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VII

STUDENTS' EDITION.

KALIDASA'S ABHIJNANA ŚAKUNTALAM

Vol. II.

*Containing Prose Order of all the Ślokas, a complete
Translation of and Exhaustive Notes on the
text of Śakuntalā*

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WITH

SEVERAL APPENDICES.

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PREFACE.

The Notes and the Translation in the present volume have been specially designed for students. A few features of the work are :—

1. The Translation is as much literal as possible without violating the English idiom. Words supplied from outside, and for which there are no parallels in the text, are put in brackets.

2. The Prose Order of the Ślokas is given in the form of foot-notes, along with the Translation, so that the task of understanding the text may become easier. All external *sandhis* have been analysed in the Prose Order.

3. The Notes are printed on pages facing the Translation pages. This is quite a new feature, and is sure to make the task of understanding the text much easier for the students.

4. The Notes given in the present volume differ considerably from those given in other available editions of the text. Details grammatical or explanatory, that would puzzle the students, have been carefully avoided. The Notes have been written with a twofold purpose—firstly to help the students' understanding of the text, and secondly to increase their knowledge of the Sanskrit language. The *padas* and the conjugations of all the

roots made use of in the text have been specified. All the nouns annotated upon have their genders stated. The Samasas have been expounded and explained. Important variants in the text have been noted down. Critical notes are added where necessary.

5. The Appendices added to the book are sure to be of immense help to the students. He can easily test his knowledge of the text by referring to these appendices.

अभिज्ञानशाकुन्तलम्

Vol. II.

Notes and Translation.

NOTES

श्रीः—Name of Saraswatī, the goddess of speech. It is used as an auspicious sign at the commencement of letters and literary works. **अय**—denotes beginning as **इत** denotes the end. It further has the sense of auspiciousness.

(Śl. 1) **आद्या सृष्टिः**—‘the first creation’, i.e., ‘water’
‘अप एव ससर्गादौ’ Manu.

विधिहुतं—विधिना हुतं T—S. हुत is P.P.P. used as an adj. form √ हु 3. P. (जुहोति) ‘to offer’ (as an oblation to fire).

विधत्तः—3-2 लट् from वि √ धा 3. U. (विदधाति or विधत्ते) ‘to make’, ‘to cause’, ‘to regulate’.

श्रुति-विषय-गुणा—श्रुते विषियो(ज्ञेयो)गुणो यस्याः सा ‘the quality of which is subject of or perceptible to the ear’.

Or **श्रुते विषयः** (i.e. शब्दः) गुणो यस्याः सा ‘Whose attribute or quality is Sound, B—S.

सर्वबीज प्रकृतिः सर्वेषां बीजानां प्रकृतिः T—S. प्रकृतिः (f.) means ‘origin’, ‘source’ (also ‘original condition’).

वः = युष्मान् (2-3 of युष्मद्) you.

Roots—√ वह् 1. U. ‘to carry’. √ अक् 1. P. ‘to protect’.

Remarks.—The eight visible forms of ईश (Lord or Śiva) mentioned are the five तत्त्व, the Sun, the Moon and the Sacrificer.

(Prose) **अवसितं**—‘over’. P.P.P. from अव √ सो 4. P. (अवस्यति) ‘to finish’.

TRANSLATION.

Abhijñāna Śakuntalam

Prelude

May Śiva protect you—Śiva endowed with those eight forms [which are:]—that which is the first creation of the Creator (*i.e.* Water), that which carries the oblation offered according to rites (*i.e.* Fire), those two that regulate time (*i.e.* the Sun and the Moon), that which having sound for its quality pervades the universe (*i.e.* ether), that which they call as the source of all beings (*i.e.* Earth), and that by which creatures are endowed with life (*i.e.* Air) (1).

(*After the Nandi*)

The Stage-manager. (*Looking towards the tiring-room*) Madam, if your dressing is over, pray just come here.

P. O. या स्रष्टुः आद्या सृष्टिः, वा विधि-दुतं हविः वहति, या च होत्री, ये द्वे कालं विधत्तः, श्रुति-विषय गुणा या विश्वं व्याप्य स्थिता, यां सर्व-बीज-प्रकृतिः इति आहुः, यया प्राणिनः प्राणवन्तः, तामिः प्रत्यक्षाभिः अष्टाभिः तनुभिः प्रपन्नः ईशः वः अवतु ॥१॥

अनुष्ठीयतां—Pass. from अनु √ स्था 1. U. (अनुतिष्ठति -ते) 'to perform', 'to carry out.'

परिषत्—f. 'assembly', 'audience'.

अभिरूपः—'a learned person' (also 'lovely').

अभिरूपाः भूयिष्ठं (the greatest part) यस्याः सा 'consisting mostly of learned persons'.

तत् प्रतिपात्रं etc.—for alternative sense see the marginal note (i)

सुविहित—सु, 'well' विहित, 'arranged', 'done', P.P.P. from वि √ धा 3. U.

परिहास्यते—Pass. Fut. from परि √ हा 3. U. (जहाति) 'to abandon'. The word, therefore, means 'will be abandoned', i.e., 'will be lacking or wanting.'

(Sl. 2) अप्रत्ययं—without प्रत्यय, 'confidence' or 'conviction'.

बलवत्—adv. 'thoroughly'. It goes with शिक्षितानां 'of the trained'.

आ—indicates मर्यादा or limit—'up to', 'until'.

(Prose) अनन्तर—'immediately', 'presently'.

किमन्यत्—lit. 'What else' i.e. 'Nothing else', 'nothing besides'.

तस्—(प्रसादन-तः) a suffix used in the sense of the पञ्चमी. It is अन्यत् that requires this पञ्चमी ।

कतम—means 'which (of the many)' as कतर means 'which (of the two)'.

गास्यामि—Fut. √ गै 1. P. (गयति) 'to sing'.

Actress. (*Entering*) Here I am, sir. Command, sir, what order should be carried out.

Manager. Madam, this assembly is composed mostly of learned men. To-day, of course, we are to wait upon (it) with a new drama called Abhijñāna-Śakuntalam, whose plot has been strung together by Kālidāsa. Therefore, let care be taken with regard to every actor.

Actress. Owing to your well-arranged performance, nothing will be wanting.

Manager. Madam, I tell you the real truth.

I do not think much of my knowledge of performance until the satisfaction of the learned. Even the mind of the thoroughly trained is without confidence in itself (2).

Actress. (*Humbly*) That's it. Now command what is to be done presently.

Manager. Nothing besides pleasing the ears of this assembly.

Actress. With reference to which of the seasons shall I sing?

Manager. Now sing, of course, with reference to this very summer season which has just set in and is worth enjoying. For now—

P. O. विदुषां परितोषात् आ, प्रयोग-विज्ञानं साधु न मन्ये
बलवत् शिक्षितानां अपि चेतः आत्मनि अत्ययम् ॥२॥

(Śl. 3) Remarks—**दिवसाः** is the subject while all other words in the śloka are the qualifying words. **सुभगः** (delightful) **सलिले** (in the water) **अवगाहः** (a plunge) **येषु तादृशाः** | **पादलस्य संसर्गेण** (from contact with) **सुरभयः** (fragrant) **वनवातः** (forest breezes) **येषु तादृशाः** | **प्रच्छायेषु** (in well-shaded places) **सुलभा** (easily obtained) **निद्रा येषु तादृशाः** | All are B.—**Samāsas**.

(Śl. 4) **दयमानाः**—Lit. 'taking pity'—Pres. Act Part. from √ द्य् 1. A. (दयते) 'to feel pity or compassion'.

अवतंसयन्त—a denom. verb from **अवतंस** 'an ear ornament'. **अवतंसयन्ति** = **अवतंसं कुर्वन्ति** ।

(Prose) **चित्त**—(n.) 'mind' or 'soul'.

कतमत्—neut. 'which (of the many)'. Masc. **कतमः** ।

प्रकरणं—'drama', 'performance', 'subject'.

आश्रित्य—'turning to', 'having recourse to'.

Root—आ √ राध् 5, 10. P. (**राधोति** or **राधयति**) 'to please'.

Śl. 5) **हारिणा**—3-1 **हारिन्** 'bewitching', 'charming', from √ ह् 1. P. 'to carry away', 'to attract', 'to charm'.

अतिरंहसा—**अतिमात्रं रंहः** (speed) **यस्य तेन**. 3 1. 'Having great speed' i.e., 'very fleet'.

The days are pleasant at their close, with a plunge into the water delightful, with the forest breeze fragrant from contact with the *pātula* flower, and with sleep easily obtained in well-shaded places (3).

Actress. True. (*She sings*).

Tender-hearted maidens are making ear-ornaments of the Śirīsha flowers which are gently kissed by the bees, and the tips of whose filaments are very delicate (4)

Manager. Well sung, Madam Ah ! The audience all round, with the feelings of its soul fixed on the melody, is as if painted in a picture. Therefore, to which of the dramas I shall turn now to please it ?

Actress. Why, it has already been ordered by your honoured self that the new drama named *Abhijnāna-Śakuntalam* should be the subject of our performance.

Manager. I am well reminded, Madam. Indeed I forgot that at this moment; for,

I was forcibly carried away by the bewitching melody of your song, like this king Dushyanta by the very fleet antelope (5). (*Exeunt*).

The Prelude Ends.

P. O. No change (3).

P. O. दयमानाः प्रमदाः, भ्रमरैः ईषद् ईषद् चुम्बितानि, सुकुमार-केशर-शिखानि, शिरीष-कुसुमानि अवतंसयन्ति ॥३॥

P. O. तव हारिणा गीत-रागेण, अति-रंहसा सारंगेण एषः दुष्यन्तः इव, प्रसभं हतः अस्मि ॥५॥

ACT I.

(Sl. 6) कृष्णसारः—also कृष्ण-शारः 'dark and spotted'.
It is a kind of antelope

अधिज्य-कामुर्कः -अधिरुद्धा ज्या (bow-string) यस्य तद्
अधिज्यं । अधिज्यं कामुर्कं (bow) यस्य स अधिज्य-
कामुर्कः B.-S.

पिनाकिन्—'the wielder of Pināka', i.e., 'Śiva'.
पिनाक is the name of Śiva's bow.

(Sl. 7.) श्रोवामङ्गाभिरामं—adv. modifying वद्धदृष्टिः 'in a
manner graceful by the bending of his
neck'.

अनुपतति—7-1. Pr. Act. Part. from अनु√पत्
1. P. 'to follow'.

पूर्वकायः—पूर्वः कायस्य पूर्वकायः 'the fore-part of
the body'.

कीर्णवर्त्मा—कीर्णं वर्त्मं येन B.-S.

अवलीढ—P. P. P. from अव√लिह 2. P. 'to
lick' 'to chew'.

वियति—'in the sky' or 'in the air.'

प्लुतत्वात्—5-1 (n.) 'a leap' from √प्लु 1 A.
(प्लवते) 'to leap', 'to swim'.

ACT I.

(Then enter in a chariot the king chasing a deer, with a bow and arrow in his hand, and the charioteer).

Charioteer. *(Looking at the king and the deer).*
O Long-lived one, casting my eye on the antelope and on you with your bow strung, I behold, as it were, the wielder of Pināka (*i.e.* Śiva) chasing the deer in a visible form. (6)

King. Charioteer, we have been drawn far by this antelope. Yet even now—

With his looks cast again and again on the pursuing chariot in a manner graceful on account of the bending his neck, having entered to a great extent the fore-part of his body with the hinder half through fear of the fall of an arrow, and strewing the path with half-chewed kusha grass dropping from his mouth gaping through fatigue, behold he is moving more in the air and less on the ground because of his lofty jumps. (7)

(With surprise). This deer has become hardly visible though I am pursuing him

P. O. कृष्णसारे, अधिज्व-कामुं के त्वयि च, चक्षुः ददत् अहं साक्षात् मृगानुसारिणं पिनाकिनं इव पश्यामि ॥६॥

P. O. (अयं पुनरिदानीमपि) अनुपतति स्थन्दने प्रोवामङ्गाभिरामं मुहुः बद्धदृष्टिः (सन्), शर-पतन-भयात् पश्चार्धेन भूयसा पूर्वकार्यं प्रविष्टः (सन्), श्रम-विवृत-मुख-भ्रंशिभिः अर्द्धावलीढैः दर्भैः कीर्ण-घर्त्मा (सन्), उदग्र-प्लुतत्वात् वियति बहुतरं उर्ग्यां स्तोकं प्रयाति ॥७॥

(Prose) **संयमनात्**—‘by checking’ or ‘pulling in’.

विप्रकृष्ट—(opp. of **संनिवृष्ट** ‘near’) ‘distant’ or ‘having a long distance’.

अभीषवः—the word is **अभीषुः** (‘अभीषु प्रग्रहे रश्मो’)
(Sl. 8.) **आमर**—‘chowrie’, here ‘a plume’ or ‘a tuft’
on the head of a horse.

निमृत्—‘motionless’ or ‘steady’.

अलंघनीय—‘unattackable’, ‘invincible’, ‘not to be overtaken’.

(Sl. 9) **व्रजति**—‘goes’ ‘reaches’ or ‘attains’.

समरेखं—‘even-lined’, i.e. ‘straight’.

Charioteer. Long lived one, I slackened the speed of the chariot by pulling the reins as the ground was full of hollows. Hence this deer became separated by a great distance. Now that you are on even ground, he will not be difficult to catch.

King. Then loosen the reins.

Charioteer. As you, long-lived one, command (*counterfeiting rapid motion*). Behold, long-lived one, behold.

The reins being loosened, these chariot horses, as if through impatience of the deer's speed, are rushing on, with the fore-part of their bodies stretched out, with the tips of their plumes motionless, with their ears steady and erect, and themselves not to be overtaken even by the dust raised by themselves (8)

King. (*Joyfully*) Truly the steeds are surpassing the *Harits* and the *Haris*.

On account of the speed of the chariot, that which is minute in appearance attains vastness all of a sudden; that which is disconnected in the middle becomes as if united; and that too which is crooked by nature (appears) straight to the eyes. For me nothing is at a distance, nothing near, even for a moment. (9)

P. O. रश्मिषु मुकुटेषु अग्नी रथ्याः मृग-जवाक्षमया इव, निरायत-पूर्व-कायाः निष्कम्प-चामर-शिखाः, निभृतोर्ध्वकर्णाः, आत्मोद्धतैः अपि रजोभिः अलङ्कृताः (सन्तः) धावन्ति ॥८॥

P. O. रथजवात् सहसा आलोके यत् सूक्ष्मं तत् विपुलतां व्रजति । यत् अर्धे विच्छिन्नं, तत् कृत-संधानं इव भवति । यत् प्रकृत्या वक्रं तदपि नयनयोः समरेखं (भवति) । क्षणं अपि न किञ्चित् मे दूरे न पार्श्वे ॥९॥

(Prose) नेपथ्ये—Lit. 'in the dressing-room', *i.e.* 'behind the curtain'.

प्रगृह्यन्तां—Pass. 3-3 from प्र √ ग्रह (प्रगृह्णाति)
9. U. 'to hold', 'to check'.

आत्मना तृतीयः—'third by himself', *i.e.*, 'Himself, and two others'.

(Śl. 10) वत—Also वत, a particle expressing regret, sorrow etc. (Alas!)

पुष्पराशौ—another reading is तूलराशौ, 'on a heap of cotton'.

हरिणकानां—६-३. 'of the poor deer', the suffix क (कन्) is used here to denote अनुकम्पा or pity. The same suffix also expresses a diminutive sense.

निशित-निपातः—lit. 'having a sharp or piercing fall' *i.e.*, 'sharp-pointed'.

(Śl. 11) अनागस्—'innocent', 'sinless'.

Charioteer, behold him being killed. (*Jesticulates aiming the arrow*).

(*Behind the curtain*).

Oh king, this deer belonging to the hermitage should not be killed, it should not be killed.

Charioteer. (*Hearing and observing*) O Long-lived one, this antelope being within range of your arrow, anchorites have appeared in the way.

King. (*Hastily*) Then stop the horses.

Charioteer. Very good. (*stops the chariot*).

(*Then enters a hermit with two others.*)

Hermit. (*Raising his hand*) O king, this deer belonging to the hermitage should not be killed, should not be killed.

Not indeed, not indeed, is this arrow to be discharged on this tender body of the deer, like fire on a heap of flowers. Where, alas! is the extremely frail life of the poor deer, and where are your sharp-pointed arrows hard as adamant? (10)

So withhold (your) well-aimed arrow. Your weapon is for the protection of the distressed and not to strike at the innocent. (11)

P. O. अस्मिन् मृदुनि मृग-शरीरे अयं बाणः, पुष्प-राशौ अग्निः इव, न खलु सन्निपात्यः । क्व वत हरिणकानां अतिक्षोलं जीवितं च, क्व निश्चित-निपाताः वज्र-साराः ते शराः च ॥१०॥

P. O. तत् साधु कृत-संधानं सायकं प्रतिसंहर । वः शस्त्रं आर्त्त-प्राणाय, अनागसि प्रहर्तुं न ॥११॥

(Prose) प्रदीप—lit. 'lamp'. Hence 'light'.

(Śl. 12) युक्तरूपं—रूपं added in the sense of 'very' युक्त, 'proper or 'becoming'. युक्त-रूपं, 'very proper' or 'well becoming'.

चक्रवर्तिनं—2-1. 'A universal emperor'. Lit. 'One presiding over a whole circle (of kings)'.

(Prose) उपमालिनीतीरं—मालिनीतीरस्य समोपं उपमालिनीतीरं Av.-S. Other reading is अनु . i.e., 'along the bank of Mālīni'.

अतिपातः—'omission', 'neglect'.

(Śl. 13) तपोधनः तपो धनं यस्य सः B.-S. 'an ascetic'.

क्रियाः—2-3 'religious performances' or 'rites'.

प्रतिहत-विघ्नाः—2—3 प्रतिहताः विघ्नाः यासां ताः | 'whose obstructions have been removed'.

मौर्वी = ज्या 'a bow string'.

(Prose) कुलपति—'a Patriarch', 'a hermit father'.

See Notes.

शमयितुं—तुमुन्नत of the causal from √ शम् 4. P. 'to be pleased or quelled'. शमयितुं, therefore, means, 'to propitiate' or 'to quell or avert'.

King. It is withheld (*Does as said*).

Hermit. This is worthy of you, the Light of the race of Puru.

This well becomes you whose birth has been in the race of Puru. May you obtain a son, a universal sovereign, endowed with such virtues. (12)

The other two. By all means, may you get a son, (who is to be) a universal sovereign.

King (*With a bow*) Accepted.

Hermit O king, we are departing for fetching sacrificial wood. This is seen, of course, the hermitage of the great sage Kanva, near the bank of Mālinī. If other duties would not be interfered with, you please, entering it, receive the hospitality proper for a guest.

Observing the rites of the ascetics, charming and free from obstructions, you will know how far your arm, marked with the scar of the bow-string, protects (the world) (13).

King. Is the hermit father present here?

Hermit. Just now, having commissioned his daughter Śakuntalā to honour guests, he has gone to *Soma-Tirtha* to propitiate her adverse Fate.

King. Well, I shall see her. Knowing my devotion, she will surely talk of me to the great sage.

Hermit. Now we depart. (*Exit with his disciples*).

P. O. इदं तव युक्त-रूपं यस्य पुरोः वंशे जन्म । एवं-गुणोपेतं चक्रवर्तिनं पुत्रं आप्नुहि ॥ १२ ॥

P. O. तपोधनानां प्रतिहत-विघ्नाः रम्याः क्रियाः समवलोक्य 'मौर्वी-किणाङ्कः मे भुजः कियत् रक्षति' इति श्वास्यसि ॥ ३॥

पुनोमहे--√ पू 9. U. to 'purify' (पुनाति or पुनीते).

(Sl. 14) शुक्रगर्भकोटराः—शुक्राः गर्भे येषां ते कोटराः
'hollows full of parrots'.

शिखा - 'skirt', 'fringe' or 'end'.

निष्यन्दः—(or निर्यन्दः) 'a flow' *i.e.*, 'water dripping from'.

(Śl. 15.) शाखिनः—1-3 शाखिन् 'having branches',
i. e., 'a tree', just as दन्तिन् and हस्तिन् mean
'having tusks' and 'having a trunk' (*i.e.*, an
elephant.)

कुल्या—*f.* 'कृत्रिमा सरित्' । 'a canal', 'a channel',
'a rivulet'.

धौतमूलाः -धौतानि मूलानि येषां ते । B.-S.

किसलय (or किशलय *m. n.*) 'a sprout', 'a young
leaf'. It is of a reddish and gleaming hue.

King. Charioteer, drive on the horses. We (will) just purify ourselves with a sight of the sacred hermitage.

Charioteer. As the long-lived one commands. (*Again counterfeits motion of the chariot*).

King. (*Looking around*) Charioteer, though not told, it is known that this is an expanse of the penance-forest.

Charioteer. How so?

King. Do you not see ? Why, here—

Wild rice, fallen from the mouths of the hollows in which parrots dwell, (is seen) under the trees; some where stones excessively oily are indicated as pounders of the *Ingudi* fruit; the deer, having acquired confidence, tolerate the sound (of the chariot) without varying their gait; and the paths to the reservoir of water are marked with lines of water dripping from the ends of bark-garments. (14).

Besides,

The trees have their roots washed by the waters of the rivulets, ruffled by the breeze; the hue of the gleam of the sprouts is variegated by the rising of the smoke of clarified butter; and near by fearless young fawns are grazing leisurely on forest-

P.O. तरुणां अधः शुक-गर्भ-कोटर-मुख-अष्टाः नीवाराः (दृश्यन्ते) कचित् प्रक्षिग्धाः उपक्षाः इंगुदी-फल-भिधः एव सूच्यन्ते । विश्वासो-पगमात् अभिन्न-गतयो मृगाः शब्दं सहन्ते । तोयाधार-पथाः च वहकल-शिक्षा-निष्यन्दरेखाङ्किताः (दृश्यन्ते) ॥४॥

अर्वाक्—ind. 'near by', 'in the neighbourhood',
'yonder'.

नष्टाशंकाः—नष्टा आशंका येषां ते । B.-S. 'with their
fear gone', *i.e.*, 'fearless'.

मंदमंदं चरन्ति—'move softly' or 'graze leisurely'.

Note—Several editions omit this Śloka as an
interpolation.

(Prose.) तरति—'swims', but अवतरति 'descends',
'gets down', 'alights'.

उपनीय—'handing over', 'giving', from उप√नी
I. U. 'to offer'.

आर्द्र-पृष्ठाः क्रियन्तां—'Let (the horses) be made
wet backed', *i.e.*, 'Let them have a bath'.

(Śl. 16.) भवितव्य—'What is destined to happen'.
An adj. used as a noun 'the destined thing'
or 'destiny'.

lawns whose stalks of *darbha* grass have been cut off. (15).

Charioteer. (It is) all true.

King. (*Going a small distance*). Let there be no disturbance to the residents of the hermitage. Just stop the chariot here while I get down.

Charioteer. The reins are held. The long-lived one may alight.

King. (*Getting down*) Charioteer, penance-forests are to be entered in a humble dress. Just take these. (*Handing over ornaments and the bow to the charioteer*) Charioteer, by the time I return after visiting the dwellers in hermitage, you should let the horses have their backs washed.

Charioteer. Very well. (*Exit.*)

King. (*Walking round and seeing*) This is the entrance to the hermitage. Well, I enter. (*Entering and indicating as if he perceived an omen*)

Tranquil is this spot of the hermitage; yet (my) arm throbs. Whence is its fruition here (possible)? Or rather, for destiny (or destined things) there are doors every where. (16).

P.O. पवन-चपलैः कुल्याम्भोभिः शाखिनः धौतमूलाः (विद्यन्ते) ।
 किसलय-रुचां रागः आज्य-धूमोद्भूतेन भिन्नः (भवति) । अर्वाक् च
 एते नष्टाशंकाः हरिण-शिशवः, क्षिप्र-दर्माङ्गुरायां भुवि, मन्द-मन्दं
 चरन्ति ॥१५॥

P.O. इदं आश्रम-पर्वः, बाहुः च स्फुरति । इह अस्य फलं कुतः ?
 अथवा भवितव्यतानां द्वाराणि सर्वत्र भवन्ति ॥१६॥

Prose. कर्णं दत्त्वा—'lending his ears' *i. e.*, 'hearing'
 दक्षिणेन—the word is अव्यय with एन (एनप्)
 added to दक्षिण in the sense of loc. and
 indicating proximity: 'close to the right'.
 As एनप् governs Acc., we have द्वितीया in
 वाटिकां.

पयः दातुं—Lit. 'to give water', *i. e.*, 'to water.'
 The word is पयस् n. like मनस्

(Śl. 17.) शुद्धान्तः—'the anterior of which is pure',
i. e., 'harem'. It is also called अन्तः पुर The
 word हर्म्य (n.) simply means 'a palace'.

दूरीकृताः—'left far behind', hence 'surpassed'.

(Prose) प्रतिपालयामि from प्रति √ पाल 10. U. 'to
 wait.'

हला—a Voc. particle used in addressing a
 female friend. It may be translated as
 'dear', or 'friend' हला as a noun (f) means
 'a female friend'.

त्वत्तः—तस् added in the sense of Abl. This
 Abl. is governed by the comparative प्रियतराः

आलवाल—(n) 'Basin or excavation round the
 foot of a tree to contain water'.

सोदराः—सामनं सदृशं वा उदरं येषां ते सोदराः 'born
 of the same womb,' hence सोदर 'a brother,'
 and सोदरा 'a sister.' Here the word सोदर,
 however, has an adjectival sense and means
 'sisterly' or 'brotherly'.

(*Behind the curtain*).

This way, this way, friends.

King (*Listening*) Ah, there is heard as if a conversation to the right of the grove of trees. Well I go there. (*Going round and seeing*) Ah! these hermit-girls are coming this way with watering-pots, proportioned to their strength, in order to water young plants. (*Looking minutely*) Oh! Their appearance is charming!

If this form, which is difficult to find in harems, belongs to a person dwelling in the hermitage, (then) the creepers of the garden are rightly surpassed by forest-creepers in virtues. (17).

Well, I shall wait resorting to this shade. (*Stands watching*).

(*Then enters Śakuntalā as described with two friends*).

Śakuntalā. This way, this way, friends.

Anasūyā. Dear Śakuntalā, I suppose the trees of the hermitage are dearer to father Kāśyapa than even yourself; for which reason, though tender as the blossom of jasmine, you have been employed to fill the basins of the trees.

Śakuntalā. Dear Ansūyā, it is not father's direction alone (that makes me do this work); I have sisterly affection for them besides. (*Counter-feits watering the trees*).

P.O. यदि इदं शुद्धान्त-दुर्लभं, वपुः आश्रम-वासिनः (विद्यते)
(तर्हि) खलु उद्यान-लता वन-लताभिः गुणैः दूरीकृताः (एव) ॥१७॥

असाधुरशी—‘a man wanting in discrimination’,
‘a bad judge’, ‘indiscrete’.

आश्रम-धर्मः—i.e. duties or mode of life peculiar
to a hermitage.

(Śl. 18) अव्याज-मनोहरं—अव्याजजेन मनोहरं ‘Lovely with-
out art or trick’, व्याजः means ‘trick’,
‘art’, or ‘fraud.’ लता—‘a twig,’ ‘a branch’
(also creeper).

व्यवस्यति—from वि + अव √ सो 4 P. (व्यव-स्यति)
‘to try or attempt’.

Prose. विश्वस्तां—f. 2—1 ‘unalarmed’, ‘at ease’;
it qualifies एनां ‘her’.

पिनद्ध—also अपनिद्ध ‘tightened’ or ‘tied’,
P. P. P. from अपि √ नह 4 U. ‘to tie’, ‘to
bind’, ‘to surround’.

उपालभस्व—√ लभ् 1. A. ‘to obtain’, but उपा √ लभ्
—‘to blame’, ‘to taunt’.

(Śl 19) उपहित—‘tied’, P. P. P. from उप √ धा 3. U.
‘to place’, ‘to join’.

स्तन०—स्तनयुगस्व परिणाहं (बिशालतां) आच्छादयति इति
तेन॥ परिणाहः = ‘circumference’, ‘expanse’,
‘width’, from परि √ नह 4. U. ‘to surround
or bind’.

पुष्यति—4 P. ‘develops’, here ‘manifests’.

(Prose) कामं—(मन्ये) ‘I admit’, ‘granted’, ‘though.’

न पुनः etc.—i.e. ‘Yet it develops the charm of
ornaments’ or ‘adds to her charm like
ornaments.’

‘Śl. 20) सरसिजं—‘a lotus’ lit. ‘growing in a pond’
(सरसि जातं इति). Al.-S.

King. Why, is this the daughter of Kanva? Indeed revered Kāśyapa is indiscrete—Kāśyapa who initiates her in the life of hermitage.

The sage who wants to render this artlessly beautiful figure fit for penance, indeed attempts to cut a *Śami* twig with the edge of a blue lotus-leaf (18).

Well, concealed behind the trees, I just watch her who is unalarmed.

Śakuntalā. Friend Ansūyā, I have been fastened by Priyamvadā with (this) bark too tightened. Just loosen it.

Anasūyā. All right (*She loosens*).

Priyamvadā. (*Laughing*). In this matter blame your youth that causes the expansion of (your) breasts. Why do you blame me?

King. She has rightly observed.

This, her blooming form, owing to delicate knots tied on (her) shoulders, and owing to the bark concealing the orbs of (her) breasts, does not manifest its loveliness like a flower enveloped in a mesh of yellow leaves (19).

Or rather, though the bark is unsuited to her form, yet it is not that it does not develop the charm of ornaments. For—

P. O. यः श्लेषिः अव्याजं मनोहरं इदं वपुः तपःक्षमं साधयितुं
इच्छति, सः ध्रुवं नोलोत्पलपत्रधारया शमी-लतां छेत्तुं व्यवसति
किल ॥ १८ ॥

P. O. अस्याः इदं अभिनवं वपुः, स्कन्ध-देशे उपहित-सूक्ष्म-
ग्रन्थिना, स्तन-युग-परिणाहाच्छादिना षट्कलेन (च), पाण्डु-
पत्रोदरेण पिनद्धं कुसुमं इव, स्वां शोभां न पुष्यति ॥ १९ ॥

अनुबिद्धं—‘encompassed’, ‘surrounded’, ‘pierced’.

हिमांशो :—6-1. **हिमांशु** : ‘the moon’, lit. ‘the cold-rayed’. The sun is called ‘the hot-rayed’ (**धर्मांशु**).

तनोति—‘stretches’, ‘increases’, ‘spreads’.

मनोह्रा—f. ‘attractive’, ‘charming’.

तन्वी—f. of **तनु** ‘slender’. Here used as a noun.

मण्डनं—n. ‘decoration’, ‘embellishment’.

(Prose) **वृक्षक** :—क implies diminution.

ईरित—‘moved’ or ‘set in motion’ P. P. P. from √ईर् 10 U. (**ईरयति-ते**) ‘to move’.

संभावयामि—Lit. ‘I honour’, or ‘I pay attention to’. Hence ‘I attend’.

सनाथः—Lit. ‘possessed of a guardian’. In a compound this generally means ‘possessed of’, ‘furnished with’ (*cf.* **मणिशिलापट्टकसनाथ एष अतिमुकलतामण्डपः** Vik.)

प्रियमपि etc.—*i.e.* the words uttered by Priyamvadā in praise of Śakuntalā are not false flattery.

(Śl. 22) **किसलवरागः**—**किसलयस्य इव रागः यस्य सः** । B.-S. —‘having the redness of a young sprout’.

कुसुमं—‘flowers’. The singular has a collective sense here.

लोभनीयं—‘tempting’, ‘attractive’.

सज्जद्धं—P. P. P. used as an adj. It primarily means ‘fully equipped’ or ‘arranged’. Here it means ‘pervading’.

A lotus, though surrounded by moss, is charming; the spot, though dark, increases the loveliness of the moon; this slender maiden is even all the more attractive with her bark (garment). What indeed, is not an embellishment to sweet forms? (20).

Śakuntalā. (*Looking in front*) this Keśara plant causes me to hasten, as it were, with its fingers of sprouts set in motion by the breeze. Well. I attend to it. (*Turns round*).

Priyamvadā. Dear Śakuntalā, just stay here for a while.

Śakuntalā. For what reason?

Priyamvadā. For, with you near it, this Keśara plant appears as if possessed of a creeper.

Śakuntalā. Hence, of course, you are (called) Priyamvadā ('sweet-talker').

King. Though agreeable, (it is) the truth that Priyamvadā has spoken to Śakuntalā. Indeed, her:—

P.O. शैवलेन अपि अनुविद्धं सरसिजं रम्यम् । हिमांशोः मलिनं
अपि लक्ष्म लक्ष्मीं तनोति । इयं तन्वी वल्कलेन अपि मनोज्ञा । मधु-
राणां आकृतीनां किं इव हि न मण्डनम् ? ॥२०॥

(Prose) सहकारः—the mango-tree; (सह कारयति मेलयति इति). It was so called because its shade was a favourite meeting-place for young lovers.

वन-ज्योत्स्नां—‘Light of the Grove’.

रमणीये— ‘charming’, here, ‘auspicious’.

किं निमित्तं—‘for what reason’, *i.e.*, ‘why’.

पारप—पादेन (मूलेन) पिबति इति पादपः, *i.e.*, ‘a tree’.

आवर्जयति—‘bends’, ‘turns downwards’, hence ‘pours’ or ‘empties’.

Lower lip has the redness of sprouts; her arms resemble tender twigs; and youth attractive like flowers pervades her limbs. (22)

Anasūyā: Dear Śakuntalā, this is the self-elected bride of the mango-tree, the jasmine creeper, which has been named '*Vana-jyotsnā*' by you. You have forgotten it.

Śakuntalā: Than I shall forget even my own self!

(Approaching the creeper and looking at it).

Dear, the union of this pair, the creeper and the tree, has taken place at an auspicious moment. The *Vana-Jyotsnā* is youthful by (its) fresh flowers; the mango-tree, due to young shoots (just) formed, is capable of enjoyment. *(Stands gazing).*

Priyamvadā: *(With a smile).* Anasūyā, do you know why Śakuntalā so much looks at *Vana-jyotsnā*?

Anasūyā: Indeed I do not understand. Do tell (me).

Priyamvadā: 'As *Vana-jyotsnā* has been united with a suitable tree, would that I too may get a husband worthy of myself'. This (is what she thinks).

Śakuntalā. This is certainly the desire in your own heart.

असवर्ण-क्षेत्र-संभवा—असवर्ण (of a different caste)
क्षेत्रं (wife) **संभवः** (birth-place) **यस्याः सा** ।
 B.—S. the word क्षेत्र means 'wife' as well
 as 'field', ('क्षेत्रं कलत्रे केदारे')

(Śl 22) **परिग्रहः**—'marriage'. **क्षत्रस्य परिग्रहाय क्षमा** 'fit
 for the marriage of a Kshatriya'. T.—S.

आर्य्यं—'noble'.

प्रमाणं—'final authority', 'unerring guide';
 always neut. sing.

(Prose) **तथापि** etc.—Lit. 'I shall ascertain her in
 fact'.

उपलप्स्ये—P. from **उप√लभ्** l. A. 'to know', 'to
 understand' 'to ascertain', 'to obtain'.

ससंभ्रमं—adv. **स** (with) **संभ्रम** ('excitement' or
 'haste') thus it means (i) 'excitedly', and
 (ii) 'hurriedly'. Here the former meaning
 suits.

संभ्रमोद्धतः—**संभ्रमेण उद्धतः** 'starting up hurriedly'.

सेकः—'sprinkling', noun from **√सिच्** (**सिच्**)
 6. U. 'to sprinkle', 'to water'.

मधुकरः—'A honey-maker', i.e., 'bee', called
षट्पदः below.

(Śl 23) **लोल**—'rolling'.

अकामा—'without love'.

(Śl 24) **कर्णान्तिकचरः**—**कर्णयोः अन्तिकं** (near) **चरति इति** ।
√चर् l. P. 'to move'.

स्वनसि—**√स्वन्** l. P. 'to make noise', 'to hum'.

कृती **कृतं अनेन इति** । 'One who has done what he
 wanted to do', hence 'successful' or 'for-
 tunate'.

King: Can it possibly be that she is sprung from a wife of the patriarch, (belonging to) a different caste? Or, away with doubt.

Undoubtedly (she) is fit to be married to a Kshatriya, since my noble mind has a longing for her. In doubtful matters, the inclinations of (their) mind are an unerring guide to the good. (22).

Yet, I shall ascertain the fact about her.

Śakuntalā. (*Excitedly*) Oh! A bee, starting up hurriedly owing to the sprinkling of water, turns towards my face, leaving the jasmine creeper. (*She shows herself annoyed by the bee*).

King. (*Gazing longingly*). Fine! even her torment is charming.

Turning her rolling eyes to that very direction to which the bee turns, she, with brows frowning through fear, is learning coquettish movement of the eyes, though as yet (lit. to-day) uninfluenced by love. (23).

Moreover—(*Jealously*).

O bee, you touch repeatedly (her) tremulous eyes whose outer-corners are restless; hovering near (her) ears, you are humming like a whisperer of secrets; and while she is waving her hand, you

P. O. (इयं) असंशयं क्षत्र-परिग्रह-क्षमा, यत् मे आर्य्य मनः
अस्यां अभिलाषि । सन्देह-पदेष वस्तुषु सतां ग्रन्तःकरण-प्रवृत्तयः हि
प्रमाणम् ॥ २॥

P.O. यतः यतः षट्चरणः अभिवर्ते, ततः ततः प्रेरित-लोल-लोचना
इयं. भयात् धिर्वर्तित-सूः, अद्य अकामा अपि, दृष्टि-विघ्नमं शिञ्जते ॥२३॥

(Prose) विरमति -वि√रम् 1. P. 'to stop', 'to cease'.

But √रम् is 1. A. 'to take delight', 'to enjoy'.

अभिभूयमानां—f. 2-1 Pr. Pass Part. from
अभि√भू 1. P. 'to overpower', 'to attack', 'to
tease'.

दुर्विनीत Lit. 'badly disciplined'.

परित्रायध्वं—2-3. परि√त्रै 1. A. (परित्रायते) 'to
protect', 'to save'.

सत्वरं Adv. 'hastily' त्वरया सह यथा स्यात् तथा
(with त्वरा or haste).

(Sl. 25) Note.—The first line is in the locative
construction; hence it makes an adverbial
clause beginning with 'while' or 'when'.

वसुमती—f. 'the earth;' lit. 'possessed of
riches (वसु)'.

शासितरि—7-1 of शासितृ, Agent Noun from
√शाम् 2. P. 'to teach,' 'to govern.' 'to
chastise.'

आचरति—lit. 'behaves,' 'practises'. Hence
अविनयं आचरति means 'behaves with rude-
ness,' or 'shows rudeness'.

(Prose) अत्याहितं — 'great misfortune,' 'serious
danger,' 'something very alarming.'

sip (her) lower lip, the whole essence of pleasure. We are undone through search after facts; you are fortunate indeed. (24).

Śakuntalā. This impudent (bee) does not stop. I shall go elsewhere. (*Stopping after a step with her glance cast around*). Why, it comes this way too! Save me, dear, save me. who am being over-powered by this ill-behaved, naughty, bee!

Both. (*Smilingly*) Who are we to save? Call upon Dushyanta; penance-groves are verily protected by the king.

King. This is the occasion to show myself. Don't be afraid—(*Having half-uttered, aside*). But the royal character may be disclosed. Well, I'll speak thus.

Śakuntalā. (*Stopping after another step*). Why, (it) follows me this way too.

King. (*Approaching hastily*).

Who is this (that) shows rudeness towards artless hermit-girls, while a descendant of Puru, the chastiser of the ill-behaved, is ruling the earth? (25).

(*All are as if somewhat agitated on seeing the king*).

P. O. (हे) मधुकर! (त्वं) वेपथुमतीं चलापाङ्गां दृष्टिं बहुशः स्पृशसि; रहस्याख्यायी इव कर्णान्तिक-चरः [सन्) स्वनसि; करं व्याधुन्वत्याः रति-सर्वस्वं अन्धरं पिबसि; वयं तत्त्वान्वेषात् हताः, त्वं जलु कृतो ॥२४॥

उट्ज -m. n. (उट्भ्यो जायते 'made of leaves')
 'a hut made of leaves,' 'a cottage.'

सुनृता—f. adj. 'sweet'; or rather 'sweet as well
 as true (*i.e.* sincere),' 'सुनृतं तु प्रिये सत्ये' ।

वेदिका—'a platform', 'a raised seat', or 'a
 bench.'

उपविशामः—1-3. उप√विश् 6. P. 'to sit down,'
 'to sit near.' The root विश् 6 P. itself means
 'to enter'.

Ansūyā. Sir, there is nothing indeed very alarming. This our dear friend, got frightened, being teased by a bee.

(Points at Śakuntalā).

King. *(Facing towards Śakuntalā).* Does your penance prosper?

(Śakuntalā remains speechless through agitation).

Anasūyā. (It does) now by (our) receiving (such) a distinguished guest. Dear Śakuntalā, go to the cottage, (and) bring an offering mixed with fruits. This shall be water for washing feet.

King. Hospitality has been rendered by your sweet words alone.

Priyamvadā. Then let your honour remove your fatigue, sitting for a while on this platform round the *Sapta-parṇa* tree, cool on account of thick shade.

King. Surely, you too are wearied by this task.

Anasūyā. Dear Śakuntalā, it is proper for us to sit by the side of (our) guests. Let us sit here.

(All sit down).

Śakuntalā. *(To herself).* How is this that on seeing this person I have become accessible to an emotion inconsistent with the penance-grove?

King. *(Looking at them all).* Oh. How charming by reason of equality of age and appearance is the friendship of your ladyships!

P.O. कः अयं (यः), दुर्विनीतानां शसितरि पौरवे वसुमतीं
शसति, मग्धासु तपस्वि-कन्यासु अविनयं आचरति ॥२५॥

मधुरं—adv. 'sweetly'.

आलपन्—Pr. Act. Part. from आ√लप् 1. P. 'to speak,' 'to converse.'

मन्त्रयति—caus. from √मन्त्र 10. U. (मन्त्रयति-ते gen. A.) 'to speak,' 'to consult,' 'to give advice.'

राजर्षिः—A Kshatriya who has attained to the rank of a Rishi by the practice of religious austerities.

उत्ताम्ब—लोट् 2-1. from उत्√तम् 4. P. (उत्ताम्यति) 'to be uneasy,' 'to be distressed.'

निवेद्यामि—1-1. 'I (shall) announce'.

उपलम्भाय—4-1. 'for ascertaining.' N. from उप√लभ् (see above P. 12. उपलप्स्ये).

सन्निहित—adj. 'near.' (सं+नि+P. P. P. of √धा 3. U.) from सन्निधा 3. U. 'To place together,' 'to draw near.' In the pass. it means 'to be near.'

Priyamvadā (*Aside*). Anasūyā, who indeed is he? Having an intelligent and dignified appearance, (and) speaking sweetly, (he) appears as one endowed with majesty.

Anasūyā. Friend, there is curiosity on my part as well. I just ask him. (*Aloud*). The confidence created by the sweet words of your honour makes me speak. What race of royal sages (*i.e.* kings) is adorned by your honour? What country has been rendered with its people pining through separation (from you)? And for what reason (your) extremely delicate self has been subjected to the fatigue of a journey to the penance-grove?

Śakuntalā. (*To herself*). Heart, be not uneasy. This Anasūyā speaks out what you have thought of.

King. (*To himself*). Why, shall I now disclose myself or shall I make concealment of myself? Well, I speak thus to her. (*Aloud*). Your ladyship, I, the same who have been appointed by the king of Puru's race to supervise *Dharma*, have come to this holy forest to ascertain if rites are (carried on) without obstruction.

Anasūyā. The performers of holy rites are now possessed of a guardian.

(*Śakuntalā shows amorous bashfulness*).

The two friends. (*Knowing the demeanour of both, aside*). Oh, Śakuntalā! If father were near to-day.

जीवित-सर्वस्वेनापि—Note the double meaning here. Firstly it means: 'With all the materials he possess,' secondly it alludes to Śakuntalā, who might be regarded as Kanva's most valuable possession and treasure—almost his life. Thus the import is that in order to please him he would have offered him her hand even.

अभ्यर्थना—'Inquiry,' or 'request'; from अभि√अर्थ
10. A. 'to ask,' 'to request.'

कौशिक—Viśvāmitra. He was the great-grand-son of कुशिक.

आदिभिः—'due to etc. etc.' implies: 'On account of taking other cares.'

तस्य राजर्षेः etc.—the Genitive Construction. It should be translated like the Locative construction.

Śakuntalā. (*Angrily*). What would happen then?

The two friends. He would make this distinguished guest happy with all the treasures of (his) life.

Śakuntalā. Be off! You talk with something in your mind. I'll not listen to your words.

King. We too ask something relating to your friend.

The two friends. Sir, this inquiry is a favour (to us).

King. The revered Kāśyapa lives in perpetual celibacy. Yet, how is it that this friend of yours is his daughter?

Anasūyā. Listen, sir. There is a certain royal sage of great majesty, whose family name is Kauśika.

King. Yes, we hear.

Anasūyā. Know him to be the father (lit. source) of our dear friend. Father Kāśyapa is her (real) father on account of bringing up her body and taking other cares, when she was abandoned.

King. My curiosity has been aroused by the word 'abandoned.' I want to hear from the beginning.

Anasūyā. Let your honour listen. Formerly, when that royal sage was sitting in austere penance on the bank of Gautami, it is said, a nymph named Menakā was sent as an obstructor of his piety, by the gods who were alarmed for reasons unknown.

किमपि—'somehow or other', 'for unknown reasons'. It also means 'to some extent,' but this meaning does not suit the context.

अवतारः—'advent', 'setting in', 'beginning'.

उन्मादयितुं -- or उन्मादयितु (n. Agent Noun) from the causal of उन√मद् (उन्माद्यति) 4. p. 'to be mad'; C. उन्मादयति 'maddens' or 'intoxicates'.

अवगम्यते—'Pass' 'is guessed', 'is known,' from अव √ गम् 1.P. 'to know', while √ गम् simply means 'to go'.

अथ किम् —'What else', i.e., 'yes', 'quite so'.

(Śl 26) मानुषी—f. from मनुष्य, 'a mortal.'

वसुधा—cf. वसुमती 'the earth'. Also वसुधरा ।

(Prose) वरप्रार्थनां--here is a reference to the speech of प्रियंवदा on page 9: 'यथा 'वनज्योत्स्ना etc'.

उदाहृतां -- 'uttered,' 'mentioned,' 'hinted at'.

2-1. f. P.P.P. from उद्+आ√ह् 1.P. 'to speak,' 'to quote', 'to mention'.

अलं--ind. 'enough of'. It governs the Instrumental or the Absolutive. So the phrase means: 'enough of hesitating' or 'do not hesitate'.

तपस्विजनः--'hermit people', or 'hermits'. जनः added to a noun makes its sense that of a plural form, though it governs a sing. verb. Thus, स्त्रीजनः तत्र वर्तते='there are females there'.

King. There is, with the gods, this dread from the devotion of others.

Anasūyā. Then on seeing her ravishing beauty at the time of the advent of spring—(*With half uttered, stops through shame*).

King. The rest is easily guessed. At all events, she is born of a nymph.

Anasūyā. Quite so

King. It is right.

Or how could there be the possibility (for birth) of this form among mortal women? The tremulously radiant flash (*i e* lightning) does not arise from the surface of the earth. (26)

(*Śakuntalā sits facing downward*)

King. (*To himself*) My desire has found scope (now). But hearing of the desire for a bride-groom hinted at in a joke by her friend, my mind is anxious owing to its being held in suspense.

Priyamvadā. (*Smilingly looking at Śakuntalā; then facing the hero*). Your honour appears as if eager to speak again.

(*Śakuntalā threatens her friend with her finger.*)

King. It has been rightly observed by your ladyship. Through fondness for hearing the story of the good, we have yet another thing to ask.

Priyamvadā. Do not hesitate. Hermit people are, indeed, whom questions can be put freely.

King. I want to know (this) about your friend:

P.O. मानुषीषु अस्य रूपस्य सम्भवः कथं वा स्यात् प्रभा-
तरत्नं ज्योतिः वसुधा-तलात् न उदेति ॥२६॥

(Śl 27) वैखानस—a. 'pertaining to a hermit.' (from वैखानस or विखानस, both meaning 'a hermit'; hence monastic.

अत्यन्त—adv. 'till the end', i.e., 'for ever'.

निवत्स्यति—Fut. 1—1. from नि√वस् 1. P. 'to live'. The subject to this verb is इयं got from अनया in the first line.

निषेवितव्यम्—from नि√सेव् (निषेवते) 1. A. 'to follow', 'to observe', 'to enjoy'. The root सेव् alone means 'to serve'.

आहो or.

(Śl 28) तदिदं='the same', 'this very', or simply 'this'.

(Prose) स्वच्छन्दतः—'at will', 'of (your) own accord'.

Is the monastic vow, which checks the working of love, to be observed by her until (her) gift in marriage, or, will (she), for ever, live with the female deer, dear (to her) on account of (having) eyes similar to hers. (27)

Priyamvadā. Sir, in practising religious rites even, this person is under the control of another. Yet her father's resolve is to give (her) to a suitable bridegroom.

King. (*To himself*) This desire is, indeed, not difficult to realize.

O heart, be hopeful; the doubt has now been removed. This, that you suspect as fire, is a jewel that can be touched. (28)

Śakuntalā. (*As if in anger*) Anasūyā, I shall go.

Anasūyā. Why?

Śakuntalā. I shall report to venerable Gautami this Priyamvadā who talks nonsense.

Anasūyā. Friend, it is not proper for you to go (away) of your own accord, leaving a distinguished guest whom hospitality has not been rendered.

(*Śakuntalā just moves on without saying anything.*)

P.O. किं अनया मदनस्य व्यापार रोषि वैज्ञानसं व्रतं आम्रानात् निषेधितव्यम्, आहो (इयं) आत्म-सदृशेषु-वहस्यभाभिः हरिणाङ्गनाभिः समं अत्यन्तं निवत्स्यति ? ॥७॥

P.O. हृदय ! सामिकार्यं भव; संग्रहि संदेह-निर्णयः जातः। यत् आशङ्कसे, तद् इदं स्पर्श-कर्म एतेन (अस्ति) ॥२८॥

चेष्टाप्रतिरूपिका—प्रतिरूपिका or **प्रतिरूपा** means the exact reflection', 'a thing exactly like'. **चेष्टा०**, therefore, means 'exactly like physical action'. If, however, we take **अप्रतिरूपिका** as the second member of the compound then the meaning becomes 'dissimilar to physical action'. In this case, the whole sentence would mean: 'A lover's mental working (*i.e.* thought) is dissimilar to (his) physical action'. The former sense is, however, better. The idea is that, to a lover, thought is as vivid as an act. This sense better suits the context.

(Sl. 28) **अनुयास्यन्**—Fut. Act. Part. 'about to follow' from **अनु**√**या** 2 P. 'to follow'.

(Prose) **वृक्ष-सेचने द्वे**—Lit. 'Two waterings of trees', *i.e.* 'watering of two trees'.

(Sl. 30) **क्षस्त**—'drooping', P. P. P. from √**क्षस्** 1.A (**क्ष'सते**) 'to fall'.

अंसः—m. 'a shoulder'.

उत्क्षेपणं—'lifting', lit. 'tossing up'.

वेपथुः—'trembling', 'tremor', N. from √**वेप्** 1. A. 'to tremble'.

King. (*wishing to catch her but then controlling himself.—To himself*) Ah! To a lover, mental working is exactly like physical action. For I—

About to follow the hermit's daughter, (but) all of a sudden checked from advancing by decorum, have, as it were, come back after going, though not starting from (my) place. (29)

Priyamvadā. (*Having checked Śakuntalā*) Friend, it is not proper for you to go.

Śakuntalā. (*With a frown*) Why?

Priyamvadā. You owe me watering of two trees. Discharge your debt (Lit. Get yourself released) and then shall you go.

(*Turns her back forcibly.*)

King. Gentle lady, I notice her ladyship fatigued just by watering the trees. For her—

Arms, on account of lifting the pitcher, have the shoulders drooping and the palms exceedingly red; even now (her) abnormal breathing is causing the trembling of (her) breasts; there is formed on (her) face a multitude of drops of perspiration, obstructing the *śirisha* flowers in (her) ears; and

P. O. मुनि-तनयां अनुयास्यन्, विनयेन सहसा वारितप्रसरः,
स्थानात् अनुच्छेदजपि, (अर्हं) गत्वा इव पुनः प्रतिनिवृत्तः ॥२६॥

मूर्धञः :—Lit. 'growing on the head', hence 'hair', tresses'.

(Prose) तद्दुमेना मनृणां etc. —Lit. 'So I make her free from debt'. (अनृणां).

(Note) Put a stop after सम्भाव्य in the text.

अर्हति —√अर्ह् 1. P. 'to deserve', 'to merit, 'to be worthy of'. (with the Acc.)

अनुकम्पिना 3-1 of अनुकम्पिन्, 'compassionate', 'one taking pity'; N. from अनु√कम्प् 1. A. 'to take pity' (Lit. 'to tremble after').

प्रभविष्यामि F. 1-1. from प्र√भू 1. P. 'to have power or control over' (usually with the 6th or the 7th विभक्तिः e.g. पिता पुत्रे or पुत्रस्य प्रभवति: 'Father has full control over his son).

का त्वं. etc.— If we take विस्रष्टव्य and रोद्धव्य as 'one to be discharged' and 'one to be detained', then we may translate the sentence: 'who are you for one to be discharged or detained' i.e. you have no concern whether one is discharged or detained. If, however, we take the suffix तव्य in the sense of भाव, then विस्रष्टव्य रोद्धव्य are equal to विसर्जन and रोधन. In this case,

the fillet having given way, (her) dishevelled tresses are restrained with one hand. (30)

I, therefore, free her of the debt. (*Wants to offer his ring*).

(*Both look at each other on reading the letters on the signal-ring*)

King. Don't think otherwise of me. As this is a gift of the king, know me to be a servant of the king.

Priyamvadā. Then this ring does not deserve separation from the finger. She is now discharged of her debt at your honour's word. (*Laughing slightly*) Dear Śakuntalā, you are released by his honour who has taken pity on you ;—or rather by the great king. You (can) go now.

Śakuntalā. (*To herself*) If I have control over myself. (*Aloud*) What power have you to send me away or to detain me?

King. (*Looking at Śakuntalā; to himself*) Is it possible that she is (inclined) towards us as we are towards her?

However, my wish has found free scope. For:—

P. O. घटोत्सेपणात् अस्याः बाह्व कस्तांसौ अतिमात्र-
लोहित-तलौ; प्रमाणाधिकः श्वासः अद्यापि स्तनबेपथुं जनयति ।
वदने कर्णशरीर-रोधि घर्माभ्रमसां जालकं वदम् । बन्धे कंसिनि/
मूर्धजाः च एरु-हस्त-यमिताः पय्याकुलाः ॥३०॥

the meaning is: 'who are you to discharge or detain?—*i.e.*, you have no power to do the either.

(Śl. 31) अन्यविषया—f. 'having any other thing (अन्य) as its object (विषय)'.
(Prose) किल—ind. (1) 'verily', 'indeed'; (2) 'it is reported that', 'as they say' (जघान कंसं किल वासुदेवः).

(Śl. 32) इतः—Lit. 'struck' or 'struck up,' *i.e.*, 'raised.'

विषक्त—'clinging' 'suspended'. P. P. P. from वि॒/संज् I. P. 'to cling'.

परिणतारणप्रकाशः—'having the colour (प्रकाश) of the setting (परिणत) sun (अरुण)' परिणतस्य अरुणस्य इव प्रकाशो यस्य सः B-S.

प्रकाश—lit. 'lustre', here 'colour'.

तीव्र०—तीव्रेण आघातेन प्रतिहतः (struck) यः तद्, तस्य स्कन्धे (in the trunk of) लग्नः (clung) एकः दम्तः यस्य सः । B.—S. लग्न—P.P.P. from वृ॒/लग् I. P. 'to cling', 'to adhere to'.

बलय०—बलयस्य (of the coil) आसंगेन (by the clinging) जातपाशः (provided with fetters.)

भिन्न०—भिन्नः सारङ्गाणां यूथो येन । भिन्न—'broken' *i.e.* 'dispersed', 'scattered', or 'put to flight'. P. P. P. from भिद् 7. U. 'to break'.

(Prose)

Though she does not mingle her speech with my words, she listens attentively when I am speaking before her. Indeed she does not stand looking towards my face; yet, for the most part, her eyes are not intent on any other object. (31)

(Behind the curtain)

O ye hermits! be near for the protection of the creatures of the hermitage. It is reported that King Dushyanta is near by amusing himself with the chase.

For, the dust, raised by the hoofs of the horses and having the colour of the setting Sun, is falling, like a swarm of locusts, on the trees of the hermitage, having barks (*i.e.* bark-garments) wet with water suspended on (their) branches. (32).

More over,

An elephant, terrified at the sight of the chariot, having one of (his) tusks clung to the trunk of a tree (which was) struck with a violent blow, provided with fetters by the clinging coils of creepers dragged with his feet, and having put to flight herds of deer, is entering the holy

P. O. यद्यपि सा मद्बचोभिः वाचं न मिश्रयति, (तर्ह्यपि) मयि भाषमाणे अवहिता कर्णं ददाति । (सा) कामं मदानन-सम्मुखी न तिष्ठति, अस्याः दृष्टिः तु भूयिष्ठं अन्य-विषया न ॥३१॥

P. O. तथाहि तुरग-खुर-हतः परिणतारण-प्रकाशः रेणुः शूलभ-समूहः इव विटप-विषक-जलार्द्र-धत्कलेषु आभ्रम-द्रुषुमेषु पतति ॥३२॥

उपरुंधन्ति—उप√रुध् 7. U. 'To obstruct'; the noun from this is **उपरोधः** 'obstruction.'

आरण्यकः—(a) 'a wild elephant,' (b) 'forester,' 'a hermit.'

असम्भाषित etc—It is negative of **संभाषितातिथि** -सत्कारं 2-1. **संभाषितः** (due) **अतिथि-सत्कारः** (hospitality) **यस्य** (who has received) **तं** ।

मन्दौत्सुक्यः—मन्दं (less or little) **औत्सुक्यं** (eagerness) **यस्य सः** 'Having little eagerness,' i.e., not eager. **औत्सुक्यं** is Abs. N. from **उत्सुक** 'eager.'

forest like an obstacle embodied for our penance.
(33)

(All the girls are somewhat agitated on listening.)

King. *(To himself)* Oh, fie! the citizens, searching for us are disturbing the penance-grove. Well, we shall at once go back.

The two friends. Sir, we are disturbed by this account of the wild elephant. Permit us to go to the cottage.

King. *(Hurriedly)* Your ladyships may go. We too shall try that no trouble be (caused) to the hermitage.

(All get up.)

The two friends. Sir, we are ashamed to request your honour, who has not received due hospitality, to see (us) again.

King. Don't say so. I am honoured by the very sight of your ladyships.

Śakuntalā. Anasūyā, my foot is pricked by a young kuśā-blade; and (my) bark-garment is entangled with *kurvaka*-branch. Just wait while I release it.

(Tarrying under the pretext and looking at the king, (Sakuntala) goes away with her two friends.)

King. I am not eager to go to the town. However, meeting (my) followers, I encamp them not very far from the penance grove. For my—

P. O. स्यम्बनालोक-भीतः, तीव्राघात-प्रतिहत-तरु-स्कन्ध-ल-
-ग्नैक-दन्तः पादाकुट्ट-व्रतति वलयासङ्ग सज्जात-पाशः, भिन्न-सारङ्ग
यूथः गजः, नः तपसःमूर्त्तः विष्टः इव, धर्मारण्यं प्रविशति ॥३३॥

समेत्य—'meeting' from सम्√इ 2. P. 'to meet'
 निवेशयामि—'I encamp,' lit, 'I place,' 'I seat.' It is c.
 from नि√विश् 6. A. 'to sit down,' 'to enter,' 'to be
 devoted to.'

(Śl. 34) असंस्तुम्—'not acquainted with,' 'not in har-
 mony with; negative of P. P. P. from सं√स्तु 2. P.
 'to praise,' 'to be acquainted with.'

Another reading is असंस्थितं 'restless.'

Body goes forward; (but) the mind, not being in harmony, runs backward, like the china-silk cloth of a banner borne against the wind. (34)

(Exit all.)

End of Act I.

P. O. शरीरं पुरः गच्छति; असंस्तुतं चेतः, प्रतिघातं नायमानस्य केतोः चीनाशुकं इव, पश्चात्प्रावति ॥३४॥

ACT II.

(Prose) विदूषक—‘The clown’, ‘the jester’. He is the humorous companion and confidential friend of the hero. ‘He excites mirth by his quaint dress, speeches, gestures, appearances etc., and by allowing himself to be made the butt of ridicule by almost everybody’.

ग्रीष्म etc.—ग्रीष्मेण विरला (scanty) पादप-च्छाया (the shade of the trees) यासु. B.—S.

राजिः—or राजी *f.* ‘line’, ‘range’; here ‘path’.

अटविः—or अटवी *f.* ‘a forest’.

शल्य-मांस-भूयिष्ठः—शले संस्कृतं—शल्यं (roasted on a spit or an iron bar). शल्यं मांसं भूयिष्ठं यस्मिन् सः ‘consisting mostly of meat roasted on a spit’.

निकामं—ind. ‘to the heart’s content’, ‘at ease or comfortably’.

दास्या-पुत्रैः—3-3. Aluk-S. ‘Low-born’ (a term of abuse). दासीपुत्र (T.—S.), however, is really the son of a female slave.

वन-ग्रहण-कोलाहलेन—3-1. Here is a reference to the hunters’ practice of ‘taking possession of the forest’ by surrounding it and stopping all egress. This is accompanied by a great deal of noise.

गंडस्य etc.—‘a pimple over a boil’, *i.e.*, ‘misery added to misfortune’.

का गतिः—‘What course’? ‘What remedy’? *i.e.* ‘No help’.

ACT II.

(*Enter the Vidūshaka in a dejected mood*).

Vidūshaka—(*Sighing*) O Fate! I am disgusted with the friendship of this chase-loving king. Even at noon-time, we wander about, from one forest to another, through forest paths having scanty shade of trees on account of summer, (shouting)—‘that is a deer’; ‘this is a boar’; ‘this is a tiger’. We drink water of mountain-streams, astringent through the admixture of leaves and bitter. We take food, at irregular hours, consisting mostly of meat (roasted) on a spit. Even at night I cannot sleep comfortably, my joints being bruised by running after (the chase) on horse-back. Then, very early in the morning, I am awakened by the low-born bird-catchers with their noise of surrounding the forest. Now the trouble does not cease even by so much. A pimple has further grown on the boil. Only yesterday, when we lagged behind, the hermit-girl named Sakuntalā was shown by my misfortune to His Highness, who had entered the hermitage while chasing a deer. Now he does not in any way make (up his) mind to go to the town. Even to day the dawn broke (lit. was) over his eyes while he was thinking of her alone. No help! I (shall) see him, however, when he has finished (lit. done) his usual toilet. (*Walking round and looking*). Here comes my dear friend, this very way, surrounded by Yavana ladies, wearing garlands of wild flowers and (carrying) bows in (their) hands. Well, I’ll stand as if troubled by paralysis of limbs

कृताचारपरिकर्माणं—2-1. आचार-पर्याप्त (customary or usual) परिकर्म (decoration or toilet) तत् आचार-परिकर्म । तत् कृतं अनेन इति कृताचार-परिकर्मा
Thus it may be noted that though आचार is a noun, it often acquires an adjectival sense as the first member of a compound and means 'customary' or 'usual'.

विकलः—'deficient', 'cripple' (विगता कला यस्य) or 'troubled'.

यवनीभिः—f. 3-3. The name (probably from Ionian) was originally applied to Greeks, but later on it came to be applied to members of all those tribes and nations which lived to the North-West of India. During the Mauryan time and after, it was a practice with the Indian rulers to employ Yavana ladies as their body-guards.

(Sl. 35) आश्वासिन्—a. 'comforted', 'hopeful' (from आश्वासः 'comfort').

मनसिज्ज—(मनसि जातः) 'love' or 'cupid'.

रति—2-1 f. (रतिः) 'joy'. It also means 'affection'.

उभय-प्रार्थना—'solicitation on the part of both', i.e., 'mutual solicitation', or 'common longing'.

(Prose) इष्ट—'the desired thing or person' (p. p. p. of √इष् 6. p. 'to desire), or 'the beloved'.

चित्तवृत्तिः—'the working of mind', i.e., 'the feelings or the thoughts'.

प्रार्थयिता—'the seeker', 'the suitor', 'the lover'.

(Sl. 36) अवरुद्धया—'by her (i.e., Sakuntalā) who was detained' (by her friend).

सासूर्यं—adv. 'with असूर्यो (anger or disdain)'.

स्वतां पश्यात—i.e., he is over-conscious of himself.

—if even thus I may get rest. (*Stood supporting himself on his wooden club.*)

(*Then enter the king attended as described.*)

King. Though (my) beloved is not easy to obtain, yet (my) mind is comforted by seeing (her) expressions of love. Even when love is not successful, mutual solicitation gives joy. (35).

(*Smiling*) Thus is deluded the lover who has inferred the feelings of (his) beloved according to (his) own desires. So much so that —

The affectionate glance that (was cast) by her, although directing her eyes elsewhere; the slow gait that (was walked) by her owing to the heaviness of (her) hips, as if through sportiveness; (and) whatever that friend was disdainfully addressed by her when detained with the words “Dont go”; all that indeed was relating to me. Ah! A lover sees his own self (every where). (36)

Vidūshaka. (*Standing as before*) O friend, my hands do not stretch. So you are greeted with words only.

King. Whence is this paralysis of limbs?

P. O. कामं प्रिया न सुलभा, मनः तु तद्भावदर्शनाश्रयासि ।
मनसिजे अकृतार्थेऽपि उभय-प्रार्थना रतिं कुरुते ॥३५॥

P. O. अन्यतः अपि नयने प्रेरयन्त्या तथा स्निग्धं वीक्षितं यत् ,
नितम्बयोः गुरुतया विलासात् इव मग्दं यातं च यत् , मा गाः इति
अबद्धया सा सखी सासूर्यं उक्ता अपि यत् , तत् सर्वं मत्परायणं
किञ्च । अहो कामी स्वतां पश्यति ॥३६॥

(Prose) **मिन्नार्थं**—adv. 'So as to make the sense clear (lit. broken)', *i e.*, 'plainly'.

कुब्ज-लीला—"The gait, appearance or movements of a hump-backed person.'

आकुल—"Full of or infested with (beasts), *i. e.* 'wild'.

यत् सत्यं—"to tell the truth", 'forsooth', 'truly'.

विसृष्टं—तुमुन्नन्त of वि√सृज् 6. P. 'to leave', 'to abandon', to dismiss', 'to send away'.

श्वापद—शुनः पदानि श्वापदानि ('the feet of a dog'.)

श्वापदानि इव पदानि येषां ते श्वापदाः (having feet like those of a dog, *i. e.*, having nails instead of hoofs). Hence the word means 'a beast of prey.'

Vidūshaka. Why, indeed, do you ask the cause of tears having yourself troubled the eyes?

King. Surely I do not understand (you). Speak plainly.

Vidūshaka. Oh friend, is it through its own power or (that) of the force of the current that the cane-plant imitates appearance of the hump-backed?

King. The force of the stream is the cause in that case.

Vidūshaka. And in mine yourself.

King. How so?

Vidūshaka. Leaving thus (your) state-affairs, you may (if you desire) lead the life of a forester in a wild region like this, which is unfrequented by men. I forsooth have become powerless over my limbs whose joints have been shaken by daily chasing wild beasts. So I shall beg a favour (of you) to leave me (alone) to take rest just for one day.

King (*To himself*) He says thus. And my mind, too, thinking of the daughter of Kāśyapa, is disinclined towards hunting. For

I am not able to bend this bow, which is strung and on which an arrow is fixed, against the deer by whom instruction in beautiful glances was, as it were, imparted after having obtained the companionship of (my) beloved. (37).

P.O. अधिष्ठं आहित-सायकं इदं धनुः मृगेषु नमयितुं न
शकः अस्मि, येः प्रियायाः सह-वसति उपेत्य मृग्य-विलोकितोपदेशः
कृतः इव ॥३७॥

अनतिक्रमणीय—Pot. Part. (negative) from **अति**
√कम् 4. P. (**अति-क्राम्यति**) 'to step over', 'to
 transgress'.

अनायासे—7-1. 'devoid of **आयास** (m.) or effort',
i. e. 'easy'.

गृहीतः क्षणः—क्षण here means 'leisure'. The
 expression may be translated as: 'my leisure
 is at your command,' *i.e.*, I pledge my word
 to do your work.

दृष्टदोषा—f. **दृष्टा**: (have been seen) **दोषा**: (de-
 fects) **वस्यां** (in which). This can mean two
 things: (1) 'Whose defects are apparent',
 or 'of known defects'; (2) 'Which is seen
 to have defects' or 'found injurious.'

Vidūshaka. (*Looking at the face of the king*) Your Highness is muttering with something in your mind. I have wept in the wilderness

King (*With a smile*) What else (can I have in my mind)? I have desisted (lit. I have kept standing) because the words of my friend are not to be transgressed.

Vidūshaka. May you live long. (*Wants to go*).

King. Stay, friend Hear my words which are (yet) unfinished.

Vidūshaka. Let your honour command.

King. You too, when you have rested, should be my helper in an easy affair.

Vidūshaka. What, in eating sweetmeats?

King. In what (affair), I shall tell you.

Vidūshaka. (My) leisure is at (your) disposal.

King. Oh, who (waits) here?

Door-keeper. (*Entering*) May (my) lord command.

King. Raivataka, just call the General.

Door-keeper. As your Majesty commands. (*Going out and entering again with the General*). Here stands the lord, eager to give orders and with eyes fixed hither. Let your honour approach.

General. (*Looking at the king*). Hunting, though found injurious, has proved only a merit in (the case of) the Lord.

For His Majesty—

Like a mountain roaming elephant, bears a body full of life, hardened in the forefront by the

Śl. 38 विभर्ति—3-1. √भृ 1, 3. U. 'to bear', 'to support', 'to fill'.

प्राणसारं n. 'Whose whole essence consists of life or energy', i. e. 'full of life or energy'.

अपचितं—n. 'reduced in bulk'. P.P.P. from अप√चि 5. U. 'to collect.' In the passive अप√चि means 'to be reduced'. (अपचोयते).

Prose. गृहीत etc.—That is, 'the beasts of the forest have been tracked'.

अपवाद-वादिना—3-1. 'Who speaks disparagingly.'

प्रलपति—3-1. प्र√लप् I. P. 'to rave,' 'to chatter,' 'to talk nonsense or at random.'

(Sl. 39) मेद etc.—मेदसः छेदः मेदच्छेदः ('the loss of fat') T.-S. मेदच्छेदेन कृशं (reduced) उदरं यस्मिन् B.-S.

विकृतिमत्—विकृतिः 'change', hence विकृतिमत् 'changed'.

उत्थानं—'getting up', 'activity', exertion'. उत्थान-योग्यं, therefore, means: 'fit for exertion', 'active'.

constant drawing of the bow-string, able to bear the rays of the sun, not affected by the smallest amount of fatigue, and though reduced (yet) not noticeable (as such) through (its) hugeness. (38).

(*Approaching*) Victory to (my) lord. The forest is with its beasts tracked. Why is (my lord) staying away?

King. I am rendered feeble in (my) enthusiasm by Māthavya who denounces chase.

General. (*Aside*) Friend, be firm in your opposition. I, however, shall follow the bent of (my) lord's mind. (*Aloud*) This fool speaks nonsense. Your majesty is an instance (of the advantages of chase). Note, (my) lord,—

The body, with the belly reduced from loss of fat, becomes light and fit for exertion. The heart of animals as affected (lit. changed) in anger and fear is also noticed. And it is (a matter of) glory for the archers that (their) arrows succeed on a moving mark. Vainly, indeed, they call chase a vice. Whence is such amusement? (39)

P. O. गिरि-चरः नागः इव, देवः अनवरत-धनुः उपास्फालन कूर्त पूर्व, रवि-किरण-सहिष्णु, क्लेश-लेशैः अभिन्नं, अपचितं अपि व्याय-तत्वात् अलक्ष्यं, प्राण-सारं गात्रं विभर्ति ॥३८॥

P. O. वपुः मेदच्छेद-कणोदरं लघु उत्थान-योग्यं भवति । मय-काधयोः सत्वानां विकृतिमत् चित्तं अपि लक्ष्यते । चले लक्ष्ये यत् इवः लिप्यन्ति सः घण्टिनां उत्कर्षः । मृगयां मिथ्या एव व्यसनं बद्धिर्न ईदृक् । विनोदः कुतः ? ॥३९॥

धन्विन्—‘an archer’: धन्व or धन्वं (a bow) अस्य
अस्ति इति धन्वी, i.e. ‘one possessing a bow’.

सिध्यन्ति—3-3. √सिध् 4. P. ‘to be successful’,
‘to succeed’.

(Prose) जीर्णस्य-6-1. जीर्णः ऋक्षः जीर्णर्क्षकः (‘an old
bear’). K.—S. ((अ+ऋ=अर् by Guṇa
Sandhi).

अभिनन्दामि—1-1. अभि√नन्द् 1. P. ‘to rejoice’,
‘to congratulate’, ‘to greet’, ‘to approve,’ ‘to
bless’.

(Sl. 40) छाया-etc—छायासु (in shades) बह्वानि कदम्बकानि
येन (forming groups) B.—S. It qualifies
मृगकुलं, ‘the deer herd’.

रोमन्थ—(m.) ‘Ruminating’, ‘chewing the cud’.

अभ्यस्यतु—Imp. 3-1. अभि√अस् (4. P.) ‘to
practise’ (अभ्यस्यति). The root अस् (4. P.)
alone means ‘to throw’.

विश्रब्धं—adv. ‘confidently’, i.e., ‘fearlessly’.

ततिः—f. ‘A series’, ‘row’, ‘line’. (From √तन्
‘to stretch’).

विश्रामं—2-1. Noun from वि√भ्रम् 4. P. ‘to
take rest’. According to some विश्रामः is
ungrammatical, the correct form being
विश्रमः.

(Prose). रोचते—3-1. √रुच् 1. A ‘to like’, ‘to be
pleased’. With √रुच् the person pleased
is put in the dative Hence प्रभविष्णवे, 4-1
from प्रभविष्णुः !

वन-प्राहियः—2-3. ‘forest-surrounders’; comp.
वन-प्रहय-कोलाहलेन, page 20, line 12.

Vidūshaka (*Angrily*). Get away, you encouraging (my lord) to exertion. His Highness has come to his senses (lit. natural state). As for you, you shall fall into the mouth of some old bear greedy of a man's nose, while roaming from forest to forest.

King. Good General, we are staying in the vicinity of a hermitage. So I do not approve of your words- To-day, then,—

Let the buffaloes plunge into the water of ponds, repeatedly struck with (their) horns; let the deer-herd practise rumination, forming groups under shades; let the uprooting of *musta* grass be fearlessly done by rows of boars in the pool; and let this, our bow, take rest, with the fastening (or knots) of (its) string loosened. (40)

General. As the mighty one pleases.

King. Then recall the forest surrounders who have gone ahead. My soldiers should be so warned that they do not disturb the penance-grove. See—

P. O. महिषाः शृङ्गैः मुहुः ताडितं निपान-सलिलं गाह्वताम् ।
 क्षायाबद्ध-कदम्बकं मृग-कुलं रोमन्थं अभ्यस्यतु । वराह-ततिभिः
 बिभ्रन्धं पल्वले मुस्ता-क्षतिः क्रियताम् । इदं च अस्मद्-धनुः
 शिथिलज्या-बन्धं विभ्रामं क्षमताम् ॥४०॥

(Sl. 41) गूढं--P.P.P. from √गूह 1. U. 'to hide', 'to conceal.'

तेजस्—(n) 'lustre', 'fire', 'energy'.

शम-प्रधानेषु—७-३ शमः ('tranquillity') प्रधानं (pro-dominating') येषां ते शम-प्रधानाः।

अभिभवत्--'through the harassment of', i.e. 'when overpowered or harassed by'.

वमन्ति—3-3. √वम् 1. P. 'to emit', 'to vomit'.

(Prose). ध्वंसितः--'fallen flat'. Lit. 'destroyed', 'shattered', P.P.P. from √ध्वस् 1. A. (ध्वसते) 'to fall down or to pieces', to perish'.

गच्छ अग्रतः--'Go in front', i.e. 'lead the way'.

एतु भवान्--'Come your honour i.e. 'follow me, sir'. एतु is Imp. 3-1 from √इ 2.P. 'to go'.

सर्वः कान्तं etc.—The idea is that the person for whom we have great regard or who is related to us in any way appears to us more charming than he really is.

In ascetics, in whom calmness predominates, there is a hidden lustre capable of burning. Like sun crystals, agreeable to touch, (they) emit it when over powered by other energies. (41)

General. As the lord commands.

Vidūshaka. Go (away), O you base-born. Your account of encouragement has fallen flat.

(Exit General).

King. *(Looking at the attendants).* You may put off your hunting dress. Raivataka, you too attend to (lit. fill up) your post.

Attendants. As the lord commands.

(Exit.)

Vidūshaka. (The place) has now been made clear of the nasty persons (lit. flies). Now your honour may sit down on this stone-seat possessed of a canopy furnished by the shade of trees, so that I too be comfortably seated.

King. Go in front.

Vidūshaka. Come your honour.

(Both sit down after going round.)

King. Māthavya, you have not obtained the fruit of (your) eyes, as the best of the worth seeing objects has not been seen by you.

Vidūshaka. Why, your honour is before me.

King. Everybody considers (lit. sees) his own as beautiful. But I speak referring to that very Śakuntalā, the ornament of the hermitage.

P. O. शम-प्रधानेषु तपो-धनेषु दाहात्मकं तेजः गूढं अस्ति हि।
स्पर्शानुकूलाः सूर्य-कान्ताः इव अन्य तेजो-ऽभिमाद्य तत् (ते)
वमन्ति ॥४१॥

ललाम-भूतां—f. 2-1. ललाम (n.) 'an ornament'.
 ललामेन (or ललाम्ना) समा ललामभूता । Here भूत
 has the sense of सम or तुल्य ।

प्रवर्तते—3-1. प्र√वृत् 1. A. (प्रवर्तते) 'to proceed',
 'to engage in', 'to dwell upon', 'to turn to-
 wards'.

(Sl. 42) सुर-युवति etc.—a reference to Menakā who
 was a celestial nymph.

अर्क—(m.) what we call अक in Punjabi. The
 word also means 'the sun.'

नवमल्लिका—(f.) a kind of Jasmine.

(Prose) पिण्ड-खजूर—Punjabi: पिण्ड-खजूर; a kind
 of sweet and plump dates.

वद्वेजितः—disgusted with or tired of; P.P.P.
 from the causal of उद्√विज् 6. A. 'to be
 tired or sick of'

श्री रत्न—i.e. 'best ladies.'

अवादि—लुङ्

किं बहुना—i.e. 'in short'.

(Sl. 43) परिकल्पित etc — परिकल्पितः सत्त्वयोगो यस्यां सा
 Lit. 'One in whom the combination of
 life was brought about'. B.—S.

अपरा—न विद्यते परो यस्याः 'than which there is
 no other,' 'matchless', 'unique.'

(Prose) प्रत्यादेशः—(1) 'Rejection' 'obscuring',
 'putting to the back-ground', (2) 'One that
 rejects, obscures or puts to the back-ground. Com-
 pare: प्रत्यादेशः श्रियः Vik. I. It is from
 प्रति आ√दिश् 6. P. 'to reject', 'to obscure'.

Vidūshaka. (*To himself*). I shall not give him scope (for wild fancies). (*Aloud*) O friend, if that hermit-girl is not fit to be wooed (by you), then what is the use of seeing her?

King. Friend, the mind of the descendants of Puru does not dwell upon an object fit to be abandoned.

Like a jasmine flower loosened and fallen on an *ark* plant, the hermit's daughter was indeed born of a divine damsel (and) found (by Kanva) when deserted by her. (42).

Vidūshaka. (*Laughing.*) Just as one disgusted with sweet dates may have a longing for tamarind, so is this desire of your honour who slights the gems of women in (your) harem.

King. You do not see her, hence you have said so.

Vidūshaka. That, of course, must be charming which excites even your wonder.

King. What of prolixity?

She, who was united with life by the creator after delineation in a picture or perhaps mentally made with an assemblage of all beauty, appears to me to be a unique creation of the jewel of woman-kind, when I think of the creator's omnipotence and of her form. (43).

P. O. शिथिलं अर्कस्य उपरि द्युतं नव-मल्लिका-कुसुमं इव उज्ज्वल-
ताधिगतं सुर-युवति-सम्भवं किल तत् मुनेः अपत्यम् ॥४२॥

P. O. विधिना चित्रे निवेश्य परिकल्पित-सत्त्व-योगा, मनसा नु
रूपोच्चयेन कृता सा, धातुः विभुत्वं तस्याः च वपुः अनुचिन्त्य, मे
अपरा स्त्री-रत्न-सृष्टिः प्रतिभाति ॥४३॥

(Sl.) 44) अनाघ्रातं—(n.) Negative P.P.P. from √घ्रा
1. P. (जिघ्रति) 'to smell'.

अलूनं—(n.) Negative P. P. P. from √लू१. U.
(लुना'त) 'to cut,' 'to injure', 'to pluck'.

कर-रुहः—'a Finger-nail', lit 'growing on the
hand.'

अनाविद्धं—(n.) Negative P. P. P. from √व्यध्
4. P. (विध्यति) 'to pierce,' 'to perforate.'

अनघं—अविद्यमानं अघं अस्मन्, B.—S. 'Devoid
of fault, blame, or sin.'

(Prose सन्निहितः—'near at hand' i.e. 'present.'

अन्तरेण—'concerning', 'towards', 'with regard
to', (with Acc.) अन्तरेण also means 'with-
out'.

रानः—'colour', 'feeling', 'expression.'

अप्रगल्भा—f. 1-3. 'timid', 'shy,' 'not bold in love
affairs.'

(Sl. 45) Note—The construction of the first half of
the Śloka, as of the second half, is in the
Passive Voice, but while translating it,
we have changed it to Active Voice.

अन्य etc.—adv. अन्यस्मात् निमित्तात् कृतः उदयः
यस्य तत् यथा तथा ।

Vidūshaka. If so, she (is such as) now puts to the back-ground (all) fair ladies.

King. And this is (what is) in my mind.

Her blameless beauty is a flower unsmelled, a sprout uninjured by nails, a gem unperforated, fresh honey whose flavour is untasted, or, as it were the unimpaired fruit of merits. I know not whom in this world fate will approach as (its) enjoyer. (44).

Vidūshaka. Then let your honour rescue her soon lest she fall into the hands of some hermit with his head greasy with *ingudi* oil.

King. Her ladyship is dependant on another, and her father is not present here.

Vidūshaka. Well, what was the expression of her eyes towards your honour?

King. Hermit-girls are timid by their very nature.

But still—

When I faced (her), she withdrew (her) glance; she smiled, but in such a way that (the smile) was (as if) raised from another cause. Love, with (its) course checked by modesty, was neither revealed nor concealed by her. (45).

P. O. अनवद्यं तद्-रूपं अनाघातं पुष्पं, कर-रुहैः अलूनं किसलयं, अनाविद्धं रत्नं, अनास्वादित-रसं नवमं मधु, अखण्डं पुण्यानां फलं इव च । विधिः इदं कं भोक्तारं समुपस्थास्यति न जाने ॥४४॥

P. O. मयि अभिमुखे तथा ईक्षितं संवृतं; अस्य-निमित्त कृतोदयं हसितं । अतः धिनय-वारित-वृत्तिः मदनः न धिवृतः न च संवृतः ॥४५॥

विनयः—‘discipline’, ‘decorum’, ‘modesty’,
‘humility’.

विवृतः—(m.) P. P. P. from वि√वृ 5. 9. U. ‘to
disclose or reveal.’

संवृतः—(m.) P. P. P. from सं√वृ 5. U. 9. A.
‘to hide or conceal’.

(Prose) **भावः**—‘feeling,’ ‘emotion,’ ‘love.’

(Sl. 46.) **ववृत्त** P. P. P. from वि√वृत् 1. A. ‘to
turn back.’

अकाले—7-1. न कालः अकालः ‘no occasion’ तस्मिन्

(Prose) **पाथेयं**—(n.) ‘provision for a journey,’ ‘pro-
vender.’ गृहीत etc.—the idea is that the
king should get ready for his love journey.

उपहरन्तु Imp. 3—3 from उप√हृ 1. P. ‘to bring
forth,’ ‘to offer’.

अभिन्नयते—Pass. 3—1, ‘is welcomed or prized.’

Vidūshaka. What, should she climb into your lap as soon as (you are) seen?

King. But at (the time of) departing from each other, her ladyship manifested (her) love for me even through her modesty. For—

Having gone only a few steps, the slim maiden stopped without occasion, saying (her) foot was pricked by a *Kusā*-blade; and (she) stood, with the face turned backwards, disentangling (her) bark-garment though not caught in the branches of trees. (46).

Vidūshaka. Then be provided with provender. I perceive that the penance grove has been changed into a pleasure-garden by you.

King. Friend, I have been recognised by some ascetics. Think then with what pretext we may again go to the hermitage.

Vidūshaka. What other pretext? Aren't you the king?

King. What of that?

Vidūshaka. (You can say), "Let (the hermits) bring forward our one sixth of wild rice."

King. Fool, these hermits pay a very different tribute—(one) that is more welcomed than even heaps of jewels. See—

The yield that arises to king from the (four) classes (of people) is perishable. The foresters give

P. O. तन्वी, कतिचित् एव पदानि गत्वा, अकारडे दर्भाङ्कुरेण चरणः क्षतः इति स्थिता, द्रुमाणां शाखासु असक्तं अपि घट्टकलं विमोचयन्ती विवृत्त-वदना आसीत् ॥४६॥

प्रवेशय—Imp. 2—1 of the causal from प्र√विश
6. P. 'to enter'.

अहो etc.—the idea is that though his personality is possessed of great majesty, yet it attracts and inspires confidence in the hearts of those who see him. He infuses love and not awe.

उपपन्नं—'natural', 'befitting'; P. P. P. from
उप√पद् 4. A. 'to go near', 'to be possible',
'to suit or befit'.

Śl. 48) **अध्याक्रान्ता** etc. **अशक्रान्ता** (has been occupied) **वसतिः** ('residence' from √वस् 'to reside'.)

आश्रमे—Here is a pun on the word **आश्रम**. It means (1) 'a hermitage' and (2) 'one of the four stages of life, viz., ब्रह्मचर्य, गार्हस्थ्य, व्रतप्रस्थ and संन्यास, the सर्वभोग्य आश्रम is 'the Ashrama which can be enjoyed by all,' i.e. 'the गृहस्थाश्रम. The hermitage is also सर्वभोग्य: all can resort to it

us one sixth part of (their) penance, which is indeed imperishable. (47).

(Behind the curtain).

Ah, we (two) have gained (our) object.

King (*Listening*). From their grave and tranquil voices, they must be hermits.

Door-keeper (*Entering*). Victory, to the lord! Here are two hermit-youths standing at the door.

King. Then let them enter immediately.

Door-keeper. Here I make (them) enter.
(*Going out and re-entering with two hermit-youths*).
This way, this way, sirs.

((Both look at the King)).

The first. O the power of his body to inspire confidence although (it is) resplendent! Or rather, it is befitting in (the case of) this king who does not differ much from a saint. For—

By him too residence has been taken up in an *Asrama* which all can enjoy; he too accumulates merit (lit. penance) every day by reason of protection (of the subjects); of that self-controlled too the holy title of 'Sage'—only preceded by the word 'royal'—sung by pairs of celestial minstrels, constantly reaches (lit. touches) the heaven. (48)

P.O. नृपाणां वर्येभ्यः यत् फलं उत्तिष्ठति तत् क्षयि । आरयकाः
नः अक्षय्यं हि तपः-षड्-भागं ददति ॥४७॥

P. O. अमुना अपि सर्वं भोग्ये आधमे वसतिः अध्याक्रान्ता ! रक्षा-
योगात् अयं अपि प्रत्यहं तपः संविनोति । अस्य वशिनः अपि केवलं
राज-पूर्वः पुण्यः मुनिः इति शब्दः चारण-बन्ध-नोतः मुहुः यां
दृशति ॥४८॥

रक्षा-योगात्—योग as the second member of a comp. has the sense of 'by reason of'. It can also mean: 'through contemplation (योग) in the form of protection (of the world)'.

शब्दः—'title', 'epithet'.

Dushyanta was a royal sage, a **राजर्षिः** :

(Prose) **बलभिन्**—'Indra', the destroyer of the demon बल.

(Sl 49) **उदधि** etc.—**उदधिः** (ocean) **एव श्यामा** (dark) सीमा (boundary) **यस्याः तान्** B.—S.

धरित्री—2-1. 'the earth', from √ धृ 1. P. 10 U. 'to support'.

परिघ—(m. n.) 'a bolt or bar for fastening a gate.'

प्रांशु—'long or tall'.

भुनक्ति—3-1. √ भुज् 7. P. 'to protect.' (In the **आत्मनेपद** this root means 'to enjoy', 'to eat'.)

आशंसन्ते—3-3 आ √ शंस् 1. A. 'to hope for', 'to expect.'

समितिः—(f.) 'a battle'. (It also means 'a society', 'an assembly').

पौरुहत—a. 'of Indra', (**पुरुहुत**—Lit. 'much-worshipped').

(Prose) **आश्रम-सदां**—6-3. 'Dwellers of the hermitage', **आश्रमे सीदन्ति इति आश्रमसदः** :

रक्षस्—(n.) 'a demon.'

असाम्निध्यात्—'owing to (his) absence,' 'owing to (his) not being near'.

इष्टि—'Sacrifice'. From √ यज् 1. A. with the suffix ति ।

कतिपयरात्रं—adv. 'for a few nights.'

The second. Gautama, is this Dushyanta, friend of Indra?

The first. Yes.

The Second. Then -

It is no wonder that he, with arms long like the bolt of the city (gate), alone protects the entire earth which has ocean as its dark boundary; for the gods, engaged in hostilities with the demons, expect victory in battles through his strung bow and through the thunderbolt belonging to Indra. (49)

Both (*Approaching*). Be victorious, O King!

King (*Getting up from his seat*). I salute you both.

Both. Happiness for your honour. (*They offer fruits*).

King (*Accepting with a bow*). I wish (to receive) commands.

Both. You are known to the dwellers of the hermitage as staying here. Hence they request you.

King. What do (they) command?

Both. On account of the absence of revered Kanva, the great sage, the demons are creating hindrance in our sacrifices. So for a few nights, let the hermitage have a guardian in you, accompanied by (your) charioteer.

P.O.न एतत् चित्रं यत् नगर-परिघ-प्रांशु-बाहुः अयं एकः उदधि-
श्याम-सीमां कृत्स्नां धरित्रीं भुनक्ति । दैत्यैः सक्त-वैराः हि सुराः समि-
तिषु अस्य अधिप्ये धनुषि पौरुषे वज्रे च विजयं आशंसन्ते ॥४६॥

अनुगृहीतः—m. P. P. P. from अनु√ग्रह 9. P.
(अनुगृह्णाति) 'to favour.'

(Śl. 50) **युक्तरूपं**—'very proper'. (अतिशयेन युक्तं)
'प्रशंसायां रूपम्'. See above.

दीक्षिताः—1-3. 'consecrated,' 'initiated',
'ordained'.

आपन्न etc.—'in sacrifices (सन्त्रेषु) in the form
of providing fearlessness or security
(अभयः=अभयदान) to the distressed (आपन्न)'.
(Prose) **अनुपदं**—adv. पदस्य पश्चात् अनुपदं, 'following
(your) foot-steps'. Av.—S.

सपरिवाहं—adv. परिवाहेन सह यथा तथा, 'with
inundation or overflow', 'overflowing'.

एषः तव etc.—Knowing that there was no cause
for fear, Vidūshaka has begun to in-
dulge in a bravado. He means: 'I shall
protect the wheels of your car when you are
engaged in fighting. I am not at all afraid
of the demons'.

आवृत्ति हरः—'a messenger', lit., 'One bearing
message or command'.

King I am favoured.

Vidūshaka (*Aside*). This is now a request favourable to you.

King (*Smiling*). Raivataka, let the charioteer be told on my behalf that he may bring the chariot with the bow.

Door-keeper. As the lord commands. (*Exit.*)

Both (*With delight*).

This is very proper in you who imitate (your) ancestors. The descendants of Puru have, indeed, been, consecrated in the sacrifices of (providing) fearlessness to the distressed.

King (*With a bow*). You may proceed before. I too shall be coming following (your) foot-steps.

Both. May you be victorious. (*Exeunt.*)

King. Māthavya, have you the curiosity to see Śakuntalā?

Vidushaka. At first it was overflowing. Now even a drop (of it) is not left owing to the mention of demons.

King. Do not fear. You will indeed be near me.

Vidūshaka. Here I become the protector of the wheels (of) your (chariot.)

Door-keeper (*Entering*). The chariot is ready (and) awaits (my) lord's advance to victory. But there is Karabhaka from town bearing the message of the queen-mother.

P.O. पूर्वेषां अनुकारिणि त्वयि इदं युक्त-रूपम् । पौरवाः आपन्ना-
मय-सत्त्वेषु दोषिताः खलु ॥१०॥

गुरुजन—lit. 'the elder'. Here 'revered mother'.
See above where it meant 'father'.

(Śl. 51) स्रोतस् —(n.) 'current', 'flow'.

स्रोतोवहः--६ १. (the word is स्रोतोवह्) 'a stream',
lit., 'bearing the current'.

Prose) अतो etc.--the separate words are: अतः भवान्
इतः प्रतिनिवृत्त्य. मां तपस्वि-कार्यं व्यग्र-मानसं आवेद्य
(reporting), तत्रभवतीनां पुत्र-कृत्यं अनुष्ठातुं (to
perform) अर्हति ('it behoves your honour',
or, 'you should').

King (*Respectfully*). What, sent by mother ?

Door-keeper. Yes.

King. Let him enter.

Door-keeper. Right (my lord) [*Going out and returning with Karabhaka*]. Here is the lord; approach (him).

Karabhaka. Victory, victory to the lord. The queen-mother sends commands: "On the coming fourth day falls the fast named **Putra-piṇḍa-pālana**. On that occasion we ought to be honoured by you, the long-lived one, without fail".

King. On the one hand there is the business of the hermits, and on the other the command of (my) revered mother. Both are not to be transgressed. What is to be done here ?

Vidūshaka. Stay half-way between, like Triśanku.

King. In truth, I am perplexed.

Owing to the different places of the two duties, my mind is divided into two, like the current of a stream checked by mountains in front. (51) (*Reflecting*). Friend, you have been accepted by (my) mother as (her) son. So returning from here and reporting me as wholly engrossed (lit., with my mind engaged) in the task of the sages, it behoves you to perform the duty of a son towards her ladyship.

P. O. कृत्ययोः भिन्न-देशत्वात् मे मनः पुरः शैलै प्रतिहतं
स्रोतो-वहः (६-१) स्रोतः (n.) यथा द्वैधी-भवति ॥५१॥

अनुष्ठातुं—तुमुञ्जन्त from **अनु** √स्था 1. U. 'to perform'.

(Sl. 52) **प्रेक्षितः**—'reared up', 'brought up'. P.P.P. from √पृश् 1. A. 'to grow', 'to increase.'

परमार्थेन—'seriously', 'according to the highest (i.e. literal) meaning'.

वचस् —(n.) 'word'.

Vidūshaka. Are you really taking me as afraid of the demons?

King. O mighty Brahman, how is this to be thought of you.

Vidūshaka. I shall go just like the younger brother of a king.

King. Indeed I shall send back all (my) followers with you, as disturbance to the penance-grove has to be avoided.

Vidūshaka (*With pride*). Then indeed I have become the heir-apparent now.

King (*To himself*). This fellow is fickle-minded. He might relate my longing (for Śakuntalā) to the ladies of the harem. I speak thus to him— (*Taking Vidūshaka by the hand. Aloud*) Friend, I go to the hermitage on account of (my) reverence for ascetics. In truth, indeed, I have no longing for the hermit-girl Śakuntalā. See—

Where are we, and where is the person brought up with fawns and uninfluenced by love? Friend, let not (my) words, uttered in joke, be taken seriously. (51)

Vidūshaka. Certainly.

[*Exeunt ambo.*]

End of Act II

P. O. वयं क, मृग-शावैः समं एधितः परोक्ष मन्मथः जनः
क । सखे ! परिहास-जल्पितं वचः परमार्थेन न गृह्यताम् ॥५२॥

Notes.

(Prose) महाम्प्रभावः—महान् प्रभावः यस्य सः । B.-S.

निरुपप्लवनि—निर्गताः उपप्लवाः येषां तादृशानि । उपप्लव
(m.) 'obstruction', 'molestation'.

(Śl. 53) का कथा—'What mention?' i.e., 'not to speak of'.

संधाने—7-1 (n.) 'adjusting', 'fixing', 'placing'.

हुंकारेण—3-1. (m.) 'growl', 'roar'.

ऋपोहति—3-1. from अप/उह or ऊह (अपोहति-ते)

1. U. 'to dispel', 'to drive away', 'to remove'.

(Prose) मृणालवन्त - n. 1-3. 'with (वत्) stalks (मृणाल
m. n.).

नलिनी—f. 'a lotus plant'.

नीयन्ते—Pass. 'are being carried'. In the trans.
rendered in the Active.

आकाशे—This indicates that the following
speech is an आकाशभाषितं, i. e., a speech
addressed to some person not present on the
stage.

आतप-लघनात्—5-1. 'an attack of heat', 'a sun-
stroke'.

निर्वाणाय—4. 1. (n.) 'soothing', 'cooling', (also
'offering'), from निर्/वा 2. P. 'to cool', 'to
soothe'.

वैतानिकं—a. 'pertaining to वितान or sacrifice',
i. e., 'sacrificial'.

ACT III.

A Prelude.

(*Enter a pupil of the sacrificer with kuśa grass*)

Pupil. Oh! King Dushyanta is possessed of great prowess; for, as soon as His Highness entered the hermitage, our rites became free from molestation.

Not to speak of adjusting the arrow (on the bow), he dispels obstacles from afar with the mere twang of the bow-string, as if with the roar of (his) bow. (53).

Well, I carry this kuśa-grass to the priests for strewing on the altar. (*Walking and looking about, addresses some one not visible*). O Priyamvadā, for whom are you carrying the uśīra-ointment and the lotus-leaves with (their) stalks? (*Gesticulates hearing*). What do you say? That Śakuntalā is greatly indisposed from an attack of heat, (and) that (these) are for cooling her body? Attend her with care, Priyamvadā.

She is indeed the very life of the revered hermit-father. I too will send through Gautami the sacrificial soothing-water for her. (*Exit*).

The Prelude ends.

P.O. बाणसंधाने का कथा? सः दूरतः हि ज्य-शब्देन एव
धनुषः हुक्कारेण इव, विज्ञान् अपोहति ॥५३॥

(Sl. 54) निवर्तते—3-1 नि√वृत् 1. A. (निवर्तते) 'to turn back', 'to withdraw'; opp. of प्र√वृत् 1. A. 'to proceed.'

(Prose) कुसुमायुध—Voc.-1. 'Flower-weaponed god', i.e., 'Cupid' or कामदेव.

सार्थः—'multitude', 'host', 'company'.

अतिसंधीयते—Pass. 1-1. 'is deceived', from अति सं√धा 3. U. (अतिसंधीयति or-धत्ते) 'to deceive'.

(Sl. 55) मयूखैः—3-3 'with rays'.

वज्रसारीकरोषि—वज्रस्य (of the thunderbolt or the adamant) मारः (strength) वज्रसारः। स इव सारः येषां ते वज्रसारः 'having the strength of the thunderbolt or the adamant'. अवज्रसारान् ज्वसारान् करोषि वज्रसारीकरोषि (a formation with 'चि' इत्ययः): 'you make (them) have the strength of the thunderbolt (although they were not originally such)'.

(Prose) द्वयं—n.) This word is dual in sense but singular in number.

अनुक्रोशः—(m.) = अनुकम्पा (f.): 'weeping at' or 'trembling at' (another's misery); hence 'pity'.

(Sl. 56) वह्निः—(m.) like अग्निः 'fire'.

और्वः—'submarine fire' also called वाडवः or घडवानलः

मन्मथ—Voc.-1. 'Tormentor of the Mind'—an epithet of cupid.

Note.—This Śloka is omitted in several editions.

ACT III.

(Enter the King in the state of one in love).

King. (*With a meditative sigh*).

I know the potency of penance; it is known to me that the maiden is under another's control. Yet my mind does not turn back from her like water from low land. (54).

O mighty god with weapons of flowers, by you and by the Moon, both (seemingly) reliable, the host of lovers is deceived. For,—

Your having flowery arrows and the moon's having cool rays—both these—appear untrue in the case of persons like me. The Moon emits fire with rays full of cold, and you too are making your flower-arrows have the strength of the thunder-bolt. (55)

Mighty God of Love, you have no pity on me. (*Gesticulating love-pangs.*) Whence is this harshness when you are flower-weaponed? Ah! I see—

Verily the fire of Śiva's wrath still burns in you, like the submarine fire in the ocean. How else, O Tormentor of Mind, are you—of whom nothing is left but ashes—so hot (*i.e.* painful) to people like myself? (56)

P.O. तपसः वीर्यं जाने । सा बाला परवती इति मे विदितम् ।
मे हृदयं च, निम्नात् सलिलं इव, ततः न निवर्तते ॥५४॥

P.O. तव कुसुम शरत्वं, इन्दोः शीत-रश्मित्वं—द्वयं इदं मद्-
विधेषु अयथार्थं दृश्यते । इन्दुः हिम-गर्भैः मयूखैः अग्निं विसृजति;—
त्वं अपि कुसुम-बाणान् वज्र सारी-करोषि ॥५५॥

P.O. त्वयि अद्य अपि हृ-कोप-वह्निः, अम्बुराशौ और्वः इव, नूनं
ज्वलति; मन्मथ! भस्मावशेषः त्वं अन्यथा मद्-विधानां इत्थं उष्णः
कथम्? ॥५६॥

(Śl. 57) मकर-केतुः—also मकर-व्यजः, मीन-केतनः, all epithets of Cupid who had the emblem of 'a shark' or 'a fish' on his banner.

मदिरा-etc.—'having eyes intoxicating (or bewitching मदिर a.) and long (आयत a.)'.

प्रहरति—3-1 'attacks' from प्र√हृ 1. P. (प्रहरति) 'to attack'.

(Prose) कंदर्प—Voc., 'an epithet of Cupid'.

(Śl. 8) अनङ्ग—Voc., 'the bodiless god', *i. e.*, 'Cupid'.

The body of Cupid had been reduced to ashes by Śiva. See Text-notes on page 129.

(Prose) संस्थते—7-1. 'Finished'; P.P.P. from सं√स्था 1. A. 'to be completed'. Comp. 'संतिष्ठते यज्ञः' सदस्य—'one attending the sacrifice', here 'a priest'.

अनुवातः—'permitted to go, or dismissed'; P.P. P. from अनु√वा 9. U. (अनुवाति-नीते) 'to permit', 'to permit to go'.

विनोदयामि—1-1. वि√नुद् 10. U. 'to comfort'.

अत्रे—*ind.* 'Except' (usually with 5th, sometimes with 2nd and rarely with 3rd).

शरणं—'help', 'helper', 'rest', 'resort'.

गमयति—3-1. causal from गम्,—'to let go', 'to pass'.

सुतनुः—'lovely maiden,' lit., 'having a beautiful body.'

(Śl. 59) **Note**—This Sloka (as well as the previous one) is not found in several editions.

Or rather—

The Shark-bannered God (*i.e.* Cupid), though incessantly causing anguish to (my) heart, is dear to me, if it be that he smites me with reference to that (maiden) having intoxicating (and) long eyes. (57)

O mighty Cupid, though thus reproached, you have no pity on me.

Ever, with hundreds of desires, you have been brought up by me in vain, O Bodiless God. Stretching (your) bow near the ear, the aim (lit. fall) of your arrow has been directed towards myself. (58)

(*Walking in distress*). Dismissed by the priests when the rites have been finished, where indeed shall I divert myself, weary with fatigue? (*Sighing*). What rest indeed is for me except in seeing my beloved. I just look for her. (*Looking at the sun*). Śakuntala, with her friends, generally passes this intensely hot time on the banks of the Mālinī, dotted with bowers of creepers. So I go there. (*Going round and seeing*). I believe the lovely maiden has recently passed by this avenue of young trees. For,

The cavities of flower-stalks whose flowers have been plucked by her do not yet close up; and these broken pieces of sprouts are seen besmeared with milky juice. (59).

P.O. मदिरायत नयनां तां अधिकृत्य प्रहरति इति यदि (तदा) मकर-केतुः अनिशं मनसः रुजं आबहन् अपि मे अभिमतः ॥५७॥

P.O. अनङ्ग! वृथा मया संकल्प-शतैः विवृद्धिं नीतः असि (यतः) भवणोपकण्ठं चापं आकृष्य तव वाण-मोक्षः मयि एव युक्तः ॥ ५८ ॥

P.O. तथा अवधित-पुष्पाः बन्धन-कोषाः तावद् न सम्मीलयन्ति । अमो च किशलय-रुद्धेदः क्षीर-दिग्धः दृश्यन्ते ॥५९॥

(Śl. 60) अलिङ्गितुं---'to embrace', तुमुन्त from अ
 √लिङ् 1. U., 10. P. 'to embrace'.

(Śl. 61) पाण्डुसिकते पाण्डवः सिंहाः ('sand': always
 f. pl.) यस्मिन् तादृशे । B.-S.
 (Compare—'पश्चात्तना गुरुनितम्बतया ततोऽस्या दृश्येत
 चारुपदपकिरलककाङ्का ॥ Vik. V. 6.

(Prose) निर्वाणं--'full bliss' or 'comfort', a Noun
 from निग्/वा 2. P. 'to comfort'. (Comp.
 'निर्वाण' of the Buddhists).

अन्वास्यते—3-1. Pass. from अनु/आस् 2. A. 'to
 sit near', 'to attend or wait upon'.

उपवीजयतः—3-2. उप/वीज् 10. U. 'to fan' (also
 वीज्-परिवीज्, अभिवीज् ail 10. U.)

सुखायते—सुखं इव आचरति 'to act or appear as
 something pleasant' (क्यङ्)

The reading सुखयति means 'सुखं करोति' 'soothes';
 and the word is a denominative verb from
 सुख.

अस्वस्थ-शरीरा Lit. 'with (her) body unwell'.
 अस्वस्थं शरीरं यस्याः सा, B.-S.

(*Feeling the touch of breeze*). Oh! This spot is pleasant because of fresh breeze.

The lotus-fragrant breeze, carrying the spray of the ripples of the Mālinī, can be closely embraced by limbs inflamed by the bodiless god. (60)

(*Moving about and seeing*). She must be nearby in this creeper-bower, surrounded by canes; for—

There is seen at its entrance, where there is white sand, a fresh line of foot-prints, raised in the front part and depressed behind owing to the heaviness of (her) hips. (61)

Well, I see through spaces in the branches (*Going about and doing so. Gladly*) Ah! The full bliss of my eyes is obtained. Here is the darling of my thoughts, lying on a flower-strewn stone-slab, (and she) is attended by (her) two friends. (*Stands gazing.*)

(*Enter Śakuntala, engaged as described, with two friends*). (*The friends are fanning*).

The two friends (*Fanning; tenderly*). Dear Śakuntalā, does the breeze from the lotus-leaves appear soothing to you?

Śakuntalā. What, are you fanning me, friends? (*The two friends act sorrow and look at each other*).

King Śakuntalā appears to be greatly unwell bodily. (*Doubtfully.*) So, is it the bad effect of heat or as it is in my mind? (*Gazing longingly*). Or, away with doubt.

P.O. अनङ्ग-तप्तैः अङ्गैः अरविन्द-सुरभिः मालिनी-तरङ्गाणां
कण्ठ-वाही पवनः अविरलं आस्त्रिङ्गितुं शक्यम् ॥६०॥

(Śl. 62) मनसिज्ज—(मनसि जातः) 'born in the mind',
i. e., 'love' or 'Cupid'.

निदाघः—'summer'.

प्रसरः—'prevalence' from प्र√सृ 1. P. 'to spread', 'to prevail'.

अपराद्धं—(=दोषः above) 'fault', 'oppression',
'disorder'.

(Prose) पयुत्सुका—(f.) 'very anxious' or 'greatly disturbed'.

वक्तु-कामा—f. वक्तुं कामः यस्याः सा । 'one desirous
of speaking'.

मदन- m. 'love' or 'Cupid'; from √मद् 4. P.
(माद्यति 'to be intoxicated or delighted'.
(माद्यति अनेन इति).

अनभ्यन्तरा—'Not inside', i. e., 'not acquainted
with', 'ignorant'.

कामयमानानां—6-3. of the Pr. Act. Part. from
√कम् 1. A. (कामयते) 'to love'.

अवगतः 'taken up', or 'understood', P. P. P.
from अव√गम् 1. P. 'to understand'
(अवगच्छति).

लावण्यमयी—f. 'full of लावण्य or loveliness'.

(लावण्य lit. = 'saltiness'.)

This frame of (my) beloved, with U'ira applied to the bosom and the single bracelet of a lotus stalk loosened, is disordered—but yet lovely. Though the affliction caused by the prevalence of love and hot season is equal, yet the oppression of heat over young maidens is not so charming. (62)

Priyamvadā (*Aside*). Anasūyā, ever since the first sight of that royal sage, Śakuntalā has been greatly disturbed. Is it possible that her this malady is due to him?

Anasūyā. Friend, such too is the suspicion of my mind. Well, I will just ask her. (*Aloud*). You must be asked something; your distress is indeed great.

akunṣṭalā (*Half-rising from her bed*). Friend, what do you wish to say?

Ansūyā. Dear Śakuntalā, we are indeed ignorant of matters relating to love. But I notice your condition to be such as is heard of love-sick persons in historical compositions. Say what your distress is due to. Without accurately knowing the disease, (there can be) no beginning of the remedy.

King. My conjecture is taken up by Anasūyā too.

Śakuntalā. (*To herself*). My attachment is indeed strong even at present. I cannot tell them all at once.

Priyamvadā. Friend Śakuntalā, she says rightly. Why do you ignore your malady? Daily your limbs are wasting away. Only the lovely complexion does not leave you.

P.O. प्रियायाः इदं वपुः स्तनन्यस्तोशोरं, प्रशिथिल-मृणालैक-
वल्लयं, आबाधं तद् अपि कमनीयम् । युवतिषु मनसि ज-निदाघ-प्रस-
र्योऽन्तापः समः कामं, प्रोष्मस्य (एव) अपराद्धं तु एवं सुभगं
न ॥६॥

अवितथं—‘true’, here used as a noun: ‘the truth’.

(Śl. 63) क्षाम-क्षाम etc.—क्षामक्षामौ (=अतिक्षामौ exceedingly emaciated) कपालौ यस्मिन् तादृशं । B.-S. शोषणेन—3-1. ‘that which dries up’, qualifies मरुता (3-1).

(Prose) वां—(युवयोः) ‘to you both’.

निर्बन्धः—‘importunity’, ‘pressing’.

(Śl. 64) **Note**—Read जनेन for जने in the text. Though sing. the word जन has often a pl. sense.

नेयं न etc.—*i. e.* ‘She must tell’.

आधिः—‘mental pain’ or ‘anguish’, (opp. व्याधिः which is bodily pain.)

(Prose) दर्शन-पथं आगतः—lit. ‘come within the range of my eyes’.

King. Priyamvadā speaks the truth; for—

(Her) face has cheeks excessively emaciated; (her) chest has (its) breasts devoid of hardness; (her) waist is extremely weary; (her) shoulders are exceedingly drooping; and her) complexion is pale. Tormented by love, she appears deplorable, yet charming, to look at, like the **Mādhavī** creeper touched by the wind that dries up (its) leaves. (63)

Śakuntalā. Friend, whom else shall I tell (my grief)? But I shall be causing pain to you.

Both. Hence indeed is the importunity. Grief shared by affectionate persons becomes of bearable pain.

King. Asked by persons who share her pains and pleasures, it is not that this girl will not tell the cause of anguish that is in (her) heart. 'Though longingly seen by her, turning round many a time, I am afraid of hearing (her reply) at this moment.

Śakuntalā. Friend, ever since that royal sage, guarding the penance-grove, met my eyes—(*Having uttered the half, shows bashfulness.*)

Both. Speak on, dear friend.

P. O. आननं क्षाम-क्षाम-कपोलं; उरः काठिन्य-मुक्तस्तनं; मध्यः क्लान्ततरः शंसौ प्रकाम-विनतौ; कृविः पाण्डुरा । मदन-क्लिष्टा इयं, पत्राणां शोषणेन मरुता स्पृष्टा सता माधवी इव, शोच्या च प्रिय-दर्शना च आलक्ष्यते ॥६३॥

P. O. इयं बाह्या, सम-दुःख-सुखेन जनेन प्रष्टा, मनो-गतं आधिहेतुं न वदयति (इति) (न ।) अनया बहुशः विवृत्य सतृष्णं दृष्टः अपि अत्रास्तरे भवण-कातरतां गतः अस्मि ॥६४॥

एतद्वस्था etc.—Lit. 'I have become with this condition (of mine)'.

(Sl. 65) स्मरः—'Cupid', 'love' from √स्मृ 1 P. 'to remember' (स्मरति प्रियं अनेन इति)

निर्वाययिता—1-1 (The word is निर्वाययितृ) 'comforter', 'cooler'.

अम्रं—(n.) 'a cloud'; comp. 'Abr.' of Persian.

(Prose) दूर-गत-मन्मथा—दूरं गतः मन्मथः (love) यस्याः सा
B.—S.

अवतरति—'falls', lit. 'descends'.

अनुवर्तेते—3-2. अनु√वृत् 1. A 'to follow'. So
also अनुगम्, अनुया, अनुचर्

Śakuntalā. Since then, with (my) desire fixed on him, I have been reduced to this condition.

King (*Joyfully*). What was worth hearing has been heard.

Cupid alone (was) the cause of (my) distress; he also has become my comforter, as a day darkened with clouds at the end of the hot season becomes the cooler of the living world. (65)

Śakuntalā. So, if (it) be approved by you, behave in such a manner that I be pitied upon by that royal sage. Otherwise most certainly pour out for me water mixed with sesamum-seed.

King. (Her) words remove (all) doubts.

Priyamvadā (*Aside*). O Anasūyā, having far gone in love, she cannot endure (any) delay. He, on whom she has fixed (her) affections, is the very gem (lit. ornament) of the Pauravas. So it is proper to approve of her desire.

Anasūyā. Just as you say.

Priyamvadā (*Aloud*). Friend, fortunately, her attachment is worthy of her. Leaving the ocean, where else does a great stream fall? Now, what (tree) excepting the mango-tree (can) bear the *Atimukta*-creeper when sprouted.

King. What wonder is there if the twin **Viśākhā** stars follow the digit of the moon.

Anasūyā. But what can be the means by which we may carry out the wish of (our) friend quickly and secretly?

P. O. तपात्यये जीव-लोकस्य अन्न-श्यामः दिवसः इव, मे स्मरः एव ताप-हेतुः सः एव निर्वापयिता जातः ॥६५॥

(Śl 66) अविवर्णमणीकृतं—qualifies वलयं । विवर्णः मणिः
 यस्य तत् विवर्णमणः अतथा तथा कृतं विवर्णमणीकृत
 (with क्त्वि प्रत्यय); 'made so as to have a
 colourless jewel'.

अपाङ्ग-प्रवर्तिभिः - 3-3. 'flowing from (my)
 eye-corner'.

मणि बन्धनात्—5-1. (also मणि बन्धः) 'the wrist',
 lit., 'the place where the jewel is tied'.

अनतिलुलित-ete—adv. अनतिलुलितः (not touched
 or pressed) ज्यायाः (आघातस्य अङ्कः=) आघाताङ्कः
 (scar or wound-mark) यथा तथा ।

प्रतिसायते—3-1. Pass. of caus. from प्रति√सृ
 I. P. 'to move back'.

Note:—The idea is that owing to the emacia-
 tion of the fore-arm, the bracelet, constant-
 ly slipped down from the wrist, its proper
 place, to the elbow, and that the king had
 to push it back to the wrist every time.

(Prose) शेषा—Punj. 'Parshād'.

उपग्यासः—'reference', 'allusion'.

Priyamvadā. 'Secretly' may require thinking; 'quickly' is easily done.

Anasūyā. How?

Priyamvadā. Undoubtedly, that royal sage, with his longing (for Śakuntalā) betrayed by (his) tender glances, appears these days to be emaciated by sleeplessness.

King. (*Looking at himself*). Indeed I have become thus; for —

This golden bracelet—with (its) jewel made colourless by (my) tears, hot through inner heat and flowing every night from (my) eye-corner placed on the arm—is repeatedly moved back by me, as it slips and slips down from the wrist without touching the scar of the bow-string. (66)

Priyamvadā. (*Musing*). Let a love-letter from her be drafted. Hiding it under flowers, I shall make it reach his hands under the pretext of the remains of an offering (made to) gods.

Anasūyā. I like the tender scheme. But what says Śakuntalā?

Śakuntalā. Can a friend's suggestion have any other alternative?

Priyamvadā. Then just think of some pretty composition in verse, preceded by an allusion to yourself.

Śakuntalā. I shall think, friend. But my heart, afraid of being rejected, flutters.

P. O. निशि निशि भुज न्यस्तापाङ्ग-प्रवर्तिभिः, अन्तस्तापात्
अशिशिदैः अश्रुभिः विवर्णं मणीकृतं, मणि-बन्धनात् अनतिलुलित-उया-
घाताङ्गं कस्तं कस्तं, इदं कनक-वलयं मया मुहुः प्रतिसार्यते ॥१६॥

(Sl. 67) अवधीरण—f. (also अवधीरणं n.) 'rejection', 'repulse', 'disrespect', from अवधीर 10. P. 'to disregard'.

प्रार्थयिता—1-1. (प्रार्थयितृ), 'the seeker', an agent noun from प्र√अर्थ 10. U. 'to seek'.

(Prose) शारदी—2-1. f. 'autumnal', an adj. from शरद् 'autumn'.

वारयति—'wards off'. Causal from वृ 1.5.9.U. (to choose): the sense in the causal being, 'to conceal', 'to keep off', 'to ward off.'

नियोजिता etc.—Or, 'I am now engaged'.

निमेषः—(also निमेषणं) 'winking', from नि√मिष् 6. P. 'to wink', 'to shut the eyes' (opp. उन्मिष् 'to open the eyes').

(Sl. 68) कण्टकित--'thorny' i.e. 'horripilated or thrilling'.

प्रथयति--'reveals', 'makes public or well-known'. (causal from प्रथ् 1. A. 'to increase', 'to become famous' (प्रथते).

King. (*Joyfully*) O timid one, here stands he, pining for union with you, from whom you apprehend rejection. The seeker may or may not obtain Lakshmī; (but) how can one sought by Lakshmī be inaccessible (to her)? (67)

The two friends. O you who undervalue your own merits, who would now ward off with the skirt of (his) garment the autumnal moon-light that soothes the body?

Śakuntalā. (*Smiling*) I am now compelled by you (to do so). (*She meditates while sitting.*)

King. It is, of course, proper that I see my darling with eyes that have forgotten winking. For—

As she is composing verses, her face with one of her tender (lit. creeper-like) eye-brows raised, reveals (her)love for me by the thrilling cheek. (68)

Śakuntalā. Friend, a little song has been thought out by me. But the writing-materials are not at hand.

Priyamvadā. Have the letters engraved with (your) nails on this lotus-leaf which is tender as a parrot's breast.

P. O. हे भीरुः! यतः अवधीरणां विशङ्कसे, सः अयं ते सङ्गमोत्सुकः तिष्ठति । प्रार्थयिता श्रियं क्षमेत वा न वा; ईप्सितः श्रियाः दुरापः कथं भवेत् ॥६७॥

P. O. पदानि रचयन्त्याः अस्याः उन्नमितैक-मूलत आननं करटकितेन कपोलेन मयि अनुरागं प्रथयति । ६८॥

(Prose) निक्षिप्त -- 'put down', or 'engraved'. P.P.P. from नि√क्षिप् 6. P. 'to put down'.

(Śl. 69) दिवा, रात्रि—ind. 'by day', 'by night'.

बलीयः—n. (comparative of बलवत् or बलिन्).

Adj. used as an Adv. ('very strongly', 'greatly'). The Masc. form is बलीयान् .

(Śl. 70) अनिश—ind. 'constantly', 'ceaselessly'.

ग्लपयति—3-1 causal from √ग्लै 1. P. (ग्लायति 'to be weary', 'to wane or fade'. Also ग्लै 1. P. (ग्लायति) 'to fade'.

कुमुद्वती—a kind of lotus-plant whose flowers bloom by night and fade by day.

शशाङ्क. m. 'the moon', lit. 'having a hare (i.e. a spot) in the lap'.

(Śl 71) अर्हन्ति—'deserve', 'stand in need of'.

क्लान्त—'faded', P. P. P. from √क्लम् 4. P., 1. P. (क्लामति, क्लाम्यति) 'to be fatigued or depressed', 'to wither.' (Comp. √श्रम् 4. P. 'to be tired').

(Prose) अनुगृह्णातु—3-1 Imp. 'grace', lit., 'do honour or favour (by sitting)'.

Śakuntalā. (*Doing as said*). Friend, now listen if it is connected in sense or not.

Both. We are attentive.

Śakuntalā. (*Reads.*)

"O cruel, I know not your mind; but God of Love, day and night, heats (*i.e.* torments) greatly the limbs of me whose desires are centred on you". (69)

King. (*Approaching hastily.*)

O you of slender limbs, Cupid **heats** you, but me it constantly **burns**. The day does not cause a lily to fade so much as it does the moon. (70)

Both. (*Watching and getting up joyfully.*) Welcome to the wish that is (fulfilled) without delay.

(*Śakuntalā wants to get up*)

King. Away, away with the trouble.

Your greatly distressed (*lit.* heated) limbs, which quickly press the bed of flowers, and which are fragrant on account of the pieces of faded lotus stalks, do not stand in need of the usual show of respect. (71)

Anasūyā. Let the friend grace a part of the stone-slab here,

(*The king sits, Śakuntalā stands bashfully.*)

Priyamvadā. Love for each other is evident in the case of you both. Yet affection for (my) friend makes me say something superfluous.

P. O. हे निर्घृण ! तव हृदयं न जाने । त्वयि वृत्त-मनोरथायाः मम पुनःमदनः दिवो अपि रात्रि अपि अङ्गानि बलीयः तपति ॥६९॥

P. O. हे तनुगात्रि ! मदनः त्वां तपति, मां पुनः अनिशं दहति एव । दिवसः यथा शशाङ्कं ग्लपयति तथा कुमुदतीं न हि ॥७०॥

P. O. आशु संदष्ट-कुसुम-शयनानि, क्लान्त-विस-मङ्ग-सुरभोगि, गुरु-परितापानि ते गात्राणि उपचारं न अहन्ति ॥७१॥

विवक्षितं P. P. 1. from **विवक्ष्** the desiderative base from **वच्** 2. P. (**वक्ति**) 'to speak'.
विवक्षति—'desires to speak' **विवक्षित**, therefore, means 'the desired speech'.

The idea of the sentence is that it always causes pain in the end, to leave unsaid what one longs to say.

आर्त्तिः f. 'trouble'. **तां हरति इति आर्त्तिहरः** ।

विषयः—'country', 'realm.'

त्वां उद्दिश्य—'with reference to you,' 'on your account'.

आरोपितः—'made to ascend or reach', *i.e.*, 'reduced or brought to'. P. P. P. from the causal base **आरोपय**—'to make to ascend or reach.' (Causal from **आ** √ **रुह** 1. P. 'to ascend'—**आरोहति**)

अभ्युपपत्तिः—f. 'acceptance' 'favour', 'taking compassion'.

प्रणयः—m. 1. 'prayer' or 'request' 2. 'love'.

अन्तःपुरं—n. 'harem'; here in the sense of 'harem-ladies'.

(§l. 72) **हतः**—'struck', 'slain', P. P. P. from √ **हन** 2. P. 'to strike', 'to kill'.

(Prose) **निर्वाहय-२-१** Imp. **निर्**—Caus. of **वह्**=**निर्वाहय-**
 (ति) 'to finish,' 'to manage', 'to pass'.

(§l. 73) **परिग्रहः**—(m.) 1. 'Wife' 2. 'Marriage'
 3. 'Acceptance'.

King. Gentle one, this should not be avoided (*i.e.* kept back). Intended speech, if unsaid, causes repentance.

Priyamvadā. A king should be the remover of the trouble of the distressed persons who live in (his) realm. Yours is, therefore, the same duty.

King. Nothing beyond this.

Priyamvadā. Well, then, this dear friend of ours has been brought to this sad (*lit.* another) condition on your account. So it behoves you to sustain her life by acceptance.

King. This prayer is mutual. O Gentle one, I am favoured in every respect.

Śākuntalā (*Looking at Priyamvadā*). Friend, what is the good of detaining the royal sage who must be afflicted by reason of (his) separation from the harem (-ladies).

King. O You with bewitching eyes! O You who are close to (my) heart! If you consider my heart, which is devoted to none else, as otherwise, then (already) struck by the arrows of Cupid, I am struck again. (72).

Anasūyā. Friend, kings are heard as having many favourite consorts. Act in such a manner that our dear friend may not be grieved for by her relatives.

P. O. हे मदिरेक्षणे ! हृदय-सन्निहिते ! इदं अनन्य-परायणं मम
हृदयं यदि अन्यथा समर्थयसे, (तर्हि) मदन-बाण-हतः पुनः हतः
अस्मि ॥७२॥

रशना—f. (also **रसना**) 'a girdle' from $\sqrt{\text{रस्}}$
 1. P. 'to jingle.' A girdle (worn by females)
 was so called because tiny bells or rattlers
 were attached to it.

उर्वी—f. 'the earth'. lit. 'the vast one'.

संयोजयावः—lit 'let us combine', 1-2 Imp. of
 Caus. from $\text{सं}\sqrt{\text{युज्}}$ 7. U. 'to meet'. The
 causal

संयोजयति = "combines", 'helps to meet.'

शरणं—'protector', (always in the neut.)

(Sl. 74) **संचारयामि**—'set to motion.' 1-1. causal
 from $\text{सं}\sqrt{\text{चः}}$ 1. U. 'to move', 'to go about.'

तालवृन्तं = व्यजनं 'a fan'.

संवाहयामि—1-1. 'to rub or press smoothly',
 'to shampoo'

यथासुखं ते—यथा सुखं = सुलकरं ते भवति तथा, 'to
 your pleasure.'

(Prose) **अपराधयिष्यामि**—1-1. लृट् of causal from
 $\text{अप}\sqrt{\text{राध्}}$ 4. 5. P. 'to be guilty', 'to offend.'
 The causal base **अपराधय** therefore, means
 'to make guilty', 'to cause to offend'.

What she means to say is that she will not
 be guilty of allowing the king to fan her
 or to rub her feet.

King. Gentle maid, what of (saying) more?

Inspite of the numerousness of (my) wives, the two (will be) the main-stay (or glory) of my race—the sea-girt earth, and this friend of yours. (73)

Both. We are content.

Priyamvada. (*Shooting a glance*). Anasūyā, as this little fawn—eager, and casting his eyes this way—is seeking its mother, come; let us help it in reaching (the mother).

(*Both proceed to go.*)

Śakuntalā. Friend, I am helpless. Pray, either of you come back.

Both. He who is the protector of the world, is near you. (*Exeunt.*)

Śakuntalā. How! Really gone!

King. Away with fear. This person, (your) adorer, stands right by your side.

Shall I set in motion moist (*i.e.* cool) breezes with the langour-removing cool fans of lotus-leaves? Or shall I, O fair-thighed one, press your lotus-red feet to your pleasure, after placing (them) on (my) lap? (74).

Śakuntalā. I shall make myself guilty towards those to whom I owe honour (lit. who deserve honour).

P. O. परिग्रह-वृत्ते अपि द्वे मे कुलस्य प्रतिष्ठे—समुद्र-रशना उर्वी च युवयोः इयं सखी च ॥७३॥

P.O. किं क्लम-विनोदिमिः शीतलैः नलिनी-दल-ताल-वृक्षैः आर्द्र-वातात् संचारयामि? उत (हे) करमोरु ते पद्मताम्री चरणौ अङ्गे निधाय यथा-सुखं संवाहयामि ॥७४॥

- (Śl 75.) परिबाध-पेलवैः—(1) परिबाधाय पेलवैः '(too) tender for hardship', (2, परिबाधेन पेलवैः 'tender on account of suffering'.
 वारणं—'a covering'.

(Prose) विदित-धर्मा—विदितः धर्मः यस्य स विदित-धर्मा
 B -S. धर्म becomes धर्मन् in a बहुव्रीहि Comp.
 when preceded by a single word.
 दृष्ट्वा--'on seeing', i.e. 'on coming to know
 of (this)'.

- (Śl. 76) राजर्षि-कन्यका—'daughter of royal sages',
 here, 'Kshatriya girls.'
 अनुमानयिष्यामि—!-1. Fut. from the causal base
 अनुमानय ('to take counsel with') from
 अनु√मन् 4. A. 'to allow' 'to agree'.

(Getting up, wants to go.)

King. O fair one, the day is not declined, and this is the state of your body.

With (your) limbs, too feeble to bear hardships, how shall you go in the sun, leaving the bed of flowers where lotus-leaves serve as covering for (your) breasts? (75)

(Brings her back forcibly.)

Śakuntalā. O descendant of Puru, respect propriety. Though afflicted by love, I am not mistress of myself.

King. O timid one, away with fear of the elders. On knowing (this), the revered patriarch, who knows the holy law, will not find fault with you in this matter. Besides —

Several daughters of royal sages are heard as married by the **Gāndharva** form of marriage; and they were approved of by their fathers. (76)

Śakuntalā. Just leave me. I will again take counsel with (my) friends.

King. Well, I will leave (you).

Śakuntalā. When?

P. O. नलिनी-दल-कल्पित-स्तन-धारणं कुसुम-शयनं उत्सृज्य
परि-वाद्य-पेक्षयैः अङ्गैः कथं आतपे गमिष्यसि? ॥७५॥

P.O. बह्व्यः राजर्षि-कन्यकाः गान्धर्वेण विवाहेन परिणीतः, ताः
पितृभिः अभिनन्दिताः च श्रूयन्ते ॥७६॥

(Sl. 77) अपरिहृत—'unhurt', 'unbitten', hence कोमल.

पिपासता—3-1. of पिपासत्, Pr. Act. Part. from the Desiderative base पिपास (-ति) 'to wish to drink' or 'to thirst for'. The Desiderative is from √पा 1. P. (पिबति) 'to drink'.

सदयं—adv. 'gently', 'tenderly'.

गृह्यते—3-1. Pass. 'is taken', here 'is tasted'.

(Prose) शरीर-etc.—Lit. 'for obtaining information about (my) body'.

विटप-etc.—Lit. 'be hidden among the branches'.

ज ते—'Child'. Voc. of जाता f. The Mas. form is जात. Lit. 'one born'.

विशेषः—'an improvement', 'a change for the better'.

दर्भोदकं—'Ku'ā-water' or 'water mixed with ku'ā'.

परिणतः—'has come to a परिणाम or end', 'is ripened or declined'.

मुञ्चसि—Present tense for the near Past.

सानुशय 'with अनुशय or regret', i.e., 'regretful'.

विघटित—'separated', 'bereaved', 'broken-hearted'.

लता-वक्ष्य etc.—In reality, these words were addressed to the king.

King. When, O fair one, the flavour of this your lower lip, unhurt and tender, is gently tasted by me, thirsting for (it), as that of a fresh flower is by the bee. (77)

(*Wants to raise her face. Śakuntalā acts avoiding.*)

(*Behind the Curtain.*)

O female **Chakravāka**, bid farewell to your mate. The night has approached.

Śakuntalā (*With alarm*). O descendant of Puru, undoubtedly venerable Gautamī is coming this way to inquire after (my) health. So hide (yourself) among the branches.

King. All right. (*Stands hiding himself.*)

(*Enter Gautamī with a bowl in hand, and the two friends.*)

The two friends. This way, this way, venerable Gautamī.

Gautamī. (*Approaching Śakuntalā*) (Child are your limbs less afflicted (now) ?

Śakuntalā. Venerable mother. I have a change for the better.

Gautamī. With this kuśā-water your body will become free from affliction. (*Sprinkling water on Śakuntalā's head.*) (Child, the day is closing. Come, let us go to the cottage. (*They start to go.*)

Śakuntalā. (*To herself.*) O heart, at first when (your) desire came of itself, you did not

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(Behind the Curtain.)

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King. All right. *(Stands hiding himself.)*

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The two friends. This way, this way, venerable Gautamī.

Gautamī. *(Approaching Śakuntalā)* Child, are your limbs less afflicted (now)?

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पृच्छते ॥७७॥

(Sl. 78) संवृत—lit. 'covered'.

अधरोष्ठः—अधर+ओष्ठः=अधरोष्ठः and also अधरौष्ठः
'the lower lip'. अकुलिमिः संवृतः अधरोष्ठः यस्मिन्
तादृशं (मुखं) B.-S.

विक्लव—a. 'agitated', 'bewildered', 'disgusted'.
Here it is = वैक्लव्यः (according to the com-
mentator राघवभट्ट 'the bewildered condition',
'the faltering'. Thus we disjoin the comp.
as: प्रतिषेधस्य अक्षराणां विक्लवेन अभिरामं, 'lovely
on account of the faltering of words of
denial'.

पद्मल—a. 'having fine पद्मन्s or eye-lashes'
पद्मल्लाक्षो f. is 'one possessing eyes that have
fine eye-lashes'.

(§i. 79) अर्पितः—'put down', 'scratched.'

आसज्यमानेक्षणः—आसज्यमाने ईक्षणे यस्य तथाविधः B.-
S. आसज्यमान 'being rivetted or fixed'. Pr.
Pass. Part. from आ√संज्, 1. P. 'to fix', 'to
join'. The Passive base आसज्य, therefore,
means 'to be fixed'.

give up timidity. Now, regretful and bereaved, why should you have grief? (*Stopping at the next step. Aloud.*) O creeper-bower, remover of suffering, I invite you again for enjoyment. (*Exit. Śakuntalā sorrowfully, with others.*)

King. (*Approaching the former site; with a sigh.*) Oh! How full of obstacles is the achievement of the desired objects! For by me—

The face of the girl, who had soft eye-lashes, was raised somehow but not kissed—the face, which had the lower lip guarded by (her) fingers, which was charming on account of the broken words of denial, and which was again and again bending towards her shoulders. (78)

Where shall I go now? Or I will stay for a while in this creeper-bower, which was occupied and (then) abandoned by (my) beloved. (*Looking all round.*)

This, on the stone-slab, is the flowery bed, rubbed by her body; this is the faded love-letter, scratched by her nails on a lotus-leaf; this is an ornament of lotus-fibre fallen from her hand. With (my) eyes thus sticking, I am not able to go out

P.O. पद्मलास्याः अंगुलि-संवृताधरोष्ठं, प्रतिषेधाक्षर-विक्रवामिरामं
मुहुः अंल-विवर्त्ति मुक्तं मया कथं अपि उन्नमितं न तु शुम्भितम् ॥७८॥

(§l. 80) तन—(सायं-तन, चिरं-तन, प्राक्-तन) a termination meaning 'pertaining to'.

सवनकर्म—n. 'Sacrificial rites'.

हुताशनवती—'full of हुताशन or fire (lit. the eater of oblations)'.

परितः—ind. 'all round'. It governs the Acc. in वेदी .

छायाः—'shades' or 'apparitions'.

आवधानाः 1-3. 'putting', 'infusing'. Pr. Act. Part. from आ√धा 3. U. 'to put', 'to implant', 'to infuse'.

पिशित-etc. अश्नन्ति (√ अश् 9. P. 'to eat') इति

अशनाः ('eaters'.) पिशितस्य ('of raw flesh')

अश्नाः=पिशिताश्नाः तेषां.

Note—From the realm of love and poetry, we are brought back to the practical world by this sloka. It brings home to us that Dushyanta was not a dreaming lover altogether: he was a practical ruler, placing duty above everything.

at once from the cane-bower even though vacant.
(79)

(*In the air*)

O King, the sacrificial rites of the evening being commenced, apparitions of demons, brown as evening clouds and scattered all round the fiery altar, are roaming, striking terror in various ways.
(80)

King. Here, I come. (*Exit.*)

The End of Act III.

P.O. तस्याः शरीर-ललिता शिलायां इयं पुष्पमयो शय्या । नलैः
अपिंतः नलिनी-पत्रे एषः क्लान्तः मग्मथ-लेखः । तस्याः हस्तात् अष्टं
इदं विसामरणम् । इति आसज्यमानेक्षणः । सन्) शय्यात् अपि वेतल
-गृहात् सहसा निर्गन्तुं न शक्तः अस्मि । ७६॥

P.O. सायंतने सवन-कर्मणि संप्रवृत्ते, हुताशन-वर्ती वेदीं परितः
प्रकीर्णाः, सन्ध्या-पथोद-कपिशाः, पिशिताशनानां छायाः बहुधा भयं
आदधानाः, खरन्ति । ८०॥

(Prose) P. 46. अवचयः—'gathering or plucking'.

N. from अव√चि 5. U. (अवचिनोति-नुते) 'to gather or pluck'.

निर्वृत्त-कल्याण—निर्वृत्तं ('achieved') कल्याणं ('good fortune') यया सा. B.—S.

आकृति-विशेषाः—आकृतीनां विशेषाः 'best of features'.
६—T.—S.

न तादृशाः etc.—i.e., 'such handsome men are sure to be good'. Comp. 'Beauty is Truth, Truth Beauty'.

प्रतिपत्स्यते—3-1. Fut. of प्रति√पद् 4. A. 'to do'.
(For other meanings of the root see above.)

प्रतिपादनीया—f. विधि-कृदन्त with अनीय from the causal base प्रतिपाद्य 'to give'. (Causal from प्रति√पद् 4. A. 'to approach', 'to accept'.)

ACT IV

A Prelude

(Enter the two friends, acting the gathering of flowers.)

Anasūyā. Dear Priyamvadā, though my heart is rejoiced that Śakuntala, having secured good fortune through the **Gāndharva** form of marriage, has been united to a husband worthy of (her), still this much has to be considered.

Priyamvadā. How so?

Anasūyā. Will or will not that royal sage, who has been dismissed to-day by the hermits after concluding the sacrifice, remember happenings of this place, when united with the harem-ladies after entering his town?

Priyamvadā. Be confident; such distinguished personalities cannot be opposers (*i.e.* devoid) of virtue. But I know not what Father will do on hearing this affair.

Anasūyā. As far as I see, it will be approved by him.

Priyamvadā. Why?

Anasūyā. The foremost resolve (of the elders) is this that the daughter should be given to a virtuous (husband). If fate itself brings that about, then verily the elders have their object achieved with little trouble.

Priyamvadā. *(Looking at the flower-basket.)* Friend, flowers enough for the sacred offering have been plucked.

(Prose) P. 47. अद्य पुनः etc.—Lit. 'But by her heart she is not present'.

अलं इयद्भिः —i.e. 'So much flowers are enough'.

(Śl. 81) Note — Sakuntalā has been cursed by Durvāsas, but the latter has not been shown on the stage, for it is a rule of the Skt. dramaturgy that cursing should not be allowed on the stage.

(Prose) P. 48. अपराधा etc.—lit. 'has sinned against'.

पूजाहे—7-1. पूजां अर्हति इति 'deserving respect'.

Upa.—S.

दुर्वासाः—He was a saint. He is represented as of an exceedingly choleric and inexorably severe temper. The Purāṇas contain frequent references to his unprovoked and terrible imprecations.

Anasūyā. But the god of fortune of our dear friend Śakuntalā has to be worshipped.

Priyamvadā. Right. (*They resume the work.*)

(*Behind the curtain.*)

Oh, here I am.

Anasūyā. (*Listening*). Friend, (it seems) as if some guest has announced his arrival.

Priyamvadā. Well, Śakuntalā is near the cottage. (*To herself.*) But to-day her heart is far away.

Anasūyā, Well, let us do with so much flowers. (*They proceed to go.*)

(*Behind the curtain.*)

Ah, you who are disrespectful to a guest,

He—thinking of whom with an undiverted mind, you do not know me, an ascetic that stands near—shall not remember you, even when reminded, as a drunkard (does not remember) the talk made before (*i e.* when drunk). (81)

Priyamvadā. Alas! Alas! The unpleasant has happened. The absent-minded Śakuntalā has offended somebody worthy of respect. (*Looking ahead.*) Not, indeed, an ordinary somebody! He is Durvasas, the great sage, who is easily provoked. Having cursed in that manner, he has turned back with a gait trembling with passion, bounding and difficult to check. Who else but fire is able to burn?

P. O. अनन्य-मानसा यं विचिन्तयन्ती तपोधनं मां उपस्थितं न वेत्ति, सः प्रमत्तः इव प्रथमं कृतां कथां, त्वां न स्मरिष्यति, बोधितः अपि सन् ॥८१॥

अर्घोदकं—अर्घः (materials of worship or offering) च उदकं (water) च तयोः समाहारः । समाहार-
द्वन्द्व—S.

उपकल्पय—‘To prepare’, A causal base from
उप√कल्प् 1. A. (उपकल्पते) ‘to be prepared’.

स्खलितं—‘faltering’. N. from√स्खल् 1. P. ‘to
stumble’, ‘to falter’.

अनुनयं—m. 2-1. ‘apology’, ‘propitiation’, N.
from अनु√नी 1. P. ‘to conciliate’, ‘to pro-
pitiate’, ‘to apologize’. (अनुनयति Tr. V.)

सानुक्रोशः कृतः—‘was softened’, lit., ‘was made
(to be) kind or merciful’.

(Prose) P. 49. मर्षमयितव्यः—‘should be pardoned’.)

विधिक्कदन्त (with तव्य) from√मृष् 10. U., 4. U.
(मर्षयति-ते मृष्यति-ते) ‘to bear’, ‘to pardon’, ‘to
allow’. (comp. आर्य ! मर्षय मर्षय ।).

अभिज्ञानाभरणं—n. ‘a recognition-ornament’,
अभिज्ञानाय (for recognition) आभरणं (orna-
ment) 4-T-S.

निवर्तिष्यते—(also निवर्त्यते) 3-1. Fut. from नि√वृत्
1-A. It means: ‘shall go back’, i.e., ‘shall
come to an end’.

अन्तर्हितः—P. P. P. from अन्तर्√धा 3. U. ‘to
keep within’, ‘to hide’, ‘to conceal’. In the
Pass. the root means: ‘to be concealed’,
‘to disappear’.

Anasūyā. Go, bring him back by bowing at (his) feet, while I get ready offerings and water.

Priyamvadā. All right. (*Exit.*)

Anasūyā. (*Acting stumbling at the next step.*) Oh, the flower-basket has fallen from my hand on account of (my) gait faltering through haste. (*Acts collecting the flowers.*)

Priyamvadā. (*Entering.*) Friend, crooked by nature, whose apology would he accept? But still he was softened somewhat.

Anasūyā. (*With a smile*) In his case, even this is enough. Tell (me what happened).

Priyamvadā. When (he) was not willing to return, (he) was (thus) requested: "Holy sir, seeing that (it was) the first, (this) one fault of your daughter, who was unaware of the potency of penance, should be pardoned by your mighty self".

Anasūyā. What then?

Priyamvadā. Then muttering—"My words do not deserve to be otherwise, but the curse will come to an end by showing (some) token-ornament",—he disappeared of himself.

Anasūyā Now it is possible to take heart. A ring, marked with his own name, was fastened (on her finger) as a memento by that royal sage himself, when (he was) about to depart. Owing to that (ring) Śakuntalā will be having a remedy in her own power.

आश्वस्-2. P. (आश्वसिति) 'to breathe freely',
'to take heart'.

तस्मिन्=तस्मिन् अङ्ग लीयके सति 'owing to the pre-
sence of that ring'.

(Prose) P. 50. आत्मानं अपि etc.—Lit. 'She does not
think even of herself'. विभावय the causal
base from वि√भू 1. P. 'to appear or per-
vade') = 'to think', 'to know'.

द्वयोः एव नौ etc.—Let (the knowledge of) this
occurrence remain in the mouths of us
both'.

Priyamvadā. Friend, come, let us finish the worship of the gods.

Priyamvadā (*Gazing*). Anasūyā, just see. With her face resting on her left hand, (our) dear friend is as if painted (in a picture). With (her) thoughts directed to (her) husband, she is indifferent even to her own self—not to speak of a guest.

Anasūyā. Let this secret be confined to us both. Our dear friend who is tender by nature must be spared.

Priyamvadā. Now, who would sprinkle a jasmine creeper with hot water? (*Exeunt both.*)

The Prelude Ends.

(Prose) आदिष्टः—P. P. P. 'asked' or 'ordered',
from आ√दिश् 6. U. 'to point out', 'to order'.

प्रकाशं—'open space'.

(Śl. 82) एकतः एकतः—'on one side', 'on the other side'.

अस्त—(or अस्ताचल) 'the setting mountain'.

'This is nothing but the western horizon.

The उदय (or उद्याचल) is the eastern horizon.

आविष्कृतं etc.—आविष्कृतः (manifested) अरुणः

(Dawn) पुरः-सरः (fore-runner) यस्य (having)

तादृशः B.-S.

अरुणः—Aruna is dawn personified as the
chariotceer of the sun.

It is Aruna or Dawn that heralds the
sun.

नियम्यते—'is regulated', 'is guided or steadied'.

3-1. Pass. from नि√यम् 1. P. (नियच्छति) 'to
control', 'to regulate'.

(Śl. 83) नन्दयति—'gladdens' or 'pleases' √नन्द् 1. P.

(नन्दति) 'to be glad'. Causal (नन्दयति) 'to
gladden'.

ACT IV.

(Enter a Pupil, awakened from sleep).

Pupil. By the revered Kāśyapa, who has just returned from journey, I have been asked to ascertain the time. So, going out in the open, I see how much of the night remains. (*Going about and seeing.*) Oh! It is dawn. For—

On one side the lord of herbs (*i.e.* the Moon) is going towards the peak of the setting mountain, and on the other the sun has as its fore-runner the manifested dawn. By the simultaneous rise and fall of the two luminaries, the people are as it were guided in changes of their own circumstances. (82) Moreover—

The Moon having disappeared, the very same lily of memorable loveliness pleases not (my) eye. The griefs of the weaker sex, arising from a lover's separation, are indeed extremely difficult to bear. (83)

Also—

P. O. अग्र-संख्या कर्कशूनां उपरि तुहिनं रञ्जयति । मयूरः क्षीत-
निद्रः क्षीतं उदङ्ग-पटलं मुञ्चति । एषः हरिणः च खुर विलिखितात्
वेदि-प्रान्तात् उत्थितः स्वाङ्गं आयच्छमानः सद्यः पश्चात् उच्चैः
भवति ॥८३॥

P. O. क्षयित-तमसा येन क्षिति-धर-गुरोः सुमेरोः मूर्ध्नि पाद-
न्यासं कृत्वा विष्णोः मध्यमं धाम क्रान्तं, सः अयं चन्द्रः अरुणशेषैः
मयूखैः गगनात् पतति । महतां अपि अत्याकृष्टिः अपमंश-निष्ठः
भवति ॥८४॥

(Śl. 84) **Note**—This, as well as the following, śloka is omitted in several editions.

तुहिन—n. 'dew', 'frost', 'snow'.

रङ्गयति—'makes red', 'impurples'.

उटज-पटलं—उटजस्य (of the cottage) पटलं (thatch), 6-T.-S.

वीत—=विगत (वि+इत, P. P. P. from √इ 2. P. 'to go') 'gone away'.

विलिखित—'marked' or 'scratched'.

(Śl. 85) क्षितिधर—'a mountain'. (Lit 'supporter of the earth').

अपम्रंशनिष्ठा—अपम्रंशः (a low fall) निष्ठा (end)
यस्याः B.-S.

(Prose) न एतद् न विदितं—'it is not that this is not known', i.e., 'it is perfectly known'. Two negatives make one forceful positive.

The morning impurples the dew on the jujube trees; the peacock, with its sleep gone, leaves the cottage-thatch made of grass; and this deer, suddenly got up from the hoof-marked side of the altar, becomes high at (*i.e.* raises) the hinder part while stretching his body. (84)

And—

By whom, the dispeller of darkness, the middle region of Vishnu was reached by planting his foot on the peak of Sumeru, the lord of the mountains,—the same Moon falls from the heaven with only a few rays left (to him). The highest ascent, even of the great, is ended in the lowest fall. (85)

Anasūyā (*Entering by pushing aside the curtain*). Though this person (*i.e.* myself) is thus withdrawn from worldly concerns, it is perfectly known (to me) that the king has acted ignobly towards Śakuntalā.

Pupil. I shall just inform the preceptor that the time for the sacrifice is come. (*Erit.*)

P. O. शशिनि अतर्हिते, सा एष कुमुदवती संस्मरणीय-शोभा (सती) मे दृष्टिं न नन्दयति । नूनं अबला-जनस्य इष्ट-प्रवास-जनितानि दुःखानि अतिमात्र-सुदुःखानि ॥२३॥

P. O. एकतः ओषधीनां पतिः अस्त-शिखरं याति, एकतः अर्कः आविष्कृताखण-पुरःसरः (वर्तते) । एषः लोकः तेजो द्वयस्य युगपद्व्यसनादयाभ्यां दशाम्बरेषु नियम्यते इव ॥२४॥

करणीयेषु - 7-3. 'duty', lit. 'what has to be done'.

असत्य संधे असत्या (false) संधा (promise)

यस्य, तस्मिन् 7-1. B.—S.

पदं कारिता — Or, 'has been made to resort,'
(पदं करोति—resorts to)

व्यवसिता—'resolved', 'determined'. P. P. P. from व्यव√सो 4. P. 'to try', 'to resolve', 'to decide'. This word goes with what follows and not with what precedes it. Thus व्यवसिता अपि न पारयामि = 'though determined, I dare not', i.e., 'Try as I may, I cannot'.

पारयामि—Den. V. 'to be able'.

परिणीता—f. 'wedded'. P. P. P. from परि√नी (परिणयति) 1. P. 'to marry', 'to lead round (the fire)'.

आपन्न-सत्त्वा—सत्त्वं आपन्ना ;

(Prose) शयितं—'sleep'; P. P. P. used as a N. from शी 2. A. (शते) 'to sleep or lie down'.

एवं अभिनन्दितं — a भाव-वाच्य construction.

'Approval was thus given' (by revered Kāśyapa).

धूमाकुलं..... यजमानस्य—a (Genitive construction.

दिष्ट्या—ind. (strictly the inst. of दिष्टि: f. 'fate') 'Fortunately', 'luckily', 'thank God'. (दिष्ट्या√वृध् 1. A. means 'to be congratulated upon'; as in दिष्ट्या पुत्र-जन्मना वर्धते भवान्).

Anasūyā. Though awakened, what shall I do? My hands and feet do not move even towards (their) usual duties. Now let Cupid be triumphant—Cupid by whom (our) pure-minded friend was made to place (her) confidence (lit. foot) on a person making false promise. Or, is it the curse of Durvāsas that brings the change? Otherwise how is it that the royal sage, having said such (things), has not sent even a letter? So we (shall) send him the ring of recognition from here. Who among the ascetics, already bearing the hardships (of penance), may be requested (to carry the ring)? As the blame lies with my friend, I dare not, though resolved, tell father Kāśyapa returned from journey that Śakuntalā is wedded to Dushyanta and is big with child. Such being the case, what can be done by us?

Priyamvadā.—(*Entering; with joy*) Friend, make haste, make haste to perform rites at Śakuntalā's departure.

Anasūyā. Friend, how is this?

Priyamvadā. Now listen. I had gone to Śakuntalā to enquire (if she had had) a comfortable sleep.

Anasūyā. Then—

Priyamvadā. Just then, embracing her, who had hung (her) face for shame, father Kāśyapa himself gave his approval thus: "Though the sacrificer had his sight dimmed by smoke, the oblation has fallen right into the fire. Child, like

(Śl. 86) भुवः—6-1 of भू f. 'earth'.

(Prose.) प्रियं—'good news'.

उत्कण्ठा—f. 'anxiety or uneasiness, generally that arising from separation'.

तपस्विना — f. from तपस्विन् 'one practising penance'. As the life of a तपस्विन् was very hard, the word also came to mean 'a poor creature', 'one deserving pity'.

instruction given to a good pupil, you have become one that can cause no regret. 'This very day I (shall) send you to your husband escorted by sages'.

Anasūyā. But by whom was the matter communicated to father Kāśyapa?

Priyamvadā. By a metrical voice without (any) form when he had entered the fire-sanctuary.

Anasūyā. (*With astonishment*) Say (what the voice was).

Priyamvadā. (*Speaking in Sanskrit.*) "O Brahman, know that for the good of the world your daughter is bearing the energy deposited by Dushyanta, as the Śami tree contains fire inside." (86)

Anasūyā. (*Embracing Priyamvadā.*) Good news for me, friend, good news for me. But as Śakuntalā is to be taken (away) just to-day, I feel pleasure mixed with uneasiness arising from separation.

Priyamvadā. Friend, we shall, however, (be able to) allay our anxiety. Let that poor creature be happy.

P.O. हे ब्रह्मन् ! दुष्यन्तेन आहितं तेजः भुवः भूतये दधानां
तनयां अग्नि-गर्भां शर्मा इव अवेदि ॥८६॥

केशर—(or केसर) m. n. 'The Bakul tree'.

हस्तसन्निहितां कुरु — 'catch hold of it'; lit.,
'make it near at hand'. Compare Panj.
हृत्थ गोचरी कर.

मृगरोचना—'Yellow pigment', so called because
prepared from the bile of deer.

शब्दाय्यन्ते—3-1. Pass. of शब्दायते, a denom. verb
from शब्द. शब्दायते — 'makes noise', 'calls
out'.

मार्जिता—'cleansed'. P. P. P. from √मृज् 10. U.
(मार्जयति 'to wash, to wipe or to cleanse').
स्वस्ति-वाचनिका — f. 'invoking blessings' or
'singing auspicious songs'.

Anasūyā. Well then, in this cocoa-nut casket, hanging on a branch of the mango-tree, there was placed by me, for this very purpose, a wreath of *Bakula* flowers, capable of keeping fresh for some time. Just make it at hand, while I too prepare the auspicious unguents (consisting of) yellow pigments, earth from a sacred spot and young shoots of *Kuśā* grass.

Priyamvadā. Be it so done.

(*Exit Anasūyā; Priyamvadā acts the gathering of flowers.*)

(*Behind the curtain.*)

O Gautami, let Śārṅgarava and others be ordered to escort Śakuntalā.

Priyamvadā. (*Hearing*) Anasūyā, make haste, make haste. Here are being called the hermits that are going to Hastināpura.

Anasūyā. (*Entering with unguents in hand*) Come, friend, let us go. (*They move about.*)

Priyamvadā. (*Looking*) Here stands Śakuntalā with her locks washed and combed at sunrise, being congratulated by female ascetics who have consecrated wild rice in their hands, and who are reciting auspicious songs. Let us approach her. (*They approach her.*)

(*Enter Śakuntalā engaged as described.*)

One of the Female Ascetics (*To Śakuntalā*) Child, may you obtain the title 'Chief Queen', indicating (your) husband's great regard (for you).

प्रसविनो — f. 'the producer', 'the mother';
from प्र√सु or सू 1. P. 2, 4. A. 'to produce'.

निषीदतम्—2-2. लोट् from नि√सद् (निषीदति)

1. P. 'to sit down'.

वाष्पं—'tears' (also m.)

प्र√साध् caus —'to decorate' (प्रसाधयति). प्रसाधनं
is the N. from this root and means 'decora-
tion'.

विप्रकार्यते—'is slighted, insulted or deceived'.

Pass. 3-1. from विप्र√कृ 8. U. (विप्रकरोति)
'to insult', 'to deceive', 'to disfigure'.

उपायन —n. Primarily 'going near', (from उप√इ
2. P. 'to approach'). Secondly it came
to mean 'a gift' or 'a present'—the thing
with which people approach the elders and
the respectable persons.

The Second. Child, may you become the mother of heroes.

The Third. Child, may you be highly esteemed by your husband. (*Exeunt all except Gautamī after bestowing blessings*).

The two friends. (*Approaching*) Friend, may it be an auspicious ablution to you.

Śakuntalā. Welcome to my friends. Sit down here.

Both. (*Taking the auspicious vessels and sitting*). Get ready, dear, while we apply the auspicious unguents.

Śakuntalā. Even this should be greatly prized. Decoration by (my) friends shall be unobtainable to me now. (*Sheds tears*).

Both. Friend, it is not proper for you to weep at an auspicious moment. (*Wiping off her tears, they act decorating*.)

Priyamvadā. The form that deserves (costly) ornaments is slighted by decorations available in a hermitage.

(*Enter two hermit-lads with presents in hand*.)

Both. Here are ornaments; let her ladyship be decorated. (*All are amazed on seeing them*).

Gautamī. Nārada, (my) child, whence is (all) this?

The first. From the power of father Kāśyapa.

Gautamī. Is it through the power of his mind?

किं मानसी etc.—Lit. 'Is it a mental creation'?
वनरातिः—(वनस्य पतिः) 'a lofty tree', 'a tree in
general'.

(Sl. 87) क्षौमं—made of क्षुमा or linen-flax, a variety
of flax that yields artificial silk). The
fibre or cloth prepared from vegetable silk.
It is different from पट्ट, the real silk, as in:—

क्षौमजं वाय कार्पासं पट्टसूत्रमथापि वा ।

यज्ञापवोतं यो दद्याद्वस्त्रदानफलं लभेत् ॥ Atri
Smṛiti. 1-325.

आविष्कृतं—lit. 'exhibited', 'put forth'; P. P. P.
from आविस्/कृ 8. U. 'to display or exhibit'.

निष्ठ्यूत—P. P. P. from निष्/ष्ट्व् 1, 4 P. 'to
emit', 'to put forth', 'to vomit out', 'to spit.'
(ष्टोव्यति or ष्टोवति .

पर्वन्—n. 'a joint'. Here 'wrist'.

(Prose.) उत्तीर्णं—'that has crossed, come out or
finished'. P. P. P. from उत्/वृत् (उत्तरति)
1. P. 'to cross', 'to come out', 'to get over'.

अभिषेक—m. 'holy bath or ablution'.

अयं जनः— = अस्मद् विभ्यो जनः or 'we people'.

चित्रकर्म—n. 1. 'Picture'. 2. 'Painting'.

The second. Of course not. Listen. By his reverence we were ordered to bring flowers from the trees. And then -

By a certain tree was produced an auspicious garment of silk, white like the moon. By a certain (tree) was exuded lac-dye, fit for application to (her) feet. From others were presented ornaments by the hands of sylvan deities, extended as far as the wrist, and emulating the rising of sprouts from them. (87)

Priyamvadā. (*Looking at Sakuntalā*) Friend, by this favour (of the trees) is indicated the royal fortune that you are to enjoy in the house of your husband.

(*Sakuntalā acts bashfulness.*)

The first. Come, come, Gautama, we report the service (done) by the trees, to Kāśyapa who must have finished his ablution.

The second. Just so. (*Exeunt.*)

The two friends. We people have never put on (any) ornaments. We arrange the ornaments on your limbs from (our) acquaintance (with decoration) through painting.

Sakuntalā. I know your skill

P. O. केनचित् तरुणा नः इन्दु-पाण्डु मांगल्यं क्षौमं आविष्कृतम् ।
केनचित् चरणोपराग-भुभग-लक्ष्मि-रसः निष्पद्युतः । अन्येभ्यः आपर्व-
भागोत्थितैः किसलोद्भेद-प्रतिबिम्बिभिः वन-देवता-कर-तलैः आमर-
णानि दत्तानि ॥८७॥

(Śl. 83) संस्पृष्टं—'touched' or 'affected' P. P. P.

from सं√स्पृश् 6. P. 'to touch'.

कलुषः—'turbid', 'muddy', 'not clear or clean'.

Here 'choked'.

स्तंभिता (checked) वाष्प-वृत्तिः (flow of tears),

स्तंभित-वाष्प-वृत्तिः, तथा कलुषः। 3-T.-S.

दर्शनं— दृष्टिः 'sight'.

परिधत्स्व—2-1. from परि√धा 3. U. 'to put on', 'to wear'. (परिधत्ते or परिदधाति)

आचारं etc.—'Greet him properly'. 'Offer him your salutation'.

(Śl. 89) सम्राजं—2-1. 'A universal or paramount sovereign who has performed a Rājasāya sacrifice'.

(Both act decorating her)

(Enter Kāśyapa who has gone through his ablution).

Kāśyapa. As Śakuntalā will go to-day, (my) heart is affected by grief; (my) throat is choked on account of the flow of tears (that have been) checked; and (my) sight is bedimmed through anxiety. Such, through affection, is the restlessness of me living in a forest though. How much, (then) must the house-holders be afflicted by the first pangs of separation from (their) daughters? (88)

(He walks about.)

The two friends. Dear Śakuntalā, your toilet is finished. Now put on the pair of silken garments.

(Śakuntalā gets up and puts them on.)

Gautamī. Child here has arrived your father embracing (you) as it were with eyes overflowing with joy. Just observe the usual etiquette.

Śakuntalā. (Bashfully) Father, I salute you.

Kāśyapa. May you be greatly honoured by your husband, as Śarmishthā was by Yayāti. You too may obtain a son, a universal emperor, as she obtained Puru. (89)

अथ शकुन्तला यास्यति इति हृदयं उत्कण्ठया संस्पृष्टं,
कण्ठः स्तम्भित-वाष्प-वृत्ति-कलुषः, दर्शनं चिन्ता-जडम् । अरण्यौ-
कसः अपि मम तावत् स्नेहात् ईदृशं वैक्लव्यं; गृहिणः नवैः तनया-
विश्लेष-दुःखैः कथं नु पीड्यन्ते ॥८८॥

P. O. (त्वं) शर्मिष्ठा ययातेः इव भर्तुः बहुमता भव । त्वं अपि
सा पुरुं इव सम्राजं सुतं अवाप्नुहि ॥८९॥

P. O. अमी समिद् वन्तः, वेदिं परितः क्लृप्त-धिष्ण्याः, प्रान्त-
संस्तीर्ण-दर्माः, वैतानाः बह्वयः, हव्य-गन्धैः दुरितं अपघ्नन्तः, त्वां

(Śl. 90) क्लृप्तधिष्ण्याः—1-3. क्लृप्तानि (fixed) धिष्ण्यानि (places) येषां (whose). B.—S.

समिद्धत्—a. 'Fed or supplied with holy fuel'.

समिध् f. fuel'; especially 'sacred fuel'.

अपघ्नन्तः—1-3. Pr. Act. Part. from अप√हन्
2. P. 'to ward or beat off'. 'to avert'.

पावयन्तु—3-3. Imp. of the caus. of √पू 1. 4. A.,

9. U. (पवते, पूयते, पुनाति or पुनोते) 'to purify'.

The caus. (पावयति) too has the same sense.

(Śl. 91) युष्मासु अपीतेषु—That is, 'when you are not yet watered'.

प्रिय-मण्डना—प्रियं मण्डनं यस्याः 'To whom decoration is dear', i.e. 'found of decoration'.

प्रसूतिः—f. 'birth', 'production', 'putting forth'.

(Śl. 92) परभृतः—परेण परैः वा भृतः पोषितः । Now see the marginal note.

अनुमत etc.—अनुमतं गमनं यस्याः सा ! B.—S.

प्रतिवचनी-कृतं—प्रतिवचनं ('a reply') with क्वि before कृतं । अतत् तत् संपद्यमानं कृतम् । 'Made (to serve) as a reply'.

Gautamī. Mighty sir, this is indeed a boon: not a blessing.

Kāśyapa. Child, walk round the fires to which an oblation has just been offered. (*All walk about.*)

Kāśyapa. (*Blesses her by reciting a verse in Vedic metre.*) May these sacrificial fires, which have (their) places fixed round the altar, which are (fed) with sacred fuel, which have **Kuśā** grass scattered by (their) sides, and which are averting evil with the smell of the oblations, purify you. (90)

Start now. (*Looking around.*) Where are those Śārṅgarava and others?

Pupil. (*Entering*) Mighty sir, here we are.

Kāśyapa. Point out the way to your sister.

Śārṅgarava. This way, this way, your ladyship. (*All move about.*)

Kāśyapa. O trees of the penance-grove that are near, she who does not attempt to drink water first, when you have not drunk (it); she who, though fond of decoration, does not pluck (lit. take) young leaves through affection for you; she to whom (it) is a festivity at the time of your first putting forth flowers;—that same Śakuntalā is going to the house of her husband. Let (she) be permitted by all. (91) (*Indicating that he heard the note of a cuckoo.*)

P. O. युष्मासु अपीतेषु या प्रथमं जलं पातुं न व्यवस्यति, भवतां स्नेहेन या प्रिय-मण्डना अपि पल्लवं न आदत्ते, वः आद्ये कुसुम-प्रसूति-समये यस्याः उत्सवः भवति, सा इयं शकुन्तला पति-गृहं याति । सर्वैः अनुवायताम् ॥६१॥

(Sl. 93) कमलिनी—f. 1. 'A lotus plant'. 2. 'A lotus bed'.

कुशेशयः —m. 'A lotus'; कुशे जले शेते इति ;

अनुकूल—a. 'favourable', *i.e.*, 'blowing from behind'. (Lit. 'along the bank or current.')

(Prose) कातरा—(f.) 'timid', 'grieved', 'sad'.

This (my girl) Śakuntalā has her departure permitted by the trees, (her) companions during (her) stay in the forest; for the sweet note of the cuckoo has been thus made to serve as their reply by them. (92)

(In the sky.)

May her path—pleasant at intervals owing to lakes green with lotus-beds, having the heat of the sun's rays warded off by shady trees and having (its) dust soft as the pollen of lotuses—be one with a gentle and favourable breeze, and (one that is) blissful. (93)

(All hear with astonishment.)

Gautamī. Child, you are permitted to move on by the forest-deities, who are as affectionate as relatives. Salute to the holy ones.

Śakuntalā. *(Moving on with a bow; Aside.)* Dear Priyamvadā, though (I am) eager to see my lord, my feet move on with difficulty while (I am) leaving the hermitage.

Priyamvadā. It is not merely that (our) friend is grieved at the separation from the penance-forest; a similar condition is seen of the penance-forest, whose separation from you is at hand.

P. O. इयं शकुन्तला वनवास-बन्धुभिः तरुभिः अनुमत-गमना यतः पभिः कलं परभृत विवर्त ईदृशं प्रतिवचनी कृतम् ॥६२॥

P. O. कमलिनी-हरितैः सरोभिः रम्यान्तरः, छाया-द्रुमैः निय-मितार्क-मयूष-तपः, अस्याः पन्थाः कुशेशय-रजो-मृ-दुरेणुः शान्ताल-कृत्त-पवनः च शिवः च भूयात् ॥६३॥

(Sl. 94) उद्गलित—P. P. P. from उद्गल् 1. P. 'to drop,' 'to fall down'. उद्गलिताः दर्भ-कवलाः येषां तादृशाः 1 B.—S.

कवल --m. n. 'A mouthful.'

(Prose.) सोदर्य—Lit. 'born of the same womb', 'a co-uterine brother'. सोदर्या is such a sister. Here the word, however, has an adjectival sense 'brotherly', 'sisterly'. Compare सोदरः-स्नेह already occurred.

बाहा—'the arm'.

परिवर्तिनी—f. 'roaming', 'moving about'.

(Sl. 95) वीतचिन्तः - वीता (वि+इता) विगता चिन्ता यस्य सः
B.—S.

The deer have dropped (their) mouthfuls of **darbha** grass; the peacocks have given up (their) dancing ; the creepers, with their pale leaves falling off, are as if shedding tears (94)

Śakuntalā. (*Recollecting*) Father, I shall just bid adieu to **Vana-jyotsnā**, (my) sister among the creepers.

Kāśyapa. I know your sisterly affection for it. Here it is to the right.

Śakuntalā. (*Approaching the creeper*) O **Vana-jyotsnā**, though (you are) united with the mango-tree, embrace me with your arm-like branches that proceed this way.

From to-day I shall be roaming away from you.

Kāśyapa. By (your) merits you have resorted to a husband worthy of your self, (and) one that was already sought for your sake by me. This **Nāva-mālikā** has resorted to the mango-tree. Now I am free from anxiety as regards it and you. (95)

Start on your journey (lit. road) from here.

Śakuntalā. (*To her friends*) Friends, this (creeper) is a trust into the hands of you both.

The two friends. Into whose hands are we entrusted? (Shed tears.)

P.O.मृगाः उद्गलित-दर्भ-कबलाः; मयूराः परित्यक्त-नर्तनाः;
लताः अपस्तुत पाण्डु-पत्राः अभ्रूणि इव मुच्यन्ति ॥६४॥

P.O.मया तव अर्थे प्रथमं एव संकल्पितं आत्म-सदृशं भर्तारं
त्वं सुकृतैः गता । इयं नव-मालिका चूलेन संभ्रितवती । संप्रति अहं
अस्यां त्वयि च वीत-चिन्तः ॥६५॥

(Prose) स्थिरी कर्तव्या—lit. 'should be steadied'.

अनघ--without अघ ('sin'. Here 'mishap.')

अनघः प्रसवः यस्याः तादृशी B.—S.

सज्जति—'sticks'. √संज् 1. P. 'to stick or adhere to'.

(Sl. 96) विरोपण--'healing'. (व्रणं विरोपयति इति) from caus. of वि√रुह 1. P. 'to grow'. In the cause the meaning is 'to heal', 'to plant.'

पुत्रकृतकः—कृतकः (adopted) पुत्रः पुत्रकृतकः

न्यषिच्यत--;--1. लङ् Pass. from नि√सिच् 6. P. 'to pour upon or down', 'to sprinkle'.

(Prose) सहवास—m. 'company'.

(Sl. 97) उत्पद्मणोः—6-2. द्रुतानि पद्माणि ययोः तादृशयोः ।

विरतानुबन्धं—विरतं (stopped) अनुबन्धं (further production or continuity) यस्य तयाविधं कुरु 'make them have their further production stopped', i.e., stop their further production.

Kāśyapa. Anasūyā, do not weep; rather Śakuntalā ought to be cheered up by your ladyships.

(All walk about.)

Śakuntalā. Father, when this doe, wandering near the cottage, (and) slow on account of pregnancy, is safely delivered, you will send to me some one conveying the good news.

Kāśyapa. We shall not forget this

Śakuntalā. *(Gesticulating obstruction to her walking.)* Who, of course, is this that sticks to my garments? *(Turns round.)*

Kāśyapa. Child,

This fawn, adopted (by you) as (your) son and reared up with handfuls of Śyāmāka grains and on whose mouth, pricked by a sharp blade of kuśa grass, the wound-healing oil of Ingudi was poured by you, does not leave your track.

Śakuntalā. Child, why do you follow me who is leaving your company. Though deprived of (lit without) the mother that had just been delivered (of you), you were still brought up. Now, too, father will take care of you, when deprived of me. Do then go back. *(She walks away, weeping.)*

Kāśyapa. With firmness, stop the further production of tears that have obstructed the operation of (your) eyes having eyelashes turned up. Your

P.P. यस्य कुश-सूचि-विद्धे मुखे त्वया व्रण-विरोपणं इन्द्रुदीनां तैलं न्यषिच्यत, सः अयं श्यामाक-मुष्टि-परिवर्द्धितकः पुत्र-वतकः सुगः ते पदवीं न अहति ॥६६॥

विषमोभवन्ति—‘are becoming विषम (irregular)’.

With चिब.

(Prose.) इति ध्रूयते—‘this is enjoyed or laid down in the **Sruti** or the **Vedas**’. Comp. इति स्मृतं ‘this is enjoyed in the **Smritis** or the **law-books**’.
क्षीर-वृक्ष—‘The milk-tree’: a name for the four trees व्यग्रोध, उदुंबर, अश्वत्थ and मधूक.

आरुहति—3-1. आ/रुह् 1. P. ‘to shout or shriek’, ‘to cry out’.

दुष्करं etc.—Lit., ‘I am doing what is difficult to do.’

(Sl. 98) साहयति—caus. from सह् 1. A. ‘to bear’
—‘makes (people) bear.’

steps are indeed becoming irregular on this road, the high and low places of which are not noticed (by you). (97)

Sārṅgrava. Revered Sir, it is enjoined by the Scriptures that an affectionate person should be followed as far as the water's brink. Here is the bank as a lake. It behoves you to return after giving (us) directions here

Kāśyapa. Then let us rest in this shade of the fig-tree.

Kāśyapa. (*Aside*) What message most suitable to His Honour Dushayanta can indeed be sent by us? (*Meditates.*)

Śakuntalā. (*Aside*) Behold, dear. The female Cakravāka, distressed (when) not seeing (her) mate concealed by a lotus leaf, is crying out—"Hard is the lot I suffer".

Anasūyā. Friend, do not say so.

She too, without (her) beloved, passes the night tardy on account of sorrow. The tie of hope makes (people) endure the grief of separation, though heavy. (98)

Kāśyapa. Śārṅgarava, having presented Śakuntalā (to him), that king should be addressed by you on my behalf.

Sārṅgrava. Command, your reverence.

P.O. उत्पद्मणोः नयनयोः उपरुद्धवृत्तिं क्षाण्यं स्थिरतया विर-
तानुबन्धं कुरु । अलक्षित-नतोन्नत-भूमि-भागे अस्मिन् मार्गे ते
पदानि विषमी-भवन्ति खलु ६७॥

P.O. एषा अपि प्रियेण विना विषाद-दीर्घ-तरां रजनीं गमयति
आशा-बन्धः गुरुकं अपि विरह-दुःखं साहयति ॥२८॥

(Sl. 99) सामान्य etc.—‘With respect common to all your wives’ (i.e. which you would pay to your other wives).

दारेषु—‘among (your) wives’. The word दार is m. and is always used in the pl. even though the sense desired may be that of the sing. number. So दाराः is ‘wife’ or ‘wives’. [दारयन्ति भेदयन्ति धातून् इति दाराः]

(Prose.) लौकिकज्ञाः — लोक-व्यवहार-ज्ञाः

(Sl. 100) शुश्रूषस्व 2-1. लोट् of the Desid. from शु 5. P. ‘to hear’. The Desid. from this root is, however, always in the आत्मनेपद; (शुश्रूषते - ‘wants to hear’, i.e., ‘attends to’, or ‘waits upon’, or ‘serves’.)

गमः—1-2. लुङ् without the argument अ; with मा or मास्म it is thus used in the sense of negative लोट्.

सपत्नी—समानः पतिः यस्याः सा.

विप्रकृत—f. ‘offended’, ‘insulted’, ‘wronged’.

प्रतोपं—‘against’ lit. ‘against the current’.

Kāśyapa. Having well thought of us whose wealth is self-restraint, of your high family, and of that flow of affection of her towards you (which was) not in any way brought about by relatives, she should be seen by you among your wives with usual honour. More than this depends upon fate. That, of course, is not to be expressed by the bride's relatives. (99)

Śārṅgarava. The message is grasped.

Kāśyapa. Child, you are to be advised now. Though dwellers of the forest, we are acquainted with worldly affairs.

Śārṅgarava. There is nothing indeed that is out of the reach of the wise.

Kāśyapa. So you, (going) from here, when you have reached your husband's household—

Serve (your) elders; have the behaviour of a loving friend towards (your) co-wives; though wronged, do not go against (your) lord through anger; be extremely polite towards the attendants, and (be) not arrogant in prosperity. Thus do young maidens reach the position of a house-wife; those of an opposite nature are the bane of (their) family. (100).

P.O. संयम-धनान् अस्मान्, आत्मनः उच्चैः कुलं च, त्वयि अस्याः कथं अपि अयान्धव-कृतां तां स्नेह-प्रवृत्तिं च साधु विचिन्त्य त्वया इयं दारेषु सामान्य-प्रतिपत्ति-पूर्वकं दृश्या । अतः परं भाग्याय-त्तम् । तत् खलु वधू-बन्धुभिः न वाच्यं ॥६६॥

P.O. गुरुन् शुश्रूषस्व, सपत्नी-जने प्रिय-सखी-वृत्तिं कुरु विप्रकृता अपि रोषणतया मास्म प्रतीपं गमः, परिजने भूयिष्ठ दक्षिणा भव, भोगेषु अनुत्सेकिनी (भव) । एवं युवतयः गृहिणी-पदं याप्ति । वामाः कुलस्य आधयः ॥२००॥

भूयिष्ठं—adv. 'extremely'.

उत्सेकिनो—f. of उत्सेकिन् a. 'overflowing',
'arrogant', 'proud'. उत्सेकः is the Noun:
'arrogance'.

(Prose.) अवधारय—2-1. लोट् from अव√धृ 10 u.
(अवधारयति) 'to consider', 'to reflect', 'to bear
in mind'.

खम्बन-लता—This may mean either (1) 'a
sandle-sapling' (a young sapling crawling
on the ground may fitly be called a लता),
or (2) 'a creeper encircling a sandal tree'.

(Śl. 101) अभिजनवत् a. The Noun is अभिजनः (m.)
'a family', 'a high family', 'noble birth'.

विभवः—(m.) 'greatness', 'dignity', 'pros-
perity'.

पावनं—'holy', lit., 'purifying.'

√गण 10. U. 'to count', 'to consider', 'to
mind'.

(Prose.) परि√स्वङ्—1. A. (परिष्वजते) 'to embrace'.
परिष्वजेथां is 2-2. लोट्.

How does Gautami think ?

Gautamī. This much is the advice (sufficient) for a bride. Child, bear in mind all this.

Kāśyapa. Child embrace me and (your) friends.

Śakuntalā. Father, will the respected friend Priyamvadā and others turn back from here ?

Kāśyapa. Child, they too are to be given away (in marriage). It is not proper for them to go there. Gautami will go with you.

Śakuntalā (*Embracing the father*). Torn (lit. fallen) from (my) father's lap, like a sandal-sapling uprooted from the slopes of the **Malaya** mountain, how shall I now sustain (my) life in another soil ?

Kāśyapa. Child, why are you so distressed ?

Occupying the position of the (chief) wife of (your) lord of noble birth ; busy every moment with his affairs important by reasons of (his) greatness ; and having given birth to a holy son as East (does) the sun ; you shall not, O child, mind the sorrow arising from my separation. (101)

(*Śakuntalā falls at her father's feet.*)

Kāśyapa. May that befall you what I wish.

Śakuntalā. (*Approaching the friends*). Dear, embrace me both of you simultaneously.

P. O. वत्से ! त्वं अभिजनवतः भर्तुः श्लाघ्ये गृहिणी-पदे स्थिता, तस्य विभव-गुरुमिः कृत्यैः प्रतिक्षणं आकुला, अचिरात् प्राची इव अकं पावनं तनयं प्रसूय च, मम विरह-जां शुचं न नययिष्यसि ॥१०१॥

(Śl. 102) अप्रतिरथं—2-1. प्रतिगतः रथः यस्य सः प्रतिरथः
 ‘an antagonist.’ अविद्यानः प्रतिरथः यस्य तम्,
 ‘who has no rival or antagonist’.

नेवेश्य—‘having placed (on the throne)’, or
 ‘having settled (in life)’.

पदं करिष्यसि—‘you shall set (your) foot’, or
 ‘you shall take (your) residence’.

(Prose.) परिहीयते—3-1. ‘is slipping’, ‘is passing
 away’. Pass. from परि√ह् 3. P. ‘to leave’,
 ‘to abandon’.

अनुष्ठानं—(n.) ‘performance’. From अनु√स्था

1.U. (अनुतिष्ठते-ति) ‘to perform’.

The two friends. (*So doing*). Friend, if perchance that king be slow to recognise (you) then show him this ring marked with his own name.

Śakuntalā. I am shocked at this misgiving of yours.

The two friends. Do not be afraid. Excessive affection is apt to suspect evil.

Sārṅgarava. The sun has ascended to another division of the sky. Let her ladyship make haste.

Śakuntalā (*Standing with face towards the hermitage*). Father, when shall I again possibly see the penance-forest?

Kāśyapa. After having long been the co-wife of the earth bounded by four quarters, and after having placed (on the throne) your son-from-Dushyanta that will have no antagonist, you will again set (your) foot in this tranquil hermitage along with your lord who will have entrusted the care (lit. the burden) of the family to him (*i.e.* to his son). (102)

Gautamī. Child, the time of (your) departure is slipping. Send back the father. Or, even for a long time, she will talk thus again and again. Let your reverence turn back.

Kāśyapa. Child, the practice of penance is being interrupted.

P. O. चिराय चतुरन्त-महो-सपत्नी भूत्वा, अप्रतिरथं तनयं
दोष्यन्ति निवेश्य, तदपित-कुटुम्ब-भरेण भर्त्रा सार्धं शान्ते अस्मिन्
आश्रमे पुनः पदं करिष्यसि ॥१०२॥

उत्कण्ठस्व—2-1. लोट, उत्कण्ठते Den. A. (from
उत्कंठा f.) 'to be anxious', 'to pine for'.

(Sl. 103) विरूढ—'grown' P. P. P. from वि√रूह 1. P.
'to grow', 'to germinate'.

(Prose.) वनराज्या—3-1. Or, 'by the line of the for-
est (trees)'.

तद्यं स्वास्त्यं—i.e. 'I am myself again'.

Śakuntalā. (*Again embracing the father*).
Father's body is (already) emaciated by the
practice of penance. Do not, therefore, pine too
much for me.

Kāśyapa (*With a sigh*).

O child, how possibly will my grief be allayed
while beholding the offering of **Nivāra** formerly
made by you and grown at the entrance to (our)
cottage? (103).

Go. May the roads be blissful (*i.e.* safe) for you.

(*Exit Śakuntalā, as well as the escort.*)

The two friends (*Looking at Śakuntalā*).
Alas! Alas! Śakuntalā is concealed by the forest
path.

Kāśyapa (*With a sigh*). O Anasūyā, your
partner in pious duties is gone. Having checked
(your) grief, follow me who am departing (for the
hermitage).

Both. Father, how shall we enter the penance-
forest (that is) as if empty without Śakuntalā?

Kāśyapa. The flow of affection presents (it)
thus. (*Going about thoughtfully.*) Ah! After
sending Śakuntalā to her husband's house, the
peace of mind has been attained (by me). For:

P. O. वत्से ! त्वया रचित-पूर्वं उदज-द्वार-विकटं नीवार-
वर्ति विस्त्रोक्यतः मम शोकः कथं नु शमं पश्यति ? ॥२०३॥

- (Sl. 104) परिग्रहीतुः—6-1 of परिग्रहीतृ—‘one who takes round (the sacred fire)’; hence, ‘a husband.’
 Compare परिणेतृ (‘a husband’), परिणयः (‘marriage’).

A daughter is in fact another's property. Having sent her to-day to (her) husband, this my inner self has become perfectly calm (*i.e.* light) like one that has returned a deposit. (104)

(Exeunt omnes.)

End of Act IV.

P. O. कन्या हि परोकीयः एव अर्थः । अयं मम अन्तरात्मा अद्य तां परिगृहीतुः संप्रेष्य प्रत्यर्पित-न्यासः इव प्रकामं विशदः जातः ॥१०४॥

ACT V.

(Prose.) स्वर-संयोगः—‘a harmonious blending of notes.’ This shows that she was singing while playing upon some musical instrument.

वर्ण—(m.) ‘a musical note’, गीत-क्रम

आकाशे गीयते—The music though really coming from behind the curtain is supposed to come from an unknown quarter, from the air.

Śl. 105) By singing this ditty Hamsapadikā is in a way accusing the King for his having ceased to pay any attention to her. This sloka, again, prepares us for the tragic rejection of Sakuntalā by Dushyanta that is to come in this Act.

(Prose) महद् उपाकुम्भनं—‘a sharp rebuke’.

गतः अस्मि—‘have gone to’; here ‘have got’.

धीतरागस्य—धीतः (धिगतः) रागः (विषय-वासना) यस्य तादृशस्य ‘a passionless person’.

नास्ति मे मोक्षः—‘there (shall be) no liberation or letting off for me’, i.e., ‘I shall not be let off.’

ACT V.

(*Enter the king sitting on a seat and Vidūshaka.*)

Vidūshaka (*Listening*). O Friend, turn your attention to the interior of the music-hall. A harmonious blending of notes is heard in a sweet and clear ditty. I think her ladyship Hamsapadikā is making acquaintance with musical modes.

King. Keep quiet while I listen.

(*A song in the air.*)

O Bee, how have you, ever longing for fresh honey, and having in that manner kissed the mango-blossom, forgotten it, being satisfied with a mere dwelling in the lotus? (105)

King. Oh, how over-flowing with passion the song is!

Vidūshaka. What, has the meaning of the words of the song been understood by you?

King (*Smiling*). Once I loved this person. So I have got a sharp rebuke from her with reference to Queen Vasumatī. Friend Māthavya, say to Hamsapadikā in my words that (I) have been cleverly taunted.

Vidūshaka. As you command. (*Getting up.*) O friend, caught by her -- with the hands of others -- by my tuft of hair, I shall not be let off now, like a passionless person being beaten by a nymph.

P. O. हे मधुकर ! अभिनव-मधु-लीलुपः त्वं चूत-मञ्जरीं तथा
परिशुष्य कमल-वसति-मात्र-निर्धृतः (सन्) कथं एनां विस्मृतः
असि ॥१०५॥

संज्ञापय—‘Make (her) know’, i.e. ‘tell (her)’.

नागरिक-वृत्त्या—‘in the manner of a gentleman,’
i.e., ‘politely’. It may also mean ‘cleverly’.

(Śl. 106) रम्याणि—रम्याणि वस्तूनि.

निशम्य—‘having heard’. नि√शम् 4. P., 10. U.
‘to hear’, ‘to observe’, ‘to see’.

सुखितः—सुखं अस्य संज्ञातं असौ, ‘happy’. (इत
suffix as in तारकित).

जनन—n. ‘birth’

Note—According to the doctrine of transmigration of soul, dim recollections of occurrences in a former life occasionally cross the mind. Dushyanta thinks that his disturbed state of mind is due to this phenomenon. It is in fact due to Durvasa’s curse. He forgets all about Sakuntala, but his love for her lies dormant in his subconscious mind and makes him restless.

(Prose.) कञ्चुको—‘Chamberlain’, lit. ‘wearing a
कञ्चुक or long coat’. He is an attendant
in the inner apartments, an old man,
Brāhmaṇa, endowed with numerous good
qualities and a clever man of business.

(Śl. 107) अवहित—a. ‘vigilant’, ‘watchful’, ‘atten-
tive’. [अवहित=सावधान, both from अव√धा
3 A. ‘to apply (the mind)’.]

अशरोधगृहेषु—7-1. ‘In the inner apartments.’

King. Go. Tell her in the manner of a gentleman (lit. citizen).

Vidūshaka. No help. (*Exit.*)

King (*To himself*). Why, indeed, am I so very sad after hearing the import of the song, though without separation from (any) desired person? Or—

That a creature, though happy, becomes extremely perturbed on seeing the beautiful, or hearing sweet words, is (due to the fact) that it unconsciously recalls with (its) mind friendships of past lives permanently existing in the heart. (106) (*stands agitated.*)

(*Enter the Chamberlain.*)

Chamberlain. Alas! I have been reduced to such a state!

The staff which was carried by my vigilant self simply as a matter of custom in the inner apartments of the King,—the same (staff), after a long time, has become (useful) for supporting me whose gait is unsteady while walking. (107).

P. O. सुखितः अपि जन्तुः रम्याणि वोक्ष्य, मधुरान् शब्दान् निशम्य च, पर्यस्तुकी-भवति (इति) यत् नूनं तत् भाव-स्मिराणि जननान्तर-सौहृदानि अबोध-पूर्वं चेतसा स्मरति ॥१०६॥

P. O. (राज्ञां) प्रतिष्ठा औत्सुक्यमात्रं अवसादयति । लब्ध-परिपाकन-वृत्तिः क्लिष्टनाति एव । स्व-हस्त-धृत-दण्डं आतपत्रं इव राज्यं न अति भ्रमापनयनाय न च भ्रमाय ॥११०॥

(Prose.) **Note**—Read धंमासनाद् उत्थिताय and not

उत्थितस्य as printed in the text.

अविश्रामः --‘is without rest’. (Also अविश्रमः)

(Sl. 108) रात्रिर्दिवं- रात्रौ च दिवा च. ‘Day and night’.

गन्धवहः--‘Wind’. गन्धस्य वहः, ‘carrier of fragrance’. G-T.-S.

आहित-भूमि-भारः—आहितः भूमेः भारः यस्मिन्. B.-S.

(Sl. 109) प्रजाः—(1) ‘Subjects’, (2) ‘children’.

निवेष्टते—3-1 ‘enjoys’ from नि√सेव् 1. A. ‘to follow’, ‘to enjoy’, ‘to resort to’.

भ्रान्त-मनः—भ्र स्तं मनः यस्य सः, ‘fatigued in mind’.

संचार्य --Abs. Part. from the caus. of सं√चर्, i.e., ‘having made (the herds) to walk together’. In other words, ‘having conducted or led (them)’.

द्विपेन्द्र - द्विपेषु इन्द्रः, ‘a big elephant’.

(Prose.) उरगका—‘land at the foot of a mountain’.

‘उपत्यकाद्रेरासना भूमिकर्द्धमधित्यका’ Amar.

प्रमाणं—‘Authority’, ‘one who is to decide’.

Always n. sing.

Well, though the sacred duty of the Lord is not to be delayed, still I dare not report him, who has just now arisen from (his) judgment-seat, the arrival of Kanva's disciples which must cause fresh obstruction. Or, the office of public administration admits of no repose. For—

The sun has his steeds yoked once for all. The wind blows day and night. The Śesha has the burden of the earth ever placed (on his head). This also is the duty of a king. (108)

Well, I perform (my) duty. (*Going about and seeing.*)

This Lord—

Having governed (his) subjects as his own children, and with his mind fatigued, is enjoying solitude, as a big elephant (does) a cool place after having led (his) herds at day-time and being troubled by the sun. (109)

(Approaching.) Victory, Victory to Your Majesty! Here are indeed hermits, living in the forest at the foot of the Himālaya, come with a message from Kāśyapa and with females. Having heard (this) your Majesty is to decide (what is to be done).

P.O. स्व-सुख-निरमलायः प्रतिदिनं लोक-हेतोः स्मियसे । अथवा
एवंविधा एव ते वृत्तिः । पादपः हि मूर्ध्ना तीव्रं उष्णं अनुभवति,
क्षयया संभि तानां परितपं शमयति ॥११॥

P. O. राज्ञः अवरोध-गृहेषु अवहितेन मया आचारः इति या
वेत्त-यष्टिः गृहीता, सा एव बहुतिथे काले गते प्रस्थान-विक्रव-गतेः
मम अवज्ञाम्बनार्थं जाता ॥१०५॥

(Sl. 110) **Note**—Some editions read **यथा** in the place of **न च** (line 3). Then the meaning becomes: 'is not so much for removing pain as for pain'.

आतपत्र—(n.) **आतपात् त्रायते इति** । 'umbrella'.

अपनयनाय—4-1. 'for removing'. Lit. 'taking away' from **अप॒/नी** । U. 'to remove or take away'.

King (*Respectfully*). What! Bringing a message from a Kāśyapa!

Chamberlain. Yes.

King. Then let (my) teacher Somārāta be requested on my behalf that he should himself usher these hermits after receiving (them) according to Vedic rites. I too await (them) in a place fit for interviewing hermits.

Chamberlain. As Your Majesty commands. (*Exit.*)

King (*Rising*). Vetravati, point out the way to the fire-sanctuary.

Portress. This way, this way, Your Majesty.

King (*Moving about and indicating fatigue of his office*). Every creature becomes happy on obtaining the desired object. But the success of the kings in their object is followed by pain.

The attainment of high dignity only allays the curiosity. The business of guarding what is attained simply worries. A kingdom, like an umbrella, the handle of which is held in one's own hand, is neither for removing much fatigue nor for rest. (110)

(*Behind the curtain.*)

Two Bards. May the Lord be victorious.

P. O. स्वाः प्रजाः इव प्रजाः तन्त्रयित्वा श्रान्तमनाः, 'द्विपेन्द्रः दिवा यूयानि सञ्चार्य्य रवि-प्रतप्तः शीनं स्थानं इव, विविक्तं निषेवते ॥१०६॥

(Śl. 111) **खिद्यसे**—2-1. 'you toil'. √**खिद्** 4. A. 'to suffer pain', 'to toil', 'to feel tired or depressed'.

संश्रितानां—6-3. 'of those taking shelter', 'of the refugees'.

(Śl. 112) **निरमयसि**—2-1. 'You curb or restrain'. Caus. from **नि**√**यम्** 1. P. (**नियच्छति**) 'to restrain'. The meaning does not change in the causal.

आत्तदण्डः :—'holding the sceptre or the staff'.

आत्तः आदत्तः (held) **दण्डः येन सः** B.-S.

त्वयि तु etc.—that is, you are the best kinsman and the truest helper of your subjects, rich and poor alike.

(Prose.) **सधोरु**—a. 'Lovely'. **श्रिया सह** (with loveliness). B.-S.

The First. Indifferent to your own comforts you toil for the sake of the world. Or, such indeed is your course (of action) every day. The tree bears excessive heat on its head, (but) with (its) shade it allays the trouble of the refugees. (111)

The Second. Holding the sceptre you curb those who take a wrong course; you suppress strife and are able to protect (your subjects). There may be relatives when means are not meagre, but in you has consummated the duty of a kinsman of (all) the subjects. (112)

King. We, who were wearied in mind, have been just refreshed. (*Moves about.*)

Portress. (This is) the terrace of the fire-sanctuary, lovely because recently cleaned, and with the cow yielding sacrificial requisites near by. May the Lord ascend (it).

King. (*Ascending stands supported by the shoulder of an attendant*). Vetravati, with what object could the sages be sent to me by the revered Kāśyapa?

P. O. स्व-सुख-निरमिलाषः प्रतिदिनं लोक-हेतोः विचिन्ते ।
अथवा एवंविधा एव ते वृत्तिः ! पादपः हि मूढा तीव्रं उष्णं
अनुभवति, ह्यायया संभितानां परितापं शमयति ॥११॥

P. O. आसन्नदण्डः विमार्ग-प्रस्थितान् नियमयसि, विवादं
प्रशमयसि, रक्षणाय कल्पसे । विमवेषु अतनुषु ज्ञायः सन्तु नाम,
प्रजानां बन्धु-कृत्यं तु त्वयि परिसमाप्तम् ॥१२॥

(Sl. 113) व्रतिन् — 'one who take upon himself a vow'.

here 'a sage'.

उपोढ-तपस् — 'Whose austerities are great'.

उपोढ 'collected', 'stored', 'much'. (P. P. P. from उप/वह 1. P.)

असत्त्वेष्ट् — 'to behave improperly towards', 'to inflict harm or injury'.

प्रसवः — 'the yield', i.e. 'the flowers and the fruits'.

विद्विषित — 'checked'.

अपरिच्छेदः — 'indecision', 'inconclusion'.

(Prose.) वसभाज् — 10. U. 'To pay homage or respect to', 'to congratulate or greet'.

(Sl. 114) महाभागः — महान् भागः (the portion of good luck) यस्य. 'very fortunate or illustrious'.

अभिज्ञ-स्थितिः — अभिज्ञा स्थितिः मर्यादा येन. B.-S.

मर्यादा is 'the limit', 'the propriety', 'the rectitude'.

Can it be that the penance of the sages, whose austerities are great, has been spoiled by obstruction? Or has some one behaved improperly towards the creatures roaming in the holy forest? Or is it that the yield of the creepers has been checked by my sins? Thus my mind beset with many misgivings, is perplexed through inconclusion. (113)

Portress. I think that the sages, rejoicing at (your) good deeds, have come to pay homage to your Majesty.

(Enter hermits, accompanied by Gautamī, and with Śakuntalā at the head; before them the Chamberlain and the priest.)

Chamberlain. This way, this way, your honours.

Śāringarava. Śāradvata,

Though this king, who swerves not from rectitude, is very illustrious; (though) nobody, (not) even the lowest among the (four) castes, follows an evil course; yet, with (my) mind ever accustomed to seclusion, I regard this house, which is full of men, as enveloped in flames. (114)

P. O. किं तावत् उपोढ-तपसां अतिनां तपः विघ्नैः कृषितम् ।
उत धर्मारण्य-चरेषु प्राणिषु केनचित् असत्-चेष्टितम् । आहोस्वित्
वीरुधां प्रसवः मम अपचरितेः विष्टम्भितः । इति आकूट-बहु-प्रतर्कं
मे मनः अपरिच्छेदाकुलम् ॥११३॥

P. O. अमिन्न-स्थितिः असौ नरपतिः कामं; महाभागः
वर्णानां अपकृष्टः अपि कश्चित् अपर्यं न भजते । तथा अपि परिचित-
विषकेन मनसा इदं जनाकीर्णं गृहं इतवह-परीतं इव मन्ये ॥११४॥

मज्जेते—3-1. √भज् 1. U. 'to share', 'to take to', 'to follow'.

Note:—We are now on the threshold of the tragedy that has been looming large for some time.

(Śl. 115) अभ्यक्त — 'besmeared with oil', here 'besmeared with dust'. (?)

सुख-सङ्गिनं—2-1. 'attached to pleasures', or 'pleasure loving'.

अवेमि 'I regard'. अव√इ 2. P. 'to know', 'to regard'. (cf. अव√गम् 1. P.)

(Prose.) महाब्राह्मणः — महान् ब्राह्मणः 'a great Brāhmana'. It is a term of censure. Here it implies only a mild taunt.

वर्णाश्रम The four Varnas: Brāhmanas, Kshatriyas, Vaiśyas, and Śūdras; and four Āśramas: Brahmacharya, Gārhaṣṭhya, Vānaprastha and Sannyāsa.

अभिनन्दनीयं — 'admirable', 'a thing to be rejoiced at'.

मध्यस्थाः—मध्ये तिष्ठन्ति इति, 'neutral or indifferent'.

(Śl. 116) नवाम्बुभिः—'with new water', i.e., 'saturated with vapours formed in the rainy season.'

Śāradvata. Rightly have you become thus by entering the town. I too—

Regard the pleasure-loving people here as the bathed does the (person) besmeared (with dust), as the pure does the impure, as the awake does the asleep, and as one having free motion does the fettered. (115)

Śakuntalā. (*Indicating the feeling of an omen*). Oh! Why does my right eye throb?

Gautami. (Child, (may) the evil be averted. May the deities of your husband's family grant you happiness. (*Walks about.*)

Priest. (*Pointing to the king*). O hermits, His Majesty, the protector of all classes and orders, having already left his seat, is here waiting for you. See him.

Śārngarava. O mighty Brahmana, though this is admirable, yet we are indifferent in this matter. For—

Trees become bent with the coming of fruit; clouds hang down the more with new water. Good men are not elated with riches. This is but the nature of the benefactors of others. (116)

P. O. (इहं अग्निं) इह सुख-सङ्गिनं जनं, स्नातः इव अभ्यक्तं,
शुचिः इव अशुचिं, प्रदुष्टः इव सुप्तं, स्वैर-गतिः इव बद्धं. अवैमि
॥११५॥

P. O. फलागमैः तरवः नम्राः भवन्ति । नद्याम्बुभिः घनाः
भूरि विलम्बिनः (भवन्ति) । समृद्धिभिः सत्पुरुषाः अनुदताः
(भवन्ति) । परोपकारिणां एषः एव स्वभावः ॥११६॥

(Sl 117) अवगुण्डनवती—'wearing or having a veil'.

(अवगुण्डन Panj. घुण्ड).

(Prose.) प्रतिहतः 'frustrated', 'checked'.

दर्शनीया—(f.) 'lovely', 'worth looking at'.

कलत्रं -n. 'a wife.'

अनिदर्शनीयं—'not to be minutely looked at':
from निर्/वर्ण 10. U. 'to look closely or
minutely.'

भाव - (m.) 'the expression of love', 'love'.

वधिवत्—adv. 'According to (proper) rites',
i.e. 'duly'.

अभिवादये—1-1. 'I salute'. अभिवादये- (the caus.
base from अभि/वद्) 'to salute'.

Portress. Your Majesty, (they) are seen with a happy facial expression. I think the sages are on a confidential business.

King. (*Looking at Śakuntalā*). But this lady—
In the midst of the ascetics, who possibly is (she) wearing a veil and with the charm of (her) person not much disclosed, like a young sprout in the midst of yellow (i.e. seared) leaves? (117)

Portress. Your Majesty, my conjecture, frustrated and full of curiosity, does not proceed. But her form indeed appears lovely.

King. May be. Another's wife ought not to be minutely looked at.

Śakuntalā (*Placing her hand on her breast*).
Heart, why do you throb thus! Just be calm, calling to mind my lord's love.

Priest. (*Advancing*). These hermits have been duly honoured. (There is a certain message from their preceptor. It behoves (my) Lord to hear that.

King. I am attentive.

Sages. (*Raising their hands*). Be victorious,
O King.

King. I salute you all.

Sages. Be united with (your) desired object.

King. Are the sages unobstructed in their penance?

P. O. (अथ) तपोधनानां मध्ये, पाण्डुपत्नीणां मध्ये किसलयं इव
अश्वगुणवनवती नाति-परिस्फुट-शरीर-लावण्या (अन्नभवती)
कास्विद् ? ॥११७॥

(Sl. 118) **घर्मांशौ**—7-1. The word is **घर्मांशुः** 'the hot-rayed', 'the sun'. The moon is called **हिमांशु** or **शीतांशु** 'the cold-rayed'.

तपति—7-1. of **तपत्** ('shining') Pr. Act. Part. from $\sqrt{\text{तप्}}$ 1. P. 'to shine', 'to blaze', 'to be hot', 'to suffer pain'.

तमः—n. 'darkness'.

कुशली—(a.) **कुशलं** **मस्य** **अस्ति** इति. 'in health', or 'healthy'.

सिद्धिः—(f.) 'religious power'.

अनामयः—m. n. 'Good health', 'welfare'. (As an a.: 'free from disease', 'healthy' the word is a negative from **आमयः** 'disease'.

मिथः समयः—'mutual agreement'.

उपायंस्तः—'married'. **उपययम्** 1. A. 'to marry.'

(Sl. 119) **प्राग्रसः** :—'Foremost.'

सत् क्रिया—f. 'Good action,' 'virtue.'

मूर्तिमती—(f.) 'with a visible form,' i. e., 'incarnate.'

(Prose.) **सहधर्म-चरणाय**—A wife is a **सह-धर्म चारिणी**. It is enjoined that all religious rites are to be performed by a house-holder in the company of his wife.

Sages. Whence (can be) obstruction to the religious rites of the good when you are the protector? When the sun is shining, how will darkness appear? (118)

King. My title of *Rajan* is indeed significant (now). Well, is holy Kāśyapa in health for favouring the world?

Sages. Those possessed of religious power have health at their command. With inquiries about your welfare, he says this to you.

King. What does his reverence command?

Śārṅgarava. "As you married this daughter of mine by mutual agreement, that (act) of you both has been approved by me, feeling glad (at it). For—

To us you are known as the foremost of the adorable; and Śakuntalā is virtue incarnate. Bringing together a bride and a bridegroom of equal merit, the creator has escaped (lit. incurred no) censure after a long time. (119)

So let her, who is big with a child, be accepted, (by you) for joint performance of religious rites.

P. O. त्वयि रक्षितरि सतां धर्मे-क्रिया-विध्नः कुतः? घर्मांशो तपति तमः कथं आविर्भविष्यति ॥११८॥

P. O. नः त्वं अर्हतां प्रप्रसरः स्मृतः असि । शकुन्तला च मूर्ति-मतो सत्क्रिया । प्रजापतिः तुरग-गुणं बधूवरं समानयन् चिरस्य व । कथं न गतः ॥११९॥

(Śl. 120) *Note.* This is perhaps the most obscure Śloka in the book. It is also variously read; the reading given in the text appears to be the most authentic and the best. But here too the second line can be interpreted in more ways than one. एकक्रमेण चरिते may mean: 'When it has been acted (by both of you) in the same manner', i.e. 'When both of you have acted alike.' एकैकस्य may be a compound. Then the subject of भणतु is understood, and the fourth pāda may be translated as: 'What should (one) say to each of you'?

(Prose.) उपन्यस्त -P. P. P. from उपनि√अस् 4. P. 'to put forward', 'to propose', 'to speak', 'to present'.

निष्णात—a. 'versed', 'acquainted', 'expert'.

(Śl. 121) भर्तृमनी—f. 'a wife', 'a lady whose husband is alive'.

परियेतुः—6-1. परियेतु 'a husband'. Lit. 'one who takes round (the sacred fire). i.e., marries properly.'

प्रमदा—f. 'a young and handsome woman' (प्रमाद्यति अनया इति).

तदप्रिया—तस्य अप्रिया 'not loved by him', 'not dear to him'. T.-S.

Gautamī. Noble sir, I am desirous of saying some thing. (However, it) is no time for my speaking. (Do you ask) Why?

The elders were not taken into account (*i.e.* were disregarded) by her; by you too the relatives were not consulted. When the secret rites have been done, what should one say to the other (*lit.* one)? (120)

Śakuntalā (*To herself*). What possibly would my lord say?

King. What is it (that) you propose?

Śakuntalā (*To herself*). The presentation of words is fire indeed.

Śārngarava. How is this? Your Highness is indeed fully acquainted with the ways of the world.

Though chaste, people suspect a wife (*lit.* one possessed of a husband), who wholly resides in her kinsmen's family, as otherwise. Hence a young woman is desired by her relatives to be near (her) husband, even though not loved by him (121).

King. What, has her ladyship been married by me before?

P. O. अनया गुरु-जनः न अवेक्षितः; यथा अपि बन्धुः न पृष्टः। एक-क्रमेण चरिते (सति) एका एकस्य किं भणतु ॥१२०॥

P. O. ज्ञाति-कुलैक-संश्रयां भर्तृमतीं सतीं अपि जनः अन्यथा विशङ्कते। अतः स्व-बन्धुभिः प्रमदा तद्-अग्रिया अपि परिणेतुः समीपे दृश्यते ॥१२१॥

सांग्रतं—ind. (1) 'Justified or proper'. (2) 'Now'.

द्वेष—m. 'dislike'.

मूर्च्छन्ति—3-3. $\sqrt{\text{मूर्च्छ}}$ or मूर्च्छ 1. P. 'to grow strong', 'to prevail'. (Also 'to faint'.)

अधिक्षिप्त—P. P. P. from अधि $\sqrt{\text{क्षिप्}}$ 6. P. 'to insult', 'to abuse', 'to reprove or censure'.

मा लज्जस्व—Lit. 'do not feel bashful'. $\sqrt{\text{लज्ज}}$ 6. A. 'to feel shy'.

$\sqrt{\text{अभिज्ञा}}$ —9. U. (अभिज्ञानाति नीते) 'to recognise, 'to know', 'to recollect'.

(§1. 122) अव्यवस्यन्—'Not coming to a decision'. Neg. of Pr. Act. Part. from व्यव $\sqrt{\text{सो}}$ 4. P. 'to strive', 'to decide', 'to be convinced'.
(व्यवसायः निश्चयः 'a decision')

उपगत—'Brought near or to (me)'. P. P. P. from उप $\sqrt{\text{नम्}}$ 1. P. 'to come to', 'to befall'.

अन्तस्तुषारं—अन्तः (मध्ये, inside) तुषारः (dew) यस्य तत् (n. 2-1.)

हातुं—'to leave', from $\sqrt{\text{हा}}$ 3. P. 'to leave' (जहाति).

(Prose.) जोषं—adv. 'with ease', 'silently'.

Sakuntalā. (*Sadly to herself*). Oh heart, your apprehension is justified.

Śārṅgarava. Is disinclination towards *Dharma*, on account of dislike to a previous act, proper for a king?

King. Whence is this inquiry about a false fabrication?

Śārṅgarava. These changes (of purpose) generally grow strong in those that are intoxicated with affluence.

King. I am reproved with too great (a severity).

Gautami. Child, give up bashfulness for a while. I shall just remove your veil. Then (your) husband will recognise you. (*Does as said*)

King. (*Observing Sakuntalā. To himself.*) Not coming to a decision whether (it was) formerly accepted or not, I am not able to enjoy, and not even to abandon, this form of unblemished beauty brought to (me), like the bee, at dawn, a Kunda flower with dew inside. (122) (*Stood musing.*)

Portress. Oh (my) lord's regard for *Dharma*! Who else would hesitate on seeing such a form (and so) easily obtained?

Śārṅgarava. O King, why do you sit so silent?

P. O. प्रथम-परिगृहीतं स्यात् न वा इति अम्यवस्यन् (अहं) एवं उपनतं इव अङ्गिष्ठ-काश्वि रूपं विभाते अमरः अन्तःसुधारं कुम्भं इव, सपदि बालु न भोक्तुं न एव च भोक्तुं शक्नोमि ॥१२३॥

स्वीकरणं—'Taking', 'accepting', 'espousal'.

क्षेत्रिन्—'Husband'. (From क्षेत्र 'a wife')

Some take it in the sense of 'an adulterer'.

(§1. 123) कृताभिमर्शो -f. कृतः अभिमर्शः यस्याः तादृशा
B.-S. 'on whom an assault or outrage was
made', i.e. 'who was seduced'.

मुष्ट—(n.) P. P. P. from मुष् 9, P. (मुष्णाति)
'to steal'.

प्रतिग्राह्यता—3-1. of प्रतिग्राह्यत् Pr. Act Part.
from the causal base प्रतिग्राह्य (ति) 'to urge
(another) to accept' thus the whole pāda
means: 'Urging (the thief) to accept his
stolen property', or 'urging his stolen
property to be accepted'. (प्रतिगृह्णाति—
'accepts'.)

पात्रीकृतः—'made into a पात्र or a worthy
receiver'.

प्रत्यय-प्रतिवचनं—प्रत्ययाय (for conviction or
convincing) प्रतिवचनं। 4-T.-S.

Note:—शोचनीयः for शोचनीयः is an equally good
reading. Then the sentence means: 'The
attempt is made because myself has to be
cleared by me'. (व्यवसितं from व्यव√सो
4. P. 'to attempt', 'to determine', 'decide
or settle'.)

प्रतार्य—Abs. Part. from the caus. of प्र√तृ 1. P.
(to cross.) The causal प्रतारय(-ति) = 'to
deceive', 'to cheat', 'to lead astray.'

King. O hermits, though thinking I do not remember (my) accepting her. So how shall I, doubting myself to be her husband, accept her, who has evident signs of (being with) a child?

Śakuntalā. (*Aside*). My lord has a doubt even about (our) marriage. Where is now my high-soaring hope?

Śāringarava. Approving his daughter who was seduced by you, the sage indeed deserves to be insulted—the sage by whom, urging to make his stolen property accepted, you are, like a robber, made into a worthy receiver. (123)

Śāradvata. You stop now. Śāringarava, sākuntalā, what was to be said, has been said by us. But His Honour here says thus. Give him a reply that will convince him.

Śakuntalā. When that sort of love has reached this (quite a) different state, what is the use of reminding?

It is settled that I should now feel sorry for myself. (*Aloud*.) My husband — (*she stops*) When the marriage is doubted, this is not the proper form of address now. O Paurava, it is indeed not proper for you, after having thus deceived in the hermitage, on a former occasion, this naturally open-hearted person with a promise, to discard (her) with such words.

King. (*Covering his ears*). Peace, Peace!

P. O. कृताभिमर्शं सुतां अनुमन्यमानः मुनिः स्वया विमान्यः
नाम, येन मुष्टं स्वं अर्थं प्रतिग्राहयता दस्युः इव पात्रो-कृतः असि
॥१२३॥

प्रति = आ/चत् — 2. A = प्रत्याख्या 2. P. and
प्रत्यादिश् 6. P. 'to reject', 'to discard', 'to
refuse'.

शान्तं पापं=शान्तं पापं मन्तु 'May the evil be averted,' or 'Peace, peace!'

(§1. 124) ईहसे—2-1. from √ईह 1. A. 'to wish, desire or endeavour', 'to attempt'.

आविलयितुं—तुमुञ्जन्त from आविलय (-ति) [Den.
from आविल a. 'turbid', 'impure'] 'to sully'.
'to make turbid'.

प्रसन्नं—‘clear’. P. P. P. from प्र√सद् 1. P. (प्रसीदति) 1. ‘to be pleased’, 2. ‘to be pure or clear’. 3. ‘to brighten up’. So प्रसन्न = 1. ‘Pleased’. 2. ‘Clear’. 3. ‘Bright’.

(Prose.)

प्रत्युत्पन्नमति स्त्रेण—Lit. 'woman-kind or the female sex (स्त्रेण) is ready-witted (प्रत्युत्पन्ना 'ready' मतिः यद्वा)'.
 ॥ १० ॥

Why do you desire to sully (your) family and to degrade this person too, as a stream that corrodes the banks does (its) clear water and the tree on (its) bank? (124)

Śakuntalā. Well, if really believing (me) to be the wife of another, you have acted so, then I will remove your doubt by this token.

King. An excellent idea!

Śakuntalā. (*Feeling the place of the ring*). Alas! Alas! My finger is without (its) ring. (*Sadly looks at Gautamī.*)

Gautamī, Your ring must have fallen while you were saluting to the waters of Śaci-Tīrtha at Śakrāvātāra.

King (*Smiling*). This is what they call the readiness of woman's invention.

Śakuntalā. Here, indeed, fate has shown its ascendancy. I shall tell you something else.

King. Now it has come to hearing.

Śakuntalā. One day, in the Jasmine-bower, (there) was water placed on your hand contained in a cup of lotus-leaf.

King. We are hearing.

P. O. किं, कूलकुषा सिन्धुः इव प्रसन्नं अम्भः तट-तरुं च,
व्यपदेशं आबिलयितुं इयं जनं पातयितुं च ईदृशे ? ॥१२४॥

उपच्छंदितः—P. P. P. from उप/च्छंद 10. P.
(उपच्छंदयति) 'to flatter, coax, entice or
invite'.

हस्ताभ्यासं—'near (your) hand'. अभ्यास m.
'nearness', 'vicinity'.

(strike off the meaning of the phrase given
in the margin.)

कृतः प्रणयः—'a liking (for it) was shown', i.e.,
'it was drunk'.

सगन्धेषु—7-3. समानः गन्धः एषां इति संगंधाः ।
'Having the same smell or attributes', i.e.,
'of the same sort', 'related'.

एवं etc.—'The words are: एवं-आदिभिः आत्म-कार्य-
निवर्तिनीनां अनृतमय-वाङ्-मधुभिः आकृष्यन्ते विषयिणः ॥

विषयिणः—3-1. 'lustful men', 'voluptuaries'.

(Persons given to विषय or sensual pleasures.)

(Sl. 125) पटुत्वं—'cleverness', 'skill', 'subtlety'.

अमानुषीषु—i.e. '(even) among female animals'.

द्विज—(m.) 'a bird'. Lit. 'the twice-born'. A
bird is so called because it first comes out
in the shape of an egg and is then hatched
out of it.

पोषयन्ति—3-1. Caus. from √पुष् 4. P. 'to grow'.

Thus it means: 'make or have (their young
ones) grow'.

आतं—'collection'. As the second member of
a Comp. it denotes plurality or the great-
ness of quantity.

Sakuntalā. At that moment the fawn named Dirghāpāṅga, my adopted child, came up. Feeling pity (on it) that it might drink first, you coaxed it by (offering) water. But on account of (its) unfamiliarity (with you) it did not come near your hand. Afterwards, when the same water was held by me, a liking (for it) was shown (by it). Then you laughingly uttered thus: "Every one trusts his relatives. Both of you are foresters."

King. By such like sweet and untrue words of women trying to accomplish their own ends, are lustful men attracted.

Gatūamī. Great sir, it does not behove you to say so. This person, reared up in a hermitage, is not known to deceit.

King. Old nun,

The female's untaught subtlety is seen (even) in females other than human, not to speak of those that are gifted with intelligence. The female cuckoos, indeed, get their young ones reared by other birds before (their) soaring in the sky, (125)

Śakuntalā (Angrily). Wretch! you judge (others) by the standard of your own heart. Who else will now imitate you putting on the garb of virtue (and) resembling a well hidden under grass?

P. O. अमानुषेषु (अपि) स्त्रीणां अशिक्षितं पदुत्वं संदृश्यते।
या प्रतिबोधयत्यः किं उत। परभूताः स्वं अपत्यं जानं अंतरिक्ष-गमनात्
प्राक् अन्यैः द्विजैः पोषयन्ति खलु ॥१२५॥

(Prose.) कंचुक—'a cloak'.

अनुकृतं etc.—Lit. 'will become resembled'.

Hence, 'will imitate'. Another reading is

अनुकृतिं etc. Then also the meaning is 'will become a copy', i.e., 'will imitate'.

अकैतव - a. 'free from fraud', i.e., 'sincere'.

(Śl. 126) वृत्तं--'happened', i.e. 'formed'.

अप्रतिपद्यमाने - 7-1. Neg. of the Pr. Act. Part.

from प्रतिपद्य 'to admit', i.e. 'not admitting'.

(Prose.) स्वच्छद-चारिणी—'a self-willed woman',
'unchaste'.

चापलं—'rashness'. चपलस्य भावः ।

(Śl. 127) रहः—'in secret'.

वैरीभवति - becomes enmity'. अवैरं वैरं संपद्यमानं

भवति इति) A 'चि' formation.

King (*To himself*). Throwing my mind into doubt, her anger appears as if free from fraud. For by her—

Greatly incensed and having excessively red eyes, the bow of cupid has been snapped, as it were owing to the knitting of (her) curved eye-brows, when I myself, whose attitude is severe through want of recollection, have not admitted the former love in secret. (126)

(*Aloud.*) Noble girl, Dushyanta's acts are well known; but I do not notice this (incident anywhere in my life).

Śakuntalā. Rightly indeed have I been represented here as a wilful woman— I who through confidence in Puru's line, fell into the hands of this (person) with honey in the mouth (but) with poison lying in the heart. (*Weeps covering her face with the skirt of her garment*).

Sārṅgarava. Thus burns self-committed and unchecked rashness.

Hence after due examination should one form a union, especially (that) in private. In (the case of) those whose hearts are unknown (to each other), friendship does in this manner become enmity. (127)

P. O. विस्मरणं दारुणं चित्त-वृत्तौ मयि एव रहः वृत्तं प्रणयं
अप्रतिपद्यमाने, अति-रुषा अति-लोहितादया (अनया) कुटिलयोः भ्रुवोः
भेदात् स्मरस्य शरासनं भग्नं इव ॥१२६॥

P. O. अतः रहः संगतं विशेषात् परीक्ष्य कर्तव्यम्। अज्ञात-हृद-
येषु सौहृदं एव वैरीभवति ॥१२७॥

(Prose.) अधरोत्तरं—1. अधरं (low) च तद् उत्तरं (reply)
i.e. 'a base reply'. K.—S.

2. अधरं (low) च उत्तरं (high) च, i.e., 'high
and low' or 'the pros and cons'.

3. अधरं यथा उत्तरं स्यात् तथा (adv.) 'In a
contrary way', i.e., 'to consider good as
bad and vice versa'.

(Sl. 128) अतिसंयानं—'deceiving'. N. from अतिसं√
धा 3. U. 'to deceive'.

अधीयते—'is studied'. 3—1 Pass. from अधि√इ
2. U. 'to study'.

आप्तवाचः—आप्ता reliable वाक् (speech) येषां ते ।
B.-S.

(Prose.) अभ्युपगतं—'admitted', 'accepted'. P. P. P.
from अभि उप√गम् 1. P. 'to approach', 'to
admit', 'to agree'.

विनिपातः—Lit. 'down-fall'.

अक्षेयं—'believable' Pot. Part. from अत्√धा
3. U (अद्धाति) 'to believe or put faith in'.

(Sl. 129) दारेषु—'over a wife', or 'over wives'.

सर्वतो-मुखी—f. 'unlimited', lit, 'facing all
round' or 'all-embracing'.

King. O sir, why do you charge us with accumulated accusation merely through trust in this lady?

Śārṅgarava (*Disdainfully*). Have you heard the base reply?

The words of a person, who from birth has never learnt deceit, are no authority; let them, indeed, be of reliable speech by whom the deceiving of others is studied as a science! (128)

King. O Truth-teller, this is admitted by us. But what is gained by deceiving her?

Śārṅgarava. Ruin.

King. This is not believable that ruin is sought by the Paruravas.

Śārādvata. Śārṅgarava, what (is the use) of replying? The preceptor's order is carried out. We go back. (*To the king.*)

So this is your wife. Leave her or accept her. Authority over a wife is admitted to be unlimited. (129).

Gautami. Move on. (*The / start to go.*)

Śakuntalā How! I have been deceived by this rogue; (and) you too leave me lamenting? (*Follows them.*)

P. O. यः आ जन्मनः शाठ्यं अशिक्षितः तस्य जनस्य वचनं अप्रमाणं । यैः परातिसंधानं विद्या इति अभ्योयते ते किल आप्त-वाचः सन्तु ॥१२८॥

P. O. तद् एषा भवतः कान्ता; एनां त्यज वा गृहाण वा । दारेषु सर्वतो-भुक्ती प्रभुता उपपन्ना हि ॥१२९॥

(Prose.) पुत्रिका—*f.* 'poor girl'.

पुरोभागिनि—Voc.—1. of पुरोभागिनी 'a wilful or naughty female'. [पुरः भागः यस्याः 'whose share is always the first', *i.e.*, 'who is foremost in taking a share in everything'. The commentator takes पुरः in the sense of दोषपक्षः 'the evil side'. पुरोभागिनी is therefore 'one who always inclines to the evil side'.]

(Śl. 130) उत्कुलया—3-1. उत्क्रान्ता कुलं or उत्क्रान्ता कुलात् 'fallen or degraded from the family', तया. क्षमम्—'proper', 'suitable'.

(Śl. 131) पराङ्मुखी —*f.* Lit. 'with the face turned away', *i.e.*, 'averse to'.

कुमुदानि 2-3. —'night-lotuses' or 'lilies'.

(Prose.) गुहलाघव—An irregular but a common form used. The regular form would have been गुरुनधु or गौरव-लाघव.

Gautamī. (*Stopping*). Śārṅgarava, (my) son, here is Śakuntalā following (us), lamenting piteously. (Her) husband being cruel by (his) repudiation, what else shall my poor girl do?

Śārṅgarava. (*Turning back angrily*). O naughty girl, do you assume independence?

(*Śakuntalā trembles with fear*)

Śārṅgarava. Śakuntala,

If you are as the ruler of the earth says, (then) what has the father to do with you fallen from the family? But if you know your vow as pure (then) even servitude in (your) husband's family is proper for you. (130)

Stay. We go.

King. O hermit, why do you deceive this lady? For—

The moon makes the lilies alone to bloom, and the sun the lotuses alone. The disposition of the self-restrained is averse to embracing another's wife. (131)

Śārṅgarava. Why are you afraid of losing virtue when you have forgotten, through fresh attachment, the past happening?

King. Yourself I ask the heavier and the lighter (sin) here.

P. O. क्षितिपः यथा वदति यदि त्वं तथा असि, (तर्हि) त्वया उत्कुलया पितुः किं? अथ तु आत्मनः व्रतं शुचि वेत्सि, पति-कुले दास्यं अपि तव क्षमम् ॥१३०॥

P. O. शशाङ्कः कुमुदानि पृथ, सखिता पंकजानि पृथ, बोधयति । वशिनां वृत्तिः पर-परिग्रह-संश्लेष-पराकुम्भी हि । १३१ ॥

(Sl. 132) मूढः—‘Dull’, ‘forgetful’.

पांशुलः—(or पांसुलः a. from पांसु or पांशु ‘dust’) ‘Dusty’, ‘defiled’, ‘polluted’. As a N. it means ‘a licentious person’.

(Prose.) दोहित्रः—‘the son of one’s daughter’. Panj. ‘Dohtrā’.

अवस्थितं—‘understood’, ‘the only course left’.

देहि मे विवरं—*i.e.* ‘Open to receive me in’, or ‘take me into your lap’.

व्यवहित—lit. ‘obstructed’. P.P.P. from व्यव√धा B. U. ‘to intervene or obstruct’. The N. व्यवधान (n.) ‘Intervention or obstruction’.

I may be forgetful, or she may be telling a lie—such being the doubt, shall I be the deserter of a wife, or shall I be defiled by a contact with another's wife? (132)

Priest (*Thinking*). Now if (this be managed thus—

King. Instruct me, your reverence.

Priest. Till delivery let this lady stay in my house. If you say, "Why is this proposed"?—(I answer thus). You have been told by the sages that the very first son you beget would be an emperor. If the son of the hermit's daughter is endowed with those marks, you shall, with an approval, introduce her in the harem. If it be otherwise, taking her to her father is of course understood.

King. As it please the revered preceptor.

Priest. Follow me, child.

Sakuntalā, O mighty Earth, grant me an entrance. (*Proceeds weeping. Exit with the Priest and the hermits. The king, with his memory lost through curse, continues musing about Śakuntalā.*)

(*Behind the curtain*)

Oh, wonder!

King (*Listening*). What indeed may it be?

P.O. "अहं मूढः स्याम" वा "एषा मिथ्या वदेत्" इति संशये,
_वाटस्यागो भवामि, आहो परस्त्री-स्पर्श-पांशुलः (भवामि) ?

(Sl. 133) बाह्वत्क्षेपं—adv. 'throwing up her arms'.

(बाह्व उ त्क्षिप्य). उत√क्षिप् 6. P. 'to throw up'.

√क्रन्द्—1. P. (क्रन्दति) 'to cry out, or exclaim'.

स्त्री-संस्थानं—स्त्रियाः इव संस्थानं (form) यस्य तत्.

'Having the form of a woman'.

आरात्—"आराद् दूर-समीपयोः" adv. 'near', or 'afar'. (Gen with 5th, sometimes with 2nd.) Here the former meaning suits the context.

ज्योतिः—(n.) 'light'.

(Prose.) पर्याकुलोऽस्मि—"I am greatly disturbed'.

The king has lost his peace of mind. The reaction of his repudiation of Sakuntalā has begun its work. Instead of hating him for what he has done, we shall be offering him our sincerest sympathies.

(Sl. 134) दुःखमानं—'aching', 'paining'; Pr. Act.

Part. from √दू 4. A. 'to be afflicted', 'to ache'.

प्रत्याययति—3—1 of caus. from प्रति√इ 'to believe'. Thus the caus. form means: 'forces or makes (me) to believe,' 'convinces me'.

Priest (*Entering, With amazement*). (My) lord, a miracle has indeed happened.

King, What (was) that?

Priest. (My) lord, when the disciples of Kanva had gone back,

That girl, cursing her fate, began to cry aloud, tossing up her arms.

King. And then?

Priest. And a light, in the form of a woman, lifting her up near the *Apsaras-tirtha*, went away. (133)

(*All act astonishment.*)

King. Mighty sir, that thing had already been rejected by us. What is gained by useless speculation? Let your reverence take rest.

Priest (*Staring*). Be victorious. (*Exit*).

King. Vetravati, I am very much disturbed. Point out the way to the sleeping-quarter.

Portress. This way, (my) lord, this way. (*She proceeds*).

King. Though I do not remember the discarded daughter of the sage as (having been my) wife, yet my intensely aching heart forces me, as it were, to believe (her story). (134)

(*Exeunt omnes.*)

End of Act V.

P. O. सा बाला च, स्वानि भाग्यानि निन्दन्तो, बाहुत्क्षपं क्रन्दितुं प्रवृत्ता । एकं स्त्री-संस्थानं ज्योतिः च अप्सरस्तोयं आरात् एनां उत्क्षिप्य जगाम ॥१३३॥

P. O. प्रत्यादिष्टां मुनेः तनयां परिग्रहं न स्मरामि कामम् । हृदयं तु बलवत् द्रव्यमानं (सत्) मां प्रत्यायति इव ॥१३४॥

An Interlude.

(Page 79) नागरिकः—‘Superintendent of the city-police’.

कुम्भिलक—‘A thief’. (Also कुम्भिलः, कुम्भीरः, कुम्भीरकः)

सम्-आसादित—P. P. P. from आ√सद् caus. ‘to obtain’, ‘to reach’ (आसादयति)

प्रसोदन्तु—3-3. Imp. ‘be pleased’, ‘be merciful’.

प्रतिग्रहः—‘a present’, ‘a gift’.

शोभनः—‘worthy’, ‘pious’.

पाटञ्चरः—‘a thief’.

मा एवं अन्तर. etc.—‘Do not stop or obstruct him in the middle’, i. e., ‘do not interrupt him.’
प्रति√बन्ध् 9 p. ‘to obstruct’, ‘to stop’.

आबुक्तः—भगिनो-पतिः ‘Sister’s husband’, ‘brother-in-law’.

जाल—‘A net’. उद्गार (or उद्गाल)—‘A hook’.

विशुद्धः—‘Very clean’, ‘pure’.

आजीवः—(also आजीवनं) ‘Occupation’, ‘profession’, ‘livelihood’.

An Interlude between Acts V and VI.

(Enter the Superintendent of the city-police, the king's brother-in-law, and behind him two Guards leading a fettered person.)

Guards (*striking the man*). O thief, say where was obtained by you this royal ring, having the (king's) name inscribed (on it) by the setting of jewels.

Man (*showing fright*). Be merciful, Gentle Sirs. I never do such a deed.

First. Was indeed a present bestowed by the king thinking you to be a pious Brāhmaṇa?

Man. Now listen. I am a fisherman living at Śakrāvātāra.

Second. Thief, have you been asked by us your caste?

Superintendent. Sūcaka, let him tell everything in due order. Do not interrupt him.

Both. As the brother-in-law commands. Speak on.

Man. I support my family by nets, hooks, and other contrivances for catching fish.

Superintendent (*Laughing*). A very clean occupation indeed.

Man. Don't say that, master.

P. O. यत् किञ्च सहजं, कर्म न खलु तत् निन्दितं अपि
विसर्जनीयम् । पशु-मारण-कर्म-दारुणः धोत्रियः अनुकम्पा-मृदुः
एव ॥१३५॥

(Śl. 135) सहजं—सह जातं. 'Born with (one).'

कल्पितः—'was cut', 'was divided'. (P.P.P. from the caus. of √कृप् 1. A.) Comp. the Prkt. form with Panj. √Kápanā 'to cut.'

(Page 81)

आगमः—'coming (with me)', 'getting', 'acquisition.'

गोघाती—'a damned creature', lit., 'a cow-killer'
Another reading is गोघादी: 'the eater of
गोघा a kind of lizard'.

मत्स्यबन्धः—मत्स्यान् बध्नाति इति.

विमर्ष्टव्यं—Pot part. from वि√मृश् 6 p. 'to think', 'to consider', 'to investigate'.

पुर—n. 1. 'Town'. 2. 'Fortress'. 3. 'Residence or palace'.

प्रतिपालयतम्—2-1. Imp. 'Guard'. [Also 'wait'.]

प्रतीप्य—Abs. Part. from प्रति√इष् 6 p. (प्रतीच्छति)
'to receive', 'to accept', 'to welcome', 'to expect'.

चिरायति ते—'is delaying', 'is late.'

The profession that is born with (one) is not to be given up, though it be condemned. A Brāhmaṇa versed in the Vedas, though cruel in the act of killing animals (in a sacrifice), is indeed tender with compassion. (135)

Superintendent. Then further?

Man. One day a Rohita fish was cut into pieces my me. Just then I saw this ring sparkling with gems, inside its maw. Afterwards I was arrested by your gentle honour while showing it for sale. Kill (me) or set (me) at liberty, this is the story of its acquisition.

Superintendent. Jānuka, this damned creature stinking of raw flesh, is undoubtedly a fisherman. His discovery of ring has to be investigated. We go to the royal palace.

Guards. All right. Move on. O cut-purse. (*All move about.*)

Superintendent. Sūcaka, carefully guard this (person) at the door of the palace, while I come out having informed the Lord about this ring as it came to (us), and having received orders from him.

Both. Let the brother-in-law enter for (securing) favour of the Lord. (*Exit Superintendent.*)

First. Jānuka, the brother-in-law is indeed delaying.

Second. The kings are accesible at the proper time only.

वधस्य—Another reading is **वधस्य** 'for (his) execution'.

(Page 82)

उपपन्नः—'true', 'proved', 'established', 'consistent'.

मर्तः, अथ कीदृशः—This can mean two things:—

(1) 'What is your opinion about my profession, now when I am released?'

(2) 'What shall be my livelihood to-day? You have taken away the ring; and as I was under arrest, I have not plied my net'.

दापितः—'Ordered or caused to be given'. P.P.P. from the caus. of $\sqrt{\text{दा}}$ 'to give'.

संमितः—'of equal measure, extent or value'.

Lit. 'measured by'. P.P.P. from $\text{सं}\sqrt{\text{मा}}$ 2 p.

3 A. 'to measure', 'to equalize'.

First. Jānuka, my hands are itching to tie flowers round the victum. (*Points at the man.*)

Man. It does not behove your honour to be one that kills (another) without (any) cause.

Second (*Seeing*). Here is seen our master, with a paper in (his) hand, facing (*i.e.*, coming) this way, after having received the royal command. You will become food for the vultures or will see the mouth of a dog.

Superintendent (*Entering*). Sūcaka, let this fisherman be released. This (story of the) acquisition of the ring is established.

Sūcaka. As the brother-in-law commands.

Second. He has returned after having entered the abode of Death! (*Releases the man.*)

Man (*Bowing to the Superintendent.*) Master, now what sort of livelihood is mine?

Superintendent. Here is a gift, too, equal to the value of the ring, ordered by the Lord to be given (to you). (*Gives money to the man.*)

Man (*Accepting with a bow.*) I have been favoured by the master.

Sūcaka. He has indeed been favoured—he who has been placed on the back of an elephant after being taken down from the gallows.

Jānuka. Brother-in-law, the gift (from the king) shows that the ring must have been a favourite one of the Lord.

महार्हं रत्नं—There was, it appears, one big central gem in the finger-ring, but there were also several tiny gems in it, so inlaid as to make the name of the king.

(महान् अर्हः “price” यस्य तत्)

महारक—a. ‘Venerable’. N. ‘an epithet applied to great and learned men’. (Also ‘a king’.)

(Prose 84)

शौरिडकः—‘A wine-seller’

आपण—n. ‘Shop’.

Superintendent. I think (it was) not the costly gem in it that was much prized by the Lord. At its sight, (some) dear person was reminded to the Lord. Though naturally reserved, (he) was, for some time, agitated in mind.

Sūcaka. The brother-in-law has indeed done a service (to him.)

Jānuka. Rather say (that it was done) for the sake of this husband of a fisher-woman. (*Looks enviously at the man.*)

Man. Good masters, let half of this be the price for your flowers.

Jānuka. This much is proper.

Superintendent. Fisherman, you have now become a very great and sincere friend of mine. It is desirable that our first friendship should be attested over (some) liquor. So we go right to the liquor shop.

All. Quite so. (*Exeunt omnes.*)

End of the Interlude

ACT VI.

सान्निध्यं—'nearness', 'attendance', 'waiting upon'.

पर्याय — (n.) 'succession', 'repetition', 'turn'

(पर्यायेण निर्वर्तनीयं)

उदन्तं—'news', 'facts'.

प्रणिधान—n. 'Meditation', 'the power of divination'.

आदरः—'Respect'. Here, 'desire', 'request'.
(Apte.)

मानयितव्यः—Pot. Part. from the caus. of √मन्
4. A. 'The caus. base मानय (-ति or -ते) - 'to honour', 'to respect', 'to highly prize'.

उद्यानपालिकयोः—f. 6-2. 'female garden-keepers',
(Prose 85) Note. Make अपरा for अप्सरा in the
line two on this page of the text.

(Sl. 136) कोरक—m. n. 'a bud'. Here, 'blossom'.

आताम्र—'slightly red', i.e., 'reddish'.

प्रसादयामि—1-1. 'I propitiate'. (Caus. from
प्र√सद् 'to be pleased' (प्रसीदति))

ACT VI.

*(Enter by the heavenly path a nymph
named Sānumati.)*

Sānumati. The attendance at **Apsarastīrtha**, which has to be performed by turns, has been performed by me. While it is bathing time for pious men, I will presently ascertain with my own eyes facts about this royal sage. Through (her) relationship with Menakā Śakuntalā is now like my own self (lit. body). By her (*i.e.* Menakā) also I was previously requested (to see the king) for the sake of (her) daughter. (*Looking on all sides.*) How is this that even in the Vernal Festival this royal palace is seen as if without the commencement of the festivities. I have got the power to know every thing by meditation. But (my) friend's desire has to be respected by me. Well, concealed by the veil of invisibility, I shall gather (facts) while keeping near these two girls who take care of the garden. (*Gesticulating descent she stands*).

*(Enter a Maid looking at a mango-blossom and
another Maid at her back.)*

First. O mango-blossom, reddish, green and white, the essence of life of the spring month, you are seen. I propitiate you, the good omen of the season. (136)

Second. O Parabhrītikā, what are you muttering alone?

P. O. (हे) आताम्र-हरित-पाण्डुर, वसन्त-मासस्य जीव सर्वस्व,
चूत-कोरक, त्वां श्रुतु-मङ्गलं प्रसादयामि ॥१३६॥

(Prose.) मधुकरिका—f. A proper name. Lit. 'a female bee'.

मधुः—m. 'Spring'. When n. it means 'honey', 'wine', or 'sweetness'. As an a. = 'sweet'.

विभ्रमः—'Caprice'. 'wantonness'.

मदः—passion

चूतकलिकां etc. Lit. 'I worship Cupid after plucking a mango-blossom'.

अर्चनं—n. 'Worship'. N. from √ अर्च 1. U. 'to worship'.

संपद्यते—3-1. 'becomes', 'turns out', 'is accomplished or achieved'. सं√पद् 4. A.

बन्धन—(n.) 'stalk', 'stem'.

(Sl. 137) पञ्चाभ्यधिकः—पञ्चसु अभ्यधिकः श्रेष्ठः 'the best of five (arrows').

First. O Madhukarikā, Parabhṛtikā (cuckoo) becomes mad on seeing the mango-blossom.

Second. (*Approaching hastily with joy.*)
What, has the spring-month come?

First. O Madhukarikā (bee), this is now the time for your songs of caprice and passion.

Second. Friend, support me while, standing on tip-toe, I pluck a mango-blossom (and) perform the worship of Cupid.

First. Indeed, if mine too is half of the fruit of the worship.

Second. This is accomplished even without saying; for, our life is but one, (though) body stands in two places.

(*Stands leaning on her friend and plucks a mango-blossom*)

Ah! Though not quite expanded, the mango-blossom here becomes fragrant due to (its) being plucked from the stalk. (*Folding her hands*)

O mango-sprout, (when) offered by me, you become the most excellent of the five arrows of Cupid, who has taken up (his) bow,—the arrow that has for its mark ladies whose husbands are gone abroad. (137)

(*She throws the mango-sprout.*)

P. O. चूतंकुर ! मया दत्तः त्वं अपि गृहीत-धनोः कामस्य
पञ्चाभ्यधिकः पथिक-जन-युवति-लक्ष्यः शरः भव ॥१३७॥

(Prose.) वसन्तोत्सव—The Vernal Festival, formerly held on the full-moon day of Caitra, but now on the full-moon day of Phālguna and identified with the **Holi** festival.

वासन्तिक—a. 'Vernal', 'bearing fruits or flowers in spring'. वसन्ते पुष्प्यन्ति इति वासन्तिकाः (ठञ्) This is a vedic form. The classical form is वासन्त.

पत्रिन् — m. 'A bird'.

(Sl. 138) सन्नद्धं—'Ready', 'ready to bloom'.

रजः न बध्नाति—'Does not form pollen'.

कुरवकं — 'The amaranth flower'.

शंके—1-1. 'I think, suspect or fear'. 'I am afraid'.

तूणार्ध-कृष्टं—तूणात् (m from the quiver) अर्धं कृष्टं
— तूणार्धकृष्टं 'L.— S. कृष्ट is P. P. P. from √कृष्
1. P. 'to draw', 'to pull'.

संहरति—'is putting back or withdrawing'.

सं√हृ 1. U. 'to withdraw', 'to collect'.

(Prose.) कति दिवसानि आवयोः प्रवितयोः—'a few days have passed since we were sent'. Compare this use of the Genitive with: अद्य दशमो मासस् तातस्य उपरतस्य. 'it is ten months since the father died'; कतिपये संवत्सरास्तस्य तपस् तप्यमानस्य 'several years have elapsed since he began to practise penance'.

राष्ट्रियः—(राष्ट्रे अधिकतः) = नागरिकः श्याल्लः above.

दिवस—m. n. 'A day'.

Chamberlain. (*Entering with a toss of the curtain Angrily.*) Stop, O thoughtless girl. Why do you begin plucking mango-blossoms when the Spring-festival has been prohibited by the Lord.

Both. (*Frightened.*) Forgive, sir, we have heard nothing of it.

Chamberlain. Is (it) really not heard by you that the order of the Lord has been obeyed even by the vernal plants and by the birds residing on them? For--

The blossom of the mangoes though issued long ago, does not form its pollen; even the **kuravaka** that (was) ready to bloom remains in a budding state; though the winter is over, the note of the male cuckoos falters in (their) throat; and I am afraid that Cupid, too, being surprised, is putting back (his) arrow half-drawn from the quiver. (138)

Both. There is no doubt. The royal sage is possessed of great power.

First. Sir, (only) a few days have passed since we were sent by Mitrāvasu, the king's brother-in-law, near the feet of the Lord; and we were thus entrusted with the work of keeping the pleasure-garden. So, by reason of our being strangers, this matter is not heard before by us.

P. O. चूतानां कलिकां चिर-निर्गता अपि स्वं रजः न बध्नाति ।
 कुरवकं यद्यपि सन्नद्धं तत् कोरकावस्थया स्थितम् । पुंस्कोकिलानां
 कृतं शिशिरे गतेऽपि कण्ठेषु स्खलितम् । शङ्के स्मरः अपि चकितः
 तुणार्ध-कृष्टं शरं संहति ॥१३८॥

प्रवर्तिनः—Pot. Part. from प्र√वृत् 1. A ('to proceed', 'to happen', 'act or do'.)= 'should happen', 'should be done'.

यदि.....श्रोतव्यं—Lit. 'It it be such as can be heard by us', i.e., 'if there be no objection to our hearing it.'

बहुलीभूतं—'circulated far and wide', 'known to many.'

कौलीनं—कुले जन-समूहे भवं 'arising from, born in a crowd of men', hence 'a gossip', 'a report', generally 'a bad report', 'a scandal' (कौलीनं लाक-वादे-इत्यमरः)

कण्-पथं etc.—Lit. 'came within the range of your ears'.

सत्यमूढपूर्वा—=सत्यं+ऊढ पूर्वा='formerly married'.

ऊढ is P. P. P. from √वह 1. U. 'to carry', 'to marry' (generally उद् or वि√वह in this sense).

पश्चात्तःपं उपगतः—Lit. 'has fallen (a prey) to repentance or remorse'.

(Sl. 139) द्वेष्टि—3-1. √द्विष् 2. U. (द्वेष्टि द्विष्टे) 'to hate', 'to be hostile towards.'

प्रकृतिभिः—3-3 'By the ministers'.

शय्या—f. 'Bed' or 'couch'.

उत्तिष्ठः—a. उत्क्रान्ता निद्रा यस्य 'with his sleep gone' 'waking'.

गोत्रेषु स्थलितः—The idea is that instead of calling the inmates of his harem by their own names, he would often call them by the name of Śakuntalā. This led to embarrassment.

Chamberlain. Well, you must not do so again.

Both. Sir, (there) is curiosity on our part. If we may hear about it, pray tell (us) for what reason the Spring-festival has been forbidden by the Lord.

Sānumatī. Men are indeed fond of festivals. The reason (for this prohibition) must be grave.

Chamberlain. Why should it not be told (when it) is known far and wide. Did not the gossip about the rejection of Śakuntalā reach the ears of your ladyships?

Both. (We) heard from the mouth of the king's brother-in-law upto the finding of the ring.

Chamberlain. Then little (remains) to be told. When, at the sight of the ring, (it) was remembered by the Lord that her ladyship Śakuntalā had indeed been formerly married by him in private, and had been rejected through delusion, just from that time, he is feeling repentent. For—

He hates what is charming; as before he is not daily waited upon by (his) ministers; with (his) sleep gone, he passes the nights just in tossing about on the edge of the couch. And when through courtesy he addresses appropriate words to the ladies of the harem, then, making mistakes in their names, he remains long embarrassed with shame. (139)

Sānumatī. Good news for me.

P. O. रम्यं द्वेष्टि । यथा पुरा प्रकृतिभिः प्रत्यहं न सेव्यते । उन्निद्रः एव शय्या-प्रान्त-विवर्त्तनैः क्षपाः विगमयति । यदा दक्षिण्येन अन्तः-पुरेभ्यः उचितां वाचं ददाति, तदा गोत्रेषु स्मृतितः चिरं ब्रीडा-विक्षन्तः भवति च ॥१३९॥

विलङ्घ—a. 'Embarrassed or bewildered', 'ashamed'.

(Prose.) प्रभवतः—5-1. with तस्. 'Overwhelming' or 'great'. It qualifies वैमनस्यात् 'distraction (of mind)', or 'sadness'.

(विमनस् a. 'sad', 'dejected', 'distracted in mind.') ★

आकृति-विशेषाणां—Or 'of beautiful figures'. The idea is that a distinguished personality or a beautiful figure ever charms, irrespective of the circumstances and the environments.

(Sl. 140) मण्डन-विधिः—'The practice or act of decoration.'

प्रकोष्ठ—m. 'Fore arm', 'wrist'.

काञ्चन—a. 'Made of कञ्चन or gold', 'golden'.

प्रताम्र—a. 'Very red'. (Another reading: प्रतान्त 'distressed'.)

तेजो-गुणात् आत्मनः—'Owing to the inherent quality of lustre'.

स्संकारोऽलिखितः—उदलिखितः 'ground or scratched' in संस्कार 'polishing or the process of polishing'.

(Prose.) क्लाम्यति—3-1. √ क्लम् 4. P. 'to be tired or depressed', 'to pine for.'

Chamberlain. Owing to this overwhelming distraction the festival is prohibited.

Both. (It) is proper.

(*Behind the Curtain*).

Proceed, proceed, your Majesty.

Chamberlain (*Listening*). Oh! The Lord is coming just this way. Attend to your duties.

Both. Right. (*Exeunt*).

(*Enter the King, wearing a dress indicating remorse, with the Vidūshaka and the Portress*)

Chamberlain (*Looking at the King*). Oh, the loveliness of distinguished personalities in all conditions! Though so very anxious, the Lord is charming to look at. For--

Having given up the practice of special decoration, wearing only one golden bracelet put on (his) left fore-arm, having lips bloodless from sighing, and with (his) eyes very red owing to wakefulness due to anxiety, (the Lord), like a great gem ground in the process of polishing, though reduced, is not noticed (as such) owing to the inherent quality of lustre. (140)

Sānumati (*Looking at the King*). Rightly, indeed, does Śakuntalā, though disgraced by rejection, pine for him.

King (*Going about slowly due to his meditative mood*).

P. O. प्रत्यादिष्ट-विशेष-मण्डन-विधिः वाम-प्रकोष्ठार्पितं एकं एव काञ्चनं वलयं विभ्रत्. श्वासापरक्ताधरः, चिन्ता-जागरण-प्रताम्र-नयनः (देवः) क्षीणः अपि संस्कारोल्लिखितः महा-मणिः इव आत्मनः तेजो-गुणात् न (तादृशः) आलक्ष्यते ॥४०॥

(Sl. 141) सारङ्ग—m. 'An antelope or deer'.

प्रतिबोध्यमान—a. Pr. Pass. Part. from the caus. of प्रतिबुध्य् 4. A. 'to wake up'. The caus. base प्रति बोध्य (ति) 'to awaken', 'to rouse'. प्रतिबोध्यमान, there, means 'being roused.'

विबुद्ध—a. 'Broad awake'.

अनुशयः—m. 'Repentance', 'remorse'.

(Prose.) लङ्घितः—'seized', 'attacked', 'afflicted'.

चिकित्सतव्यः—Pot. Part. from चिकित् 1. P. 'to treat', 'to cure'. (चिकित्सति.)

अध्यास्तां—3-1. Imp. from अधि/आस् 2, A. 'to occupy', 'to sit or lie on'.

चिरप्रशोभान्—(Or, 'owing to late-rising'.

न संभावितं अस्माभिः—This can mean two things:—1. 'Is not possible for us'. 2. 'Is not thought of by us'. (P. P. P. from the caus. of सं/भू 'to be possible'. The caus. base संभावय (ति) 'to conceive', 'to consider or think of', 'to honour.' The pass. of caus., however = 'to be possible'.)

शिशिर etc.—I शिशिरः आतप-च्छेदः (the absence of sun-shine, i.e., the shade) तस्मात् रमणीयः 'Pleasant on account of cool shade.'

II. शिशिरस्य आतपस्य च छेदात् रमणीयः 'Pleasant on account of the absence of cold as well as of heat.'

Formerly asleep though being roused by the fawn-eyed beloved, this accursed heart is now broad awake for (experiencing) the anguish of remorse. (141)

Sānumatī. Such, indeed, (was) the destiny of the poor girl.

Vidūshaka (*Aside*). He is again seized by Śakuntalā-sickness. I do not know how he shall be treated.

Chamberlain (*Approaching*). Victory, victory to the Lord. Your Majesty, the grounds of the pleasure-garden have been carefully examined. The great Lord may occupy the pleasure-spots at pleasure.

King. Vetravati, on my behalf say to (my) minister, Arya-Piśuna, (the following). "Owing to remaining awake far into the night, (it) is not possible for us to occupy the judgmentseat to-day. The business of the citizens that has been investigated by your honour should be sent (to me) after being committed to writing".

Portress. As the Lord commands. (*Exit.*)

King. Vātāyana, you too attend to your duty.

Chamberlain. As the Lord commands (*Exit*).

Vidūshaka. (The place) has been made clear of the nasty persons (lit. flies). Now you delight yourself in this region of the pleasure-garden, pleasant on account of cool shade.

P. O. प्रथमं सारङ्गाक्ष्या प्रियया प्रतिबोध्यमानः अपि सुप्तं इदं हृत्-
हृदयं संप्रति अनुगत-दुःखाय विबुद्धम् ॥१४१॥

उपनि√पत्—1. P. 'to fly down to', 'to assail'.

(§1. 142) च.....च—'As soon as' 'No sooner.....than.'

प्रहरिष्यता—3-1. Fut. Part. from प्र√हृ 1. U.
'to strike'.

प्रहरिष्यत्='Wishing to strike', 'about to strike.'

(Prose.) ब्रह्म-वर्चसं—'Brahminical power', 'pious power'.

विलोभयामि—'I divert or regale'. caus. from
वि√लुम् 4. P. विलोभय (-ति)='to allure, entice,
divert or regale.

अतिवाहयिष्यामि—'I shall pass'. अतिवाहय (-ति)–
'to spend', 'to pass' Tr. (caus. from अति√वह
1. U. 'to carry over'.)

मणिशिलापट्टकः—'a marble-slab or seat'.

प्रतीच्छति—3 1. 'Greets or receives'.

King. Friend, that is a quite true saying which runs thus: "Misfortunes assail a weak point". For—

O friend, as soon as this mind of mine is freed from the darkness obstructing the remembrance of (my) love for hermit's daughter, the mango-blossom-shaft has been placed on (his) bow by Cupid, wishing to strike (at me). (142.)

Vidūshaka. Just wait, while I destroy Cupid's arrow with this staff. (*Raising the staff and wishing to bring down the mango-sprout*).

King. (*With a smile*). Enough! Your pious power is seen. Friend, where seated shall I regale my sight (by looking) at the creepers that resemble (my) beloved to some extent?

Vidūshaka. Well, Caturikā, (your) personal attendant, was thus told by you: "I shall pass this time in the Jasmine-bower. Bring me there the portrait of her lady ship Śakuntalā, painted by (my) own hand on a painting-board."

King. Such is (indeed) the place for diverting the mind. So point out the way to it.

Vidūshaka. This way, this way, your Highness.

Vidūshaka. This Jasmine-bower, furnished with a marble-seat, greets us with welcome as it were, owing to the agreeableness of (its) offerings. So, having entered, may your honour sit down. (*Both sit down after entering*).

P.O. (हे) सखे, पश्य—मुनि-सुता-प्रणय-स्मृति-रोधिना तमसा
मम इदं मनःमुक्तं च प्रहर्षिता मनसिजेन धनुषि चूत-शरः
निवेशितः च ॥१४२॥

कश्चित्—ind. A particle of interrogation. Often translated as 'I hope'.

न विस्मरामि—Pr. for Past.

अवसाने—7-1. 'At the end'.

आचष्टम्—(n.) P. P. P. from आ√चष्ट् 2. A. 'to speak', 'to declare', 'to remark'.

त्रायस्व—2-1. क्षोद् from √त्रै 1. A. (त्रायते) 'to save,' 'to help' 'to guard'.

शोक-वर्तव्याः—1-3. Lit. 'encompassed by sorrow'.

वर्तव्य is Pot. part. from √वृ 5, 9. U. 'to encompass or surround', 'to choose'. Another reading is—वास्तव्याः in the uncommon sense of 'a dwelling place'.

समवस्था—=अवस्था

Sānumati. Resting on the creeper I shall just see the portrait of (my) friend. Then I shall inform her the excessive love of (her) husband. (*Stands having done as described.*)

King. Friend, I now remember all the previous account of Śakuntalā. I had related (the same) to you also. But you were not near me at the time of (her) repudiation. Even before her ladyship's name was never mentioned by you. Had you forgotten like myself?

Vidūshaka. I did not forget (it). But having related everything, it was again remarked by you at the end that it (was) a speech (uttered) in joke and not the truth. And by me, a block-head, it was indeed taken as such. Fate is, however, overpowering.

Sānumati. This is indeed so.

King. (*Meditating*) Help me, (my) friend!

Vidūshaka. Oh, what is this! This is indeed unbecoming in you. Good men are never subjected to grief. Mountains are indeed immoveable even in strong wind!

King. Friend, I am quite helpless, having remembered the state of my beloved, distressed at (her) repudiation. For she—

P.O. इतः प्रत्यादेशात् हि (सा) स्व-जनं अनुगन्तुं व्यवसिता;
 गुरु-समे गुरु-शिष्ये तिष्ठ इति उच्येः वदति पुनः वाच्य-प्रकर-कलुषां
 दष्टिं पुनः कूरे मयि अर्पितवती—(इति) यत् तत् सविषं शय्यं इव
 मां ददति ॥१४३॥

(§1. 143) **Note.** Another reading is स्थिता for मुहुः in the second line. It makes the second line a co-ordinate clause: 'Her father's disciple, her father's equal, loudly crying out 'stop', (she) stood.' This perhaps gives a better construction to the whole.

व्यवसिता—f. P. P. P. used like a P. A. P. in the sense of a verb in the Past Tense. 'She attempted'.

(व्यव√सो 4 P. 'to attempt', 'to make efforts').

वदति.....समे—Locative construction.

प्रकरः—m. 'a heap', 'a multitude.' Another reading is प्रसर—'the flow'. The general sense is, however the same.

शल्यं—n. 'A dart'.

(Prose.) **स्वकार्य-परता**—i.e., 'selfishness'.

जन्म-प्रतिष्ठा—'Place of birth,' i.e., 'mother'.

शङ्कते—3-1. √शङ्क 1. A. 'to suspect', 'to doubt', 'to fear.'

पारयतः—3-2. from the base पारय-(ति) [either causal from √पृ 6 A. or directly from √पार 10. U]—'to be able or capable.'

Attempted to follow (her) own people when disowned from here; but again (her) father's disciple, (her) father's equal, loudly shouting out "Stay", (she) cast, for a while, her eyes, bedimmed with tears, on my cruel self. All this burns (*i.e.* pains) me like a poisoned shaft.

Sānumatī. Oh, such is (one's) devotedness to one's own business! I rejoice at his affliction.

Vidūshaka. Well, I have a guess that her ladyship was taken (away) by some celestial being (*lit.* aerial wanderer).

King. Who else dare touch one whose deity is (her) husband? I have heard that Menakā is the mother of your friend (*i.e.* Śakuntalā). My heart suspects that your friend has been taken away by her (*i.e.* Menakā's) companions.

Sānumatī. The delusion is to be wondered at, not the awakening.

Vidūshaka. If so, (your) union with her ladyship in the course of time is indeed (possible).

King. How so?

Vidūshaka. Certainly the parents are not able to see (their) daughter pained at separation from (her) husband.

Note. Supply राजा—above वेयस्य in the text.

(Sl. 144) क्लिष्ट—'Worn out', 'impaired', 'exhausted'.

P. P. P. from √क्लिष् 4. P. 'to be tired or afflicted.' 'to wear out or exhaust.'

तावत्फलं—'With only that much of reward.'

अतट-प्रपातः—अतटः is a precipice. The comp. therefore, means: 'a head-long or precipitate fall'. Some read: मनोरथा नाम तट प्रपाताः 'Verily (our) desires are (like) the crumb-lings of a river-bank.'

(Prose.) अवश्यम्भाविनः—6-1. 'Of or ' with the destined'. Another reading is — इमांशी qualifying समागमः

(Sl. 145) सुबलितं—'(stock of) merit.'

प्रतनु—a. 'Very meagre'.

विभाष्यते—3-1. 'Is inferred, perceived or judged.' Pass. from the causal base विभाषय (-ति)—'to know,' 'to perceive.' (caus. from वि√भू 1. P. 'to appear').

प्युतं—(n.) P. P. P. from √प्यु 1. A. (प्युषते) 'to fall or drop down.'

(Prose) आकारितः—'called', 'incited,' 'urged to speak.' P. P. P. from the caus. base आकारय (-ति)—'to call, incite or urge.' [caus from आ√कृ.]

King. Friend,

Whether it was a dream, or an illusion, or a mental delusion, or merit worn out with only that much of reward, it has passed away never to return. For (my) hopes there is a precipitate fall. (144)

Vidūshaka. Don't say so. Indeed the (discovery of the) ring is itself a proof that an unthought of union takes place with the destined (lit. what is sure to take place).

King (*Looking at the ring*).—Ah! Fallen from a place which it will not easily regain, it has indeed to be pitied.

O ring, from the fruit your (stock of) merit is inferred to be very meagre like mine; since having obtained a seat on her fingers, charming on account of rosy nails, you (again) slipped down. (145)

Sānumati.—Indeed it would have to be pitied if it had fallen in another's hand.

Vidūshaka. With what purpose possibly was this ring made to be near (her) hand?

Sānumati. He has been urged to speak by curiosity (that is) mine too.

P.O. असन्नितृप्त्यै अतीतं तत् स्वप्नः नु, माया नु, मति-भ्रमः नु, तावत्-फलं एव क्लृप्तं पुण्यं नु। (इदं मम) मनोरथानां अतट-प्रपातः ॥१४४॥

P.O. (हे) अंगुलीय ! फलेन तव सुखरितं नूनं मम इव प्रतनु विभाव्यते यत् अदण-नख-मनोरमास्तु तस्याः अंगुलीषु लब्ध-पदं व्युतं भवि॥ १४५॥

क्रियविशेषः—See marginal notes for an alternative sense. **प्रतिपत्तिः** f.—1. 'News', 'intelligence.' 2. 'Honour,' 'mark of distinction.' Here it may mean 'the honour of being your queen.'

निवेशयता etc.—Lit. 'By me, as I put this ring on her finger, she was told—'

(Sl. 146) **अत्र**—ind. 'Here.' i.e., 'in it.'

उपैष्यति—3-1. Fut. from **उप**√**इ** 2. P. 'to go near.'

(Prose.) **दारुणात्मना**—3-1. **दारुणात्मन्**='cruel-hearted.'
अवधिः f. 'Engagement or appointment.'
Also 'limit.'

विसंवादिता—P. P. P. from the caus. base **विसंवादय** (-ति)—'to make inconsistent', 'to thwart,' 'to disappoint.' [caus. from **विसंवद्**√1. P. 'to be inconsistent,' 'to contradict.']

उपाक्षय्ये—1-1. Fut. **उपा**√**क्षम** 1. A. 'to rebuke,' 'to taunt.'

King. Listen. When, with tears, (my) beloved asked me who was about to start for my capital: "After what length of time will my lord send me news?"—

Vidūshaka. What then?

King. Then, putting this ring on her finger, I said (to her)—

"Darling, count in it, day by day, the letters of my name, one at a time. When you reach the end, the person that will lead (you) to the entrance of my inner apartment will come near you." (146).

But, owing to forgetfulness, that was not done by my cruel self.

Sānumati. An appointment, charming indeed, was thwarted by Fate.

Vidūshaka. How was it (found) inside the belly of the Rohita-fish, cut up by the fisherman?

King. It fell into the current of the Ganges from the hand of (your) friend as (she) was saluting to Śacīlīrtha.

Vidūshaka. (It) is possible.

Sānumati. Hence, indeed, this sin-fearing royal sage had a doubt regarding (his) marriage with poor Śakuntalā. O, how is it that such a love stands in need of (a token of) recognition?

King. Let me just rebuke this ring.

Vidūshaka. (*To himself*). He has taken to the path of the mad.

P.O. (हे) प्रिये ! अत्र दिवसे दिवसे एकैकं मदीयं नामाक्षरं गणय । यावत् अमृतं गच्छसि तावत् मद्वरोध-गृह-प्रवेशं नेता जनः तव समीपं उपैष्यति ॥१४६॥

(Śl. 147) बन्धुर—a. 'Beautiful,' 'lovely.' 'बन्धुरं सुन्दरे रम्ये' ।

लक्षयेत्—3-1. Pot. √लक्ष् 10. U. 'to notice,' 'to observe.'

निमग्न—P. P. P. from नि√मस्ज् (निमज्जति) 6. P. 'to sink down.'

(Prose.) अकारण-etc.—These words are addressed to Śakuntalā, whose picture he had conjured before his eyes.

अवस्थान—n. 'Portrayal,' 'delineation'.

(Śl. 148) Note.—The first line can also mean: 'Whatever is not good in the picture is done otherwise,' i.e., 'the flaws in the portrait are due to bad portrayal and not due to any defect in her person.'

रेखाया अन्वितं—Is followed by the lines,' i.e., 'is imitated by the sketch'.

अन्वितं—P. P. P. from अनु√इ 2. P. 'to follow'.

(Prose.) अनवलोप—m. 'Absence of pride,' 'humility.'

King. Why did you sink into water, leaving that hand with beautiful and delicate fingers? Or, an inanimate object may not possibly notice merit; why even by myself was (my) beloved discarded?

Vidūshaka (*To himself*). What, am I to be eaten up by hunger?

King. O you who were discarded without reason, let this person, whose heart is afflicted with remorse, be pitied (by you) by appearing again.

(*Enter Caturikā, with a picture-board in hand, by pushing aside the curtain.*)

Caturikā. Here is (our) Lady committed to portrait. (*Shows the picture-board.*)

Vidūshaka. Excellent, (my) friend! The delineation of sentiment is beautiful on account of sweet portrayal. My sight stumbles as it were amidst the depressions and prominences.

Sānumatī. Oh this skill of the royal sage! I think (my) friend is present before me.

King. Whatever may not be right in the picture—all that is to be altered. Still her loveliness is imitated to some extent by the sketch (148).

Sānumatī. This is worthy of (his) humility and (his) love great on account of remorse.

P.O. बन्धुर-कोमलांगुलिं तं करं विहाय कथं नु अम्मसि निमग्नं असि? [अथवा] अचेतनं गुणं नाम न लक्ष्येत् ; मया एव कस्मात् प्रिया अवशीरिता? ॥१४७॥

P.O. बिम्बे यत् यत् साधु न स्यात् तत् तत् अन्यथा क्रियते । तथा अपि तस्याः साधयं किञ्चित् रेखया अम्बितम् ॥१४८॥

अनभिज्ञः—‘Not knowing,’ ‘having no experience of,’ ‘not able to distinguish.’

उद्धान्त—‘Fallen down.’ P. P. P. from उद्√वम्
1. A. ‘to throw down or eject.’

केशान्तः—‘A braid of hair.’

उद्भिन्न—‘Risen up,’ ‘formed,’ ‘appeared.’

(Sl. 149) स्विन्न—a. ‘Perspiring.’ P. P. P. from
√स्विद् 4. P. ‘to perspire’ (स्विद्यति).

धनिवेशः—‘Impression.’

मलिनः—a. 1. ‘Faint.’ 2. ‘Darkish.’

वर्णिका—f. ‘Paint,’ ‘pigment.’

वर्तिका—f. ‘A brush’. Also वृत्तिका.

Vidūshaka. Well, now, three ladies are seen (here). And all are worth seeing. Which, in this (group), is her ladyship Śakuntalā?

Sānumatī. This dull-sighted person is indeed unknown to such beauty.

King. Which one do you indeed guess?

Vidūshaka. I guess that she is Śakuntalā who, by the side of the mango-tree whose young shoots are glistening with the sprinkling (of water by her), is painted as if a little tired, with a hair-braid having flowers fallen down through the slackened hair-band, with a face having drops of perspiration formed (on it), (and) with arms gracefully extended. The other two are (her) friends.

King. You are clever. Here is a proof of my passion.

The faint impression of (my) perspiring fingers is seen at the edges of the drawing; and (my) tear fallen on the cheek (of the painting) is visible from the rising up of the pigment. (149).

O Caturikā, this pleasure-spot is only half-painted. So go and bring the brush.

Caturikā. Noble Mādhavya, hold the picture-board till I come.

King. I hold it myself. (*Does as said.*)
(*Exit the Maid.*)

P.O. रेखा-प्रान्तेषु मलिनः स्विच्छांगुलि-विनिवेशः दृश्यते । इदं च कपोल-पतितं ग्रन्थं वर्णोच्छ्वासात् दृश्यम् ॥१४६॥

(Śl. 150) मुहुः—ind. 'Again', *i. e.* '(and) now'.

अतीतर—Abs. Part. from अति√ह (अत्येति) 'to pass', 'to leave behind'.

निकाम-जलां—2-1. निकामं जलं यस्यां तां.

प्रणयवान्—'Having प्रणय—love or fondness', 'fond'. *a.*

(Prose.) अभिरूपः—'liked by', 'favourite of'.

(Śl. 151) सैकत—n. 'A sand-bank or sandy bank'.

As an *a.* it means 'made of sand' (from सिकताः f-3 'sand').

कण्डूयमानां—f. 2-1. 'Rubbing or scratching'.

Pr. Act. Part. from कण्डूयति-ते Den. U. 'to rub or scratch'.

निषण्ण-हरिणाः—निषण्णा हरिणाः येषु तादृशाः B.-S.

King. Having previously discarded (my) darling when she personally came to (me), and now thinking highly of her as drawn in the picture, I have, O friend, become fond of the mirage after having passed, on the way, a stream with plenty of water. (150).

Vidūshaka. (*To himself*). Having crossed the stream, His Majesty has now met with a mirage. (*Aloud.*) Well, what else is to be drawn here?

Sānumatī. He may be desirous of painting each and every spot that is favourite of my friend.

King.

(There) is to be drawn the river Mālinī with pairs of swans resting on (its) sandy banks; (and) on both sides of it the sacred hills of the Himalayas with deer seated (on them). And under a tree, having bark-garments suspended on (its) branches I want to draw a doe rubbing (her) left eye on the horn of a black buck. (151).

Vidūshaka (*To himself*). So far as I see the picture-board is to be filled up by him with multitudes of long-bearded ascetics.

P. O. (हे) सखे ! पूर्वं साक्षात् उपगतां इमां प्रियां अपहाय, चित्रावितां इमां मुहुः बहुमन्यमानः अहं निकाम-जलां स्रोतोवहां पथि अतीत्य मृग-नृष्णिकायां प्रणयवान् जातः ॥१५०॥

P. O. सैकत-लीन-हंस मिथुना स्रोतोवहा मालिनो कार्थ्या । तां अमितः निषण्ण-हरिणाः गौरी-गुरोः पावनाः पादाः (कार्थ्याः) । शाखा-बिलम्बित-वहकलस्य तरोः अत्र कृष्ण मृगस्य शृङ्गे धाम-नयनं करद्वयमानां मृगौ च निर्मातुं इच्छामि ॥१५१॥

(Prose.) अमिप्रेतं—a. 'favourite', 'dear to', 'liked by'.

प्रसाधनं—n. 'Ornament', 'decoration'.

(Śl. 152) कर्णां—कर्णे अर्पितं (fastened) बन्धनं (stalk)
यस्य तत् 1. B.-S.

आगण्ड-etc.—'Whose filaments hang down to the cheek'.

(Prose.) कुवलयं—n. 'A lotus or water-lily' (generally of blue colour).

आवार्य—Abs. Par. from आ√वृ 10. U. 'to cover' (आवारयति). Also 5, 9. U. in the same sense.

अकितचकिता—(f.) a. 'Greatly frightened'.

अभिलङ्घति—3-1. अभि√लङ्घ् 1, 10, U. 'To rush on or towards', 'to attack'.

रपतन—n. 'Flying or hovering round about'.

King. Friend, another favourite decoration of Śakuntalā has here been forgotten by us.

Vidushaka. What?

Sānumatī. (That) which shall be appropriate to (her) forest life and (her) tenderness.

King. Friend, a Śīrisha flower, with (its) stalk fastened on (her) ear and (its) filaments hanging down to the cheek, has not been painted; nor has a necklace of lotus-fibres, tender like the rays of the autumnal moon, been drawn between (her) breasts. (152).

Vidūshaka. Well why indeed does her ladyship stand, as if greatly frightened, covering (her) face with the forepart of her hand, beautiful like the tender petal of a red lotus. (*Observing carefully and seeing.*) Oh! This bastardly bee, the stealer of flowery juice, is rushing towards the face of her ladyship.

King. Do indeed stop this impertinent (creature.)

Vidūshaka. Only your honour, the chastiser of the ill-behaved, will be able to remove it.

King. True. O welcome guest of flowering creepers, why do you take the trouble of hovering round about here?

P. O. (हे) सखे ! कर्णार्पित-बन्धनं आगण्ड-चिलम्बि-केशरं शिरोषं न कृतं; स्तनान्तरे शरच्चन्द्र-मरीचि-कोमलं मृणाल-सूत्रं न वा रचितम् ॥१५२॥

(Sl. 153) तृषिता—(f.) 'Thirsty'. P. P. P. from
 √तृष् 4. P. 'to be thirsty.' (तृष्यति) The
 N.—तृष् f. or तृषा f. 'thirst'.

(Sl. 154) लोभनीय—a. 'Charming'.

बिम्बाधरः—बिम्बाकारः अधरः 'The lower lip resem-
 bling the *Bimba* fruit'. [Panj. उनाब]. The
 lips of young women are often compared to
 this fruit, which is of a bright red colour.

तोक्ष्णदण्डस्य-तीक्ष्णः दण्डः यस्य सः तोक्ष्ण-दण्डः, तस्य ।
 6-1. B.-S.

ईदृश-वचनः—'Talking thus'. Another reading
 is ईदृश-ण्वः 'of a similar colour or com-
 plexion', i. e., 'just like him'.

अहं अपि etc.—Another reading is अवगतार्था for
 अनवगतार्था. This means: 'I too have realised
 or known the fact now'. [अनवगतः अर्थः यया
 सा].

Sitting on a flower, this female bee, though thirsty, awaits (you), being attached to you. She does not indeed drink honey without you. (153).

Sānumatī. Noble sir, it is politely warded off.

Vidūshaka. Though driven off, this class (of creatures) is perverse.

King. So! You do not obey my command? Then hear now.

O bee, if you touch the *Bimba*-like lower lip of my beloved which, as charming as an uninjured blossom of a young tree, was drunk (*i.e.*, kissed) by me but gently in love-sports, I shall cause you to be imprisoned in the hollow of a lotus. (154.)

Vidūshaka. Why would it not fear (you) inflicting so severe a punishment? (*Laughing; to himself.*) He is indeed mad. I too, through his association, have begun to talk like this. (*Aloud.*) Ho! It is a picture indeed.

King. What, a picture?

Sānumatī. I too was not knowing the fact (till) now, not to speak of this (king) who actually perceives as (it is) painted.

P. O. एषा अनुरक्ता मधुकरी तृषिता कुसुम-निषण्णा सती
अपि भवन्तं प्रतिपालयति, त्वया विना न खलु मधु पिबति ॥५३॥

P. O. हे भ्रमर ! अक्लिष्ट-बालतरु-पल्लव-लोभनीयं मया
रतोत्सवेषु सदयं एव पीतं प्रियायाः बिम्बाधरं स्पृशसि चेत् त्वां
कमलोदर-बन्धन-स्थं कारयामि ॥५४॥

पौरोभाग्यं—The act of a **पुरोभागिन्** (wicked, head-strong or fault-finding person). Hence, 'a wicked act'.

(§l. 155) **साक्षात्**—ind. 'Right before the eyes', 'in a visible form'.

तन्मय—a. 'Full of her', 'engrossed'.

(Prose) **विहरति**—Used in the sense of **विसृजति**.

अविश्रान्त—a. 'ceaseless'.

(§l. 156) **खिलोभूतः**—P. P. P. from **खिलीभू** 1. P. 'to be rendered desolate', 'to be rendered impracticable or stopped'.

[**खिलं-लः** = a desolate piece of land].

करण्डकः—(Also **करण्डः**) 'A small box'.

King. Friend, what is this wicked act done (by you) ?

With (my) heart full of her, while (I) have been enjoying the pleasure of seeing (her) as if right before the eyes, my beloved is again transformed into a picture by you, who revived my memory. (155) [*Sheds tears.*]

Sānumati. Extraordinary is this course of love-sickness, inconsistent with what preceded and followed.

King. Friend, why do I experience such a ceaseless torment ?

Owing to wakefulness, (my) union with her in a dream is rendered impracticable. And the tears do not allow (me) to see her even drawn in a picture. (156).

Sānumati. You have entirely wiped out Śakuntalā's grief at (her) repudiation.

Caturikā (*Entering*). Victory, victory to the Lord. I was proceeding this way holding the brush-box.

King. What then ?

Caturikā. On the way, that was forcibly taken away from my hand by Queen Vasumati, attended by Taralikā, saying, "I will myself take it to my husband".

P. O. स्मृति-कारिणा त्वया तन्मयेन हृदयेन साक्षात् इव दर्शन-
सुखं अनुभवतः मे कान्ता पुनः अपि चित्रीकृता ॥१५५॥

P. O. प्रजागरात् स्वप्ने तस्याः समागमः खिलीभूतः । वाष्पः
तु पर्मां चित्र-गतां अपि द्रष्टुं न ददाति ॥१५६॥

निर्वाहितः—P. P. P. from the caus. base निर्वाहय
(-ति)='to carry out or away', 'to spend'.

[Caus. from निर्√वह 1. P. meaning the
same as its caus.]

कालकूट—m. n. 'The deadly poison churned
out of the ocean and drunk by Śiva'. 'Any
deadly poison'. Here it means the poison-
ous influence resulting from the vehement
anger of the inmates of the harem.

अपेक्षते—3-1. 'Pays attention to', 'cares for',
'respects'.

संभावना—f. 'Regard', 'respect', 'love'.

पत्रहस्ता—पत्रं हस्ते स्ययाः सा. B.—S.

कार्यज्ञा—f. 'Knowing what ought to be done'.

प्रत्यक्षीकृ—8. U. 'to notice', 'to cast a glance
over', 'to see with one's own eyes'.

King. Fortunately you were let off.

Caturikā. While Taralikā was releasing the Queen's upper garment that was caught in a branch, I took myself off.

King. Friend, the Queen is near by; and (she) is insolent by too much honour (paid to her). (So) you save this picture.

Vidūshaka. (Rather) say, "(Save) yourself". (*Taking the picture-board and getting up.*) If your honour is freed from the poisonous influence of the harem, then do call me at the *Megha-praticchanda* palace. (*Exit in quick steps.*)

Sānumati. With (his) love transferred to another (lady), (he) still respects (his) first love. Now he is very weak (*i.e.* cold) in (his) affection.

Portress. (*Entering with a letter in hand.*) Victory, victory to the Lord.

King. Vetravati, was not the Queen seen by you in the way?

Portress. Yes. Seeing me with a letter in hand, she has turned back.

King. Knowing what ought to be done, she avoids interruption in (my) state-affairs.

Portress. Lord, the minister informs—"On account of great many calculations with regard to the revenue, only one public case was attended to. May the Lord notice that put on the paper."

King. Show the document this way (*i.e.* to me). (*The Portress produces it.*)

अनपत्यः—अविद्यमानं अपत्यं यस्य सः अनपत्यः B.—S.
'Childless'.

विपन्नः—'has died'. P. P. P. (used as a P. A. P.) from वि√पद् 4. A. 'to suffer', 'to perish', 'to die'.

बहुपत्नीकेन—3-1. बह्वयः पत्न्यः यस्य सः बहुपत्नीकः
तेन । B.—S.

साकेतक—a. 'Of Sāketa or Ayodhyā', 'living at Ayodhyā'. साकेते भवः or साकेते वसति इति.

पुंसवनं—A ceremony performed on a woman's perceiving the first signs of a living conception, with a view to ensure the birth of a son. Punj. रीताँ.

पितृय—a. 'Of the father'.

रिक्थ—n. 'Property'. 'Property that is descended to an heir'.

(§l. 157) घोष्यताम्—3-1. Imp. of the Pass. from √घुष् 1. P., 10. U. (घोषति, घोषयति-ते, 'to proclaim'.
पापात् ऋते—'Except where sin is involved'.

(Prose.) प्रवृष्ट—'A shower of rain'. P. P. P. used as a N.

King. (*Reading it to himself*). How so! A merchant named Dhanamitra, trading by sea, has died in a shipwreck. It is reported that the poor fellow is childless. And his hoard of wealth goes to the king: this is written by the minister. Childlessness is indeed a calamity. On account of having much wealth, his good self must be having several wives. Let it be ascertained if among his wives any be big with child.

Portress. Lord, his wife, the daughter of a merchant of Ayodhyā, is heard to have her Pumsavana just performed.

King. The child in the womb must inherit its father's property. Go, say this to the minister.

Portress. As the Lord commands. (*Proceeds to go.*)

King. Just come.

Portress. Here I am.

King. What does it matter whether there is an issue or not?

Let it be proclaimed that from whomsoever loving relative the subjects are separated, Dushyanta will be that to them, except (where) sin (is involved). (157)

Portress. This, indeed, shall be proclaimed. (*Going out and again entering.*) The proclamation of the Lord has been welcomed like a timely shower of rain.

P.O. प्रजाः येन येन स्निग्धेन बन्धुना वियुज्यन्ते, पापात्
श्रूते दुष्कृतः तासां सः सः इति युज्यताम् ॥१५७॥

प्रतिहतं अमङ्गलं = प्रतिहतं अमङ्गलं भवतु ।

धिक्—ind. 'Fie'. It governs the Accusative.

(§1. 158) संरोषिते etc.—'Though my own self had been implanted or transferred in her'. It is a supposition that in the birth of a son one begets himself. (आत्मा वै पुत्र नामासि)

धर्मपत्नी—'A legal wife'. 'The wife with whom religious rites are to be performed.'

कल्पिष्यमाणा—f. 'About to become adequate to', i.e., 'promising'. Fut. Part. from √ कल्प् 1. A. (कल्पते) 'to be fit or adequate for'.

उत्त-बीजा—f. उत्तं बीजं यस्यां सा. B.-S. उत्तं ('sown') is P. P. P. from √ वप् 1. U. 'to sow'.

King. Oh! Thus, at the demise of the head of the family, do the riches of families, supportless by the failure of issue, pass on to another. The same shall be the state of the wealth of Puru's race at my death.

Portress. May the evil be averted.

King. Fie upon me who rejected the good when it presented itself to me.

Sānumatī. Undoubtedly his self is censured by him, having (my) friend (i.e. Śakuntalā) in (his) mind.

King. Though my own self had been implanted (in her), my lawful wife, the main-stay of (my) family, was abandoned by me, like (a plot of) land with seed sown at the (proper) time and promising a plentiful harvest. (158)

Sānumatī. Now your line will be without a break.

Caturikā. (*Aside*) Ah! At this account of the merchant, the Lord has his grief doubled. In order to console him, go and bring noble Māḍhavya from the *Megha-praticchanda* palace.

Portress. You speak well. (*Exit.*)

King. Oh! The ancestors of Dushyanta are in a critical position. For—

P.O. काले उत्त-बीजा, महते फलाय कल्पिष्यमाणा, वसुन्धरा
इव कुल-प्रतिष्ठा धर्म-पत्नी आत्मनि संरोपिते अपि मया त्यक्ता
नाम ॥१५८॥

(Sl. 159) प्रसूति-विकलः - प्रसूत्या विकलः 'Destitute of an issue'.

प्रक्षिप्तं—(n.) 'Sprinkled', 'poured out', 'offered'.

धौताश्रु-शेषं—धौतानि अश्रूणि येन तत् धौताश्रु । तस्मात् शेषम् T.-S. 'Such as is left after washing the tears'.

(Prose.) व्यवधान—n. 'Hindrance', 'obstruction', 'screen'.

निर्वृत—a. 'Happy', 'easy'.

With the thought: "Alas! Who in our family after him (*i.e.* Dushyanta) will offer (us) obsequial offerings prepared according to the Vedic rite?"—(my) ancestors surely drink such of the water poured out (to them) by me, destitute of an issue, as is left after washing (their) tears. (159). (*He swoons.*)

Caturikā. (*Looking with alarm*). Take heart, (my) Lord, take heart.

Sānumati. Alas! Alas! Though the lamp exists, he suffers the evil of the gloom through the fault of the screen. I make him happy just now. ———— Or, I have heard from the mouth of the mother of great Indra, who was consoling Śakuntalā, that the gods themselves, eager for their portions of the sacrifice, will so act that the husband will soon welcome (his) lawful wife. So it is proper to wait (till) that time. In the meantime. I console (my) dear friend (*i.e.* Śakuntalā) with this account. (*Exit with a jump towards the sky.*) (*Behind the curtain.*)

Help, help!

King. (*Regaining his consciousness and listening*). Ah! The distressed voice is like that of Maḍhavya. Oh, who (waits) here?

Portress. (*Entering*). Let the Lord save (his) friend fallen into danger.

P.O. नूनं वत अस्मात् परं नः कुले यथा-भुति संभृतानि
निव पनानि कः नियञ्कति इति पितरः प्रसूति-विकलेन मया प्रसिक्तं
उदकं धोताश्रु-शेवं पिबन्ति ॥ १५६ ॥

आप्त-गन्धः—आप्तः गृहीतः गन्धः गर्वः (pride) यस्य।

B.—S. 'Whose pride is taken away', i.e., 'insulted'.

माणवक—'A manikin', 'a poor fellow'.

सत्त्व—m. n. 'An evil spirit'.

अभिभूयन्ते—3-3. Pass. 'are overpowered', 'are infested'.

(Sl. 160) स्खलितं—n. 'Blundering', 'mistakes', 'wrong steps'.

अशेषतः—'Without leaving anything', thoroughly'.

(Prose.) गतिभङ्गेन—'Altering his gait', 'hurriedly'.

पश्चाद् etc.—पश्चात् अवनता शिरोधरा (neck) यस्य तं।

B.—S.

तीक्ष्ण-भङ्गं—2-1. 'breaking quickly'. Another reading is त्रिभङ्गं 'breaking into three'.

शार्ङ्गं—m. 'A bow'. Lit. 'a bow made of horn'. Vishnu's is a horn-bow.

King. By whom is the poor fellow insulted?

Portress. Having been attacked by a being whose form was invisible, he was placed on the pinnacle of the *Megha-praticchanda* palace.

King. (*Getting up*). This must not be. Even my houses are infested by evil spirits! Or—

Even my own wrong steps (taken) through carelessness, from day to day, are not possible to know. Is (then) any power (with me) to know thoroughly who, among the subjects, is going by which way? (160)

(*Behind the curtain.*)

O friend, alas! Alas!

King. (*Going about hurriedly.*) Fear not, friend, fear not.

(*Behind the curtain. The same voice*)

How shall I not fear? Here is some one who makes me, with my neck bent backward, break quickly like a sugar-cane.

King. (*Casting his eyes around*). Just (bring me my) bow.

Yavanī. (*Entering with a bow in hand*). Lord, this is the bow together with the hand-guard.

P.O. अहनि अहनि आत्मनः एव प्रमाद-स्वशितं तावत् कानु
न शक्यम्, प्रजासु कः केन पथा प्रयाति इति अशेषतः वेदितुं शक्तिः
अस्ति? ॥१६०॥

(Sl. 161) अर्थो—'Desirous of', 'thirsting for'.

शणित—n. 'Blood'.

चेष्टमानं—2-1. 'Struggling'. Pr. Act. Part.
from √चेष्ट् 1. A. 'to stir', 'to make efforts',
'to struggle'.

(Prose.) कुणपाशन—कुणपं शव (a dead body) अश्नाति
इति 'Carrion-eater'. Hence, 'a demon'.

अविधा—(or अविहा) A cry of despair. 'Alas'.

संक्षे—1-1. 'I aim' or 'I fit (to the bow)'.
सं√धा 3. U. 'to join or fit'. 'to aim'.

(Sl. 162) तन्मिथाः—f. 2-3. तेन मिथाः तन्मिथाः

(The king takes the bow with arrows.)

(Behind the curtain.)

Here I kill you, as a tiger, thirsting for the fresh throat-blood, (kills) a struggling beast. Now let Dushyanta, who holds (his) bow for removing the fright of the distressed, be your refuge. (161)

King. *(Angrily).* How so! (He) alludes to my very self. Slay (you) carrion-eater. Soon you shall be no more. *(Stringing the bow.)* Vetravati, point out the way to the stair-case.

Portress. This way, this way, Lord. *(All come up quickly.)*

King. *(Looking all round).* This is indeed vacant.

(Behind the curtain).

Alas! Alas! I see your honour. You do not see me. Like a mouse siezed by a cat, I have become hopeless of life.

King. O you who are proud of (your) invisibility, my missile shall see you. Here I aim that arrow—

Which will kill you, deserving death, and save the Brāhmana that deserves protection. The swan drinks up (lit. takes up) milk (but) leaves out the water mixed with it. (162) *(Aims the arrow.)*

P.O. अमिनव-शोणितार्थी शार्दूलः वेष्टमानं पशु इव, एषः
(अहं) त्वां हस्मि ! आर्त्ताणां भयं अपनेतुं आस-घम्वा दुष्यन्तः
इदानीं तव शरणं भवतु ॥१६१॥

P.O. यः वष्यं त्वां हनिष्यति, रक्षयं द्विजं च रक्षति । इंसः
कीदं हि आदत्ते, तन्मिभाः अपाः वर्जयति ॥१६२॥

(Śl. 163) सौम्य—'Soft', 'tender', 'softened'.

(Prose.) दानवगणः—दनोःअपत्यं पुमान् दानवः दानवानां गणः। Demons were called दानवः because they were descended from दनु, one of the daughters of Daksha given in marriage to Kaśyapa.

(Śl. 164) किल—ind. 'Indeed'. Or, 'it is said'.

अजय्यः—'unconquerable'.

सप्त-सप्तिः—सप्त सप्तयः (अश्वाः) यस्य सः B.-S.

शत-कतुः—शतं कतवः यस्य । B.-S.

रात्रि—a. 'Pertaining to night (निशा)'.

(*Enter Mātali releasing Vidūshaka.*)

Mātali. The demons are made your target by Indra. Let this bow be drawn at them. Of the good, eyes softened with kindness fall on their friends, and not cruel shafts. (163)

King (*Drawing back the missile*). Oh! Mātali! Welcome to the charioteer of Indra.

Vidūshaka (*Entering*). He, by whom I was (going to be) slaughtered like a victim at a sacrifice, has been greeted by him with welcome.

Mātali (*Smiling*). O long-lived one, hear for what purpose I am sent to you by Indra.

King. I am attentive.

Mātali. There is a race of demons, named Durjaya, the descendants of Kālanemi.

King. There is. I heard this before from Nārada.

Mātali. That (race) is indeed not to be conquered by your friend, Indra. You are thought of (lit. said) as its destroyer in the front of the battle. The moon removes that nocturnal darkness which the sun is not able to uproot. (164).

P.O. हरिणा असुराः तव शस्त्रं कृताः । तेषु इदं शरासनं
विकल्पिताम् । सतां सुहृज्जेने प्रसाद-सौम्यानि सत्सुं च पतन्ति, दादयाः
शराः न ॥१६३॥

P.O. सः ते सरस्युः शत क्रतोः अजगम्यः किल । त्वं रण-शिरसि
तस्य निहन्ता स्मृतः । सप्तसप्तिः यत् नैशं तिमिरं दृष्ट्वेतुं न प्रभवति
तत् चन्द्रः अपाकरोति ॥१६४॥

(Prose.) ऐन्द्र—*a.* 'Pertaining or belonging to Indra'.

अनुगृहीतः *etc.*—*Lit.* 'I am obliged by this honour of Indra'.

(Śl. 165) विप्रकृतः—'Irritated', 'teased', 'vexed'.

फणं कुरुते—'Expands or shows (its) hood'.

महिमानं—2-1. 'Greatness', *i.e.* 'high-spiritedness'.

क्षोभः—'Excitement', 'provocation'.

(Śl. 166) **Note.** Make परिपालयितु of परिपालयितु' as it would make a better reading. If we retain the reading in the text, then the first line means: 'For the present' your wisdom alone (is) to protect the people'.

व्यापृत—*P. P. P.* from व्या√पृ 6. *A.* 'to be engaged in', 'to be employed'.

So let you honour, holding your weapon thus, proceed for victory, having just now ascended that car of Indra.

King. I am obliged to Indra for this honour. Well, why did you behave thus towards Mādhavya?

Mātali. That too is explained. By me the long-lived one was seen depressed through affliction of mind from some cause. Then to provoke the long-lived one I did that. For—

Fire blazes forth when its fuel is stirred up; the irritated snake shows (its) hood. Usually a person attains to his greatness through provocation. (165)

King (Aside). Friend, the order of the lord of the heaven (*i.e.* Indra) is not to be transgressed. So having made him acquainted with the circumstances here, tell minister Piśuna in my words:—

Your wisdom alone may, for the while, protect the subjects. This bow, that is strung, is employed in another task. (166)

Vidūshaka. As your honour commands. (*Exit.*)

Mātali. Long-lived one, ascend the chariot.

(*The King acts ascending the chariot.*)

(*Exeunt Omnes.*)

End of Act VI.

P.O. चलितेभ्यः अग्निः ज्वलति विप्रकृतः पन्नगः फणं कुरुते
जनः प्रायः क्षोभात् हि स्वं महिमानं प्रतिपद्यते ॥१६५॥

P.O. केवला खत्-मतिः तावत् प्रजाः पातयितुं । इदं अविजयं
धनुः अन्यस्मिन् कर्मणि व्यावृत्तम् ॥१६६॥

Act VII.

(Prose.)—अनुष्ठित-निदेशः—अनुष्ठितः निदेशः ('mission,' 'order') येन सः B.-S.

सत्क्रिया—"Reception", 'honour'.

(Śl. 167) मरुत्वतः—6—1. मरुत्वत् is an epithet of Indra, as he has the Maruts or the Wind-gods as his body-guards.

अवदान--n. 'Deed', 'heroic achievement'.

सत्क्रिया गुणान्—2—3. 'the qualities or the excellence of the reception (he gave you)'.

(Prose.) मनोरथानां अपि अभूम्निः—'Exceeded desire and expectation'. 'was too great to be imagined'.

दिवाकस्—'A god,' 'a dweller of heaven'.

(Śl. 168) मंदार—m. 'one of the five trees in Indra's heaven'. When n. it means 'a flower of this tree'.

हरिचन्दन—'A kind of yellow sandal'. 'The sandal tree in heaven'.

कृत-स्मितेन—3—1. कृतं स्मितं येन तेन B.—S.

(Prose.) आयुष्मान्—'the long-lived one', i.e., 'you.'

(Śl. 169) सुरसखस्य—'Of the friend of gods'. सखि standing at the end of a T.—S. is changed to सख.

Act VII.

(Enter by the heavenly path the King seated in a chariot and Mātali.)

King. Mātali, although I have executed the mission, I regard myself to have been, as it were, of little service to Indra owing to (my) extraordinary reception (by him).

Mātali (*With a smile*). Long-lived one, I think both (of you) are not satisfied.

Owing to the honour (you got) from Indra, you think lightly of (your) prior obligations (on him). He too, filled with joy at your heroic deeds, takes no account of the qualities of the reception (he gave you). (167)

King. Mātali, do not (say) so. The honour (paid) at the time of dismissal was even beyond the range of thought. For, while I was seated on half of (his) seat in the presence of the gods,

The garland of *Mandāra* flowers marked by the yellow sandal rubbed off from (his) chest was fastened (to me) by Indra, smiling and looking at Jayanta, who stood near by with an inward longing (for the same). (168)

Mātali. What indeed do you not deserve from the lord of the immortals? See—

P.O. भवान् मरुत्वतः प्रतिपत्या प्रथमोपकृतं लघु मन्यते । सः
अपि भवतः अवदान-तोषितः सत्-क्रिया-गुणान् न गणयति ॥१६७॥

P.O. अन्तिक-स्थं अन्तर्गत-प्रार्थनं जयन्तं उद्गीक्ष्य कृत-स्मितेन
हरिणा आमुष्ट-वक्षो-हरिचन्दनाङ्गा मन्दार-माला पिनद्धा ॥१६८॥

उद्धृत—‘Extracted’, P.P.P. from उत्/हृ 1. U.
 ‘to take out’, ‘to extract’. The whole comp.
 means: ‘from which the thorns in the form
 of demons had been extracted’, i.e., ‘free
 from the thorns of the demons’.

त्रिदिव—‘Heaven’ (त्रयः ब्रह्मा-विष्णु-रुद्राः दीव्यन्ति
 प्रकाशन्ते अत्र)

नत-पर्वभिः—‘With their joints bent down or
 planed off,’ i.e., ‘smooth-jointed’.

(§1. 170) नियोज्याः 1—3. ‘Servants’, ‘agents’,
 ‘delegates’.

धुरि—7—1. ‘At the yoke’, ‘in front of (his
 car)’.

सहस्रकिरणः :- Lit. ‘the thousand-rayed’.

(Prose.) नाक-म-न कं अकं (दु.खं) तन्नास्ति यत्र । ‘Heaven’.

(§1. 171) त्रिच्छितः—F. ‘The paint, roughe or colour
 for decorating the body’. Also ‘decorating
 the body with such paints’. Here the word
 is used in the latter sense. The comp., there-
 fore, means: ‘the residue (of paints) left
 after decoration’. The words in the brackets
 are supplied by वः

कल्प लता—‘The desire-yielding creeper’.

अर्थ-बन्धं—‘Subject-matter’. It can also mean
 ‘verses’.

For Indra, the friend of gods, the heaven has been rendered free from the thorns of the demons by two things—now by your smooth-jointed arrows, and formerly by the claws of the Man-lion. (169)

King. In this matter verily the greatness of Indra alone is to be praised.

Know that (to be) the effect of the honour from (their) masters that the servants succeed even in mighty tasks. Could Aruua have become the dispeller of darkness if Sun had not placed him in front (of his car)? (170)

Mātali. This is but worthy (of you). (*Passing a little distance*). Long-lived one, behold from here the magnificence of your own glory that has reached the surface of heaven.

These gods, having thought out the subject-matter fit for (their) songs, are writing down your deeds on vestments (obtained) from the Kalpa-creeper, with the residue of paints left after the decoration of the heavenly beauties. (171)

P.O. अधुना आनत-पर्वभिः तव शरैः, पुरा च पुरुष-केशरिणः
नखैः उभयैः त्रिदिवं सुर-सखस्य हरः उद्धृत-दानव-करटकं कृतम्
॥१६६॥

P.O. महत्सु अपि कर्मसु नियोज्याः सिध्यन्ति यत् तत् ईश्वराणां
सम्भावना-गुणं अवेहि । अरुणः तमसां विभेदो किं वा अभविष्यत्
चेत् सहस्र-किरणः तं धुरि न अकरिष्यत् ॥१७०॥

P.O. अमी दिवौकसः गीत-क्षमं अर्थ-जातं विचिन्त्य सुर-सुन्द-
रीणां कल्प-क्षतांशुकेशु विच्छित्ति-शेषैः वर्णैः त्वत्-चरितं लिखन्ति
॥१७१॥

(Prose.) संग्रह—m. 'Fight', 'battle'.

पूर्वेद्यः—ind. 'Yesterday', 'on the previous day'.

(Śl. 172) त्रिस्रोतस्—'The three-coarsed river'. The Ganges is so called because it flows in the heaven, on the earth, and in the Pātāla.

गगन-प्रतिष्ठां—2—1. 'Situated or flowing in the heaven'.

वर्तयति—3—1. Causal. 'causes to revolve'.
√वृत् 1.A. 'to happen', 'to exist', 'to go round or revolve'.

Note. Some editions read the second half thus:—

तस्य व्यपेत-रजसः प्रवहस्य वायोर्-
मार्गो द्वितीय-हरि-विक्रम-पूत एषः ॥

(व्यपेत-रजसः 6-1 'free from dust or the Rajas quality'.

विक्रम-पूत: 'sanctified by the step'.)

(Prose.) सबाह्यान्त-करणः—'With the external and internal sense'. The external senses are the five कर्मेन्द्रियs and the five ज्ञानेन्द्रियs. The internal senses are मनस्, बुद्धि, चित्त and अहंकार.

पदवी—'Path', 'region'.

(Śl. 173) हरिभिः—3-3. 'Steeds' 'horses'.

अचिरभास्—f. 'Lightning'.

गत—'Passage', 'motion', 'progress'.

पिशुनयति—'Indicates'. Den. from the पिशुन 'indicating'.

नेमि—or नेमी f. 'the rim of a wheel'.

क्लिन्न—'Bedewed', 'wet'. P.P.P. from √क्लिद्
4.P. 'to be wet'. शकर m. 'spray', 'moisture'.

King. Mātali, being eager to fight with the demons, the heavenly way was not noticed by me yesterday when ascending the heaven. In what region of the winds are we?

Mātali. This path, free from darkness on account of the second stride of Vishnu, they call (as) belonging to that wind. Parivaha, which bears the Ganges flowing in the heaven, and (which) distributing the rays (of the stars) causes the luminaries to revolve. (172)

King. Mātali, hence, of course, my inner soul, with the internal and the external senses, becomes happy. (*Looking at the chariot.*) We have descended to the path of the clouds.

Mātali How is (that) known?

King. This chariot of yours with the rims (of its wheels) bedewed with moisture, with *Cātakas* rushing out of the interstices of the spokes, and with the horses tinged with the glow of lightning, indicates (its) motion over clouds whose interiors are full of water. (173)

Mātali. In a moment the long-lived one shall be on the land under his sway.

P.O. यः गगन-प्रतिष्ठां त्रि-स्रोतसं वहति, ज्योतींषि च प्रविभक्त-
रश्मिः वर्तयति, तस्य परिवहस्य वायोः द्वितीय-हरि-विक्रम-निस्त-
-मस्कं इमं मार्गं वदन्ति ॥१७२॥

P.O. अयं ते शीकर-क्लिन्न-नेमिः रथः अर-विवरेभ्यः निष्पतद्भिः
चातकैः, अचिरभासां तेजसा अनुलिप्तैः हरिभिः च, वारि-गर्भोद्-
-राणां घनानां उपरि गतं पिशुनयति ॥१७३॥

(Śl. 174) शैलानां etc.—the idea is that the land seemed to sink low as the peaks rose prominent in the view.

उन्मज्जतां—6.3. 'Leaping up,' 'rising into prominence'.

व्यक्तिं भज्—1. A. 'to gain distinction or clearness', 'to become distinct', 'to be visible'.

आपगाः—1.3. 'Rivers'.

सन्तानात्—'From expansion'.

(Prose.) सानुमान्—'A mountain'. सानु 'a peak'.

अवगाढः—'Plunged into', 'entered into' P.P.P. from अव√गाह 1.-A. 'to plunge into (water)'.

सान्ध्य 'Of the evening'.

(Śl. 175) स्वायम्भुव—a. 'Born of (i.e. the son of) the self-existent god (Brahmā)'.

प्रजापतिः—'the lord of the creation'. He is Kāśyapa, also called Mārīca.

तपस्यति—'Is practising penance'. Den. from तपस् n. 'penance'.

King (*Looking downwards*). Owing to (our) quick descent the world of mortals presents a wonderful sight. For,

The land descends as it were from the summit of the mountains rising into prominence; the trees leave their state of being enveloped in the foliage through the appearance of (their) trunks; the rivers whose waters had disappeared through thinness become distinct from expansion. See, the earth is being brought to me as if by some one throwing (it) up. (174)

Mātali. Well observed! (*Looking with admiration*). Oh! How charming and majestic the earth is!

King. Mātali, what is this mountain which has entered the Eastern and the Western Sea, (and which), emitting golden fluid, looks like a bar of evening clouds?

Mātali. Long-lived one, this is indeed the mountain of the Kinnaras, named Hemakūta, the place for attaining perfection in penance.

The Prajāpati who sprang from Mārīca, the son of the self-born (*i.e.* Brahmā), and who is the father of the gods and the demons, is practising penance here along with his wife. (175)

P.O. पश्य मेदिनी उन्मज्जतां शैलानां शिखरात् अवरोहति इव ।
पादपाः स्कन्धोदयात् पर्णभ्यन्तर-लोनां विजहति । तनु-भाव-नष्ट-
सलिलाः आपगाः सन्तानात् व्यक्ति भजन्ति । भुवनं उत्क्षिपता इव
केन अपि मत्-पार्श्व आनीयते ॥१७४॥

P.O. स्वाम्भुवात् मरीचेः यः प्रजापतिः प्रबभूव सुरासुर-गुरुः
सः सपत्नीकः अत्र तपस्यति ॥१७५॥

(Śl. 176) रथाङ्ग—n. 'A wheel'. Lit. 'part of the chariot'.

उपोढ-शब्दः—1-3. उपोढः (produced) शब्दः (sound or noise) यामिः ताः B.—S.

प्रवर्तमान—'Flying about', 'rolling', 'rising up'.

निरुद्धतः तव—Genitivs construction. 'While you have reined in'. Another reading is निरुद्धति: 'without jerking'.

(Prose.) विशेषः—m. 'Distinction', 'difference'

(Śl. 177) संदृष्ट-सप-त्वचा—3-1. 'Having skins or sloughs of serpents sticking to it'.

प्रतान—m. 'A shoot', 'tendrill'.

मंस-व्यापि—n. 'Spreading over or covering the shoulders'.

निचितं—'Full of'.

स्थाणु—m. 'A branchless trunk or stem', 'a stump', 'a pillar'. Also 'an epithet of Siva'.

अभ्यर्क-विम्बं—adv. अर्कस्य विम्बं अर्क-विम्बं । तत् अमि इति अभ्यर्क-विम्बं Av.—S. 'Facing the orb of the sun'.

King. Then blessings are not to be passed by. I want to go (further) after having circumambulated the revered one.

Mātali. An excellent idea. (*They act descending.*)

King (*With a smile*). On account of (the chariot's) not touching the surface of the earth, the rims of the wheels have produced no noise; no dust is seen flying about; and while you have reined in, the chariot, though descended, is not noticed (as such). (176)

Mātali. Just this much is Indra's distinction from your self.

King. Mātali, in which quarter is the hermitage of Mārīca?

Mātali (*Pointing with his hand*).

(There) where, immovable like the stump of a tree, stands the yonder sage, facing the sun's orb, with his body half-buried in an ant-hill, with his chest having sloughs of serpents sticking to it, excessively pressed at the neck by a coil of withered tendrils of a creeper, and wearing a mass of matted hair spreading over (his) shoulders and full of nests of birds. (177).

P.O. अभू-तल-स्पर्शतया रथाङ्ग-नेमयः उपोद्-शब्दाः न ।
रजः च प्रवर्तमानं न दृश्यते । निरुन्धतः तव रथः अवतीर्णः न
लक्ष्यते ॥१७६॥

P.O. यत्र असौ बलभीकार्ध-निमग्न-मूर्तिः सन्दृष्ट-सर्प-त्वचा
उरसा जीर्ण-लता-प्रतान-बलयेन कण्ठे अत्यर्थ-संपीडितः, असं-ख्यापि
शकुम्भ-नीङ्ग-निश्चितं जटा-मण्डलं विभ्रत् स्थाणुः इव अखण्डः मुनिः
अभ्यर्क-विम्बं स्थितः ॥१७७॥

(Prose.) संयन्त्रितः—‘Well secured.’ P. P. P. from
 √यञ् 1, 10, U. ‘to restrain,’ ‘to check,’ ‘to
 secure,’ ‘to fasten’.

(Sl. (178) उचिता—(f.) ‘Proper,’ ‘customary’.
 सत्कल्प-वृक्ष—7-1. सन्तः कल्प-वृक्षाः यस्मिन् तादृशे ।
 वृत्तिः प्राणानां—‘sustenance of life’.
 रत्न-शिला—‘Jewel-stone,’ ‘marble’ (?).
 विबुध—m. ‘a god’. [Also ‘a very wise man’].
 संयमः—‘self-restraint.’

King. Salutation to you, practising hard penance.

Mātali (*Pulling in the reins of the chariot*). Great king, here we have entered the hermitage of the Prajāpati having *Mandāra* trees reared by Aditi.

King. A place more peaceful than heaven! I am, as it were, plunged into a pool of nectar.

Mātali (*Stopping the chariot*). Let the long-lived one alight.

King (*Having alighted*). Mātali, what about you now?

Mātali. The chariot is well secured by me. I too am alighting. (*Doing so*). This way, O long-lived one. (*Going about*). Let the sites of the penance-forest of the venerable sages be seen (by us).

King. Indeed I (shall) see (all this) with wonder.

In (this) forest, abounding in desire-yielding trees, the necessary sustenance of life (is provided) by air; the pious act of ablution (is done) in water tawny with the pollen of golden lotuses; meditation (is performed) on marble-slabs; self-restraint (is practised) in the presence of heavenly damsels. These (sages) are practising penance in the midst of (all) that what other sages aspire by (their) austerities (178).

P. O. सत्कश्यप-वृक्षे वने प्राणानां उचिता वृत्तिः अनिलेन। काञ्चन-
पद्म-रेणु-कपशे तोये धर्माभिषेक-क्रिया। रत्न-शिला-तलेषु ध्यानं।
चिबुच-स्त्री-सन्निधौ संवमः। अम्ब-मुनयः यत् तपोभिः काङ्क्षन्ति, अमी
तस्मिन् तपस्वन्ति ॥१७८॥

(Prose.) अनुतिष्ठति—3-1. 'Does', 'is doing'. अनु

√स्था 1. U. 'to do', 'to perform'.

दाक्षायणी—Daughter of Daksha: Aditi.

प्रतिपाल्य - etc.—That is, we must wait for some time and get an opportunity of seeing the sages.

अन्तरान्वेशी—अन्तरं (an opportunity) अन्विष्यति (seeks for) इति.

(Sl. 179) आ√शंस—1. A. 'To hope for', 'to expect', 'to tell'.

श्रेयस्—n. 'Good fortune', 'bliss', 'happiness'.

परिवर्तते—'turns into'. दुःखं हि परिवर्तते can also mean: 'returns but with difficulty.'

Māṭali High-soaring indeed is the aspiration of the great. (*Going about.*)

(*A voice in the sky.*)

O aged Śākalya, what is the revered Mārīca doing? What do you say? That, being asked by Dakṣha's daughter with regard to the duties of a wife devoted to her husband, he is telling the same to her accompanied by the wives of (other) great sages?

King (*Listening*). The sages indeed deserve (our) waiting for an opportunity (to see them).

Māṭali (*Looking at the King*). Let the long-lived one just sit down at the foot of this Aśoka tree, while I seek an opportunity to report you to Indra's father.

King. As you think (proper). (*Sits down.*)

Māṭali. Long-lived one, I depart. (*Exit.*)

King (*Indicating having perceived an omen.*)

I hope not for (the fulfilment of) my desire. O Arm, why do you throb in vain? Good fortune, once (lit. previously) scorned turns into misery. (197.)

(*Behind the Curtain.*)

Do not act rashly. Oh! (You have) already gone back to your nature!

P. O. मनोरथाय न आशंसे । (हे) बाहो ! वृथा किं स्पन्दसे ।
पूर्वावधारितं श्रेयः दुःखं हि परिवर्तते ॥१९६॥

(Prose.) अनुबध्यमानः—‘closely attended’, ‘controlled’.

(Śl. 180) विलङ्घ—a. ‘Disordered’, ‘ruffled’.

(Prose.) √जृम्—1. A. ‘to gape’, ‘to yawn’, ‘to open the mouth’.

अपत्य-निर्विशेषाणि—अपत्येभ्यः निर्विशेषाणि ‘that are not different from, or are just like, (our) own children’.

संरम्भः—‘Impetuosity’, ‘turbulence’, ‘excitement’, ‘anger’.

सर्व-धमनः—‘All-tamer’.

औरसे—7—1. ‘Born from the breast (उरस्), ‘legitimate’, ‘real’.

वत्सल्ययति—Den. (from) वत्सल a. affectionate.)
‘Causes to feel affection for’.

लम्बयति—‘attacks’, ‘jumps at’.

King. (*Listening*). This is no place for rudeness. Then, who is this that is being checked? (*Looking in the direction of the voice. With a smile.*) Ah! Who indeed is this boy of un-boy-like strength, closely attended by two female ascetics,

That, for sport, is forcibly dragging away from (its) mother a lion-cub who has but half sucked the teat and whose mane is disordered by rough handling? (180).

(*Enter the boy engaged as described, together with two female ascetics.*)

Boy. Open your mouth, O lion I shall count your teeth.

First woman. Naughty boy, why do you tease the beasts that are not different from (our own) children? Ha! Your impetuosity is increasing! Rightly indeed are you named 'Sarva-damana' by the sages.

King. Why, of cours, does my mind feel affection for this boy as for a real son? Surely my childlessness makes me affectionate.

Second woman. This lioness will surely attack you if you do not leave her cub.

Boy. (*With a smile*). Oh, I am terribly scared indeed! (*Pouts his lower lip.*)

P. O. प्रकीर्तितुं आमर्ह-क्लिष्ट-कैसरं अर्द्ध-पीत-स्तनं सिंह-शिशुं
बलात्कारेण मातुः कर्षति ॥ १८० ॥

(Sl. 181.) बीजं—'seed', 'germ', 'source'.

एधापेक्षः—एधान् अपेक्षते इति ;

(Prose.) मृगेन्द्रः—'lion', 'lord of the beasts'.

क्रीडनक—m. n. 'A toy', 'a play-thing'.

(Sl. 182.) प्रणय-प्रसारितः—'stretched through fondness for', or 'stretched forth for seeking or getting'.

Note. The fingers 'connected by a web' indicate great valour.

इक्ष-रागया—f. 3—1. 'Whose glow is (just) kindled'. It can also mean: 'which has increased the redness (of the lotus)'.

मिन्नं—1. 'Expanded'. 2. 'Touched or tinged'.

इक्ष—P. P. P. from √इक्ष 7. A. 'to kindle'.

King. Like fire present in the condition of a spark (and) waiting for fuel, this boy appears to me to be the seed of mighty energy. (181)

First woman. Child, let go this lion's cub. I shall give you another play-thing.

Boy. Where (is it)? Give it (to me). (*Extends the hand.*)

King. How so! The mark of of a universal monarch is also borne by him! For, his

Hand, stretched forth to get the object of attraction, (and) with fingers connected by a web, looks like a solitary lotus tinged (or opened) by early dawn whose glow is (just) kindled, and having the interstices between (its) petals not perceptible. (182)

Second woman. Suvratā, he cannot be stopped by mere talking. Go you. (There is) lying in my collage a colour-painted peacock of clay belonging to the hermit-boy Mārkaṇḍeya. Offer that to him.

First woman. All right. (*Exit.*)

Boy. Meanwhile I shall play with this very (cub). (*Laughs looking at the female ascetic.*)

King. I really love (lit. long for) this wayward (boy).

P. O. अयं बालः, स्फुलिङ्गावस्थया स्थितः पद्मापेक्षः वह्निः इव, महतः तेजसः बीजं मे प्रतिभाति ॥१८१॥

P. O. प्रसोभ्य-वस्तु-प्रणय-प्रसारितः जाल-प्रथिताकुलिः (अस्य) करः इन्द्र-रागया नवोषसा मिमं अलक्ष्य-पन्नान्तरं एकपंकजं इव विभाति ॥१८२॥

(Śl. 183) अनिमित्त-हास—m. 'Innocent smile'. Lit.

'smile without any motive or cause'.

देवन्त-मुकुल—'Bud-like teeth'.

आलक्ष्य—a. 'slightly visible'.

(Prose.) मां गणयति—'Minds or deems me', 'cares for me'.

डिम्ब—m. 'a child'. डिम्ब-लीला 'childish play'.

बाल-मृगेन्द्रक—'the poor young lion'.

(Śl. 184) जन्मनः—6—1. 1. 'of (your) father'. [जायते

अस्मात् इति जन्म 'father']. 2. 'of (your)

birth', i.e., 'proper for your birth'.

सत्त्व-संश्रय-सुखः—'Delightful in sheltering animals'.

दूष्यते—3—1. Passive. 'Is violated or spoiled'.

Pass. from √दुष् 4. P. 'to be spoiled'.

(Prose.) वयं एवमर्थाङ्गः—'I surmised thus', viz: that he was the son of a hermit.

प्रत्यय—m. 'confidence'. Here in the sense of

परिचयः 'knowledge'.

The blessed alone, carrying their (little) sons fondly soliciting a refuge in (their) lap, having a charming flow of speech due to indistinct syllables, and with (their) buds of teeth slightly visible by innocent smiles, become soiled by the dust of their limbs. (183)

Hermit-woman. Well, he does not care for me. (*Looking to one side.*) Who is here of the hermit-boys? (*Seeing the King.*) Gentle Sir, just come (and) release the poor young lion (who is) being tormented in childish play by this (boy) the grasp of whose hand is difficult to loosen.

King (*Approaching, with a smile.*) O you son of a great sage.

How is this that (your) father's forbearance, delightful in sheltering animals, is being thus violated by you whose behaviour is opposed to the hermitage, as a sandal-tree is spoiled by the young one of a black-serpent? (184)

Hermit-woman. Gentle Sir, he is, in fact, not the son of a hermit.

King. His behaviour itself befitting (his) form tells that. But I surmised thus through my knowledge of the place. (*Acting as requested and feeling the touch of the boy; to himself.*)

P. O. धन्याः अनिमित्त-हासैः आलस्य-दन्त-मुकुलान् अव्यक्त-वर्ण-रमणीय-वचः-प्रवृत्तीन् अङ्गाभय-प्रणयिनः तनयान् वहन्तः तदङ्ग-रजसा मल्लिनी-भवन्ति ॥८३॥

P. O. एवं आभय-विरुद्ध-वृत्तिना त्वया जन्मनः सत्त्व-संश्रय-सुखः अपि संयमः कृष्ण-सर्प-शिशुना चन्दनं इव किं इति दूष्यते?

(Śl. 185) निर्वृतिः—f. 'contentment', 'joy', 'happiness' 'bliss.'

कृतिनः—6—1. Qualifies तस्य

प्रकटः—'Sprung', 'grown'. P. P. P. from प्र√कृ
1. P. 'to grow'.

(Prose.) अप्रतिलोमः—'Submissive', 'not opposed'.
प्रतिलोम='against the hair', i.e., 'refractory',
'opposed', 'contrary'.

व्यपदेशः—'Family', 'race' Comp. व्यपदेशमावि-
लयितुम् Act. V. page 73, Śl. 124.

(Śl. 186). रसाधिकेषु—7—3. 'Abounding in रस
or enjoyments'.

उशन्ति—3—3. 'Desire'. √वश 2. P. (वष्टि) 'to
desire.'

नियतकै-यति-व्रतानि—नियतं यतीनां एकं व्रतं येषु
'Where vows of ascetics are rigidly
observed'. This is better than the mean-
ing given in the margin.

Such is my joy when touched in the limbs by this scion of the family of some one (else); what joy (then) must he produce in the heart of that blessed person from whose lap he has grown! (185)

Hermit-woman (*Looking minutely at the two*). Strange! strange!

King. Noble lady, what may it be?

Hermit-woman. I am astonished because your form too resembles the appearance of this boy, (and) because he has become submissive to you though a stranger.

King. (*Fondling the boy*). If he is not a hermit-boy, then what is his family?

Hermit-woman. The family of Puru.

King (*To himself*). How strange? He belongs to the same race as I! Hence her ladyship considers him as resembling me. This is the last family-vow of the decendants of Puru:—

To them—who, for the protection of the world, first desire residence in palaces abounding in pleasures—the roots of trees, where vows of ascetics are rigidly observed, serve as homes afterwards. (186)

P. O. कस्य अपि कुलाङ्कुरेण अनेन गात्रेषु स्पृष्टस्य मम एव सुखं, अयं यस्य अङ्गात् प्रकटः तस्य कृतिनः चेतसि कां निर्वृतिं कुर्यात् ॥१८५॥

P.O. पूर्वं ये क्षिति-रक्षार्थं रसाधिकेषु भवनेषु निवासं उशन्ति, पश्चात् तेषां नियतैक-यति-व्रतानि तद-मूलानि गृही-भवन्ति ॥१८६॥

मातृ-वत्सलः—मातरि वत्सलः मातृ-वत्सलः 'Fond of
or loving (his) mother.'

विषादाय कल्पते—'Leads to disappointment.'

(*Aloud*). But this is no place for mortals (to come to) through their own motion.

Hermit-woman. (It is) as the gentle one says. (But) his mother, owing to (her) relation with a nymph, was delivered here in the hermitage of the father of the gods.

King (*Aside*). Ah! This is another ground for hope. (*Aloud*.) Now, what was the name of the royal sage whose wife her ladyship was?

Hermit-woman. Who will think to mention the name of that repudiator of his lawful wife?

King (*To himself*). This story indeed alludes to me alone. If I just ask the mother of the boy by name? (*Thinking*.) Or, it is not proper to be talking about another's wife.

Hermit-woman (*Entering with a clay-peacock in hand*). Sarvadamana, see the Śakunta-lāvanya (the beauty of the bird).

Boy (*Casting his glance about*). Where is my mamma?

Both. Loving (his) mother, (he) is deceived by the similarity of sound (name).

Second woman. Child, you were told, "see the beauty of this clay-peacock".

King (*To himself*). Then is Śakuntalā the name of his mother? But there are resemblances in names. Is it possible that like a mirage the mere mentioning of name may lead to my disappointment?

आर्यके—8—1. 'Noble lady'. Here 'noble mother'. The Pkt. form in the text is अज्जुण. It can also be = Skt. अस्तिके. अस्तिका is the name of the elder sister in dramas:

रक्षा-गरण्डकः or रक्षा-करण्डकः 'an amulet.'

उरोनिहित—'placed on their उरस् (n.) bosom'.

जात-कर्म—It is the fourth of the twelve or the sixteen Samskāras and the first after the child's birth. 'It is performed by giving the child honey with clarified butter out of a golden spoon, before separating the naval string'.

Boy. Noble mother, I like this nice peacock.
(*Takes the toy*).

First woman (*Observing; anxiously*). Oh, the magical string is not seen on his wrist.

King. Do not be anxious; do not be anxious. It indeed fell off owing to (his) affray with the lion's cub. (*Wants to take it up*).

Both. Do not, do not take it up. What! Taken up by him! (*They look at each other with amazement placing their hands on their bosom*).

King. For what reason was I prohibited?

First woman. Let the great King hear. This herb named Aparājitā was given by Mārica on the occasion of his natal ceremony. None other, excepting the father and mother, and himself, takes it up when fallen on the ground.

King. But if (one) takes it up?

First woman. Then (it) bites him becoming a snake.

King. Was its transformation ever witnessed by your ladyship?

Both. Several times.

King (*With joy; to himself*). How is (it that) I do not greet (or exult over) my desire though fulfilled? (*Embraces the boy*).

Second woman. Suvratā, come, we report this occurrence to Śakuntalā engaged in vows. (*Exeunt*).

Boy. Leave me that I go near my mother.

King. (My) child, you shall greet your mother along with me.

प्रत्याययति—'Convinces'. प्रत्ययं जनयति उत्पादयति.

प्रत्यय (m.) = 'conviction'.

एक-वेणी-धरा—'Wearing her hair in a single braid'. She had not been combing and braiding her hair.

(Sl. 187) वसने—2—2. n. 'Two clothes', 'a pair of garments'.

वसाना—(f.) Pr. Act. Part. from √वस्

2. A. 'to wear'. Hence it means 'wearing'.

विभर्ति—'Is bearing or undergoing.' √भृ 3. U.

क्रौर्यं—n. 'cruelty'. Abs. N. from क्रूर 'cruel.'

क्रौर्यमपि etc—this can also be taken to mean:

'the cruelty shown by me towards you has also come to have a commensurate reward, since I now find myself unrecognised by you.' This would perhaps better suit the context. Note that in this case the word is taken as अप्रतिज्ञातं and not प्रतिज्ञातं (recognised).

Boy. My father is indeed Dushyanta, not you.

King (*With a smile*). Even this controversy convinces me.

(*Enter Śakuntalā wearing her hair in a single braid.*)

Śakuntalā. Even having heard Sarvadamana's herb to be in its natural state when there was a time for (its) transformation, I had no faith (lit. hope) in my luck. Or, as related by Sānumatī it may be possible.

King (*Seeing Śakuntalā*). Ah! It is she—her ladyship Śakuntalā! The same, who—

Wearing a pair of dusky garments, with (her) face emaciated by (her) observance of vows, bearing a single braid of hair, and of pure conduct, is undergoing the long vow of separation from me, extremely unkind (to her). (187).

Śakuntalā (*Seeing the king pale from repentance*). Certainly, not like my husband! Then who is this (that) is now polluting by the touch of (his) body my son provided with an auspicious amulet?

Boy (*Approaching the mother*). Mother, who is this man (that) embraces me as (his) son.

King. Darling, even the cruelty shown by me towards you has come to have a favourable result, since I now see myself recognised by you.

P.O. परिधूसरे वसने वसाना, नियम-क्षाम-मुखी, धृतैक-वेणिः
शुद्ध-शीला अति-निष्करुणस्य मम दीर्घं विरह-मृतं विभर्ति ॥१८७॥

(Sl. 188) रोहिणी — See the marginal note. In mythology she is the most favourite wife of चन्द्रमा and the fourth of the 27 daughters of Daksha.

(Sl. 189) प्रतिषिद्ध — 'checked', 'stopped', 'choked'
 पाटल—a. 'pale-red'. Punj. गुलाबी.
 ओष्ठ-पुटं—'Lips'. Lit. ओष्ठयोः पुटं 'the cavity made by the lips.'

Śakuntatā (*To himself*). (My) heart, take courage, take courage. I am pitied by Fate whose jealousy is gone. He is indeed my husband.

King. (My) darling,

O you with a lovely face, fortunately you are standing before me whose darkness of infatuation is removed by (the revival of) memory. Rohinī has come to meet the Moon at the end of an eclipse. (188)

Śakuntatā. Victory, victory to my lord ! (*With her throat choked with tears, stops in the middle of her speech.*)

King. O fair one,

I have (certainly) won though the word (pronouncing) 'Victory' was choked by tears, for I have seen your face with lips pale-red (and) with no decoration. (189)

Boy. Mother! Who is he ?

Śakuntalā. Child, ask your fate.

P. O. (हे) सुमुखि ! दिष्ट्या स्मृति-भिन्न-मोह-तमसः मे प्रमुखे स्थिता असि । उपरागान्ते रोहिणी शशिनः योगं समुपगता ॥१८८॥

P. O. जयशब्दे वाष्पेण प्रतिबिम्बे अपि मया जितम्, यत् असंस्कार-पादकोष्ठ-पुष्टं ते मुखं दृष्टम् ॥१८९॥

(Sl. 190) अपैतु—3-1, लोट् 'Let (it) go away or pass out,' किमपि—'Somehow,' 'In a mysterious way.'

सम्मोहः—'Delusion', 'infatuation'

(Prose.) सुचरित-प्रतिवन्धकं--'Obstructing good work,' this can mean either (1) 'Obstructing the fruit of my good action', or (2) 'Opposed to virtuous conduct',

दुःख-भागी --'Whose lot is misery,' 'miserable', 'unfortunate,'

(Sl. 191) उपेक्षितः--'Disregarded.' 'not noticed.' P. P, P. from उप √ ईक्ष् 1. A. 'to neglect or disregard.'

आकुटिल-पद्म-विलग्नं — 'clinging to (your) slightly curved eye-lashes.'

प्रमृज्य—'Wiping off.'

King (*Falling at Śakuntalā's feet*). O you with a fair body, let the sorrow caused by repudiation pass out from your mind. Somehow great was the delusion in (lit. of) my mind at that time. Of those in whom Tamas (*i. e.* ignorance) is supreme, such is generally the disposition towards auspicious things. A blind man shakes off even a garland thrown on (his) head, mistaking (it) for a serpent. (190).

Śakuntalā. Get up, my lord. Surely (some) act formerly done by me (and) obstructing good work was about to bear (its) fruit during those days. Hence my lord, though compassionate, became indifferent towards me. (*The king gets up.*) Now, how was this miserable person remembered by my lord?

King. With the dart of grief extracted (from my heart) I shall tell.

O fair-bodied one, the tear-drop which, oppressing your lower lip, was formerly disregarded by me through delusion—wiping off to-day the same tear clinging to (your) slightly curved eyelashes, let me just be free from remorse (191) (*Does as said*.)

P. O. हे सुतनु ! ते हृदयात् प्रत्यादेश-व्यलीकं अपैतु । तदा मे किम् अपि बलवान् मनसः सम्मोहः अभूत् ! शुभेषु प्रबल-तमसां वृत्तयः एवं प्रायाः हि । अन्धः शिरसि क्षिप्तां स्रजं अपि अहि-शङ्कया धुनोति ॥१९०॥

P. O. हे सुतनु ! यः वाष्प-विन्दुः पूर्वं ते अधरं परिबाधमानः मया मोहात् उपेक्षितः तम् वाष्पं अद्य आकुटिल-पद्म-विलग्नं प्रसृज्य विगतानुशयः तावद् भवेयम् ॥१९१॥

(Prose.)

विषमं कृतं—1. 'Acted adversely'. 2. 'Caused or brought about the evil or uneven circumstances'.

तेन हि.....कुसुमं— that is this ring should again be put on your slender finger.

समवायः—m. 'Union'.

आखण्डलः—'Indra'. आखण्डयति भेदयति पर्वतान् इति
(the cleaver of the mountains.)

वितर—'grants'. वि√त् 1. P. 'to grant'.

दर्शनं वितरति—'Grants you a visit or an interview', i.e., 'allows you to see him'.

अहंम—1.—1. √ह्री 3. p. (अहंति) 'to be modest or shy', 'to be ashamed'.

दाक्षायणी—दक्षस्य अपत्यं क्री इति 'Daughter of Daksha'.

Śakuntalā (*Seeing the signet ring*). My lord, it is that ring!

King (My) memory revived indeed through the recovery of this ring.

Śakuntalā. It acted adversely for it was not to be found at the time of convincing my lord.

King. Then let the creeper attain the flower as a mark of its union with the season.

Śakuntalā. I do not trust it. Let my husband himself wear it.

(*Enter Mātali.*)

Mātali. Congratulations to the long-lived one on (his) union with (his) lawful wife and on (his) seeing the face of (his) son!

King. My desire has borne a sweet fruit. Mātali, may not this matter have been known to Indra?

Mātali (*With a smile*). What is out of the ken of mighty lords? Let the long-lived one follow. Holy Mārīca grants you an interview.

King. Śakuntalā, hold (your) son. I want to see His Holiness having placed you in front.

Śakuntalā. I feel ashamed to go near (my) elders with my lord.

King. This must be done on auspicious occasions. Come, come. (*All move about*).

(*Enter Mārīca sitting on a seat with Aditi.*)

Mārīca (*Seeing the King*). Dākshāyaṇī,

(Sl. 192) The idea is that Indra has now no occasion to make use of his thunderbolt, for all his warfare is done by Dushyanta.

(Prose.) पुत्र-प्रीति—'affection for a son', 'parental affection'.

पिशुन—a. 'Betraying', 'indicating'.

(Sl. 193) यज्ञ-भागेश्वरं—2-1. 'The chief partaker of a share in sacrifices', *i.e.*, 'Indra'.

आत्मभुवः परः अपि पुरुषः—1. 'The being, higher than even the self-existent (Brahma)', *i.e.*, 'Vishnu.' 2. 'The self-existent supreme being', *i.e.*, 'Brahma'. The former is the better sense.

दक्ष-मरोचि-संभवं—2-1. 'Sprung from D. and M.'

स्रष्टुः—5-1. 'From the creator'.

एकान्तरं—2-1. 'Removed one degree or generation'.

तेजसः—6-1. 'The energy existing in 12 forms is the Sun. There are 12 Adityas, or phases of the sun corresponding to the 12 months.'

This is the sustainer of world, named Dushyanta, who marches foremost at the head of your son's battles, (and) by whose bow its work having been performed, the sharp edged thunderbolt of Indra has become a (mere) ornament (to him). (192)

Aditi. He has a form whose dignity can be (easily) inferred.

Mātali. O long-lived one, these parents of the dwellers of heaven are looking at you (lit. the long-lived one) with a glance that betrays parental affection. Approach them.

King. Mātali, these two!

Is this the pair sprung from Daksha and Marici (and) removed one degree from the creator, which (pair) the sages call (to be) the source of the energy subsisting in twelve forms, which brought forth the sustainer of the three worlds, the chief partaker of a share in sacrifices, and in which the Being, higher than even the self-existent, took up abode for birth? (193).

Mātali. Yes.

P. O. अयं दुष्यन्तः इति अभिहितः भुवनस्य भर्ता ते पुत्रस्य रण-
शिरसि अग्न-यायी, यस्य चापेन विनिवर्तित-कर्म तत् मघोनः कोटि-
मत् कुलिशं आमरणं जातम् ॥१९२॥

P. O. इदं तत् दक्ष-मरीचि सम्भवं ऋष्टुः एकान्तरं द्वन्द्वं यत्
मुनयः द्वादशधा स्थितस्य तेजसः कारणं प्रादुः, यत् भुवन-त्रयस्य
भर्तारं यच्च-भागेश्वरं सुषुवे, यस्मिन् आत्म-भुवः परः पुरुषः अपि
भवाय आस्पदं चक्रे? ॥१९३॥

(Prose) अनुयोज्यः—‘One to be commanded’,
‘servant’.

अप्रतिरथः—See notes on §l. 102.

(§l 194.) जयम्त—‘Indra’s son’.

पौलोमी—Also called शुचो.

(§l. 195) त्रितयं—n “the triad’.

King (*Saluting*). Indra's servant, Dushyanta, salutes you both.

Mārīca. Child, may you live long. May you protect the earth.

Aditi. Child, may you be without a rival.

Sakuntalā. I salute your feet along with my son.

Mārīca. Child,

Your husband (is) like Indra; your son (is) like Jayanta. No other blessing (will be) suitable to you; (only) be you like Paulomī. (194)

Aditi. Child, be you greatly esteemed by (your) husband. May (this) boy, who must live long, be the delight of both families. Sit down.

(*All sit near Prajāpati.*)

Mārīca (*Pointing to each*). Faithful Sankuntlā, this noble child, and yourself are (like) the triad—Faith, Wealth and Action—united together (195)

King. Revered Sir, first (came) the accomplishment of my desires, afterwards the sight of (you). Your favour is therefore indeed, without parallel. For—

P.O. भर्ता आश्वत्थल-समः । सुतः जयन्त-प्रतिमः । पौलोमी-सदृश भवः ; अन्या आशीः ते योग्या न ॥१९४॥

P.O.—दिष्ट्या साष्ठी शकुन्तला, इदं सद्-अपत्यं, भवान् (च) भव्या, वित्तं, विधिः च इति तद् त्रितयं समागतम् (इव) ॥१९५॥

(Śl. 196) उदेति—‘comes up’, ‘appears’.

निमित्त—n. ‘cause

नैमित्तिक—n. ‘effect’.

(Prose.) प्रसोदन्ति—‘are pleased’, ‘show their प्रसाद
or favour’.

आज्ञाकरी—f. ‘The obeyer of command’, ‘the
maid-servant’.

उपयम्य—‘Having married’.

कस्यचित् कालस्य—‘After some time’.

प्रत्यादिश्यन्—‘rejecting’,

ऊढपूर्वा—2—1. [पूर्वं ऊढां] ‘(as) previously
married’.

अवगतः=अवगतवान्. P.PP. in the sense of P.A.P.

(‘1) knew’. अव√गम् 1.P. ‘to know’, ‘to
understand’, ‘to realize’.

(Śl. 197) अतिक्रामति—7-1. ‘Passing by’. Pr. Act
Part. from अति√कम् 1.U. ‘to step or pass
by’.

प्रतीतिः—f. ‘conviction’.

First appears the flower, then the fruit. The rising of clouds (happens) first, after that the (shower of) water. This is the order of the cause and the effect. But prosperity (comes) before your favour. (196)

Mātali. Thus do the ordainers show (their) favour.

King. Revered Sir, having married this (lady), your servant, by the Gāndharva form of marriage, (and) through laxity of memory rejecting her when brought by her relatives after some time, I have offended revered Kanva, having the same family name as you.

Afterwards by seeing the ring I knew his daughter as previously married (by me). That appears as if strange to me.

Just as (there should be a belief:) 'it is not an elephant', when (it) form is before the eyes, a doubt should arise when it is passing by, and there should be a conviction on seeing the foot-prints—of a similar nature has been the perversion of my mind. (197).

P.O. पूर्वं कुसुमं उदोत, ततः फलम् । प्राक् घनोदयः, तद् अनन्तरं पयः । अयं निमित्त-नैमित्तिकयोः क्रमः । तव प्रसादस्य तु पुरः सम्पदः ॥१६६॥

P.O. यथा समक्ष-रूपे गजः न इति, अतिक्रामति तस्मिन् संशयः स्यात्, पदानि दृष्ट्वा तु प्रतीतिः भवेत्, तथाविधः मे मनसः विकारः ॥१६७॥

(Prose. अनुपपन्न -Not उपपन्न 'explicable' or 'natural'. The idea is that it came from outside and did not arise from within.

अवतरण—(n.) 'A descent', 'a holy bathing place', 'a ford,.

अवसान—(n.) 'termination'.

(Śl. 198) प्रतिहता—(f) 'repulsed.'

अपेत-तमसि—7-1. 'whose delusion is gone'.

मूर्धति—3-1. √मूर्ध 'to grow or become strong' 'to take effect on' 'to appear.'

Mārica. Child, leave (all) suspicion of your own offence. Even the mental delusion was not natural (*i.e.* real) in your case. Hear.

King. I am attentive.

Mārica. Just at the time when Menakā came to Dākshāyani bearing Śakuntalā, having evident signs of distress, from the ford of Apsarasīrtha, I learnt through meditation that this poor girl, (your) consort in religious duties, had been rejected by you owing to the curse of Durvāsas, (and) not other wise. And that (curse) was to terminate at the sight of the ring.

King (*With a sigh of relief*). Here I am free from blame!

Śakuntalā (*To herself*). O Joy! My lord did not reject (me) without reason. But I do not remember myself as cursed. Or, the curse, though incurred, was not known by me, absent-minded on account of separation. For, I was asked by (my) friends to show the ring to (my) husband.

Mārica. Child, you have gained your object. You should cherish no resentment towards your husband (lit. coworker in piety). See—

When (your) husband was harsh owing to an obstruction to (his) memory due to the curse, you were repulsed. (His) delusion being gone, yours is the ascendancy (over him). An image does not appear on the surface of a mirror having its brightness tarnished by dirt, but finds an easy access when it is clear. (198),

P. O. शापात् स्मृति-रोध-रुद्धे भर्तरि प्रतिहता असि; अपेत-
तमसि (तस्मिन्) तव प्रभुता एव । छाया मलोलङ्घित-प्रसादे दर्पण-
तले न मूर्च्छति, शुद्धे तु सुखभावकाशा ॥१९८॥

(Śl. 199) स्तिमित—a. 'steady.'

तीर्ण-जलधिः - तीर्णाः जलधयः येन सः 'who crossed the oceans.' B.—S.

पुरा जयति—'will conquer.' पुरा when joined with a form of the Pr. tense gives it the sense of the Future.

सप्त-द्वीपां—2-1. 'consisting of seven islands.'

The seven islands (or rather insular continents) where: (1) Jambudvīpa, (2) Plaksha. (3) Śālmali, (4) Kuśa, (5) Kraunc, (6) Saka, and (7) Pushkara.

(Prose) धृत-विस्तार—'Fully acquainted', 'acquainted with the details,'

King Revered Sir, in him is the permanence of my family. (*Takes the boy by the hand.*)

Mārīca. May you know that he will be such (and will be) a universal emperor. See—

Without a rival, and crossing the oceans on a car with (its) motion steady owing to the absence of jolts, he will conquer the earth consisting of seven islands. Here (he) is (called) Sarvadamana from (his) forcibly taming all animals; (he) will again acquire the name Bharata from sustaining the world. (199).

King. We expect everything in him whose rites have been performed by the revered one.

Aditi. Mighty Sir, let Kaṇva too be made acquainted with the details of this fulfilment of the desire of (his) daughter. Menakā, fond of her daughter, is staying here waiting upon (us).

Śakuntalā (*To herself*). My wish has been expressed by Her Holiness.

Mārīca. By the power of penance everything is evident to (lit. before the eyes of) His Reverence (Kaṇva).

King. Hence indeed the sage did not get indignant with me.

P. O. अयं अप्रतिरथः अनुदुघात-स्तिमित-गतिना रथेन तीर्थ-
जलधिः पुरा सप्तद्वीपां वसुधां जयति । इह सत्त्वानां प्रसन्न-दमनात्
सर्व-दमनः, पुनः लोकस्य भरणात् भरतः इति आख्यां यास्यति
॥१६६॥

प्रतिष्ठस्व—2-1. लोट् of प्र√स्था I. A. (प्रतिष्ठते) 'to start,' 'to proceed or depart.'

(Sl. 200) प्राज्य-वृष्टिः—प्राज्या वृष्टिः यस्य. B.-S. प्राज्य a. = 'bountiful,' 'abundant'.

वितत-यज्ञः—वितताः यज्ञाः येन B.-S. 'वितत = 'stretched,' 'extended', 'performed abundantly or continually'.

अलं—ind. 'Thoroughly', 'fully'. Another reading is प्रीणयस्व (for प्रीणयालं) 'May you please.'

Mārica. Still he should be reported. (lit. asked) the good news by us. Ho! Who is here?

Pupil (Entering). Here I am, Revered Sir.

Mārica. Gālava, just now going through the sky inform, in my words, the good news to revered Kanva that Śakuntalā with her son has been accepted by Dushyanta whose memory was revived at the expiry of the curse.

Pupil. As the revered one commands. (*Exit*).

Mārica. Child, you too along with your child and wife, start for your capital, ascending the car of your friend India.

King. As the revered one commands.

Mārica. Moreover.

May Indra be bountiful of rain on your subjects. You, too, abundantly performing sacrifices, may thoroughly please the dwellers of heaven. Thus may you both pass a hundred cycles of ages with mutual acts laudable on account of the favours (conferred) on both worlds. (200)

King. Mighty Sir, I shall try for (such) good to the best of my power.

Mārica. Child, what further good can I bring unto you?

P. O. विडौजा: तव प्रजासु प्राज्य-वृष्टिः भवतु; त्वं अपि वितत-यज्ञः स्वर्गिणः अलं प्रीणय । एवं उभय-लोकानुग्रह-श्लाघ-नीये; अम्योय-कृत्यैः युग-शत-परिवर्तान् नयतम् ॥२००॥

(Prose.) भरत-वाक्यं—‘A prayer at the close of every Skt. drama’. The name commemorates sage Bharata, the inventor of the theatrical representation.

(Sl. 201) प्रवर्ततां—3-1. लोट् ‘proceed with’ ‘be engaged in’, ‘endeavour for’.

प्रकृति—‘Subject’.

सरस्वती—‘Speech’.

महीयतां—‘be honoured.’ 3-1. Pass. लोट् from √मह् 1. P. 10, U. (महति, महयति-ते) ‘to honour’. The Pass. base महीय-(ते) —‘to be honoured.’

क्षपयतु—The root क्षप् is not mentioned in धातु पाठ but is used in the literature.

नील-लोहितः—‘Siva’. Lit. ‘Black and Red’. So called because he had a black neck and red hair, (?).

King. Is there a favour higher than this? If Your Reverence is desirous of doing (some) favour, then let this prayer be (fulfilled):--

May the lord of the earth endeavour for the welfare of (his) subjects. May the speech of those who are mighty in scriptures receive honour. And may the self-born Śiva, whose energy is diffused all round, put an end to my rebirth. (201)

(Ex-eunt omnes.)

End of Act VII.

Finis.

P. O. पार्थिवः प्रकृति-हिताय प्रवर्ततां; श्रुति-महतां सरस्वतो महीयताम्; परिगत-शक्तिः आत्मभूः नील-स्रोहितः च मम अपि पुनर्भवं क्षपयतु ॥२०१॥

APPENDIX I.

A

Sentences for explanation with reference to the context:—

Act I.

Page

- 1 बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥ Sl. 2.
 6 अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्र ॥ Sl. 16.
 8 किमिष हि मधुपाणां मण्डनं नाकृतीनाम् ॥ Sl. 20.
 10 सतां हि सन्देहपदेशेषु वस्तुषु प्रमाणमन्तः करणप्रवृत्तयः ॥
 Sl. 22.
 15 न प्रमातरलं ज्योतिरुदेति वसुधातलात् ॥ Sl. 26.
 16 चेष्टाप्रतिरूपिका कामिनो मनोवृत्तिः ॥ Above Sl. 29.

Act II.

- 21 अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते ॥ Sl. 35
 21 कामी स्वतां पश्यति ॥ Sl. 36.
 26 सर्वः कान्तमात्मीयं पश्यति ॥ Line 1.

Act III.

- 36 विकारं खलु परमार्थतः अज्ञात्वा अनारम्भः प्रतिकारस्य ॥
 Lines 4-5.

- 36 स्निग्धजनसंविभक्तं हि दःखं सख्यवेदनं भवति ॥ Last
 line.

- 38 (i) सागरं वर्जयित्वा कुत्र वा महानदी अवतरति ॥
 (ii) कः इदानीं सहकारं अन्तरेण अतिमुकलतां पल्लवितां
 सहते ॥
 (iii) किमत्र चित्रं यदि विशाखे शशाङ्गलेखामनुवर्तते ॥
 Lines 11-14.

- 39 लभेत वा प्रार्थयिता न वा श्रियं श्रिया दुरागः कथमोषितो
 भवेत् ॥

- 40 ग्लपयति-यथा शशङ्कं न तथा हि कुमुद्वर्ती दिवसः ॥ Sl. 70.
41 विवक्षितं ह्यनुकमनुतापं जनयति ॥

Act IV.

- 46 न तादृशः आकृतिविशेषः गुणविरोधिनः भवन्ति Line 22.
46 गुणवते कन्या प्रतिपादनीया ॥ Last line.
48 कः अन्यः द्रुतवहात् दग्धुं प्रभविष्यति ॥ Line 12.
50 कः इदानीं उष्णोदकेन नवमालिकां सिञ्चति ॥ Line 12.
50 इष्टप्रवासजनितान्यबलाजनस्य दुःखानि नूनमतिमात्रमुदुः-
सहानि ॥ Sl. 83.
51 अत्याकृष्टिर्भवति महतामप्यपमंशनिष्ठा ॥ Sl. 85.
61 गुरुकम् अपि विरह-दुःखम् आथाबन्धः साहयति ॥ Sl. 68.
61 न खलु धीमतां कश्चिद्विषयो नाम Line 3 from below.
63 अतिस्नेहः पापशङ्को ॥ Line 14.
64 अर्थो हि कन्या परकीय एव ॥ Sl. 104.

Act V.

- 66 अविश्रामोऽयं लोकतन्त्राधिकारः ॥ Above Sl. 108.
67 अनुभवति हि मूर्ध्ना पादपस्तीव्रमुष्णं शमयति परितापं
छायया संश्रितानाम् ॥ Sl. 111.
69 अनुद्धताः सत्पुरुषाः समृद्धिभिः ॥ Sl. 116.
70 अनिर्वर्णनीयं परकलत्रम् ॥ Line 4.
70 तमस्तपति घर्मांशौ कथमाविर्भविष्यति ॥ Sl. 118.
75 सर्वः सगन्धेषु विश्वसिति ॥ Line 2.
75 प्रागन्तरिक्त-गमनात् स्वमपत्यजातम् अन्यैः परभृताः खलु
पोषयन्ति ॥ Sl. 125.
76 उपपन्ना हि दारेषु प्रभुता सर्वतोमुखी ॥ Sl. 129.
77 वशिनां हि परपरिग्रहसंश्लेषपराङ्मुखी वृत्तिः ॥ Sl. 131.
Act VI.
80 पशुमारणकर्मदारुणः अनुकम्पाद्दुः एव भोत्रियः ॥
Sl. 135.

88 सर्वास्वस्थासु रमणीयत्वमाकृतिविशेषाणाम् ॥ Above
Sl. 140.

89 रम्भोपनिपातिनोऽनर्थाः ॥ Above Sl. 142.

91 भवितव्यता बलवती ॥ Line 11.

91 प्रवाते अपि निष्कम्पाः गिरयः Line 22-23.

92 अवश्यम्भाभिनः अचिन्तनीयः समागमः भवति ॥ Line 3
from below.

101 कष्टं क्षल्वनपत्यता ॥ Line 14.

101 ननु गर्भः पित्र्यं रिक्थमर्हति ॥ Line 23.

105 हंसो हि क्षौरमादत्ते तन्मिथा वर्जयत्यपः ॥ Sl. 162.

105 प्रसादसौम्यानि सतां सुहृज्जने पतन्ति चक्षुषि न द्वाक्णाः
शराः ॥ Sl. 163.

106 उच्छेत्तुं प्रभवति यन्न सप्तसप्ति-स्तन्नैशं तिमिरमपाकरोति
चन्द्रः ॥ Sl. 164.

106 प्रायः स्वं महिमानं क्षोभात्प्रतिपद्यते हि जनः ॥ Sl. 165.

Act VII.

108 किं याभविष्यद्वृणस्तमसां विमेषा तं चेत्सहस्रकिरलो
धुरि नाकरिष्यत् ॥ Sl. 170.

110 उत्सर्पिणो खलु महतां प्रार्थना ॥ Sl. 178.

111 पूर्वावधीरितभयो दुःखं हि परिवर्तते ॥ Sl. 179.

115 अन्याय्यः परदारपृच्छा व्यापारः ॥ Line 8.

118 स्रजमपि शिरस्यन्धः क्षितां धुनोत्यहिरक्ष्या ॥ Sl. 190.

123 क्षाया न मूर्च्छति मत्सोपहतप्रसादे शुभे तु दर्पण-तले सुल-
भायकाशा ॥ Sl. 198.

B

More pieces for explanation with reference to the context.

Act I.

Page

- 6 दूरीकृताः खलु गुणैरुद्यानलता वनलताभिः ॥
 7 ध्रुवं स नीलोत्पलपत्रधारया शमीलतां छेत्तुमृषिर्द्वेषस्यति ॥
 8 अतः खलु प्रियंवदा ३सि त्वम्
 9 एषः नूनं तव आत्मगतः मनोरथः ॥
 13 हृत्ता शकुन्तले । यदि अत्र तातः सन्निहितः भवेत् ?
 13 इमं जीवितसर्वस्वेन अपि अतिथिविशेषं कृतार्थं करिष्यति ॥
 15 लब्धावकाशा मे मनोरथः । किन्तु सख्याः परिहासोदाहृतां
 वरप्रार्थनां श्रुत्वा धृतद्वन्धीभावकातरं मे मनः ॥
 15 अनियन्त्रानुयोगः तपस्विजनः नाम ॥

Act II.

- 21 एवमात्माभिप्रायसम्भावितेष्टचित्तघृत्तिः प्रार्थयिता विड-
 म्यते ॥
 21 कुतः किल स्वयं अक्षिणो आकुलाकृत्य अश्रुकारणं प्रच्छसि ॥
 21 भो वयस्य, यद् वेतसः कुञ्जलीलां विडम्बयति, तत् किम्
 आत्मनः प्रभावेण, ननु नदीवेगेन ?
 22 अरण्ये मया रुदितम् आसीत् ॥
 23 गृहीतः क्षणः गृहीतः क्षणः
 25 अत्रभवान् प्रकृतिम् आपन्नः ॥
 25 कृतं भवता निर्मलिकम् ॥
 26 यथा कस्य अपि पिण्डखजुरेः उद्धेजितस्य तिन्निष्ठिकायाम्
 अभिज्ञाषः भवेत्, तथा अन्तःपुरस्त्रोरत्नपरभाषिनः भवतः इयम्
 अभ्यर्थना ॥
 28 तेन हि गृहीतपाथेयो भव । कृतं त्वया उपवनं तपोवनम् इति
 प्रेक्षे ॥
 30 आपन्नामयसत्त्रेषु दीक्षिताः खलु पौरवाः ॥
 30 एषः तव चक्ररक्षीभूतः अस्मि ॥

31 त्रिशंकुः इव अन्तरा तिष्ठ ॥

32 तेन हि युवराजः अस्मि इदानीं संवृत्तः ॥

32 परिहासजल्पितं सखे परमार्थं न गृह्यतां वचः ॥

35 अनभ्यन्तरे खलु आवां मदनगतस्य वृत्तान्तस्य ॥

Act III.

37 अन्यथा अवश्यं सिञ्चितं मे तिलोकदम् ॥

38 निभृतं इति चिन्तनायं भवेत् । शीघ्रम् इति सुकरम् ॥

39 सखीनियोगः अपि विकल्पते ?

39 प्रिय आत्मगुणावमानिनि, कः इदानीं शरीरनिर्वापयित्रीं शोरदीं ज्योत्स्नां पदान्तेन वारयति ॥

41 सखीस्नेहः पुनर् मां पुनरुक्तवादिनीं करोति ॥

42 हला, किम् अन्तःपुरविरहपर्युत्सुकस्य राजर्षेः उपरोधेन ॥

44 चक्रवारुवधुन, आमन्त्रयस्व सहचरम् । उपस्थिता रजनी ॥

44 आर्ये अस्ति मे विशेषः ॥

45 अहो विघ्नवत्यः प्रार्थितसिद्धयः ॥

Act IV.

51 कामः इदानीं सकामः भवतु ॥

51-52 ननु सखीगामो दाषः निवेदयितुम् ॥

53 दिष्टया धूमाकुलदृष्टेः अपि यजमानस्य पावकं एव आहुतिः पतिता ॥

52 वत्से, सुशिष्यपरिदत्ता इव विद्या अशाचनोया अलि संवृत्ता

56 हला, अनया अम्युपपत्त्या सूचिता भतुः गृहे अनुभवितव्या राजसूयमीः इति ॥

57 भगवन्, वरः खलु एषः । न आशीः ॥

Act V.

66 रम्याणि वीक्ष्य सौहृदानि ॥

66 भानुः सकृद्युक्त एषः ॥

67 राज्ञां तु चरितार्थता दुःखोत्तरैव ॥

67 औत्सुक्यमात्र आतपत्रम् ॥

68 त्वयि तु परिसमाप्तं बन्धुकृत्यं प्रजानाम् ॥

68 एते कल्लास्तमनसः पुनर्नवीकृताः स्मः ॥

- 70 अर्थवान् खलु मे राजशब्दः ॥
 71 एकक्रमेण चरिते किं भणतु एकैकस्य ॥
 73 कृताभिमर्शम्.....येन ॥
 74 इदं तत्प्रत्युत्पन्नमति स्त्रैणमिति यदुच्यते ॥
 75 श्रोतव्यमिदानीं संवृत्तम् ॥
 75 कः इदानीम्.....प्रतिपत्स्यते ॥
 76 इत्थमात्मकृतमप्रतिहतं चापलं ददति ॥
 76 अज्ञातहृदयेष्वेव वैरीभवाति सोद्वदम् ॥
 76 श्रुतं भवद्भि रधरोत्तरम् ॥

Act VI.

- 79 किं खलु शोभनः ब्राह्मणः इति कृत्वा राज्ञा प्रतिग्रहः दत्तः ॥
 81 स्फुरतः मे हस्तौ अस्य वध्यस्य सुमनः पितृदुम् ॥
 83 भट्टारकाः, इतः अर्थं युष्माकं सुमनोमूर्त्यं भवतु ॥
 83 एषः नाम अनुगृह्योतः यः शूलात् अवतार्य हस्तिस्कन्धे
 प्रतिष्ठापितः ॥
 85 मधुकरि, चूतलतिकां दृष्ट्वा उन्मत्तिका परभृतिका भवति ॥
 85 मधुकरिके, तव इदानीं कालः एषः मद्विभ्रमगीतानाम् ॥
 88 लङ्घितः एषः भूयः अपि शकुन्तलाव्याधिना ॥
 91 तिष्ठ तावम्, यावद् अनेन दण्डकाष्ठेन कन्दर्पवाणं नाशयि
 ष्यामि ॥
 91 अहो ! इदृशी स्वकार्यपरता । अस्य सन्तापेन अहं रमे ॥
 92 कः पतिदेवतामन्यः परिमार्दुमुत्सहेत ॥
 92 सम्मोहः खलु विस्मयनीयः न प्रतिबोधः ॥
 93 रमणीयः खलु अवधिः विधिना विसंवादितः ॥
 95 यद्यत्साधु न चित्रे.....॥
 96 ओतोवहां पथि निकामजलामतीत्य जातः सखे प्रणयवान्
 मृगतृष्णिकायाम् ॥
 97 एषः अत्रभवान् नदीम् अतिक्रम्य मृगतृष्ण्या संक्रान्तः ॥
 99 स्मृतिकारिणा त्वया मे पुनरपि खिन्नीकृता काम्ता ॥
 99 पूर्वापरविरोधी अपूर्वः एषः चिरहर्माणः ॥

102 धिक् मामुपस्थित श्रेयोऽवमानिनम् ॥

103 सति ह्यलु दीपे व्यवधानदोषेण एषः अन्धकारदोषम्
अनुभवति ॥

106 अहं येन इष्टिपशुमारं मारितः, स; अनेन स्वागतेन अभि-
नन्द्यते ॥

Act VII.

108 सिष्यन्ति नाकरिष्यत् ॥

109 अनतिक्रमणीयानि श्रेयांसि ॥

113 स्थानप्रत्ययात्तु धयमेवंतर्किणः ॥

118 प्रिये, क्रौर्यमयि पश्यामि ॥

118 वत्स, ते भागधेयानि पृच्छ ॥

119 तेन ह्यतृप्तसमन्वयचिह्नं प्रतिपद्यतां लतां कुसुमम् ॥

122 यथा गजो नेति विकारः ॥

123 अतः एलु ममनतिक्रुद्धो मुनिः ॥

APPENDIX II.

Important words to write notes on:—

Act I. नान्दी, सूत्रधारः, अभिज्ञानशकुन्तलम्, नेपथ्य, प्रस्तावना, कृष्णसारः, अवलीढ, उत्खातिनो, अभोषवः, रथ्याः, हरित्, हरिः, अनागस्, युक्तरूपं, मौर्वी, किणः, आभोगाः, कुल्या, शास्त्रिनः उपरोधः, शुद्धान्त, पेलव, सोदर-स्नेहः, अव्याज, व्यवस्यति, पिनद्ध, उपालभस्व, शैवल, हिमांशुः, लक्ष्म, सन्नज्, व्यतिकरः, असवर्ण, क्षेत्रं, परिग्रहः, कृतो, वसुमती, सूनृता, जनान्तिकम्, उपलम्भः, सन्निहित, जीवित-सर्वस्व, अभ्यर्थना, शाश्वते ब्रह्मणि, प्रभवः, वैखानसं, प्रतिरूपिका, कामी, घर्माभिमस्, मूर्द्धजाः, वेपथुः, मृगया, अरुणः परिणत, व्रततिः, चीनांशुकम्, मन्दौत्सुक्यः ॥

Act II. आह्वयते, शूल्यमांसम्, गंडस्य उपरि पिष्टिका, वनग्रहणम्, मनसिजः, रतिः, प्रार्थयिता, गात्रोपघातः, श्वापदः, अरण्ये रुदितम्, सावशेषं, दौवारिकः, स्थिर-प्रतिबन्धः, वैधेयः, उत्थानं, धन्विन्, निपानं, पल्लवं, रोमन्थः, प्रभविष्णुः, सूर्यकान्ताः, नियोगमश्रूयं कृ, निर्मलिकम्, अन्तःपुरं, विभुत्वं, प्रत्यादेशः, कररुहैः, अन्तरेण, मदनः, शालीनता, अकारण्डे, पाथेय, प्रतिहार-भूमिः, ऋषिकल्पे, बलभित्, परिघः, पौरहृत, स्रोतोवहः, महाब्राह्मणः, दास्याः पुत्रः

Act III. आतपलङ्घनं, निर्वापणं, वैतानिक, कुसुमायुधः, अनु-क्रोशः, मन्मथः, भस्मावशेषं, और्वः, मन्दिर, अनङ्गः, परिक्षित, साबाधं, जनान्तिकं, अनभ्यन्तरे, अभिनिवेशः, निर्बन्धः, निर्वापयिता, दूरगतमन्मथा, मणिबन्धनं, मदनलेखः, शशांकः, मन्दिरेक्षणा, करभोरु, तालवृन्तं, गान्धर्व-विवाहः, परिणीत, षट्पदः, पद्म-लाक्ष्यः, पिशिताशनः ॥

Act IV. विष्कम्भः, तपोधनः, हुतवहः, सानुकोशः, पतिरोषधी-नाम्, अरुणः, अप्रसन्न्या, दार्भ, हस्तपादाः, अग्निशरणं, समुद्रकः, हस्तसन्निहितां कुरु, समालम्भनं, मृगरोचना, स्वस्तिवाचनिका,

प्रसाधनं, क्षामं, वनस्पतिः अरण्यौकस्, आचारं प्रतिपद्यस्, कृतधिष्ण्याः, परभृता, कमलिनी, कुशेशयः, बाहा, वीतचिन्तः, प्रणविरोपणं, पुत्रकृतकः, सपत्नीजनः, चन्दनलता, अभिजनः, युगान्तरं, दौष्यन्तिः, अप्रतिरथः, परक्रीयः ॥

Act V. वर्णपरिचयः, नागरिक-वृत्तिः, कङ्कुकी, अवरोधः, बहुतिथि, आत्तदण्डः, आलिन्दः, अपकृष्टः, मध्यस्थाः, अनिर्वर्णनीय, अनामयं, वाच्यं न गतः, जोषं, क्षत्रिन्, व्यपदेशः, कूलङ्कषा, उदारः कल्पः, उत्तानहृदयः, स्त्रेणं, उपच्छन्दितः, सगन्धः, कैतवं, अक्षरोत्तरं, पुरोभागिन्, उत्कुला, गुरुलाघवं, पांशुल ॥

Act VI. Inागरिकः श्यालः, प्रतिग्रहः, आवुत्तः, सहज, श्रोत्रियः, विस्त्रगन्धिः, मत्स्यबन्धः, पुरद्वारं, कादम्बरी, शौण्डिकः, तूणः राष्ट्रियः, कौलौनं, ऊढपूवा, गोत्रः, अव्यभिचारिन्, प्रमद्वनं, मणिशिला, मृत्पिण्डबुद्धिः, भवितव्यता, शोकवर्तव्याः, पतिदेवता, अतटप्रपातः, प्रतिपत्तिः, विसंवादितः, बन्धुर, मोघदृष्टिः, उद्धान्त, गौरीगुरुः, विम्बाधरं, पौरोभाग्यं, खिलीभूतः वर्तिका, कालकूटं, सार्थवाहः, नौव्यसनं, रिक्त्यं, अभ्रह्मण्यं, आत्तगन्धः, शिरोधरं, हस्तावापः शरव्य, इष्टिपशुमारं, शतक्रतुः ॥

Act VII. मरुत्वत्, हरिचन्दनं, त्रिदिवं, पुरुषकेशरिन्, नियोज्यः, त्रिच्छिन्तिः, दिवौकस्, त्रिस्तोतस्, अचिरभास्, किंपुरुषः, उत्सर्पिणी, अन्तराश्वेषी, बिप्रक्, औरस, अभ्यर्क, दुर्ललित, डिम्भाः, अप्रतिलोमः, मणिबन्धः, विक्रिया, धृतेकवेणिः, अनुकूलं, व्यलीकं, एकान्तर, नैमित्तिकं, वचनीयं, विडौजाः प्राज्य, भरतवाक्यं, नीललोहितः ॥

APPENDIX III.

(a) *The Story of Śakuntalā in the Mahābhārata.*

Once that strong-armed king, Dushyanta, with a mighty host of men and chariots, entered a thick wood. After slaying thousands of wild creatures, he entered another wood while pursuing a deer. There he beheld a tranquil hermitage on the bank of the sacred river Mālīni. It was the abode of the great sage Kaṇva. Dushyanta lay aside the insignia of royalty and went on alone, but he did not find the sage in the hermitage and cried aloud if any one was there. Hearing his cry, a maiden, lovely as ॐ: came from the hermitage, wearing a hermit garb. She cordially welcomed the king. The king told her that he had come to see the great sage Kaṇva. The girl said, "My blessed father has gone from the hermitage to gather fruits". The radiant beauty of the girl made a deep impression on the king, and he said to her, "Who are you? Whose are you, lovely maiden? Why did you come to the forest." The maiden laughed and said, "My name is Śakuntalā. I am known as Kaṇva's daughter." The king felt perplexed at the answer for Kaṇva had been a celibate throughout his life. Śakuntalā, thereupon, explained how she was the child of Viśvāmitrā and Menakā, how she was deserted at birth, cared for by birds (Śakuntas), and found and reared by Kaṇva.

Dushyanta proposed to her, and after a good deal of hesitation Śākuntalā agreed to marry him on the condition that his son born of her would be his heir. So the king took the faultlessly graceful maiden by the hand and dwelt with her. He then went back to his capital, leaving Śākuntalā with the promise: 'I will send a complete army for you, and tell them to bring my sweet-smiling bride to my palace'.

Now the moment he was gone, Kaṇva came to the hermitage. And Śākuntalā was ashamed and did not come to meet her father. But Kaṇva had divined the whole thing. He said, "What you have done today does not break the law. A man who loves may marry secretly the woman who loves him without a ceremony. Since you have found a loving husband, a noble son shall be born to you".

Śākuntalā gave birth to a boy of unmeasured prowess. He grew to be a glorious boy. As a six years' child in Kaṇvas' hermitage he rode on the backs of lions, tigers and boars. "Let him be called All-tamer," they said, "for he tames every thing".

Finally Kaṇva decided to send Śākuntalā and her boy to Dushyanta. They were escorted by some hermits.

When Śākuntalā drew near, she was recognised and invited to enter, and she said to the king, "This is your son, O King. You must anoint him

crown prince, just as you promised before, when we met."

When the king heard her, although he remembered her, he said, "I do not remember. To whom do you belong, you wicked hermit woman?"

When he said this, the sweet hermit-girl half fainted from shame and grief. Her eyes darkened with passionate indignation; her lips quivered, she seemed to consume the king as she gazed at him with sidelong glances. She rebuked the king as a sinful man, as a promise-breaker.

Just then a bodiless voice from heaven said to Dushyanta, "Care for your son, Dushyanta. Do not despise Śakuntalā. You are the boy's father. Śakuntalā tells the truth."

At this the king joyfully said to his ministers, "Hear the words of this heavenly messenger. If I had received my son simply because of her words, he would, have been suspected by the world."

Then the king received his son gladly and joyfully. He gave him the name of Bharata, and had him anointed crown prince.

(b) The alterations made in the story by Kalidasa:—

Though Śakuntalā is charming in the epic story, the king is decidedly contemptible. Some how or other, his face must be saved. So Kālidāsa has changed the old story in three important respects.

(a) He has introduced the *curse* of Durvāsa, clouding the king's memory, and saving him from the moral responsibility in his rejection of Śakuntalā.

(b) The poet makes Śakuntalā undertake her journey to the palace of Dushyanta *before* her son is born. Obviously, the king's character is thus made to appear in a better light and a greater probability is given to the whole story.

(c) The third change is a necessary consequence of the first; for without the curse, there could have been no *separation*, no ensuing remorse, and no reunion.

Besides these changes, large additions have been made. The acts two, three, four, and six, and most of seven, are a creation of the poet. In the epic there are but three characters—Dushyanta, Śakuntalā, Kanva, with a small boy running about in the back ground. To these Kālidāsa has added charming figures like Priyamvadā and Anasūyā.*

*Based on Prof. Ryder's Synopsis.

APPENDIX IV.

A note on Kalidāsa's characterization of Śakuntalā.

"But all the other characters sink into insignificance beside the heroine. Śakuntalā dominates the play. She is actually on the stage in five of the acts, and her spirit pervades the other two, the second and the sixth. Śakuntalā has held captive the hearts of India for fifteen hundred years, and won the love of increasing thousands in the West; for so noble a union of sweetness with strength is one of the miracles of art.

Though lovely women walk the world to-day

By tens of thousands, there is none so fair
In all that exhibition and display

With her most perfect beauty to compare—
because it is a most perfect beauty of soul no less than of outward form. Her character grows under our very eyes. When we first meet her, she is a simple maiden, knowing no greater sorrow than the death of a favourite deer; when we bid her farewell, she has passed through happy love, the mother's joys and pains, most cruel humiliation and suspicion, and the reunion with her husband, proved at last not to have been unworthy. And each of these great experiences has been met with a courage and sweetness to which no words can render justice."
[Ryder.]

APPENDIX V

General Questions.

1. Give the full title of the Play and explain its formation. [शकुन्तैः (by birds) लाता (brought up) शकुन्तला । अभिज्ञायते अनेन इति अभिज्ञानं (a sign of recognition). अभिज्ञानेन स्मृता शकुन्तला अभिज्ञानशकुन्तला । तामधिकृत्य कृतं नाटकं अभिज्ञानशकुन्तलम् ॥]

2. Write explanatory notes on:—नाम्दी, सूत्रधार, प्रस्तावना, विष्कम्भक, आकाशभाषित, प्रवेशक and भरतवाक्य.

3. How and in what circumstances was Dushyanta first introduced to the Heroine by Kālidāsa? Show accurately with apt references to the text whether he was recognized to be the king, and if so, when.

4. Describe a hermitage as you find it described in the Śakuntalā.

5. From what source has Kālidāsa drawn his materials of Śakuntalā? How has he improved upon the original and with what effect?

6. How is the chase praised in your drama?

7. Describe briefly the far-reaching consequence of the following words of the king:—

परिहास-जल्पितं सखे परमार्थं न गृह्यतां वचः ॥

8. Comment upon:—

काव्येषु नाटकं रम्यं तत्र रम्यं शकुन्तला ।

तत्रापि च चतुर्थोऽङ्कः तत्र श्लोकचतुष्टयम् ॥

9. Write a page on 'उपमा कालिदासस्य' after reading the following Śloka occurring in your drama:—

अपदेशमाविलयितुं किमोहसे जनमिमं च पातयितुम्।
कूलङ्कषेव सिन्धुः प्रसङ्गमम्भस्तद्वद्वहं च ॥१२॥

10. "Remove the last two acts of Śakuntalā and you make a perfect tragedy of it." Criticise this statement.

11. Explain fully the implication of अतः in the following: 'अतः खलु ममनतिक्रुद्धो मुनिः'.

12. Give a brief outline of the contents of the IV and the VII Acts of the Śakuntalā.

13. Illustrate the use and meaning of क.....क by examples from your book.

14. Illustrate the use of अन्तरेण, स्थाने, कामं, स्थित, यावत् and खलु.

15. What made Dushyanta forget his marriage with Śakuntalā ? How did he recollect it afterwards, and what was the state of his mind after the recollection ?

16. What was the time of the year when the action of the first Act of the Śakuntalā commenced and what was the time when Śakuntalā was sent to the King's palace ?

17. What is the ideal of a good king according to Kālidāsa as implied in the various passages of the Śakuntalā ?

18. What ideas have you formed with regard to—(1) the character and morals of the police, and (2) the prevalence of animal sacrifices in the days of Kālidāsa on reading the प्रवेशक at the beginning of the sixth Act ?

19. Explain the dramatic importance of Hamsapadikā's song in the beginning of the fifth Act.

20. Give the character sketches of Śakuntalā (2) Dushyanta, 3) Vidūshaka, (4) Priyamvadā, and (5) Anasūyā.

Abbreviations used in the Book.

a.—Adjective

A.—Atmanepada.

Al.-S.—Aluk Samāsa

Av.-S.—Avyayībhāva Samāsa.

B.-S.—Bahuvrihi Samāsa.

C. or Caus.—Causal (णिजन्त)

Cf.—Compare.

Den.—Denominative (नामधातु)

Des. or Desid.—Desiderative (सञ्जन्त)

f.—Feminine.

Fut. Pr. Part.—Future Present Participle.

F. or Fut.—Future.

Imp.—Imperative (लोट्)

i. e.,—That is.

K.-S.—Karmadhāraya Samāsa.

m.—Masculine.

n — Neuter.

P. A. P.—Past Active Participle. (कृतान्त)

P. P. P.—Past Passive Participle. (कान्त)

Pr. Act. Part.—Present Active Part. (श्रजन्त)

Pr. Pass. Part.—Present Passive Part.

P.—Parasmaipada.

Pass.—Passive

Pot.—Potential Mood.

Pot. Part.—Pot. Participle.

S.—Samāsa.

Sl.—Śloka

T.-S.—Tatpurusha Samāsa.

U.—Ubhayapada.

V.—Root

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