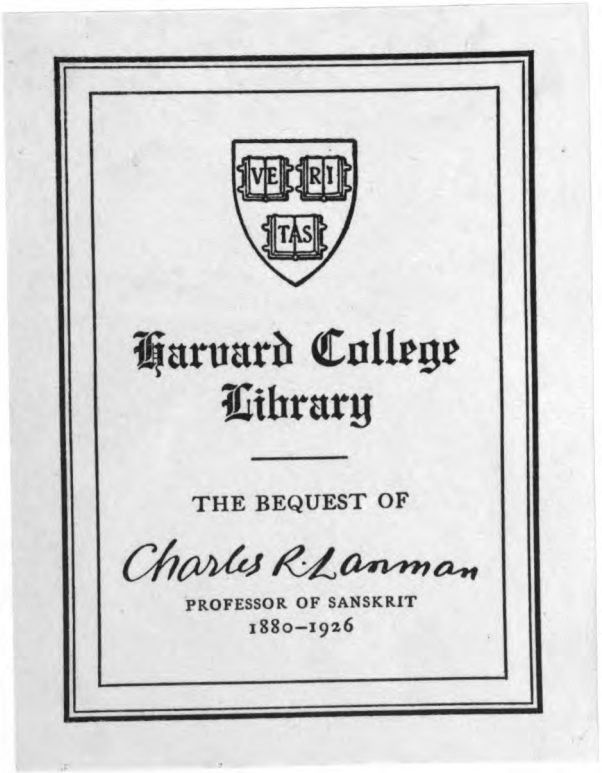
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Anundoram Borooah

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OF THE

CALCUTTA UNIVERSITY

BEING

A

FEW NOTES

ON THE SANSKRIT TEXTS

SELECTED FOR EXAMINATION

AND

THEIR COMMENTARIES

BY

ANUNDORAM BOROOAH, B.A.; B.C.S.;

author of Jánakirámabháshya.

Calcutta: KHETROMOHAN MUKHERJEA,
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PREFACE.

The University of Calcutta has selected the following texts for the First Arts and B. A. Sanskrit Course for the years 1878-79.

(1) Meghaduta.
(2) Kumara Sambhava Cantos I to VII.
(3) Raghuvansa Cantos I to IX.
(4) Abhignána Sakuntala.
(5) Bhatti Cantos I to V.

There can be no objection to the first four selections. But Bhatti is certainly one of those books which should not be put in the hands of Sanskrit learners. Its style is throughout artificial. The forms of grammar it illustrates are often very rare and as often abnormal—forms which merely burden the memory and interfere seriously in the progress of the student. Moreover it abounds in other faults, which will be noticed in the body of my notes and against which students must be carefully guarded.

There can be no doubt that the little progress made in the *tols* of our country is owing to the method of study pursued—to the prominence given to getting by heart grammatical aphorisms and lexicographical verses and to the extreme neglect of the more important sphere of intellect. I have every confidence that much better results would be attained if Sanskrit grammar is more philosophically and systematically studied and proper care is taken in thoroughly impressing on the students the true sense and full force of the texts they read. It is on the impression that this is not fully done in our schools and col-

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leges and that extreme faith is placed on old commentaries that I have been induced to write these notes. My object has been to shew that the old commentators are not always infallible and I shall consider my object thoroughly fulfilled if I can arouse the young minds of India to use their intellect in all such cases and to think out the true sense of Sanskrit texts for themselves.

I, by no means, think lightly of some of these commentators. I have the greatest respect for Mallinátha. He is certainly the best, most learned and most faithful of Sanskrit text-expositors and probably there is not a single line in his writings of which something might not be said in defence.

But with all the advantages of modern civilization and the progress made in the comparative study of languages, it will not be considered surprising if some additional light is thrown on some of the passages he explained. I have, therefore, ventured to give out my views freely in some of the cases I differ from him. If in many or even all these points I am wrong, I am sure the intelligent public will not still condemn my attempt, as the only means of removing almost the paralized inaction of modern India as regards its ancient literature are attempts like these.

I can not, however, speak in the same terms of praise of the two commentators of Bhatti. They explain the grammatical forms according to the rules of Sanskrit grammar (which I hope will be soon out of the curriculum of study), but do not always pay special attention either to explaining the text or clearing up the allusions.

A careful study will moreover shew that Bharata came after Jayamangala and made use of the latter's commentary in preparing his own. I may cite the following passages in support of my assertion. Their number might be increased hundred-fold.

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I. 1.

दशरथ इत्यनेन नाम्ना उदाहृतो लोके गीतः । ज० ।

दशरथ इति नाम्ना उदाहृतः ख्यातः ।.....केचिदन्यथा वदन्ति । इतं ज्ञानं विद्यतेऽस्येति इती ज्ञानी उदाहृतः ख्यात एव यद्वा इतिषु ज्ञानिषु उदाहृतः । भ० ।

I. 2.

चिदश्वान् देवान् अयष्ट अग्निष्टोमादिभिः पूजितवान् । ज० ।

चिदश्वान् देवान् अयष्ट अग्निष्टोमादिभिः पूजितवान् । केचित्तु भजेरेव देवपूजावाचित्वात् चिदश्वान् इत्यस्य वैयर्थ्यापत्तेः चिदश्वान् अयष्ट सङ्गतवान् इत्याहुः । भ० ।

I. 13.

पुत्रफलत्वात् विष्णुः प्रधानम् । तमिष्ट्वा तस्योभयतः पार्श्वयोः यानि अङ्गानि चक्षुरादीनि देवतान्तराणि तान्ययाचीत् । अग्नौ आहुत्या पूजितवान् । ज० ।

प्रधानमभितः प्रधानयागस्य उभयपार्श्वे अङ्गानि अयाचीत् अङ्गयागान् अकार्षीत् । यद्वा प्रधानदेवतायाः विष्णोः उभयपार्श्वे अङ्गानि चक्षुरादीनि लोकपालनवग्रहादीन् वा पूजितवान् । भ० ।

I. 14.

एतावता कालेन एतावद्देयमिति विहितं कृतं.....नृपांशं करं ददद्भिः । ज० ।

एतावति काले एतावद्देयमिति विहितं नृपस्य अंशं करं ददद्भिः । भ० ।

I. 38.

ते जनाः गच्छन्तः पुष्पफलं पुष्पाणि फलानि च..... उच्चिक्षिरे ।..... वनानि विघट्टयन्तः फलानि जगृहुः । ज० ।

ते जनाः वनानि पुष्पाणि फलानि च उच्चिक्षिरे.....वनानि विघट्टयन्तः पुष्पफलं जगृहुः । भ० ।

IV. 1.

अत्रेः महर्षेः तपोवनं प्रपेदे गतः । ज० ।

अत्रेः महर्षेः तपोवनं प्रपेदे गतवान् । भ० ।

V. 3.

रघूत्तमौ रामलक्ष्मणौ कर्तृभूतौ कर्मभूतौ द्विषौ इति । ज० ।

रघूत्तमौ कर्तृभूतौ.....द्विषौ खरदूषणौ कर्मभूतौ । भ० ।

My statement will be still more clear if it is observed that the same mistakes are sometimes committed by both the commentators. For instance, अंश is never = कर and प्रपद never = गम्. वनानि विघट्टयन्तः in the place used has no connection with

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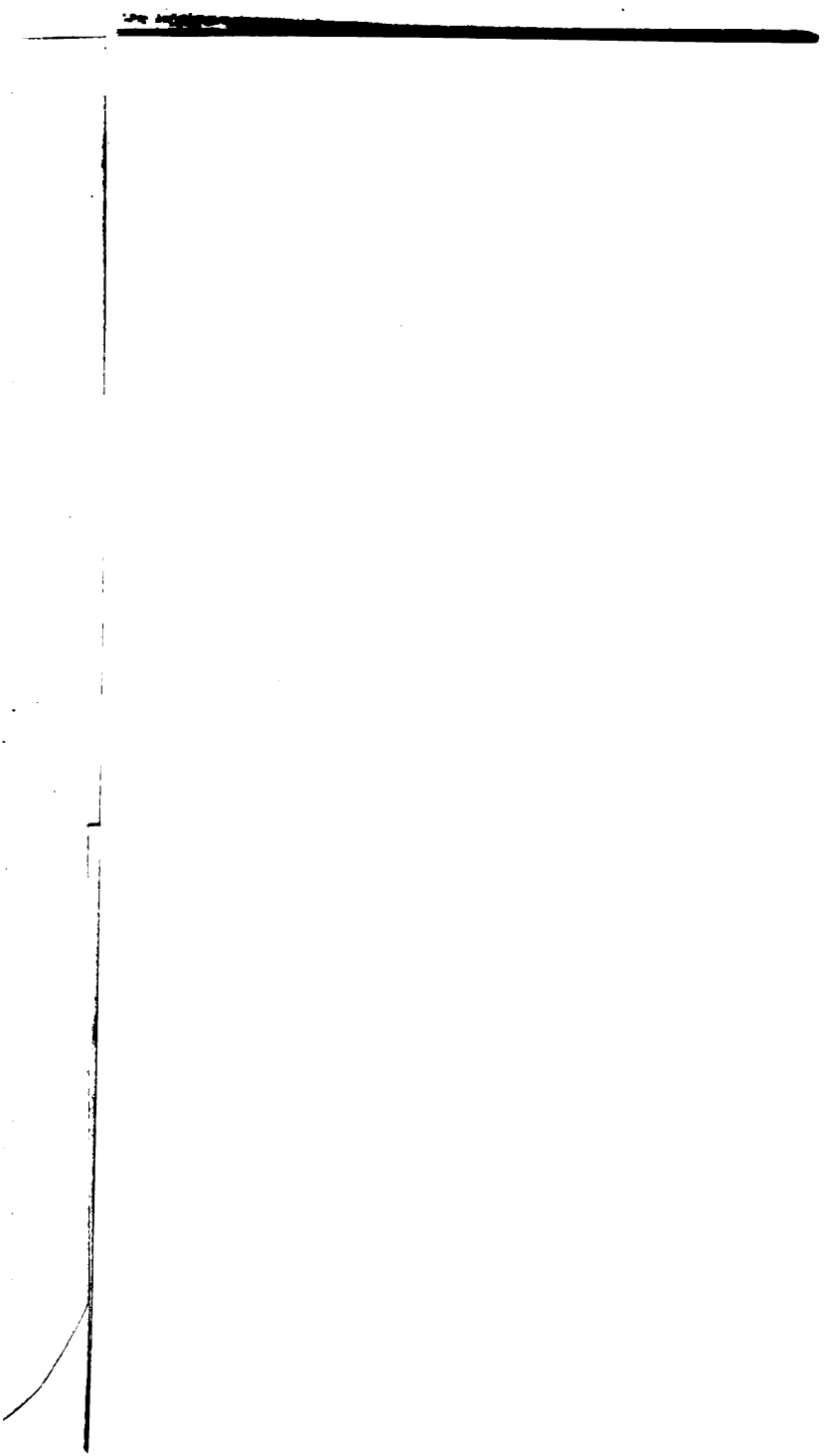
the text and the expressions कटभूती and कर्मभूती in the last example smell of the influence of the Bengali of Pandits.

Many scholars have edited and attempted to explain the text of Sakuntala, although I have seen only a few of them. I cannot, therefore, say whether my notes to it are all original. But I can assure my readers that I have not cousciously appropriated anything from the works of my predecessors.

BISHNUPUR NEAR THE AJAI
November 29. 1877.

A. B.

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I. MEGHADUTA.

यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥ Me. I. 1.

1. Mallinátha says Chitrakúta is Ramagiri. He gives no authority for the statement and was probably led by the consideration that Ráma passed some time near Chitrakúta in Bundelkhand. From the description of the route of Ráma's car in Raghu XIII, in which Kalidása moves on from Chitrakùta (47) at once to the confluence of the Ganges and the Jumna (57), it is also clear that he was fully aware of it's position. It is therefore evident from the description of the route of the cloud that Ramagiri is not here meant for Chitrakúta. This will be quite clear from the annexed sketch (see page VII.)

2. It is either the Ramteak of modern geography or the mount Prasravana of old celebrity. Either will agree with the route described by the poet. The former is 24 miles north-east of Nagpore. Thornton observes "east of the town is a steep-peaked hill, on the summit of which is a group of Brahminical temples. In the valley north of the temples is a large fine tank, round which are several handsome edifices." Wilson inclines to think this to be the scene of the Meghaduta. But so far as I am aware no mention is made of this hill in old writings.

3. The following quotation from the Uttara Charita will shew that the Prasravana was as great a favourite of Ràma and his wife as the Chitrakùta.

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लक्ष्मण: । अयं.....जनस्थानमध्यगो गिरि: प्रस्रवणो नाम ।
राम: । अरसि सुतनु तस्मिन् पर्वते लक्ष्मणेन
प्रतिविहितसपर्यासुस्थयीस्थान्यङ्गानि ।
अरसि सुरसनीरां तत्र गोदावरीं वा
अरसि च तदुपान्तेष्वाश्रयीर्वर्तनानि ॥ 1. 26.

4. After leaving the mount, the cloud is to pass through a table-land (मालं चेच्च, 1. 16.). This is the table-land of Nagpore. Then it is to come to Amrakúta (17). This is probably the Ambàgar of modern geography—39 miles north-east of Nagpore.

5. Then it is to come to the Reva— the modern Nerbudda and the Vindhyas (19). Then it is to come to Dasárna and the Vetravati (24-5). The latter is now called Betwa. Then the cloud is to cross the river Nirvindhya (29) to pass on to Ojein on the west (31), which the poet rightly calls 'वक्रः पन्थाः.' The former is in my opinion the same as the Parbutty shown in the map. Both the words convey the same meaning.

6. Then the cloud is to come to the deep river (गम्भीरायाः सरितः, 41). Mallinátha takes *gambhira* as a proper name, but without authority. I think it is meant for the Siprá which the poet had mentioned by name in verse 32. It agrees with geography.

7. The cloud's next course is to Devagiri (43). This is probably the rocky eminence five miles north of Ujein, where very probably a celebrated temple of Kartikeya stood, which gave it the name of Divine mount. None of the Deogarhs of modern geography agrees with the poet's description. The Deogarh near Gwalior is too far east. The Deogarh in the Keroli Raj is on the left bank of the Chambal and inconsistent with the statement that the crossing of the river was to take place after (48). Then it is to cross the Charmanvati, the modern Chambal and to pass on to Kurukshetra near Delhi (49). Then it is to go further up to Kanakhala on the Ganges (51)

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and along the outskirts of the Himalaya (58) through the Krauncha pass to mount Kailása (59).

प्राप्यावन्तीनुदयनकथाकोविदग्रामवृद्धान्
पूर्वोद्दिष्टामनुसर पुरीं श्रीविशालां विशालाम् । Me. I. 31.

8. Mallinátha does not explain विशाला in this verse. But in verse 28, he gives it as a synonym for उज्जयिनी quoting Utpala as an authority. In the absence of any old authority, I cannot accept Utpala's dictum, it being probably based on this very verse ; and the more so, as the usual sense of विशाला gives, in my view, a better meaning to the line : *"follow the aforesaid rich (and) large city."*

9. In Sanskrit, names of countries when used without the addition of any other words must be put in the plural, which also indicate their inhabitants. Hence the use of अवन्तीन् and not अवन्ति. Compare the Latin idiom. The students must note it.

प्रालेयाद्रेरुपतटमतिक्रम्य तांस्तान् विशेषान्
हंसद्वारं भृगुपतियशोवर्त्म यत् क्रौञ्चरन्ध्रम् । Me. I. 58.

10. Mallinátha explain the allusion in the second line thus :— "पुरा किल भगवती देवात् धूर्जटेर्धनुरूपनिषदमधीयानेन भृगुनन्दनेन स्वन्दस्य स्वर्ङ्गया क्रौञ्चशिखरिणमतिनिशितविशिखमुखेन हेलया सृष्पिण्डभेदं भित्वा नतः क्रौञ्चभेदादेव सद्यः समुच्छ्वसिते कस्मिन्नपि यशःचीरनिधौ निखिलमपि जगज्जाल-माप्लावितमिति कथा श्रूयते ।"

11. I doubt whether this account is *wholly* correct. At least I know of no authority on which it is based. From the accounts given in the Viracharita (II. 17) and the Bála Ràmayana (IV. 29), the tradition appears to have been that Jámadagnya Parasuráma with his arrows made a passage through

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the mount Krauncha when he went to study with Siva at Kailasa and that through this passage, swans first made their appearance on earth. In the map, I have placed क्रौञ्चरन्ध्र north of the Himalayas. It is evidently some gorge or gorges to the west of the lake Mánasa and elsewhere given reasons for it (see Vi. II. 36 note and preface).

नूनं तस्याः प्रबलरुदितोच्छूननेत्रं प्रियायाः
निश्वासानामशिशिरतया भिन्नवर्णाधरोष्ठम् ।
हस्तन्यस्तं मुखमसकलव्यक्ति लम्बालकत्वाद्
इन्दोर्दैन्यं त्वदनुसरणक्लिष्टकान्तेर्बिभर्त्ति ॥ Me. II. 23.

12. I take नूनं as =*'surely, certainly, undoubtedly'*. Mallinátha accepts it as a particle of doubt and quotes Amara as an authority. I doubt whether नूनं ever has this sense. At all events, this verse loses all force if नूनं here is =*'probably, perhaps'*.

13. भिन्नवर्ण: literally means *'of changed color'* i. e. *'has lost natural color'*.

14. अनुसरण is not =उपरोध and क्लिष्ट is not = क्षीण. But Mallinátha has probably explained the purport of the compound and not its literal sense. अनुसरण means *"going after, following* and क्लिष्ट means *"distressed, injured"*.

15. Words meaning *'mouth'*, in Sanskrit and in dialects derived from Sanskrit, mean also *'face'*, the context shewing in which sense it is used. I need not add that मुख here means *'face'*, and not *'mouth'*.

अन्वास्यैनां स्तनितविमुखं याममात्रं सहस्व । Me. II. 36.

16. Mallinátha says "अन्वास्य पश्चादासित्वेत्यर्थः". I really do

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not understand what sense he makes out of the line with this explanation. I think it means *'waiting on'*. Kallidasa uses the same verb in the same sense in Kumarasambhava III. 17.

"स्थाणुं तपस्यन्तमधित्यकायाम् । अन्वास्त्येत्यसरसां मुखेभ्यः".....

17. "यावन्मात्रं सहस्व" means *"please stay only for a watch"*. The use of लोट् in this sense is not rare. We have in the Mudrárakshasa IV. "अहमुपविशामि । उपविशत्वार्यः । " The accusative form यावन्मात्र is not governed by the verb सहस्व, but is only indicative of the length of stay (कालाध्वनोरत्यन्तसंयोगे,) P. II. 3. 5.

इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा
त्वामुत्कण्ठोच्छ्वसितहृदया वीक्ष्य सभाव्य चैव ।
श्रोष्यत्यस्मात् परमवहिता सौम्य सीमन्तिनीनां
कान्तोदन्तः सुहृदुपगतः सङ्गमात् किञ्चिदूनः ॥ Me. II. 39.

18. Mallinàtha says in his note to I. 1. "सीतां प्रति रामस्य हनूमत्सन्देशं मनसि निधाय मेघसन्देशं कविः कृतवानित्याहुः." I suppose the first line of this verse led to the formation of that opinion, which I do not think will stand an examination.

19. Mr. Prannatha Saraswati gives सभाव्य as another reading for सभाव्य in the second line. Mallinàtha's reading appears to me to be better, first because there must be reception of a friend and secondly the Jaksha's wife was too anxious for her husband to carry on any other conversation.

20. The third line is elliptical. It means *'after this, will attentively hear [all that you say about me]'*.

21. Mallinàtha's analysis of the compound सुहृदुपगत does not appear to me correct. He should have said सुहृदः उपगतः and not सुहृदा उपगतः *"received from a friend."* I do not think the instrumental is ever used in the sense of *'through'*.

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यं सर्वशैलाः परिकल्प्य वत्सं
मेरौ स्थिते दोग्धरि दोहदक्षे ।
भास्वन्ति रत्नानि महौषधीश्च
पृथूपदिष्टां दुदुहुर्धरित्रीम् ॥ Ku. I. 2.

22. In this sloka, there is an apparent difficulty. If the Mount Meru was the milker, the mountains did not themselves milk. Mallinàtha does not clear up the sense of दुदुहुः, although from the remark "अत्र प्रयोजकत्वेऽपि शैलानां तत्समर्थाचरणात् कर्तृत्वेन व्यपदेशः," it is clear that he knew it. दुदुहुः is evidently used in the causal sense and means "*caused to milk*," what was milked being in general the common property of all the mountains, the milker Meru and the calf Himalaya taking greater shares. The following passage from the Harivansa describes fully the milking of the earth.

"देवा मित्रेन्द्रसौवर्णैर्वत्सत्व, सुमनस्तथा ।
बृहस्पतीन्दुवैदैश्च तपो, दैत्या विमूर्जतः ॥
विरोचनायसाश्चाश्च मायां, रत्नौगणा अपि ।
जतुनाभसुमालिभ्यामस्त्रा रक्तं, ततोऽद्रयः ॥
मेरुहिमाद्रिशैलैस्तु रत्नं, गन्धर्वजातयः ।
सुरुक्चित्ररथाभीजैर्गन्धत्व, भुजगास्ततः ॥
धृतराष्ट्रतक्षकालावुभिश्च विषमुल्बणम् ।
यक्षाः सुकर्णधनदामैरन्तधि, पितृव्रजाः ॥
अन्तकप्रेतराट्रौद्यैः स्वधामथ, महीरुहाः ।
शालप्रक्षपलाशैश्च क्षिप्रसंक्षीरणं मुहुः ।
खदीग्धृवत्सपात्रैस्ते तत्तदुदुहुरुर्वराम् ॥"

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23. From the above passage, there can be no doubt that रत्न is used in its literal sense and Mallinatha's attempt to explain it literally and figuratively at the same time (रत्नानि मणीन् जातिश्रेष्ठत्वलूनि च) is ludicrous.

यद्वायुरन्विष्टमृगैः किरातै-
रासेव्यते भिन्नशिखण्डिबर्हैः Ku. I. 15.

24. Mallinàtha explains the last compound thus :—
"भिन्नानि विश्लेषितानि शिखण्डिनां बर्हाणि गतिलाघवार्थं किरातकटिबद्धानि येन स तथोक्तः."

25. He gives no authority for the statement that these people carried peacock's feathers on their buttocks and I do not understand how it could lighten their march. But this interpretation is liable to a most serious objection, as the epithet qualifies वायुः and has nothing to do with किरातैः. In his Vikramorvasi IV. 22. Kalidasa thus explains the same idea :—

"मृदुपवनविभिन्नो मत्प्रियायाः प्रणामात् ।
घनरुचिरकलापो निःसपत्नोऽद्य जातः ॥"

26. This is said in connection with the peabock's dance ["कथमदत्त्वैव प्रतिवचनं नर्तितुमारब्धः ।"] and I have little doubt that the same meaning is applicable here. As I understand it, the epethet means *"which detaches feathers of dancing peacocks."*

बाल्यात्परं साध्य वयः प्रपेदे ॥ Ku. I. 31.

27. Mallinatha explains this "बाल्यात् शैशवात् परम् अनन्तरभावि वयः यौवनं प्रपेदे प्राप ।" This explanation does not commend to me first because पर *after an ablative* is not generally used as an adjective and secondly because अथ would have no force at all. I understand it. *"Then after childhood, she arrived at youth,"* वयस् itself as in the phrase अप्राप्तवयस्क meaning *youth* just

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like the English word *age* as in "*come to age.*" In अनग्नैश्वर्यसुखं नवं वयः (v. 41.) we have another use of वयस् in the same sense, which Mallinàtha's explanation would make *early infancy.* So in Raghu IX. 47 "न पुनरेति गतं चतुरं वयः."

प्रशमादचिंषामेतदनुष्णैरसुरायुधम् ।

व्रतस्य हन्तुः कुलिशं कुण्ठिताग्रेव लक्ष्यते ॥ Ku. II. 20.

28. Either a line is wanting to the printed Mallinàtha's gloss on this verse or he has slipped over the difficulty in the compound अनुष्णैरसुरायुधं. Pundit Taranatha Tarkavachaspati's explanation does not commend to me. In the Trikandasesha, I read "वज्रोऽशनिर्भिदुर्भिन्दी जम्भारिस्त्विदशायुधम् । शतधारं शतारच्च अभीत्यं भिदि(दु)रच्व् जम् ॥" Although I do not agree with this grouping, it will be seen that it makes त्विदशायुधं which is the same as सुरायुधं a name of Indra's thunder-bolt. I think it properly means *its fire* having been supposed to kill the enemies of gods. And the compound would then mean "*not emitting fire as before.*" My quotation also shews that the thunderbolt was considered to be *hundred-edged.* Hence the poet says 'कुण्ठिताग्रि.'

29. According to Panini II. 3. 69. व्रतस्य हन्तुः is incorrect, all words with the affix ट्रन् according to his dictum, agreeing with the accusative. Bhavabhuti has often followed this rule. But there are more instances of the use of ट्रन् ending words with the genitive than with the accusative and if the testimony of modern dialects be added, Panini is wrong and Kalidasa right.

मन्दाकिन्याः पयः शेषं द्विरदैरमदाविलम् । Ku. II. 44.

30. Mallinatha reads पयः शेषं as one word. This is wrong. Notwithstanding what he says, for which there is no authority, शेष cannot be used in the neuter gender, unless when it qua-

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lifies neuter nouns. Bhattoji Dikshita rightly observes (S. K. Vol. II page 628) "कर्मादौ घञाद्यन्तमपि विशेष्यलिङ्गम्। तथा च भार्थं सम्बन्धमनुवर्तिष्यत इति।" The line evidently means *"the waters of the Mondákini remain, polluted with the ichor of the quarter-elephants,"* which the poet himself explains in the second line of the verse. The same use of शेष occurs in the following line of the Venisanhara VI. 39.

"नामैकं यदब्रवीषि चिलिप! तदधुना धार्तराष्ट्रस्य शेषम्।"

यज्वभिः सम्भृतं हव्यं विततेष्वध्वरेषु यः। Ku. II. 43.

31. Mallinatha makes सम्भृत = दत्त. But I doubt very much whether it is ever used in that sense. I think it simply means *'collected.'* Kalidasa uses the same word in the same sense in the following line (Raghu I. 7.)

"त्यागाय सम्भृतार्थानां सत्याय मितभाषिणाम्।"

के मम धन्विनोऽन्ये। Ku. III. 10.

32. Mallinatha does not explain this fully. It means *"what are other archers to me"* i. e. *"before me* or *in comparison with me."* The use of genitive in this sense is very *idiomatic.* So in Vikramarvasi II, "भो एव्वं मए जोद्धा संजन्तिदा जेण भवदो वि णत्थि पडिवक्खणं."

अहोवतासि स्पृहणीयवीर्यः॥ Ku. III. 20.

33. Mallinatha says "अहोवत इति सम्बोधने." He should have said 'विस्मये.' He gives आश्चर्यविक्रम as a synonym of स्पृहणीयवीर्य probably as no better synonym could be found. But this word strictly means *'enviable.'* So in Kirata "स्पृहणीयगुणैर्महात्मभिः" II. 34. The line means *"oh, (you) are of enviable prowess."*

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वसन्तपुष्पाभरणं वहन्ती ॥ Ku. III. 52.

34. Mallinatha's explanation is not full. It means *"carrying (on her person) ornaments of spring flowers."* This is clear from the verses 54. 55. and 62. The *asoka*, the *karnikara* and the *sindhuvara* flower being respectively red, yellow, and white, the poet has compared them with rubies, gold, and pearls.

न विवेद तयोरलक्षयोः प्रियमत्यन्तविलुप्तदर्शनम् ॥ Ku. IV. 2.

35. Mallinatha's explanation is not *very* clear. It means *"did not know (that) (her) darling had entirely dissolved from the sight of her insatiate eyes,"* i. e. to say *'she was not yet aware that her husband had been reduced to ashes.'*

विधिना ह्रतमर्धवैशसं
ननु मां कामवधे विमुञ्चता । Ku. IV. 31.

36. अर्धवैशसं means nothing more than *'half-death'* and Rati evidently expresses that killing her husband has been almost killing herself. Mallinatha quotes a passage to shew that the wife is half of the husband and evidently wishes to convey that अर्धवैशस is literally used. The absurdity of this explanation will be apparent from the consideration that the whole Kama had been reduced to ashes— the half that was husband and the half that was wife.

प्रमदाः पतिवर्त्मगा इति
प्रतिपन्नं हि विचेतनैरपि ॥ Ku. IV. 33.

37. Mallinatha explains विचेतनैः as अल्पचेतनैः and प्रतिपन्नं as ज्ञातं. The examples of moonlight and lightning given

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by Kalidasa clearly shews that the first is = अचेतनैः and it is extremely doubtful whether the second is ever = ज्ञातं. I think प्रतिपन्नं = अभ्युपेतं = *admitted, acted upon*, which is borne out by the first half of the verse.

अगूढसद्भावमितीङ्गितेन्नया
निवेदितो नैष्ठिकसुन्दरस्तया ।
अयीदमेवं परिहास इत्यमा-
मपृच्छदव्यञ्जितहर्षलक्षणः ॥ Ku. v. 61.

38. इङ्गित here means *sign* and not *heart*, as explained by Mallinatha. It must be remembered that Parvati made a sign to her to reply "अथो वयस्यां परिपार्श्ववर्तिनीं निवर्तितानञ्जननेत्रमैक्षत," v. 51. अगूढसद्भावं I think means "*without concealing the good nature (of Parvati)*" in expressing plainly her acts of love. The last compound is not fully explained by Mallinatha. It evidently means that Siva was internally extremely pleased to hear such devoted love of Parvati, but suppressed external signs to give color to his assumed asceticism.

यथा श्रुतं वेदविदां वर त्वया
जनोऽयमुच्चैःपदलङ्घनोत्सुकः ।
तपः किलेदं तदवाप्तिसाधनं,
मनोरथानामगतिर्न विद्यते ॥ Ku. v. 64.

39. I understand this verse to mean "*as you have heard, this person is anxious to overcome (acquire) high position. This penance is intended as an instrument for attaining it. There is nothing which is not within the range of wishes.*" It will be seen that I differ in two points from Mallinatha. First of all, I

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do not think यथा = सम्यक्. Secondly किल cannot mean *falsely*, as it would contradict Parvati's first statement. It is evidently a softened form of expression to indicate her modesty.

ममात्र भावैकरसं मनः स्थितं
न कामवृत्तिर्वचनीयमीक्षते ॥ Ku. v. 82.

40. I do not agree at all with Mallinatha's explanation of this line, which appears to me to be very coarse. We have in Raghu VI. 36 the same use of भाव "वत्स्य सा नीलमसीकृमार्या कुसुदती भानुमतोव भावं" and so far as I can see it means '*fancy*' and not शृङ्गार. I also do not understand how the sense of खेच्छाव्यवहारी he gives to कामवृत्ति can have any connection with the first half of the line. I understand it to mean कामस्य मदनस्य वृत्तिः व्यापारः i. e. *love*. We have the same use of वृत्ति in III. 73.

"तीव्राभिषङ्गप्रभवेण वृत्तिं मोहेन संस्तभ्नयतेन्द्रियाणां."

41. I would translate the line thus "*with the sole sentiment of affection, my mind is fixed on him. Love does not care for what is said* [*against it*]." The last line will remind my readers of a well-known proverb in English.

गुप्तावपि मनोहरम् । Ku. VI. 38.

42. I think गुप्ति here means *defences* and not संवरण as Mallinatha explains it. So we have in Dasakumara Charita IV. "गृहमेवेदमस्मदीयमतिविशालशालवलयमत्यायुधयाममलङ्घ्यतमा च गुप्तिः."

भवत्सम्भावनोत्थाय परितोषाय मूर्च्छते । Ku. VI. 59.

43. सम्भावना means *reception, honouring*. So we have in Kirata VI. 43. "सम्भावना ह्यधिकृतस्य तनोति तेजः." I do not think

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सम्भावना ever means *favour*. भवत्सम्भावनोत्थः = "*arising from receiving you.*"

विभुमपि तं यदमी स्पृशन्ति भावाः । Ku. VI. 95.

44. I understand it to mean "*as these feelings touch (i. e. affect) even the lord,*" तं qualifying विभुं and not विभुं qualifying तं. Mallinatha says "विभुं समर्थं जितेन्द्रियमिति यावत्." The second sense is not derivable from the first and the first does not explain the text.

गृहीतपत्युद्गमनीयवस्त्रा । Ku. VII. 11.

45. Mallinatha is too great an admirer of the old Sanskrit lexicons and always bowed to their authority, although their explanations might be in conflict with the etymology of words. His explanation of उद्गमनीय is an illustration. It is derived from उत् and गम् and simply means '*what is fit for meeting*' and the addition of वस्त्र to it clearly shews that उद्गमनीय itself does not mean any वस्त्र whatever. I strongly believe that Amarasinha lived after Kalidasa and the best proof of it is that Kalidasa never shews ignorance of etymology, while Amarasinha has based his lexicon on the uses of words by Kalidasa and others without a full examination of their force. Amara probably assigned the sense of धौतवस्त्र to उद्गमनीय from the reading of this verse, but did not consider that the word was used as an adjective. I hope I will be able to demonstrate fully the comparative age of these two writers on some later occasion.

पतिव्रताभिः परिगृह्य निन्ये
क्लमापनं कौतुकवेदिमध्यम् ॥ Ku. VII. 12.

46. Mallinatha does not explain कौतुकवेदि. It means the

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altar of joy i. e. *the marriage altar.* So कौतुकागारं (VII. 94) means *house of joy.* Mallinatha says it is *sleeping-house,* which it remotely conveys. But it is doubtful whether he comprehended its full exact force. In the following passage from the Katha Sarit Sagara XVI. 76–9, it will be seen that the same word is used in the same original sense, but not in the sense adopted by Mallinatha.

प्रविश्य मगधेशस्य वत्सेशोऽप्यथ मन्दिरम् ।
सनाथं पतिवत्नीभिः कौतुकागारमाययौ ॥
तत्र पद्मावतीमन्तर्ददर्श कृतकौतुकाम् ।
स राजा पूर्णवक्त्रेन्दुजितपूर्णेन्दुमण्डलाम् ॥
ततः स वेदीमारुह्य तस्या जग्राह यत्करम् ।.....

47. I may also remark that the verb नी takes two accusatives in the active voice. Hence the use of the indirect object as an accusative *in the passive.*

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48. Ku. VII. 57. 58. 59. 60. 61. 62. 66. 73. 75. 79. are exactly the same verses as R. VII. 6. 7. 8. 9. 10. 11. 14. 19. 23. 24. Ku. VII. 56. 64. 69. 70. 72. 77. 80. 81. 82. 88. do not differ much from R. VII. 5. 12. 16. 17. 18. 22. 25. 26. 27. 28. And the ideas of Ku. VII. 65. 67. 76. 83. 86. are to be found in R. VII. 13. 15. 21. 20. 29. It will be thus seen that all the verses 5. to 29. of R. VII. are more or less reproduced in Ku. VII. 56. to 88, but that the latter contains some additional verses. I think this is sufficient to shew not only that both the poems are the works of Kalidasa, but also that the Raghuvansa preceded the Kumarasambhava. I do not think any writer has as yet taken notice of these coincidences.

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III. RAGHUVANSA I—IX.

49. If the list of Raghava kings as given in the Raghuvansa be compared with that given in the Vishnu Purana (Calcutta edition), it will be seen that they agree in the number of kings from Dilipa to Agnivarna, but differ in the details. As regards the first six kings, the V. P. introduces one Dirghabahu between Dilipa and Raghu. But it is not impossible that the original read "खट्वाङ्गतो दीर्घबाहु रघुः पुत्रोऽभवत्।" From Ahinagu, there are considerable differences. But the language of the 18th Canto of R. is such that there could be no mistake about the names, where as the language of V. P. is such that any body might introduce any fancied corrections. I am therefore inclined to think that Kalidasa drew from the V. P. his list of Raghava kings, but that the printed V. P. does not represent the correct text.

(*According to Raghu.*)	(*According to V. P.*)
Dilipa	Dilipa (Khatvanga)
	Dirghabahu (??)
Raghu	Raghu
Aja	Aja
Dasaratha	Dasaratha
Rama	Rama
Kusha	Kusha
Atithi	Atithi
Nishadha	Nishadha
Nala	Nala
Navas	Navas
Pundarika	Pundarika
Kshemadhanvan	Kshemadhanvan
Devanika	Devanika
Ahinagu	Ahinagu

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Parijatra	Paripatra
	Dala
Shila	Chhala
Unnabha	Uktha
Vajranabha	Vajranabha
Shankhana	Shankhanabha
Vyushitashva	Vyutthitashva
Vishvasaha	Vishvasaha
Hiranyanabha	Hiranyanabha
Kaushalya	
Brahmistha	
Putra	
Pushya	Pushya
Dhruvasandhi	Dhruvasandhi
Sudarshana	Sudarshana
29) Agnivarna	Agnivarna (29)

कलत्रवन्तमात्मानमवरोधे महत्यपि ।

तया मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः ॥ R. I. 39.

50. It is very interesting to trace the history of words as many a hard undeniable fact lies under it— strong enough to remove long-standing prejudices and throw a flood of light on the condition of people. The word अवरोध is an instance. It is derived from अव-रुध् *to confine* and primarily signifies *confine-*

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ment. Then by a figure of speech, whose instances are so common in English, it came to mean *a place of confinement.* Then, by another step, it was allowed to convey *the inmates of a place of confinement.* And as Hindu ladies of yore, like the generality of the Hindu ladies of modern days, were not allowed freedom of intercourse, it came to signify *the ladies of a haram.* This fact is borne out by the whole Sanskrit Drama. Yet there are people who attribute it entirely to Mahamedan invasion and deny its existence before those days. मनस्विनी means *large-hearted.* दृढचित्ता is not its exact synonym.

संविष्टः कुशशयने निशां निनाय । R. I. 95.

51. It means : *"passed the night lying on a Kusha bed."* संविष्टः is derived from सं and विश् and is not strictly= सुप्तः.

The affix अन generally indicates action, but has sometimes an instrumental as well as a locative sense. The use of शयन in the sense of bed is not rare, as in the following unmistakable use of it : "पुराधिरूढः शयनं महाधनं विबोध्यसे यः स्तुतिगीतिमङ्गलैः," Ki. I. 38. But it is often ambiguous, and should always be avoided.

तमार्यगृह्यं निगृहीतधेनुर्मनुष्यवाचा मनुवंशकेतुम् । R. II. 33.

52. Mallinatha does not understand the force of मनुवंशकेतु. It is a figurative expression just like the English *'pillars of state'* and is equivalent to *"chief of the race of Manu."* All words sigifying *banner* are used in the same way. We have रघुध्वज in the Viracharita of Bhavabhuti in the same sense.

53. मनुष्यवाचा is = *"in human speech."* The use of the instrumental in such cases should be carefully noted.

54. निगृहीत here, I think, is = *"attacked, assailed"* and

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not पीडित. The poet had already said "गवि तस्थिवांसं" (29) and again "धेन्वा तदध्यासितकातराक्ष्या" (52).

अल्पस्य हेतोर्बहु हातुमिच्छन् । R. II. 47.

55. Mallinátha understands अल्पस्य as qualifying हेतोः. I do not think it makes any good sense. Besides the use of बहु in contrast clearly shews that अल्प is used as a substantive. I understand अल्पस्य हेतोः "*for the sake of a little.*" The genitive is used in accordance with Pánini II. 3. 26. "षष्ठी हेतुप्रयोगे." Dikshita illustrates it by the example "अन्नस्य हेतोर्वसति."

ऋषिप्रभावान्मयि नान्तकोऽपि
प्रभुः प्रहर्तुं किमुतान्यहिंस्राः । R. II. 62.

56. हिंस्राः means "*mischievous animals.*" It is correctly explained by Mallinátha under 27 sloka.

57. The use of the locative मयि with प्रहर्तुं should be noted. The accusative would be equally correct, but with a slight difference of meaning.

58. प्रभुः = *able, capable*; and किमुत = much less.

न केवलं सद्मनि मागधीपतेः
पथि व्यजृम्भन्त दिवौकसामपि ॥ R. III. 19.

59. मागधीपतिः means "*husband of the Princess of Magadha.*" In R. I. 31., Kálidása distinctly says that Sudakshina was "मगधवंशजा."

60. Mallinátha does not seem to have explained anywhere

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the full force of such derivatives. * In R. xi. 32., he explains 'मैथिल:' 'मिथिलायां भव:.' This is following Dikshita, but not in strict accordance with Pánini or truth. In such cases, the affix अण् expresses "*king, ruler, prince.*" मैथिल: means '*king of Mithilá.*' So in R. v. 62. वैदर्भ: means '*king of Vidarbha*'. So in Vi. ii. 8. "वैदेह:" means "*king of Videha.*'

61. This is not far from the English idiom which makes Wellington = Duke of Wellington, Salisbury = Marquis of Salisbury, Páttiálá = Raja of Páttiála. We have, however, in Sanskrit some exact instances of this very idiom and one or two even in Raghuvansa. But as the point is involved in some obscurity, I need not discuss it here.

अथास्य गोदानविधेरनन्तरं
विवाहदीक्षां निरवर्तयद्गुरु: ॥ R iii. 33.

62. गोदान means '*cow-giving*' and not '*hair-cutting*' as Mallinátha says. I must refer my readers to Rámáyana i. 74. 27-30 for a description of the ceremony. It was evidently the custom in those days to marry after this ceremony. We have in the Viracharita first act "विततगोदानमङ्गला: कुमारा: परिणेष्यन्ति."

63. Hindu students will at once see the appropriateness of the use of the word दीक्षा with विवाह. Those who are unacquainted with the rules and ceremonies of Hindu Marriage must consult such works as the Nirnayasindhu.

64. The use of the ablative after words signifying '*after*' must be noted.

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*Under R. i. 57., he does say मागधी मगधराजपुत्री राज्ञी सुदक्षिणा. But there मागधी simply means '*of Magadha.*' I suppose Mallinátha uses मगधराजपुत्री more as what it conveys than what it means.

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असङ्गमद्रिष्वपि सारवत्तया

न मे त्वदन्येन विसोढमायुधम् । R. III. 63.

65. The स of सह् becomes ष after नि, परि, and वि. "परिनिविभ्यः सेवसितसयसिवुसहसुट्स्तुस्वञ्जाम्," Pánini VIII. 3. 70. But सीढ is an exception. "सीढः," Pánini VIII. 3. 115. Hence विसीढ is the right spelling. But students would do well to remember these rules.

66. The rules about the cerebral *n* and the cerebral *s* are most irregular and probably the most difficult part of Sanskrit grammar and it is not to be wondered that occasional mistakes are committed even by careful writers. For instance, in the recent Calcutta edition of Wilson's Dictionary, आचार्यानी is printed आचार्याणी (आचार्यादणत्वञ्च, S. K. vol., page 231) and शूर्पणखा printed शूर्पनखा (पूर्वपदात् संज्ञायामगः, Pánini. VIII. 4. 3.)

67. असङ्गमद्रिष्वपि = "*not sticking even in mountains.*" सङ्ग is derived from स्वञ्ज् '*to be attached to stick.* Compare also सक्ताङ्कुलिः सायकपुङ्ख एव, R. II. 31.

प्रसादोदयादभ्रः कुम्भयोनेर्महौजसः ।

रघोरभिभवाशङ्कि चुक्षुभे द्विषतां मनः ॥ R. IV. 21.

68. The allusion in कुम्भयोनि will be clear from the following passage from the Matsya Purana, Chap. LXVI.

"जलकुम्भे ततोऽवीर्यं मित्रेण वरुणेन च ।
प्रचिक्षमथ सञ्जातौ द्वावेव मुनिसत्तमौ ॥
.....
वसिष्ठोऽभवत्तस्मिन् जलकुम्भे च पूर्ववत् ।
ततः श्वेतश्वतुर्बाहुः साक्षसूत्रकमण्डलु ।
अगस्त्य इति शान्तात्मा बभूव ऋषिसत्तमः ॥
मलयस्थैकदेशे तु वेखानसविधानतः ।
सभार्यः संस्थितो विप्रैस्तपश्चक्रे सुदुश्चरम् ॥"

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69. The allusion in the first part of the verse will be clear from the following verse (XII. 7) of Varâha Mihira's Vrihat Sanhita. For a detailed description, students must read the whole chapter.

"उदये च सुनेरगस्त्यनाम्नः कुसमायोगमलप्रदूषितानि ।
हृदयानि सतामिव स्वभावात् पुनरम्बूनि भवन्ति निर्मलानि ॥

70. रघोरभिभवाशङ्कि = *"apprehensive of discomfiture from Raghu.*

अवकाशं किलोदन्वान् रामायार्थ्यितो ददौ ।
अपरान्तमहीपालव्याजेन रघवे करम् ॥ R. IV. 58.

71. अपरान्तमहीपालव्याजेन = *"under the guise of kings at the other end."* The line conveys that *tribute came to Raghu even from beyond the sea.*

72. रामाय in the first line is = परशुरामाय. This is just like the English idiom and by no means uncommon in Sanskrit. Great many mistakes will be avoided by keeping this in mind.

73. Parasuráma is said to have conquered the whole world and then giving it to Kasyapa in a horse-sacrifice went and asked space from the ocean for making penances. By many accounts, he is said to have forced the ocean to give him the isle Mahendra. This mythological story is alluded to in the first line.

74. The following verse (IV. 41) from the Balaramayana is on this subject.

दत्त्वा पृथ्वीं जलधिरसनामर्थिने ब्राह्मणाय
क्षारज्योतिःशरविहतिभिः सिन्धुसुक्ते परान्ते ।
ब्रह्मावासप्रथमजयपरश्वनाख्यिन् समित्काण्डलाभः
शिष्यः शश्वद्विहितवसतिस्त्वय्यनेऽद्यौ तपांसि ॥

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चकम्पे तीर्णलौहित्य तस्मिन् प्राग्ज्योतिषेश्वरः । R. IV. 81.

75. Mallinatha says तीर्णा लौहित्या नाम नदी येन..... I do not know where he got the name of लौहित्या. He should have said लौहित्यो नाम नदी येन, (see, e. g. Brihat Sanhita XVI. 66). लौहित्य is vulgarly called *luit* (लुइत्) and is the same as the Brahmaputra running through the valley of Assam.

76. Parasurama's axe, when he cut off his mother's head, is said to have stuck to his hand and he was advised to bathe in the Brahmakunda to be cleared of the sin. This he did and in coming back, brought with him the river Brahmaputra. This is the tradition current in Assam and the blood which is said to have been washed in the Brahmakunda, seems to have given rise to the name Lauhitya.

77. Pragjyotisha is the same as the modern Gauhati— the seat of king Bhagadatta. Mallinâtha commits a mistake in saying it to be a country. It was then as now the chief town of Kamroop.

स त्वं प्रशस्ते महिते मदीये
वसंश्चतुर्थोऽग्निरिवाग्न्यगारे ।
द्वित्राण्यहान्यर्हसि सोढुमर्हन्
यावद् यते साधयितुं त्वदर्थम् ॥ R. V. 25.

78. The three fires here refered to are the *domestic* (गृह्य-) *fire*, the *sacrificial* (आहवनीय-) *fire*, and the *southern* (दक्षिण-) *fire*. The V. P. says that these three fires were introduced in the reign of Pururavas. Some add two more— the *social* (सभ्य) and the *village* (आवसथ्य-).

79. The fire-house (अग्न्यगार) was an important building in the days of Kalidasa. It is called अग्निशरण in his Sakuntala.

80. द्विवाः (n. वाणि) = *two or three*. So पञ्चषाः (n. षाणि) =

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five or six. This idiom is very common in the spoken tongues of modern India. But as such compounds are not common in written Sanskrit, the student should make a special note of it.

81. सोढुमर्हसि = *'please stay.'*

अथेश्वरेण क्रथकैशिकानां
स्वयंवरार्थं स्वसुरिन्दुमत्याः ।
आप्तः कुमारानयनोत्सुकेन
भोजेन दूतो रघवे विसृष्टः ॥ R. v. 39.

82. Mallinatha writes क्रथकैशिकानां विदर्भदेशानां. I think he should have said विदर्भाणां or विदर्भदेशस्य. The plural is not used when words signifying *country* are added to names primarily signifying people. For instance, Katha Sarit Sagara has 'अस्ति वत्स इति ख्यातो देशः.' Dasa Kumara has 'विदर्भो नाम जनपदः'. But it has "शूरसेनेषु मथुरा नाम नगरी," "अहञ्च गतः कदाचित् कलिङ्गान्," and so on.

83. आप्तः is = *confidential* and not = हित.

84. Mallinatha feels some difficulty in explaining the construction of रघवे विसृष्टः (= *was sent to Raghu.*) He says "क्रियामाचयोगेऽपि चतुर्थी." It is clear from the use of अपि that he thought that no rule of Panini applies to it. In the preface to my Viracharita, I have discussed this question at length. Panini I. 4-32, applies to such cases and students will do well to bear in mind that where the English language uses *to*, Sanskrit mostly uses the dative.

85. Such examples as these are quite sufficient is my opinion to prove that Mallinatha is a recent annotator.

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संमोहनं नाम सखे ममास्त्रं
प्रयोगसंहारविभक्तमन्त्रम् ।
गान्धर्वमादत्स्व यतः प्रयोक्तु-
र्नैचारिहिंसा विजयश्च हस्ते ॥ R. v. 57.

86. What the poet calls संमोहन here is afterwards called प्रस्वापन in R. vii.— the name by which it is generally known.

87. The Dhananjaya Vijaya thus describes its effects :

आमीलितेक्षणयुगं प्रथमं प्रसर्पन् निश्वासवातभरपूरितकण्ठघोषम् ।
गण्डस्थलीनिहितकार्मुककोटि सुप्तं संलक्ष्यते कुवलयं मृतकल्पमेतत् ॥

Compare with it R. vii. 62.

88. The account af Aja's getting this weapon from the Gandarbha is probably drawn after the Ramayana account of Rama's getting जृम्भकास्त्र from Kaushika.

वैमानिकानां महतामपश्य-
दाकृष्टलीलान् नरलोकपालान् ॥ R. vi. 1.

89. The last compound admits of two interpretations नराः लोकपालाः इन्द्रादिदेवा इव नरलोकपालाः or नरलोकान् पालयन्तीति नरलोकपालाः. Mallinatha accepts the second interpretation. But the use of नरदेवलोक immediately after in verse 8 seems to shew that the poet wanted to convey the other meaning. I also think this meaning enhances the force of आकृष्टलीलान्.

असौ महाकालनिकेतनस्य
वसन्नदूरे किल चन्द्रमौलेः । R. vi. 34.

90. Mahakala is a form of Siva and his celebrated temple stood at Ujjayini. It is mentioned in many Sanskrit works.

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The third story in the fifth part of the Panchatantra has "तत्र सिप्राजले कृतस्नाना महाकालं प्रणम्य यावन्निर्गच्छन्ति". The surrounding park (महाकालवनं) also took its name from the idol. It is described in the Scanda Purana— Avanti Khanda.

91. महाकालनिकेतनस्य चन्द्रमौलेः means *"of the moon-crested (Siva) of the temple of Mahakala"* or *"of the temple of Mahakala of the moon-crested Siva*, which is perhaps the better meaning. I do not think it is proper after Mallinatha to make the first qualify the second, as महाकाल primarily means the god and not his temple.

अथोरगाख्यस्य पुरस्य नाथं
दौवारिकी देवसरूपमेत्य ।
दृतस्त्रकोराक्षि विलोकयेति
पूर्वानुशिष्टां निजगाद भोज्याम् ॥ R. VI. 59.

92. उरगाख्यं पुरं (lit. *the city called serpent*) is poetically used for नागपुरं, most probably the modern Nagpoor. Mallinatha says कान्यकुब्जतीरवर्तिनागपुरस्य... But this is evidently a mistake as Canouj is on the north, whereas the poet in verses 63 and 64 clearly places *it* on the south. Even in this, Kalidasa is not quite correct, but he was evidently not well up in the geography of southern India. This unmistakeably shews that he was a man of northern India.

93. भोज्या = the Bhoja princess. In my essay on Bhavabhuti, I will expound what I consider the true sense of Bhoja and discuss the questions connected with it.

तस्मिन्क्षितीशः प्रथितेन सार्धं-
मजेन मार्गं वसतीरुषित्वा ।

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तस्मादपावर्तत कुण्डिनेशः
पर्वात्यये सोम इवोष्णरश्मेः ॥ R. VII. 33.

94. Like वसतिं वसति, are अपथं अपति,— गीतं गायति,— दानं ददाति.

95. Kundina was the capital of Vidarbha— the modern Berars. कुण्डिनेश = *lord of Kundina.*

96. It is difficult to say whether the astronomical or the mythological view of the moon's increase is alluded to in the last line. For the latter, students should read V. P. II. 12 chap. For the former, I may quote two verses from Mihira (V. S. 4 chap.)

नित्यमधःस्थस्येन्दोर्भाभिर्भानोः सितं भवत्यर्धम् ।
स्वच्छायया न्यदसितं कुम्भस्येवातपस्थस्य ॥
त्यजतीऽर्कतलं शशिनः पश्चादवलम्बते यथा शीघ्रम् ।
दिनकरवशात्तथेन्दोः प्रकाशतेऽधः प्रभूत्युदयः ॥

पत्तिः पदातिं रथिनं रथेशः
तुरङ्गसादी तुरङ्गाधिरूढम् ।
यन्ता गजस्थाम्यपद्गजस्थं
तुल्यप्रतिद्वन्द्वि बभूव युद्धम् ॥ R. VII. 37.

97. This description occurs again in Ku. XVI. 2.

पत्तिः पत्तिमभीयाय रथाय रथिनं रथी ।
तुरङ्गस्थं तुरङ्गस्थो दन्तिस्थं दन्तिनि स्थितः ॥

98. अभि-पत् = *to run up to, go up to, to meet.*

99. तुल्यप्रतिद्वन्द्वि is an adjective qualifying युद्धं or an adverb qualifying बभूव. In the latter case the compound will be thus analyzed : तुल्याः समानाः प्रतिद्वन्द्विनः प्रतियोधाः यत्र तद्यथा तथा. तुल्य is not = एकजातीय.

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100. I would translate the last line thus : *"the battle was equally matched."*

तदुपहितकुटुम्बः शान्तिमार्गोत्सुकोऽभूत्,
न हि सति कुलधुर्ये सूर्यवंश्या गृहाय ॥ R. VII. 71.

101. This is expressed in different words in III. 70.

सुनिवनतरुच्छायां दैव्या तया सह शिश्रिये
गलितवयसामिक्ष्वाकूणामिदं हि कुलव्रतम् ॥

102. Mallinatha enters into an interesting discussion about the last *asrama* of Kshatriya in his note to VIII. 14. But not to say of the arguments in his favour, Kalidasa had many well known instances in older books in support of his view. He alludes to it in Sa. IV. 19.

तत्सन्निवेशितधुरेण सहैव भर्त्रा शान्ते करिष्यसि पदं पुनराश्रमेऽस्मिन् ।

and in V. v. 17.

अहमपि तव सूनावद्य नित्यस्य राज्यं विरचितमृगयूथान्याश्रयिष्ये वनानि ॥

अथ तस्य विवाहकौतुकं
ललितं बिभ्रत एव पार्थिवः । R. VIII. 1.

103. 'विवाहकौतुकं बिभ्रत एव' = *"while still wearing the marriage curiosity* (i. e. *the marriage-string*) i. e. *very soon after the marriage."* It is Hindu custom to wear the marriage-string for seven days and एव refers to this custom. The force of एव in all such cases should be carefully noted.

पतिरङ्गनिषक्तया तया
करणापायविभिन्नवर्णया ।

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समलक्ष्यत बिम्बद्राविलां
मृगलेखामुषसीव चन्द्रमाः ॥ R. VIII. 42.

104. Mallinatha does not explain करण. I think 'करणापाय' — *'departure of vital spirit'* i. e. *'death.'*

105. समलक्ष्यत is a passive form from सं-लक्ष् but is equivalent to English *"looked, appeared."*

विलपन्निति कोशलाधिपः
करुणार्थग्रथितं प्रियां प्रति । R. VIII. 70.

106. इति means *'thus'* i. e. 'in the words of the verses 44 to 69.'

107. *Koshala* is the name of a country, which consisted of two divisions — the northern and the southern. Aja and his son Dasaratha governed northern Koshala. This is stated in the Ramayana and Kalidasa expressly mentions it in R. IX. 1. Ajyodhya (modern Oude)— was the capital of this division.

कोशलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ।
अयोध्या नाम तत्रासीन्नगरी लोकविश्रुता । Ram. I. 5. 1-2.

108. Dasaratha's wife Kaushalya was the daughter of a king of southern Koshala. In Balaramayana, Act VI. Dasaratha says to Kaushalya : 'देवि दक्षिणकोशलाधिपतिपुत्रि ! सुकुमारा राजपुत्री । दुःसञ्चारा चित्रकूटगिरेररण्यानि ।'

109. In R. IX. 67, Kalidasa simply says *'of Koshala'*. But there it means southern Koshala, just as in the above quotation from Ramayana, it means 'nothern Koshala.' But the southern kingdom seems to have merged in the northern soon after the marriage of Kaushalya.

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अथ समावर्तते कुसुमैर्नवै-
स्त्वमिव सेवितुमेकनराधिपम् । R. IX. 24.

110. एक is not explained by Mallinatha. In such cases, it means *"without a second; only"*. So in Naishadha, I. 135. "मदेकपुत्रा जननी जरातुरा."

111. समावर्तते properly means *"returned."* 'तमिव सेवितुं' = *'as if to serve him'*. The force of इव in such cases should be noted.

तान् हत्वा गजकुलमत्ततीव्रवेगान्
काकुत्स्थः कुटिलनखाग्रलग्नमुक्तान् । R. IX. 65.

112. The same idea occurs in Kumarasambhava I. 6. The old poets were not satisfied with this, but have reproduced lines and verses from one work in another, so that later writers may not feel much difficulty in ascertaining their authorship. I have already more than once drawn the attention of students to it. I may further say that the last line in R. IX. 67. is reproduced in Vikramorvasi IV. 22. So the last line in Ku. V. 45 is reproduced in Sakuntala III. 17. There are many other coincidences which I leave to the undergraduates to find out.

113. काकुत्स्थः means descendant of ककुत्स्थः. The mythologic history of the name is thus given in the Vishnu Purana IV. 2. 12. "ततश्च शतक्रतोर्ऋषभरूपधारिणः ककुत्स्थः.....समस्तानेवासुरान् निजघान। यतश्च ऋषभककुत्स्थेन राज्ञा निसूदितमरिबलम्, ततश्चासौ ककुत्स्थसंज्ञामवाप ॥" Such histories are often invented to cloak the ignorance of writers.

दिष्टान्तमाप्स्यति भवानपि पुत्रशोकाद्
अन्ध्ये वयस्यहमिवेति तमुक्तवन्तम् ।

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आक्रान्तपूर्वमिव सुप्तविषं भुजङ्गं
प्रोवाच कोशलपतिः प्रथमापराद्धः ॥ R. IX. 79.

114. Colebrooke thus translates this verse: *"in thy extreme age thou shalt reach thy fated time with grief like mine for a beloved son. while he spoke, as it were a serpent assailing first and then discharging fatal venom, Kaushalya's lord, conscious of the first offence, addressed him thus."*

115. दिष्ट is derived from दिश् and means *'enjoined, fated'* and अन्त means *'end'*. I have elsewhere* commented on Amara's making it a synonym of मरण. It is fortunate that Mallinatha does not follow Amara in this instance.

116. Colebrooke does not translate the whole of the first two lines literally. It should be *"like me, you will also meet your fated end from filial grief....."*. In translating the last two lines, Colebrooke commits several mistakes. कोशलपति means *"chief of Koshala (the country)"* not *"husband of Kaushalya (the queen.)"* प्रथमापराद्धः does not mean *"conscious of the first offence."* प्रथम in this compound being an adverb and not an adjective. प्रथमं अपराद्धः प्रथमापराद्धः. आक्रान्त is a passive participle and can not possibly have the active sense given by Colebrooke.

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*Preface to my Dictionary vol. I. p. VI.

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IV. ABHIJNANA SAKUNTALA.

117. The following extract from the Mahabharata will shew my readers how much Kalidasa owes to it. It will also explain some of the allusions and difficulties of his Sakuntalá.

पौरवाणां वंशकरो दुष्मन्तो नाम वीर्यवान् ।
पृथिव्याश्चतुरन्ताया गोप्ता भरतसत्तम ॥ I. 65. 3.
स कदाचिन्महाबाहुः प्रभूतबलवाहनः ।
वनं जगाम गहनं हयनागशतैर्वृतः ॥ 66. 3.
ततो बलसहस्राणि हत्वा सबलवाहनः ।
राजा मृगप्रसङ्गेन वनमन्यद्विवेश ह ॥ 67. 1.
तत्राप्यतीत्य नृपतिरुत्तमाश्रमसंयुतम् ।
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सचक्रवाकपुलिनां पुष्पफेनप्रवाहिनीम् ।
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ध्वजिनीमश्वसम्बाधां पदातिगजसङ्कुलाम् ।
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सा तं दृष्ट्वैव राजानं दुष्मन्तमसितेक्षणा ।
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आसनेनार्चयित्वा च पाद्येनार्घ्येण चैव हि ।
पप्रच्छानामयं राजन् कुशलञ्च नराधिपम् ॥ 5.
यथावदर्चयित्वाथ पृष्ट्वा चानामयं तदा ।
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तामब्रवीत्ततो राजा कन्यां मधुरभाषिणीम् ।
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कथं त्वं तस्य दुहिता संभूता वरवर्णिनी ।
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शकुन्तला । ऋषिः कश्चिदिहागम्य मम जन्माभ्यचोदयत् ।
तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ॥ 19.

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"तप्यमानः किल पुरा विश्वामित्रो महत् तपः ।
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भीतः पुरन्दरस्तस्मान्मेनकामिदमब्रवीत् ॥ 21.
चर तस्य तपोविघ्नं कुरु मे प्रियमुत्तमम् । 25.
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अभिवाद्य ततः सा तं प्राञ्जीऽहर्षिसन्निधौ ।
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न्यमन्त्रयत चाप्येनां सा चाप्यैच्छदनिन्दिता ।
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रममाणौ यथाकामं यथैकदिवसं तथा ।
जनयामास स मुनिर्मेनकायां शकुन्तलाम् ।
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जातमुत्सृज्य तं गर्भं मेनका मालिनीमनु ।
कृतकार्या ततस्तूर्णमगच्छच्छक्रसंसदम् ॥ 10.
तं वने विजने गर्भं सिंहव्याघ्रसमाकुले ।
दृष्ट्वा शयानं शकुनाः समन्तात् पर्यवारयन् ॥ 11.
नेमां हिंस्युर्वने बालां क्रव्यादा मांसगृद्धिनः ।
पर्यरक्षन्त तां तत्र शकुन्ता मेनकात्मजाम् ॥ 12.
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शकु । फलाहारी गतो राजन् पिता मे दूत आश्रमात् ।

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मुहूर्तं संप्रतीक्षस्व स मां तुभ्यं प्रदास्यति ॥ 5.

दुष्म। दृष्टामि त्वां वरारोहे भजमानामनिन्दिते।
त्वदर्थं मां स्थितं विद्धि त्वद्गतं हि मनो मम ॥ 6.
आत्मनो बन्धुरात्मैव गतिरात्मैव चात्मनः।
आत्मनैवात्मनो दानं कर्तुमर्हसि धर्मतः ॥ 7.

शकु। यदि धर्मपथस्त्वेष यदि चात्मा प्रभुर्मम।
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"प्रेषयिष्ये तवार्थाय वाहिनीं चतुरङ्गिनीम् ॥ 19.
तया त्वां नाययिष्यामि निवासं स्वं सुचिस्मिते ॥" 20.
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शकुन्तला च पितरं क्रियाकालेऽजगाम तम् ॥ 23.
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"त्वयाऽद्य भद्रे रहसि मामनादृत्य यः कृतः।
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तस्मै सचिवाय त्वं प्रसादं कर्तुमर्हसि ॥' 31.

कण्वः। 'प्रसन्न एव तस्याहं त्वत्कृते वरवर्णिनि।
गृह्यतां च वरं मत्तस्त्वं शुभे यदभिप्सितम् ॥' 32.
ततो धर्मिष्ठतां वव्रे राज्याच्चास्खलनं तथा।
शकुन्तला पौरवाणां दुष्मन्तहितकाम्यया ॥ 33.
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गर्भं सुषाव वामोरुः कुमारममितौजसम् ॥ 71. 1.
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विधिवत् कारयामास वर्धमानस्य धीमतः ॥ 3.
दन्तैः शुक्लैः शिखरिभिः सिंहसंहननो महान् ।
चक्राङ्कितकरः श्रीमान् महामूर्धा महाबलः ॥ 4.
षड्वर्ष एव बालः स कण्वाश्रमपदं प्रति ।
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नारीणां चिरवासो हि बान्धवेषु न रोचते ।
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सोऽथ श्रुत्वैव तद्वाक्यं तस्य राजा अरन्नपि ।
अब्रवीन्न अरामीति कस्य त्वं दुष्टतापसि ॥ 19.
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सैवमुक्ता वरारोहा व्रीडितेव तपस्विनी ।
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सा मुहूर्तमिव ध्यात्वा दुःखामर्षसमन्विता ।
भर्तारमभिसंप्रेक्ष्य क्रुद्धा वचनमब्रवीत् ॥ 24.
जानन्नपि महाराज कस्मादेवं प्रभाषसे ।
न जानामीति निःशङ्कं यथान्यः प्राकृतो जनः ॥ 25.

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योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चौरेणात्मापहारिणा ॥ 26.
भार्यां पतिः संप्रविश्य स यस्माज्जायते पुनः ।
जायायास्तद्धि जायात्वं पौराणाः कवयो विदुः ॥ 37.
आत्मात्मनैव जनितः पुत्र इत्युच्यते बुधैः ।
तस्माद्भार्यां नरः पश्येन्मातृवत् पुत्रमातरम् ॥ 49.
भार्यायां जनितं पुत्रमादर्शेष्विव चाननम् ।
बुद्धादते जनिता प्रेक्ष्य स्वर्गे प्राप्येष पुण्यकृत् ॥ 50.
परिषत्य यदा सूनुर्धरणीरेणुगुण्ठितः ।
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स त्वं स्वयमभिप्राप्तं साभिलाषमिमं सुतम् ।
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किं नु कर्माशुभं पूर्वं कृतवत्यन्यजन्मनि ।
यदहं बान्धवैस्त्यक्ता बाल्ये संप्रति च त्वया ॥ 72.
कामं त्वया परित्यक्ता गमिष्यामि स्वमाश्रमम् ।
इमन्तु बालं संत्यक्तुं नार्हस्यात्मजमात्मना ॥ 73.

दुष्म । न पुत्रमभिजानामि त्वयि जातं शकुन्तले ।
असत्यवचना नार्यः कस्ते श्रद्धास्यते वचः ॥ 74.

शकु । नास्ति सत्यसमो धर्मो न सत्याद्विद्यते परम् ।
न हि तीव्रतरं किञ्चिदनृतादिह विद्यते ॥ 106.
राजन् सत्यं परं ब्रह्म सत्यञ्च समयः परः ।
मा त्याक्षीः समयं राजन् सत्यं सङ्गतमस्तु ते ॥ 107.
अनृते चेत् प्रसङ्गस्ते श्रद्दधासि न चेत् स्वयम् ।
आत्मना हन्त गच्छामि त्वादृशे नास्ति सङ्गतम् ॥ 108.
ऋतेऽपि गर्दभक्षीरात् पयः पास्यति मे सुतः ।
त्वामृतेऽपि हि दुष्मन्त शैलराजावतंसकाम् ।
चतुरन्तामिमामुर्वीं पुत्री मे पालयिष्यति ॥ 109.
एतावदुक्त्वा राजानं प्रातिष्ठत शकुन्तला ।
अथान्तरीक्षाद् दुष्मन्तं वागुवाचाशरीरिणी ॥ 110.
भर्त्रा माता पितुः पुत्री येन जातः स एव सः ।
भरस्व पुत्रं दुष्मन्तमावमंस्थाः शकुन्तलाम् ॥ 111.
भर्तव्योऽयं त्वया यस्मादस्माकं वचनादपि ।
तस्माद्भरतयं नाम्ना भरती नाम ते सुतः ॥ 112.

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तं विशोध्य तदा राजा दैवदूतेन भारत ।
हृष्टः प्रमुदितश्चापि प्रतिजग्राह तं सुतम् ॥ 119.
तां चैव भार्यां दुष्मन्तः पूजयामास धर्मतः ॥ 122.
अब्रवीच्चैव तां राजा सान्त्वपूर्वमिदं वचः ।
कृतो लोकपरीवादो यस्त्वय्यं त्वया सह ॥ 123.
तस्मादेतन्मया देवि त्वच्छुद्ध्यर्थं विचारितम् ।
मन्यते चैव लोकस्ते स्त्रीभावान्मयि सङ्गतम् ॥ 124.
तामेवमुक्त्वा राजर्षिर्दुष्मन्तो महिषीं प्रियाम् ।
वासोभिरन्नपानैश्च पूजयामास भारत ॥ 125.
दुष्मन्तस्तु ततो राजा पुत्रं शाकुन्तलं तदा ।
भरतं नामतः कृत्वा यौवराज्येऽभ्यषेचयत् ॥ 127.
भरताद्भारती कीर्तिर्यैनेदं भारतं कुलम् ।
अपरे ये च पूर्वे वै भारता इति विश्रुताः ॥ 128.

कठिनमपि मृगाक्ष्या वल्कलं कान्तरूपं
न मनसि रुचिभङ्गं स्वल्पमप्यादधाति । Sa. 1. 20.

118. कान्तरूपं = *very pretty*. रूपं here is = *an affix*. प्रशंसायां रूपं, Panini v. 3. 66. Dikshita adds 'सुबन्तात् तिङन्ताच्च,—प्रशस्तः पटुः पटुरूपः ; प्रशस्तं पचति पचतिरूपम्'.

119. I would translate the second line thus : "*does not raise the least dislike in mind*". आ-धा properly means *to put, place* but here=*to raise*.

120. The first अपि is a conjunction and = *although*. The second अपि emphasizes स्वल्पं.

कः पौरवे वसुमतीं शासति शासितरि दुर्विनीतानाम् ।
अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु ॥ Sa. 1. 26.

121. The verb शास् has various senses. Here शासत् and शासितृ should not be confounded. The first means "*governing, ruling*" ; the second means "*chastiser, controller.*"

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122. पौरवे वसुमतीं शासति = *"while a descendant of Puru is governing the earth."* The locative here is used absolutely. This idiom is also common in Latin, but there being no locative in Latin, it uses the ablative in such cases.

123. मुग्ध in the last line is = *simple, innocent.*

विदू । किं मोदकखज्जिआए ?

राजा । यत्र वक्ष्यामि ।

विदू । गहीदो कवणो । Sa. II.

124. The *Bhava Prakasha* describes two kinds of मोदक, of which सुक्तामोदक (मतिचोर in Bengali) is probably here meant. It says :

"धूमसौम्यु द्रवीभूतां प्रक्षिपेत् भार्ङ्गरीपरि ।
यतन्ति विन्दवस्तस्मात् तान् सुपक्वान् समुद्धरेत् ।
सितापाकेन संयोज्य कुर्याद्वस्तेन मोदकान् ॥"

125. It was evidently a very favourite food in the days of Kálidása, for he mentions it also in his Vikramorvasi "इमेहिं उवहारेहिं मोदएहिं भक्खमाणवअं कचुइं च अवेध."

126. गृहीतः क्षणः = *oppurtunity will be taken (by me)*," i. e. *"I will wait."*

मेदच्छेदकृशोदरं लघु भवत्युत्थानयोग्यं वपुः
सत्त्वानामपि लक्ष्यते विकृतिमच्चित्तं भयक्रोधयोः ।
उत्कर्षः स च धन्विनां यदिषवः सिध्यन्ति लक्ष्ये चले
मिथ्यैव व्यसनं वदन्ति मृगयामीदृग्विनोदः कुतः ॥ Sa. II. 5.

127. सत्त्व = *being, animal.* विकृतिमत् = *"agitated, alarmed."* सिध्यन्ति लक्ष्ये चले = *"are successful in moving butts"* i. e. *"strike moving objects,"* चल qualifying लक्ष्य. R. IX. 49. has "परिचय

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चलचक्षुर्निपातने." "मिथ्यैव व्यसनं वदन्ति मृगयां" = *"they say falsely hunting is a vice."*

128. It is interesting to compare the account in the Dasakumara with this description :— "दैव यथा मृगया स्त्रीपकारिकी न तथान्यत्। अत्र हि व्यायामोत्कर्षादापत्प्रयोपकर्ता, दीर्घाध्वलङ्घनजनितो जङ्घाजवः, कफापचयादारोग्यैकमूलम्, आशयाग्निदीप्तिमेदोऽपकर्षादङ्गानां स्थैर्यकार्कश्यातिलाघवादीनि, शीतोष्णवातवर्षक्षुत्पिपासासहत्वं, सत्त्वानामवस्थान्तरेषु चित्तचेष्टितज्ञानं, हरिणगवलगवयादिवधेन मांसखोपप्रतिक्रिया, वृकव्याघ्रादिघातेन स्थलपथशल्यशोधनम्। शैलाटवीप्रदेशानां विविधकर्मचमाणामालोचनम्, आटविकवर्गविश्रम्भनम्, उत्साहशक्तिसम्बृंहणेन प्रत्यनीकचित्तासनमिति बहुतमा गुणाः।"

राजा। इतस्तपस्विनां कार्यम्। इतो गुरुजनाज्ञा। उभयमप्यनतिक्रमणीयम्। तत् किमत्र प्रतिविधेयम्।

विदू। भो तिसङ्कु विअ अन्तरा चिट्ठ। Sa. II.

129. The use of इतः.....इतः *'here.....there' "on the one hand.....on the other"* should be carefully noted.

130. उभय is used only in the singular and उभ only in the dual. This difference of use should be borne in mind.

131. The allusion in the last line will be clear from the following quotation from the Ramayana I. 62 chap.

"त्रिशङ्कौ सशरीरेण दिवं गच्छ नराधिप।
उक्तवाक्ये मुनावेवं सशरीरो नृपस्तदा।
ययौ स्वर्गं खमाविश्य मुनीनां पश्यतां तदा।
विदिवं तं गतं दृष्ट्वा त्रिशङ्कुं पाकशासनः।
सह सर्वैः सुरगणैरिदं वचनमब्रवीत्।
त्रिशङ्को पत भूमौ त्वं नासि स्वर्गकृतालयः।
एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतद्दिवः।
उपाक्रोशत् स पाहीति विश्वामित्रमवाक्शिराः।
श्रुत्वा वचनं तस्य पाहीति पततो दिवः।
विश्वामित्रो मुनिं क्रुद्धस्तिष्ठेत्युवाच तम्।"

So the solar prince remained between heaven and earth.

समस्तापः कामं मनसिजनिदाघप्रसरयो-
र्न तु ग्रीष्मस्यैवं सुभगमपराद्धं युवतिषु ॥ Sa. III. 10.

132. Its English : "*the burning of diffusion of passion and heat may be equal, but such a happy offence to young women is not of heat*" i. e. "*passion and heat may equally burn persons, but in burning, heat cannot produce such happy results.*"

133. Past passive participles with त may be used as substantives in Sanskrit. अपराद्धं is so used here and is = अपराधः. गीतं for गानं is a well known instance of this.

कनकवलयं स्रस्तं स्रस्तं पुनः प्रतिसार्यते ॥ Sa. III. 15.

134. प्रतिसार्यते is the passive of the causal of प्रति-स्र and is = "*is made to go back*" i. e. "*is moved back (to its proper place).*" स्रस्तं स्रस्तं = अभीक्ष्णं स्रस्तं (*constantly loose*). Under Me I. 13, Mallinatha explains such compounds.

गान्धर्वेण विवाहेन बह्वोऽद्य मुनिकन्यकाः ।
श्रूयन्ते परिणीतास्ताः पितृभिश्चानुमोदिताः ॥ Sa. III. 28.

135. "इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च" is *Gandharba* marriage according to Manu III. 32.

136. The notable instance of a *Kshetriya* king marrying a Brahmin girl is that of Yayati, marrying Devayani, daughter of Sukra, who approved of the marriage in the following words.

हतोऽनया पतिर्वीर सुतया त्वं ममेष्टया ।
गृहाणेमां मया दत्तां महिषीं नहुषात्मज: ॥ Mah. I. 78. 31.

137. राजर्षिकन्यकाः is another reading for अथ मुनिकन्यकाः and

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I consider it a better reading first because the latter is in conflict with the first act where the king unmistakeably hints that he could not marry Brahmin girls and secondly because Sakuntala was the daughter of Vishvamitra, who was only a Rajarshi at the time. (कौसिओ त्ति:...राएसी, Sa. I. see also Ram.)

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138. The *prakrita* portion of plays often contains many an excellent idiom and students would do well to pay at least the same attention to it as they do to Sanskrit. I quote seven instances from the fourth act alone, each of which students should examine and remember.

(1) ण क्खु जम्मिं कम्मिं वि।
(2) एदं ज्जेव तम्मिं बहुदरम्।
(3) एस ज्जेव तम्मिं साहीणो उवाओ भविस्सदि।
(4) कीडरसभावादि महुअरी पीक्खरमहु ज्जेव अहिलसदि।
(5) दुक्खदुक्खेण मे चलणा पुरदो पवट्टन्ति।
(6) अअं जणो दाणिं कस्स इत्थे समप्पिदो।
(7) ताद! कदा णु क्खु भूयो तवोवणं पेक्खिस्सं?

तत्रभवता कण्वेन वयमाज्ञप्ताः "शकुन्तलाहेतोर्वनस्पतिभ्यः कुसुमान्याहरतेति।" Sa. IV.

139. The use of स-, तव-, अत-, ततो-, अतो- with भवत् is indicative of respect and should be carefully noted. शकुन्तलाहेतोः = *'for Sakuntala.'* This explanation may be considered unnecessary. But I see one Pandit explains it by शकुन्तलारूपकारणात्. The mistake is so palpable that I need not add that हेतु of the text is not = कारण.

140. हृ = *to take* and आ-हृ = *to bring*, just as गम् = *to go* and आ-गम् = *to come*.

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अज्ञान् साधु विचिन्त्य संयमधनानुच्चैः कुलञ्चात्मनः
त्वय्यस्याः कथमप्यबान्धवकृतां स्नेहप्रवृत्तिञ्च ताम्।
सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया
भाग्यायत्तमतः परं न खलु तत् स्त्रीबन्धुभिर्याच्यते॥ Sa. IV. 16.

141. The use of उच्चैः as an adjective should be noted. So also the use of the locative त्वयि with स्नेहप्रवृत्ति (= *"flow of affection towards you"*).

142. तां = प्रसिद्धां in the language of Murári. This use of the pronoun तत् should be specially noted.

143. दारेषु = *"among your wives."* It shows that polygamy was the fashion in the days of Kalidasa. Students should also bear in mind that दार is one of those words which are used only in the plural.

144. स्त्रीबन्धुभिः = *"by the relatives of the woman* or *wife."*

कृताभिमर्षामनुमन्यमानः
सुतां त्वया नाम मुनिर्विमान्यः।
सुष्टं प्रतियाच्ञयता स्वमर्थं
पात्रीकृतो दस्युरिवासि येन॥ Sa. V. 29.

145. *"What! the sage, allowing (his) daughter to be assailed (= defiled), has been disgraced by you by whom as if a thief was sought for the acceptance of his stolen property."*

145. प्रतियाच्ञयता agrees with येन and is = *causing to accept.* It is a participle of the causal of प्रति-यच्.

146. Sakuntala, who was married by stealth, is compared to *'stolen property.'*

147. In Kumara III. 71, Kalidasa uses मृज् in the sense used here.

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वशिनां हि परपरिग्रहसंश्लेषपराङ्मुखी वृत्तिः ॥ Sa. v. 30.

शार्ङ्ग । अथ पूर्ववृत्तं व्यासङ्गादिस्मृतं भवेत् तदा कथमधर्मभीरोर्दारपरित्यागः ?

राजा । भवन्तमेवात्र गुरुलाघवं पृच्छामि । Sa. v.

148. The first line will recall to the reader's mind the following line from Raghu xvi. 8.

वशिनां रघूणां मनः परस्त्रीविमुखप्रवृत्ति ॥

149. व्यासङ्गः is explained by Wilson *"detachment, seperation."* It makes a good sense here. The use of विधिलिङ् with अथ should be noted. It means *"suppose it has been forgotten."*

150. गुरुलाघवं *"gravity or levity"* i. e. *"propriety or impropriety."* The compound should be specially noted.

स्थानः । धीवल ! महत्तले सम्मदं अम्हाणं पिअवअस्सके संवुत्तेसि । कादम्बलीसाक्खके क्खु पढमं शौण्डिदे इच्छीअदि । ता एहि शुण्डिआलअं जेव गच्छम्ह । Sa. v.

151. *Shundikalayas* (*shurir ghar* in Bengali) still exist and still the common people resort to them for drinking country spirit.

152. कादम्बरी means *spirit* and it is not a wild inference to draw that it was originally restricted *to spirit from the Kadamba fruit.* Still an extract is made from it.

राजा । यद्यत् साधु न चित्रे स्यात् क्रियते तत्तदन्यथा ।
तथापि तस्या लावण्यं लेखया किञ्चिदन्वितम् ॥ Sa. vi. 15.
तथाहि
अस्यास्तुङ्गमिव स्तनद्वयमिदं निम्नेव नाभिः स्थिता

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दृश्यन्ते विषमोन्नतास्य बलयो भित्तौ समायामपि ।
अङ्गे च प्रतिभाति मार्दवमिदं स्निग्धप्रभावाच्चिरं
प्रेम्ना मन्मुखमीषदीक्षत इव स्मेरा च वक्त्रीव मां ॥ Sa. vi. 16.

153. The sloka's English : *"whatever may not be good in painting is done otherwise. Yet her beauty has been a little rendered (i. e. drawn) with (my) pencil.* In other words *"it is difficult to express personal charms in painting. But I have somewhat succeeded in doing so."*

154. स्निग्ध in the second *sloka*, in my opinion, is = स्नेहः = रङ्गः = *dye.* I have already observed about these participial substantives. In English, participles ending in *ing* are used as substantives.

राजा । वाचयति । "विदितमस्तु देवपादानां धनदृद्धिर्नाम वणिक् वारिपथोपजीवी नौव्यसनेन विपन्नः । स चानपत्यः तस्य चानेककोटिसङ्ख्यं वसु । तदिदानीं राजस्वतामापद्यते । इति श्रुत्वा देवः प्रमाणमिति ।" Sa. vi.

155. देवपादानां — *"to your most Respectful Majesty."* The use of देव for kings in addressing and of पाद to denote respect should be carefully borne in mind.

156. वारिपथोपजीवी = *"voyaging merchant".* There are enough passages in Kalidása's writings to shew that he was acquainted with sea-going vessels and sea-borne traffic.

157. The passage is interesting in shewing that, in the time of Kálidasa, property of childless persons generally escheated to the crown.

158. देवः प्रमाणं *is an* idiom which cannot be accurately rendered in English. It means *"Your Majesty may pass such orders as to Your Majesty may seem fit."*

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राजा ।.....कुलानां मूलपुरुषावसाने सम्पदः परमुपतिष्ठन्ते । ममाप्यन्ते पुरुवंशस्यिय एष वृत्तान्तः । Sa. VI.

159. In English : *"At the end of the person (who is) the root of families, fortunes wait on strangers. So at my end this (will be) the news of the fortune of the dynasty of Puru."*

160. In the preface to the first volume of my English Sanskrit Dictionary, I have observed that Amara has wrongly included अन्त in his list of the synonyms of *death*. This is one of the passages which will support my contention. At all events, he should have included among other words अवसान, if he intended to give all words which even very remotely conveyed the idea of death.

161. The use of उप-स्था in the Atmanapada should be noted. Panini gives several rules. But I think they can be all condensed in one viz. it is used in the Parasmaipada only when it is used literally viz. when it means *"to stand near."*

त्रिस्रोतसं वहति यो गगनप्रतिष्ठां
ज्योतींषि वर्तयति चक्रविभक्तरश्मिः ।
तस्य व्यपेतरजसः प्रवहस्य वायोर्
मार्गो द्वितीयहरिविक्रमपूत एषः ॥ Sa. VII. 6.

162. The following quotation from the Vishnu Purana II. 12. 25-8 will throw light on the second line.

"ग्रहर्क्षतारादिष्वानि ध्रुवे बद्धान्यशेषतः ।
भ्रमन्त्युच्चितचारेण मैत्रेयानिलरश्मिभि. ॥
यावत्यश्चैव तारास्तास्तावन्ती वातरश्मय. ।
सर्वे ध्रुवे निबद्धास्ते भ्रमन्ती भ्रामयन्ति तम् ॥
तैलापीडा यथा चक्रं भ्रमन्ती भ्रामयन्ति वै ।
तथा भ्रमन्ति ज्योतींषि वातादिद्वानि सर्वशः ॥

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ज्वलातचक्रवद्यानि वातचक्रस्थितानि तु ।
यस्याज्ञप्तीर्वहति प्रवहस्तेन स स्मृतः ॥"

163. The allusion in the last line is well expressed in Sisupalabadha XIV. 75.

किं क्रमिष्यति किलैष वामनो यावदित्यमहसन्न दानवाः ।
तावदस्य न ममौ नभस्तले लङ्घितार्कशशिमण्डलक्रमः ॥"

164. विक्रम here = क्रम = पादविक्षेप.

एष खलु हेमकूटो नाम किंपुरुषपर्वतस्तपसां सिद्धिक्षेत्रम् ।
स्वायम्भुवान्मरीचेर्यः प्रबभूव प्रजापतिः ।
सुरासुरगुरुः सोऽस्मिन् सपत्नीकस्तपस्यति ॥ Sa. VII. 9.

165. हेमकूटः or golden mount (कूटः = *summit*) is probaly a mount in Thibet and the inhabitants called *Kimpurushas* on account of their difference from the Hindus of India. The Kadambari has "इतश्च नातिदूरे तस्माद्भारतवर्षादुत्तरेणानन्तरे किम्पुरुषनाम्नि वर्षे वर्षपर्वतो हेमकूटो नाम निवासः."

166. स्वायम्भुवः = *son of the self-existent* (*Brahma*). So Maricha later on =*son of Marichi*. He married among others Aditi called hereafter Dakshayani, as she was the daughter of Daksha.

167. सुरासुरगुरुः = *parent of the gods and demons*. The Adiparva, chap. 63 contains the two following verses.

मरीचिरङ्गिरा अत्रिः पुलस्त्यः पुलहः क्रतुः ।
षडेते ब्रह्मणः पुत्रा वीर्यवन्तो महर्षयः ॥
मरीचेः कश्यपः पुत्रः कश्यपस्य सुरासुराः ।
जज्ञिरे नृपशार्दूल लोकानां प्रभवस्तु सः ॥

168. Hence the poet hereafter says of Kasyapa and Aditi.

इन्दं दक्षमरीचिसम्भवमिदं तत् स्रष्टुरेकान्तरम् ।

एकान्तरं = *removed by one degree*. स्रष्टुः = *from the creator* (*Brahma*.)

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169. Kasyapa's making penances at Hemakuta is, I believe, the poet's own invention. But the description in verse 11. was probably taken from the Mahabharata Vanaparva, chap. 102.

राजा । अतः खलु ममानतिक्रुद्धो मुनिः ।

मारीचः । तथाप्यसौ दुहितुः सपुत्रायाः पत्या परिग्रह-प्रियमस्माभिः श्रावयितव्यः । Sa. VII.

170. ममानतिक्रुद्धः = मां प्रत्यनतिक्रुद्धः. क्रुध् agrees with the dative or the accusative with प्रति. "क्रुध्य च वर्तमाने" Panini II. 3. 67 applies to this case, although I do not think the use of the genitive here is commendable.

171. All causals of transitive verbs may take two accusatives. Hence the use of प्रिय in the accusative in the passive.

172. परिग्रहप्रियं = परिग्रहमेव प्रियं. परिग्रह = *acceptance, taking in.*

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वसूनि तोयं घनवद्व्यकारीत्
सहासनं गोत्रभिदाध्यवात्सीत् ।
न त्र्यम्बकादन्यमुपास्थितासौ
यशांसि सर्वेषुभृतां निराख्यत् ॥ B. I. 3.

173. Both Jayamangala and Bharata Mallika gives दत्तवान् as an equivalent for व्यकारीत् and the first goes so far as to say वालादिभ्यो व्यकारीत्, which is evidently a mistake. विकिरति agreeing with the locative and not with the dative. They have evidently attached a new sense to the word instead of deriving it figuratively. व्यकारीत् simply means *"dispersed, showered"* [*on men*]. Neither explains the allusion in गोत्रभिद्, which is better stated in Raghuvansa XIII. 7. "पक्षच्छिदा गोत्रभिदाभगन्धाः शरण्यमेनं शतशो महीभाः." They might have quoted Panini I. 4. 48 "उपान्वध्याङ्वसः" to explain the use of the accusative आसन with the verb अध्यवात्सीत्. They do not seem to have comprehended the full force of the last sentence, which means: *"drove off (i. e. put to shade) the fame of all arrow-bearers."*

रक्षांसि वेदीं परितो निराख्यत्,
अङ्गान्ययाचीदभितः प्रधानम् ।
शेषाण्यहोषीत्सुतसम्पदे च
वरं वरेण्यो नृपतेरमार्गीत् ॥ B. I. 12.

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174. This is a very obscure verse and I do not know what interpretation to be given to it. Neither Jayamangala nor Bharata Mallika explains it fully or even clearly and if the poet held the following passages from the Ramayana in his mind, none of their interpretation is correct.

"विश्रस्य चीङ्कृत्य वपामश्रस्य विधिवत् तदा ॥
ऋत्विङ्मन्त्रान्वितामग्नौ जुहावावाहयन् सुरान् ।
तस्याश्च नृपतिर्धर्मं जघ्नौ पत्नीसहायवान् ॥
वपायां ह्रियमानायां पावके पुत्रकाम्यया ।
हृयस्य तस्य चाङ्गानि कल्पितानि विभागशः ॥
जुहुवुर्याजकास्तत्र यथाभागं दिवौकसाम् ।
.....
दक्षिणां प्रतिगृह्याथ सुप्रीतमनसो द्विजाः ।
ऊचुः दशरथं तत्र कामं ध्यायेति वै तदा ॥
तानब्रवीद्धृष्टमना राजा दशरथो द्विजान् ।
इच्छामि चतुरः पुत्रानुदारान् ख्यातविक्रमान् ॥
तथेति च ते राजानं तमूचुर्ब्रह्मवादिनः ।
यथाभिलषितान् पुत्रानचिरात् त्वमवाप्स्यसि ॥" I. 13. 35.

175. It may mean : *"drove out goblins from arround the altar—sacrificed the limbs [of the horse] in front of the chief [deity]—[and] offered the rest ; and the chief of kings (Dasaratha) sought a boon to be fortunate about sons."* As all the gods were invited, the chief deity— Vishnu was probably considered to be present and शेषाण्यङ्क्षीषीत् stands for देवान्नराख्यावाहयन् वपामग्नौ जुहाव. But I invite the opinion of scholars as to the correctness of this interpretation.

इत्थं नृपः पूर्वमवालुलोचे
ततोऽनुजज्ञे गमनं सुतस्य । B. I. 23.

176. Bhattoji *Dikshita* seeing that अनुजज्ञे is in conflict with Panini I. 3. 76. "अनुपसर्गाज्ज्ञः," observes "कर्मणि लिट् ।

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नृपेणेति विपरिणामः.' Jayamangala follows this observation. But Panini's rules are not always observed by Sanskrit writers. He says युध् is *Atmanepadi*. We have several instances of its *Parasmaipadi* use. I prefer to take अनुजग्मे as an active form, agreeing with नृपः, not only because the construction becomes simpler, but also because I doubt Bhartihari's ever using a passive verb after ततः and a preceeding active verb.

177. ततः here is = *and then*. Sanskrit seldom adds च when in English, '*and then*' is used.

178. The line means "*the king first reflected thus and then permitted the going of* [*his*] *son.*"

वियोगदुःखानुभवानभिज्ञैः
काले नृपांशं विहितं ददद्भिः ।
आहार्यशोभारहितैरमायैर्
ऐक्षिष्ट पुंभिः प्रचितान् स गोष्ठान् ॥ B. II. 14.

179. विहित means "*enjoined, prescribed.*" Manu lays down.

"पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥
आददीताथ षड्भागं द्रुमांसमधुसर्पिषाम् ।
गन्धौषधिरसानाञ्च पुष्पमूलफलस्य च ॥
पत्रशाकतृणानाञ्च वैदलस्य च चर्मणाम् ।
मृण्मयानाञ्च भाण्डानां सर्वस्याश्ममयस्य च ॥" VIII. 150-2.

180. काले agrees with ददद्भिः, '*paying in time.*' अमायः (या, यं) = *guileless, artless, ingenuous*; and आहार्यशोभारहितः (ता, तं) = *devoid of artificial beauty.* प्रचितः (ता, तं) is used, I believe, in the sense of "*filled with.*" But I am not sure whether it is a proper use of the term.

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आत्मम्भरित्वं पिशितैर्नराणां
फलेग्रहौन् हंसि वनस्पतीनाम् ।
शौवस्तिकत्वं विभवा न येषां
वज्यन्ति तेषां दयसे न कस्मात् ॥ B. II. 33.

181. Its English : *"you fill yourself with the flesh of men [and] kill the fruit-takers of trees (i. e. those who live on fruits). Why dont you pity those whose riches do not last till tomorrow ?"*

182. भृ occasionally means to fill, as in Viracharita VI. 25. "तैर्बिभर्मि स्वकाराम्." It is used in the same sense in the compounds आत्मम्भरि:, उदरम्भरि:, कुक्षिम्भरि:.

183. The use of the genitive तेषां with दयसे is in accordance with Panini II. 3. 52. But the verb is also used with the accusative —its proper construction.

184. The use of verbs of motion—गम्, इ, या, व्रज्, with words ending in the affixes त्व and ता is very common and the students should note it particularly.

विशङ्कटो वक्षसि बाणपाणि:
सम्पन्नतालद्वय: पुरस्तात् ।
भौमो धनुष्मानुपजान्वरण्ये-
रेति स्म रामो पथि जामदग्न्य: ॥ B. II. 50.

185. Wilson explains 'विशङ्कट' as '*great, large.*' The word is no doubt used here in this sense, but I have grave doubts as to this being its ordinary meaning and the students would do well never to use it in this sense.

186. सम्पन्न never means विशाल:, as Bharata says. It is evidently used here in the sense of "*grown up,*" which is also a misuse of the term

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187. The expression उपजान्वरविः is ludicrous. If the elbow would come down to the knee, the hand would be dangling on the ground.

188. Bharata reads ऐति च रामं. But this contains an idiomatic mistake explained under B. IV. 44 In the verse next but one, Bhartihari uses it unmistakebly in the sense explained by Jayamangala.

ताः शान्तयन्तौ भरतप्रतीक्षा
तं बन्धुता न्यक्षिपदाशु तैले ।
दूतांश्च राजात्मजमानिनीषून्
प्राखापयन्मन्त्रिमतेन यूनः ॥ B. III. 23.

189. Notwithstanding the endeavours of the commentators to justify the use of भरतप्रतीक्षा, I think it must be condemned as it is really used in the sense of भरतं प्रतीक्षा *"waiting for Bharata"* and in such a sense a *tatpurusha* compound is not admissible, and a Bahubrihi c. sounds bad.

190. The students must note the use of the locative after नि-क्षिप्. This is always the case in Sanskrit with verbs of the same import, signifying *to throw in* or *on, to entrust to, to leave with*, and so forth.

191. I think रामानुजं is a better reading for राजात्मजं, as the first specifically points to Bharata, while the latter is ambiguous. 'आनिनीषून्' from आ-नी and 'यूनः' from युवन् are probably used to make the students acquainted with those forms. But यूनः in my opinion has no force whatever and the messengers being dependents, I do not see why they are styled आनिनीषून्.

192. How better the same facts are told in older works as, e. g., in the Adhyatma Ramayana.

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"वशिष्ठः प्रययौ तत्र प्रातमन्त्रिभिराहृतः ॥
सैलद्रीक्षां दशरथं चिन्वा दतानथाब्रवीत् ।
अच्छत त्वरितं सास्वा युधाजिन्नगरं प्रति ॥
तत्रास्ते भरतः श्रीमाञ्छत्रुघ्नसहितः प्रभुः ।
उच्यतां भरतः शीघ्रमागच्छेति ममाज्ञया ॥"

उच्चिक्यिरे पुष्पफलं वनानि
सस्नुः पितॄन् पिप्रियुरापगासु ।
आरेमुरित्वा पुलिनान्यशङ्कं
छायां समाश्रित्य विशश्रमुश्च ॥ B. III. 38.

193. चि takes two forms in Lit — चिचाय or चिकाय etc. according to Panini VII. 3. 58 (विभाषा चेः). But the *K* form (चिकाय, चिक्ये etc.) is rare. It may also take two accusatives, although such construction is very rare. Hence the poet uses पुष्पफलं and वनानि both in the accusative. वनानि means वनेभ्यः. Both the commentators say वनानि विचिन्वन्तः. But I do not know that the "metaphorical object" may convey such sense. वनेषु would be a reading easier to understand.

194. The second sentence means *"bathed [and] satisfied [i. e. presented water to] (their) fathers in the rivulets."* The omission of च in such a sentence is not commendable.

195. I connect अशङ्कं with the third sentence "पुलिनान्यत्वा-शङ्कमारेमुः." It means *"without any apprehension [from the water-animals]."*

196. The poet evidently refers to जनाः in verse 37 as the nominative of the plural verbs in this verse. But as it has been used there in the instrumental case, I doubt whether the use of the plural in this verse has been happy, specially as he had said भरतः सपौरः in verse 36.

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इति निगदितवन्तं राघवस्तं जगाद
व्रज भरत गृहीत्वा पादुके त्वं मदीये ।
धृतनिखिलविशङ्कः पूज्यमानो जनौघैः
सकलभुवनराज्यं कारयास्मन्मतेन ॥ B. III. 56.

197. I do not understand why the causal form कारय has been used in this verse. The commentators have striven hard to get over the difficulty, but not with success. Bharata would himself reign and the accepting of Rama's shoes does not at all change his relation to government. Nor can we say here "मन्त्रिभिः कारय," because the whole context is against it.

198. The use of मत् in the singular in the second line and अस्मत् in the plural in the fourth line is not faulty, as the first refers to individual property and the second to collective opinion.

अटाट्यमानोऽरण्यानीं ससीतः सहलक्ष्मणः ।
बलादबुभुक्षुणोत्क्षिप्य जघ्ने भीमेन रक्षसा ॥ B. IV. 2.
अवाक्शिरसमुत्पाद्य कृतान्तेनापि दुर्दमम् ।
भंक्त्वा भुजौ विराधाख्यं तं तौ भुवि निचखनतुः ॥ B. IV. 3.

199. There appears to be two grammatical mistakes in the second verse. First भञ्ज् does not take two accusatives and विराधाख्यं and भुजौ cannot both be governed by भंक्त्वा. The difficulty might be avoided by connecting the first line and विराधाख्यं with तं. It is however at the sacrifice of construction. But I do not see how the second mistake will be got over. रक्षः is neuter and adjectives and pronouns in the neuter form only can qualify it. तं and अवाक्शिरसं are both faulty.

200. Bhartrihari does not follow Valmiki faithfully. The

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following account of Viradha is taken from the Ramayana III. chaps VII-VIII.

"वने च तस्मिन् काकुत्स्थौ घोरे पक्षिगणाहते।
ददर्शं गिरिकूटाभं राक्षसं घोरदर्शनम्॥
दीर्घजङ्घं महाकायं मृगव्यालनिषेवणम्।
वक्त्रनासं विरूपाक्षं दीर्घास्यं निर्नतोदरम्॥
वसानं चर्म वैयाघ्रं सपादं रुधिरोक्षितम्।
त्रासनं सर्वभूतानां व्यात्ताननमिवान्तकम्॥
स रामं लक्ष्मणं चैव सीतां दृष्ट्वा च मैथिलीम्।
अभ्यधावत संक्रुद्धः प्रजाः काल इवान्तकः॥
स कृत्वा भैरवं नादं चालयन्निव मेदिनीम्।
अङ्केनादाय वैदेहीमपक्रम्य ततोऽब्रवीत्॥
अहं वनमिदं दुर्गं विराधो नाम राक्षसः।
चरामि सायुधो नित्यमृषिमांसानि भक्षयन्॥
ततः कृत्वा "महानादं शूलमादाय सुप्रभम्।
चिक्षेप परमक्रुद्धो लक्ष्मणायाभिसंहितम्॥
तच्छूलं वज्रसंकाशमन्तरीक्षगतं महत्।
द्वाभ्यां शराभ्यां चिच्छेद रामः शस्त्रभृतां वरः।
ततस्तृतीयं विमलं रुक्मपुङ्खः शिलाशितम्।
हृदि रामो विराधस्य निचखान शरोत्तमम्॥
स विसृज्य कराभ्यां वैदेहीं पर्वतोपमः।
पपात शरनिर्भिन्नो विराधः कालचोदितः॥
तं समुद्यम्य सौमित्रिर्विराधं पर्वतोपमम्।
गम्भीरमवटं कृत्वा निचखान परन्तपः॥

पर्यशाप्सीद्विविक्षासौ संदर्श्य भयदं वपुः।
अपिस्मायच बन्धूनां निनंक्षुर्विक्रमं मुहुः॥ B. IV. 33.

201. I think पर्यशाप्सीत् means *'cursed, abused.'* It is = आक्रुष्टवती, say the commentators. In "प्रतिवाचमदत्त केशवः शपमानाय न चैद्यभूभुजे," Magha XVI. 25. शप् is used in the same sense and the previous description in it clearly shews what it means.

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202. The meaning assigned by Bharata to the second line is probably the only meaning to be got from it. But I do not see the force of it. I also doubt whether स्राय् is ever used in the sense used here.

मृगयुमिव मृगोऽथ दक्षिणेर्मा
दिग्रमिव दाहवतीं मरावुदन्यन् ।
रघुतनयमुपाययौ त्रिमूर्द्धा
विषभृदिवोग्रमुखं पतत्रिराजम् ॥ B. IV. 44.

203. अथ simply means अनन्तरं *'then'* i. e. *when the goblins were being felled and killed* (IV. 42-3).

204. Both Jayamangala and Bharata connect the second line with मृग. I think this is wrong. The first line is a complete sentence and the second line has no connection with it. The latter is either a complete sentence, the nominative being understood "as *one, thirsting in a desert, [goes up to] a quarter in conflagration,*" or it may be connected with the third line, उदन्यन् qualifying त्रिमूर्द्धः. The name of this giant is properly त्रिशिराः. But both words convey the same sense viz. *'three-headed.'*

205. Verbs signifying motion as गम्, या, इ, are in Sanskrit active. But motion towards a person is idiomatically expressed either with the addition of अभि or उप to these verbs or with the aid of words like सकाशं, अन्तिक.

206. विषभृत् simply means *'poisonous'* and its use here in the sense of *'poisonous serpent'* is poetical.

भवन्तं कार्तवीर्यो यो हीनसन्धिमचीकरत् ।
जिगाय तस्य हन्तारं स रामः सार्वलौकिकः ॥ B. V. 33.

207. Bharata says "क्षत्रवीरस्यापत्यं कार्तवीर्यः । गर्गादित्वात् यञः."

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I read in the Matsya Purana that Kartavirya was the son of Kritavirya and not Kritavira. "कृतवीर्यः कृताग्निश्च कृतवर्मा तथैव च। कृतौजाश्च चतुर्थोऽभूत् कृतवीर्यात् सोऽर्जुनः॥" I do not know where Bharata found Kritavira.

208. Although Bharata gives another interpretation, both he and Jayamangala think हीनसन्धि means हीनेन सन्धि *'league with an inferior.* I think the compound is incapable of such an interpretation, that is to say, I hold that there can be no instrumental compound in Sanskrit in the sense of *'with.'* I refer to Panini II 1. 30-35 and to Dikshita's illustrations. The other interpretation given by Bharata "भग्नसन्धि चकार" does not come out directly from the text. I think 'भवन्तं हीनसन्धिमचीकरत्' means *'caused your joints inferior (i. e. loose),'* alluding to his confinement in the prison of Arjuna.

"निर्जित्य बद्ध्वा चानीय माहीष्मत्यां बबन्ध च।
ततो गत्वा पुलस्त्यस्तु अर्जुनं सम्प्रसादयत्॥" Matsya.

209. Neither commentator explains हन्तारं, probably because it is a simple word. But I can not understand one of them saying "येन हि तस्याग्निहोत्रधेनुमपहृत्य गच्छतः परशुना बाहुसहस्रं छिन्नं" and not adding that Parasurama killed him for the offence stated.

210. I would read the last two words in the objective रामं सार्वलौकिकं, रामं meaning परशुरामं.

संगच्छ पौलस्त्य स्त्रैणं मां युवानं तरुणी शुभे।
राघवः प्रोष्य पापीयान् जघ्नोहि तमकिञ्चनम्॥ B. v. 91.

211. In illustrating grammatical forms in verse, Bhartrihari has not stooped to consider sense — to consider diction— to consider even grammatical construction. Just before, he says "तस्यां वस मया सह" *"there live with me"* immediately after says "संगच्छ मां." *"cohabit with me."* Both Jayamangala and Bharata give अङ्गीकुरु as an equivalent for संगच्छ and if they have

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used the word in its ordinary import it would give a good sense "*accept me.*" But संगम् never conveys the sense of accepting. At least I know of no such instance.

212. पौंस (f. स्त्री) is a very rare word and I am not sure whether its use here is quite correct. I think as an adjective it can only mean "*good for or befitting a man,*" such as पौंसमभिमानम्. स्त्रैण no doubt also means स्त्रीवश. But this is derivable from its original sense, being clearly a form of effiminacy. I do not see how the sense in which Bhartrihari wishes us to understand it is derivable from the original sense of पौंस.

213. The use of तरुणी in the nominative appears to me to have been only for fitting the metre. It should have been in the vocative just like पौंसि and शुभे.

214. The copula is certainly often omitted in Sanskrit. But I know not whether one would justify its omission after the past indeclinable participle प्रीत्य in the sentence 'राघव. प्रीत्य पापीयान्.'

215. The use of the comparative degree in the superlative sense is common in Sanskrit and I do not object to the use of इयस्. But I see no force of पापीयान् after प्रीत्य, unless it is = *very wretched.*

मास्म भूर्ग्राहिणी भीरु गन्तुमुत्साहिनी भव । B. v. 93.

216. Jayadeva says "ग्राहिणी प्रतिकूला." Bharata says "ग्राहिणी प्रतिकूलार्थग्राहिणी." The latter explanation appears to me to be wrong and the first is not strictly correct. ग्राह means pertinacity as in Viracharita v. 51. "ग्राहस्ते सुखमाश्वसन्ति गिरयो यैर्वानरा अस्त्रिणः" and ग्राहिणी means "*pertinacious, obstinate.*"

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CORRECTIONS.

3. 20. explains (explain) ; 23. 17. confidential (cofidential) ; 26. 19. पतद्गजस्य (पद्मजस्य) ; 31. 18. कक्ष्या (कक्षया) ; 34. 32. वत्रै (वत्रै) ; 40. 21. Kshatriya (Kshetriya) ; 42. 5. खलु (खल) ; 49. 6. interpretations (interpretation) ; 51. 5. व्रजन्ति (वज्रन्ति) ; 53. 2. नै (न) ; 53. 3. स तान (स्तान) ; 55. 19. ख (ह).

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