with अर्ज्य; in stanza 22 we have the mention of प्रतापप्रतिकान्ति, that of अश्रुसिन्धु: in stanza 35 and the canto ends with the mention of Atri, the Moon, Kartikeya.

भयसिुभुस्यम—see comm. According to Paurânic mythology the moon is supposed to have been produced from the eyes of Atri. अत्रिति:—light; here the moon. अनेकः—Of अनेक (A great sage, one of the ten mind-born sons of Bramhâ). ज्ञानरूपि देवता और विश्वारूपि देवता etc.—see comm. and note on श्री, II. 36. नरो...सूक्ष्मे—For शुभि prosperity see I. 18. शुभिः—by the great, by the powerful. ढोकः...साधः—ढोकपालनाम् अनुभावः हैः: The Lokapâlas
or presiding deities of the several quarters are इन्द्र वन्दनः पिलापतिनेत्तेतो वर्षो मृत्युः कुवेर ईशः पत्यः पूर्वादीनां दिशां कमान्द्र आमरा। अनुभाव may be taken in the sense of 'power,' 'authority;' or perhaps 'contribution.' Manu says 'इन्द्रानिहितामर्कारास्मदेश वर्षयस्य च। चन्द्रवित्तेयोध्रेिव मान्त्रा निहित शास्त्रीः।' वस्त्रेष्यां सुरेन्द्राणि मान्त्रास्य निर्दितो नृपः। तस्सद्धिविक्षेप सर्वभूतानि तेजसा॥' आद्य—Mark the note of Mallinâtha on this word; the queen only held the foetus in her womb while each of the regents of the quarters contributed to impart his pre-eminent quality to form the child.

The similes are probably selected by the poet to indicate that the future continuer of Dilîpa's race was to be both kind-hearted as well as a hero which appears in canto IV very clearly.

The metre of this stanza is मातिती while that of the rest of the stanzas of the canto is उष्णाति.

Trans.:—Then the queen bore the deposited foetus formed by the powerful contributions of the Lokapâlas for the prosperity of the race or the king just as the heavens held the luminary sprung from the eyes of Atri, or as the celestial river sustained the lustrous vivifying principle of Shiva thrown off by Agni.