

Nala und Damayanti

Kapitel 1 bis 5

Sanskrittext mit englischen Erläuterungen

Entnommen aus dem gemeinfreien Werk

A Sanskrit Reader

von Charles Rockwell Lanman

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Man beachte, daß die Chrestomathie in der pruden viktorianischen Zeit erschienen ist. Daher sind die damals anstößigen Verse "ad usum Delphini" expurgiert worden, z.B. Kapitel 5, Vers 42, der im Original lautet:

**avāpya nārī-ratnaṃ tat puṇya-śloko 'pi pārthivaḥ |
reme saha tayā rājā śacyeva bala-vṛtrahā ||**

(zu "ram, Perf. reme" siehe "Sanskrit-Kompendium", Satz 2045)

Diese Stelle fehlt auch im Stenzler-Elementarbuch (<http://www.sanskritweb.net/deutsch/stenzler19151.pdf>).
Deutsche Sanskritprofessoren sind bis heute nicht bereit, den Studenten das unzensierte Original vorzulegen.

Ulrich Stiehl, 14.2.2006

A SANSKRIT READER

Text and Vocabulary and Notes

BY

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Transliterated Text of Sanskrit Reader.

[Page 1.]

atha nalopākhyānam.

bṛhadāgva uvāca.

śāśid rāṣiḥ, nalo nāma, vīrasenasuto balī,

upapanno guṇāṅir iṣṭāi, rūpavān, aḡvakovidāḥ.

5 aṭiṣṭhaṅ manuṅḍraṅāṅam mūrḍhni dēvapapātir yathā,
upary upari sarveṣāṃ śāḍitya iva tejasā ;

brahmaṅyo, vedavio, cūhro, niṣedhesu mahīpāṭiḥ,
akṣapriyāḥ, saḡyavāḍi, mahān akṣāṅhīṅpāṭiḥ ;

10 iṣṭito naraṅārīṅṅān, udāraḥ, saṅyateṅḍriyāḥ,
rakṣitā, dhanvṅnāṅ gṛeṣṭhāḥ, sakṣād iva manuḥ svaḡyam

tathāṭivāśid vidarbhesu bhīmo, bhīmaparākramaḥ,
gūraḥ, sarvaḡguṅāṅir yuktaḥ, prajākāmāḥ, sa cāpraḡjaḥ.

sa prajārtḥe parāṅ yathnam akaroḥ, susamāhitaḥ.

taṅ abhyaḡacchad brahmarṣir, damano nāma, bhārata.

15 taṅ sa bhīmaḥ, prajākāmāḥ, toṣayāṅ āsa, dharmavit,
mahīṣṭā saha, rāḡendra, sakāreṅa, suvarcasam.

tasmāi prasanno damanaḥ sabhāryāya varāṅ dādān,

[Page 3.]

tato 'ntarikṣago vācam vyāḡjābhāra nalam tadā :

hantavyo 'smi na te, rāḡan ; karīṣyāmi tava priyaṅ ;

damayanṭisakāḡe tvāṅi kalhāḡiṣyāṅi, nāṅśadha,

yathā tvad anyam puruṣāṅ na sā mahīṣyati karhi cik.

5 evam uktaṣ tato haṅsam utsasariḡ mahīpāṭiḥ.

te tu haṅsāḥ samutpalya vidarbhaṅ agamaṅs tataḥ.

vidarbhanaḡarīṅṅ gātvā, damayanṭyāṣ tadāṅtike

niḡpetuṣ te garutmanṭaḥ, sā dadarḡa ca tāṅ gaṅaḥ.

sa, tāṅ adbhutarūḡpāṅ vai dṛṣṭivā, sakḡhigaṅḡvṛtā,

10 bhṛṣṭā grahīṭum khagamāṅs tvaramāṅopacakraṅe.

atha haṅsā viṣasṛpuḥ sarvataḥ pramadāvane.

ekāḡikāḡas tadā kaṅyāṣ tāṅ haṅsāṅ samupāḍravaṅ.

damayanṭi tu yaṅi haṅsāṅ samupāḍhāvāḍ antike,

15 sa, māṅuṣīṅṅ gīraṅi kṛtvā, damayanṭīm aṭhāḡraviti :

damayanṭi, nalo nāma, niṣedhesu mahīpāṭiḥ,

aḡvīṅoḥ sadṛḡo rūḡpe ; na samāṣ tasya māṅuṣāḥ.

tasya vai yadi bhāryā tvam bhavethā, varavarṅiṅi,

sapḡhalam te bhaveḡ janma, rūḡpam cedam, sumadhyame.

20 vayanṅi hi devaḡandharvamaṅuṣoragarakṣasāṅ

dṛṣṭāvanto ; na cāmāḡbhir dṛṣṭāpūrvas tathāṅvidhāḥ.

tvāṅi cāpi ratnaṅi nāṅiṅāṅ, nareṅu ca nalo varāḥ ;

vīḡṣṭiḡyā vīḡṣṭeṅa saṅḡamo guṅavāṅ bhavet.

evam uktaḥ tu haṅsena damayanṭi, vīḡṣāṅ pāte,

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- kaṇḍārāṭhanam, kumārāṅḍ ca trīṇ udārān, mahāyāgāḥ,
damayanṭim, damam, dāntam, damanam ca suvaracasam,
upapannam guṇāḥ sarvāir, bhīmān, bhīmaparākramān.
damayanṭi tu rūpeṇa, tejasā, yāgasā, gṛīṣā,
5 sāvabhāgyena ca, lokesu yaḡaḥ prāpa, sumadhyanā.
alīa tān, vāyasi prāpṭe, dāsinām samalanḍkṛtam
ḡatam, ḡatam sakhīnām ca, paryupāsac, chacīm iṣa.
tatra sma rājāṭe bhāimī, sarvābharanabhūsitā,
sakhimadhye, 'navadyāṅḡī, vidyut sāudāmani yaṭhā,
10 aṭīva rūpasampannā, gṛīr ivāyātalocanā.
na deveṣu, na yakseṣu, dṛṣṭāpūrṣāṭha vā gṛutā,
mānuṣeṣv aḡi cānyeṣu, dṛṣṭāpūrṣāṭha vā gṛutā,
cittāpramāṭhīmī balā devānām aḡi sundarī.
nalaḡ ca naraḡārḍīlo, lokesv apratīmo bhuvī,
15 kandarpa iṣa rūpeṇa mūrṭimām abhavat svayam.
tasyāḥ samīpe tu nalam praḡaḡaṣuṣuḥ kutūhalāt,
nāṣadhāsyā samīpe tu damayanṭim punaḥ punaḥ.
tāyor adṛṣṭakāmo 'bhūc cīrṇvatoh satātam guṇām ;
anyonyam praṭi, kāunteya, sa vāvvaradhata hr̥cchāyāḥ.
20 aḡakṛnuvan nalaḥ kāmanī tadā dhārāyitūn hr̥pā,
antahpurasamīpāṣṭhe vana sāṭe raho ḡatāḥ.
sa dadarḡa tato haṣṣāḥ jātarūpaparīṣṭkṛtān ;
vane vicarātām teṣām ekaṁ jaḡrāṭha pakṣīṇam.

[Page 4.]

- abravātī tatra tam haṣṣam : tvam aḡy evaṁ nala vada.
tāhety ukṭvāṅḍajāḥ kaṇḍān vīdarbhāṣya, vīḡam pate,
punar āgamya niṣadhām, nala sarvam nyavedāyāt.
iti naloḡpākhyāne prābhamaḥ sarḡaḥ.
5 bhhadāḡva uvāca.
damayanṭi tu, tac chṛutvā vaco haṣṣasya, bhārata,
tataḥ prabhṛtī na svasthā nalam praṭi babhūva sā.
tataḡ cintāparā, dīm, vīvarṇavadanā, kr̥ḡā,
babhūva damayanṭi tu, niḡyāṣeparamā tadā.
10 ūrdhvaḍīṣṭī, dhṛṣṇāparā, babhūvonnatādarḡaṇā,
pāṅḍuvaryā kṣaṇeṣṭhā, hr̥cchāyāṣṭācetanā.
na ḡayḡāsanabhogesu ratiṁ vīndatī karṇi cit.
na nakṭam, na divā ḡete, hā hetī rudatī punaḥ.
tato vīdarbhapakāḡye damayanṭyāḥ sakhīṇaḥ
15 nyavedāyat tām aṣṭāṣṭhām damayanṭim narḡvare.
tac chṛutvā nr̥paṭīr bhīmo damayanṭisakhīḡaṇāḥ,
cintāyām āsa tat kāryam sumahāt svām sutām praṭi.
sa samīkṣya mahīpālāḥ svām sutām prāḡpṭāyāvānām,
apāḡyad kōmanā kāryam damayanṭyāḥ svayamvaram.
20 sa samīmāntṛayām āsa mahīpālān vīḡam patīḥ :
sanbhūyātām ! ayan, vīṣāḥ, svāyāmṣvāra itī, prabhō.

॥ अथ नलोपाख्यानम् ॥

1.

बृहद्श्व उवाच ।

आसीद् राजा नलो नाम वीरसेनसुतो बली ।

उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविद् ॥ १ ॥

5 अतिष्ठन् मनुजेन्द्राणां मूर्ध्नि देवपतिर् यथा ।

उपर्य उपरि सर्वेषाम् आदित्य इव तेजसा ॥ २ ॥

ब्रह्मण्यो वेदविच् शूरो निषधेषु महीपतिः ।

अश्वप्रियः सत्यवादी महान् अश्लौहिणीपतिः ॥ ३ ॥

ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः ।

10 रक्षिता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥ ४ ॥

नथैवासीद् विदर्भेषु भीमो भीमपराक्रमः ।

यूरः सर्वगुणैर् युक्तः प्रजाकामः स चाप्रजः ॥ ५ ॥

स प्रजार्थं परं यत्नम् अकरोत् सुसमाहितः ।

नम् अश्वगच्छद् ब्रह्मर्षिर् दमनो नाम भारत ॥ ६ ॥

15 तं स भीमः प्रजाकामस् तोषयामास धर्मवित् ।

महिषा सह राजेन्द्र सत्कारेण सुवर्चसम् ॥ ७ ॥

नस्यै प्रसन्नो दमनः सभार्याय वरं ददौ ।

कन्यारत्नं कुमारांश्च च चीन उदारान् महायशः ॥ ८ ॥

दमयन्तीं दमं दानं दमनं च सुवर्चसम् ।

उपपन्नान् गुणैः सर्वैर्भीमान् भीमपराक्रमान् ॥ ९ ॥

दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।

६ सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥ १० ॥

अथ तां वयसि प्राप्ते दासीनां समलंकृतम् ।

शतं शतं सखीनां च पर्युपासच्च क्वचीम् इव ॥ ११ ॥

तच्च स्वराजते भैमी सर्वाभरणभूषिता ।

सखीमध्ये ऽनवद्याङ्गी विद्युत् सौदासनी यथा ॥ १२ ॥

१० अतीव रूपसंपन्ना श्रीर्द्वायातलोचना ।

न देवेषु न यक्षेषु तादृग् रूपवती क्वचित् ॥ १३ ॥

मानुषेष्वपि चान्येषु दृष्टपूर्वाथ वा श्रुता ।

चित्रप्रमाथिनी बाला देवानाम् अपि सुन्दरी ॥ १४ ॥

नलश्च नरशार्दूलो लोकेष्वप्यप्रतिभो भुवि ।

१५ कर्त्तुं इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥ १५ ॥

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।

नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥ १६ ॥

तयोर् अदृष्टकामो ऽभूच्च दृष्टवतोः सततं गुणान् ।

अन्योऽप्यं प्रति कौन्तेय स व्यवर्धत दृच्छयः ॥ १७ ॥

२० अशुक्लवन् नलः कामं तदा धारयितुं हृदा ।

अन्तःपुरसमीपस्थे वन आसौ रहो गतः ॥ १८ ॥

स ददर्श ततो हंसाञ्च जातरूपपरिष्कृतान् ।

वने विचरतां तेषाम् एकं जप्याह पश्चिणम् ॥ १९ ॥

ततो ऽनरिक्षणो वाचं व्याजहार नलं तदा ।

हन्तव्यो ऽस्मि न ते राजन् कारिष्यामि तव प्रियम् ॥ २० ॥

दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।

यथा तद् अत्यं पुरुषं न सा मंस्यति कर्हि चित् ॥ २१ ॥

६ एवम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः ।

ते तु हंसाः समुत्पत्य विदर्भान् अगमंस ततः ॥ २२ ॥

विदर्भनगरीं गत्वा दमयन्त्यास् तदान्तिके ।

निपेतुस् ते गरुत्मन्तः सा ददर्श च तान् गणान् ॥ २३ ॥

सा तान् अद्भुतरूपान् वै दृष्ट्वा सखिगणावृता ।

१० दृष्टा यहीतुं खगमांसं त्वासाणोपचक्रमे ॥ २४ ॥

अथ हंसा विससृपुः सर्वतः प्रमदावने ।

एकैकाशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥ २५ ॥

दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।

स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥ २६ ॥

१६ दमयन्ति नलो नाम निषधेषु महीपतिः ।

अश्विनोः सदृशो रूपे न समास् तस्य मानुषाः ॥ २७ ॥

तस्य वै यदि भार्या तं भवेथा वरवर्णिनि ।

सफलं ते भवेच्च जन्म रूपं चेदं सुमध्यमे ॥ २८ ॥

वयं हि देवगन्धर्वमानुषोरगाराक्षसान् ।

२० दृष्टवन्तो न चास्माभिर् दृष्टपूर्वस् तथाविधः ॥ २९ ॥

तं चापि रत्नं नारीणां नेरेषु च नलो वरः ।

विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥ ३० ॥

एवम् उक्त्वा तु हंसेन दमयन्ती विशां पते ।

अब्रवीत् तत्र तं हंसं त्रम अण् एवं नले वद् ॥३१॥
तथेत् उक्त्वाऽजः कन्यां विदर्भस्य विशां पते ।
पुनर् अगस्य निषधान् नले सर्वे न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

5 बृहदश्र उवाच ।

दमयन्ती तु तच् छुत्वा वचो हंसस्य भारत ।
ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥
ततश् चिन्तापरा दीना विवर्णवदना कृशा ।
बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥

10 ऊर्ध्वदृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना ।

पाण्डुवर्णा क्षणेनाथ दृच्छयाविषचेतना ॥३॥
न शय्यासनभोगेषु रतिं विन्दति कर्हि चित् ।
न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥
ततो विदर्भपतये दमयन्त्याः सखीजनः ।

15 न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥

तच् छुत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।
चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥६॥
स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम् ।

अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥७॥

20 स संनिमन्त्रयामास महीपालान् विशां पतिः ।

अनुभूयताम् अयं वीरः स्वयंवर इति प्रभो ॥८॥

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।
अभिजग्मुस् ततो भीमं राजानो भीमशासनात् ॥९॥
हस्यश्रयधोषेण पूरयन्तो वसुंधराम् ।

विचित्रमाल्याभरणैर् बलैर् दृश्यैः स्वलंकृतैः ॥१०॥

5 तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।

यथार्हम् अकरोत् पूजां ते ऽवसंसं तत्र पूजिताः ॥११॥

एतस्मिन् एव काले तु सुराणाम् ऋषिसत्तमौ ।

अटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥

नारदः पर्वतश् चैव महाप्राज्ञौ महाव्रतौ ।

10 देवराजस्य भवनं विविशते सुपूजितौ ॥१३॥

ताव् अर्चयित्वा मधवा ततः कुशलम् अभ्ययम् ।

पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।

15 लोके च मधवन् कृत्स्ने नृपाः कुशलिनो विभो ॥१५॥

बृहदश्र उवाच ।

नारदस्य वचः श्रुत्वा पप्रच्छ बलवृचहा ।

धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥

शस्त्रेण निधनं काले ये गच्छन्त्य अपराङ्मुखाः ।

20 अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१७॥

ऋ नु ते क्षत्रियाः शूरा न हि पश्यामि तान् अहम् ।

आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

- एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।
 ऋणु मे मघवन् येन न दृश्यन्ते महीक्षितः ॥ १९ ॥
 विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता ।
 रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥
- ६ तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।
 तत्र गच्छन्ति राजानो राजपुत्राप् च सर्वशः ॥ २१ ॥
 तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।
 काङ्क्षन्ति स विशेधेण वलवृचनिषूदन ॥ २२ ॥
 एतस्मिन् कथ्यमाने तु लोकपालाप् च सायिकाः ।
 १० आजगमुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥
 ततस् ते ऋणुवुः सर्वे नारदस्य वचो महत् ।
 श्रुत्वैव चाब्रुवन् दृष्टा गच्छामो वयम् अष् उत्त ॥ २४ ॥
 ततः सर्वे महाराज सगणाः सहवाहनाः ।
 विदर्भान् अभिजगमुस् ते यतः सर्वे महीक्षितः ॥ २५ ॥
 १५ नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।
 अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुवतः ॥ २६ ॥
 अथ देवाः पथि नलं दृष्ट्वा भूतले स्थितम् ।
 साक्षाद् इव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २७ ॥
 तं दृष्ट्वा लोकपालास् ते भ्राजमानं यथा रविम् ।
 २० तस्युर् विगतसंकल्पा विसिता रूपसंपदा ॥ २८ ॥
 ततो ऽनरिक्षे विषभ्य विमानानि दिवौकसः ।
 अब्रुवन् नैषधं राजन् अवतीर्य नभस्तलाल् ॥ २९ ॥
 भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।

- अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥
 ॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥
-
- बृहदश्र उवाच ।
 नैभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।
 ५ अथैतान् परिप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥
 के वै भवन्तः कप् चासौ यस्याहं दूत ईस्मितः ।
 किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २ ॥
 एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।
 अमरान् वै निबोधाम्भान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥
 १० अहम् इन्द्रो ऽयम् अग्निष् च तथैवायम् अपां पतिः ।
 शरीरान्तरो नृणां यमो ऽयम् अपि पार्थिव ॥ ४ ॥
 त्वं वै समागतान् अस्मान् दमयन्त्यै निवेद्य ।
 लोकपाला महेन्द्राद्याः समायानि दिदृश्वः ॥ ५ ॥
 प्राप्नुम् इच्छन्ति देवास् त्वां शक्रो ऽग्निर् वरुणो यमः ।
 १५ तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥
 एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।
 एकार्षे समुपेतं मां न प्रेषयितुम् अर्हण्य ॥ ७ ॥
 कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।
 पार्षथम् ईदृशं वक्तुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥
 २० देवा ऊचुः ।
 करिष्य इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न कश्चिदसि कस्मात् नं व्रज नैषध माचिरम् ॥ ९ ॥

बृहदश्र उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् अब्रवीत् ।

सुरक्षितानि वेश्मानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥

^६ प्रवेक्ष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।

जगाम स तथेत्य् उक्त्वा दम्पत्या निवेशनम् ॥ ११ ॥

दर्शं तत्र वैदर्भीं सखीगणसमावृताम् ।

देदीपमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥

अतीव सुकुमाराङ्गीं तनुमथां मुलोचनाम् ।

^{१०} आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥

तस्य दृष्टुव ववृधे कामस् तां चारुहासिनीम् ।

सयं चिकीर्षमाणस् तु धारयामास इच्छयम् ॥ १४ ॥

ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।

आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥

^{१५} प्रशशंसुष् च सुप्रीता नलं ता विस्मयान्विताः ।

न चैनम् अभ्यभाषन्त मनोभिस् त् अभ्यपूजयन् ॥ १६ ॥

अहो रूपम् अहो कानिर् अहो धैर्यं महात्मनः ।

को ऽयं देवो ऽथ वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥

न तास् तं शङ्कुवन्ति स्म ब्याहर्तुम् अपि किं चन ।

^{२०} तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥

अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी ।

दम्पयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥

कस् तं सर्वानवद्याङ्ग मम इच्छयवर्धन ।

प्राप्नो ऽस्य अमरवद् वीर ज्ञानुम् इच्छामि ते ऽनघ ॥ २० ॥
कथम् आगमनं चेह कथं चासि न लक्षितः ।

सुरक्षितं हि मे वेश्म राजा चैवोपशासनः ॥ २१ ॥

एवम् उक्तस् तु वैदर्भ्या नलस् तां प्रत्युवाच ह ।

^६ नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥ २२ ॥

देवास् तां प्राप्नुम् इच्छन्ति शक्रो ऽपिर् वरुणो यमः ।

तेषाम् अत्यतमं देवं पतिं वरय शोभने ॥ २३ ॥

तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलक्षितः ।

प्रविशन्तं न मां कष् चिद् अपश्यन् नाष् अवारयत् ॥ २४ ॥

^{१०} एतदर्थम् अहं भद्रे प्रेषितः सुरसहस्रैः ।

एतच् छुत्वा श्रुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥ २५ ॥

॥ इति नलोपाख्याने तृतीयः सर्गः ॥ ३ ॥

इति नलोपाख्याने तृतीयः सर्गः

बृहदश्र उवाच ।

सा नमस्तुत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।

^{१५} प्रणयस्व यथाश्रद्धं राजर्निकं करवाणि ते ॥ १ ॥

अहं चैव हि यच्चान्यन्ममास्ति वसु किं चन ।

तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥ २ ॥

हंसानां वचनं यतु तन्मां दहति पार्श्वेव ।

तन्कुते हि मया वीर राजानः संनिपातिताः ॥ ३ ॥

^{२०} यदि तं भजमानां मां प्रत्याख्यास्यसि मानद् ।

- विषमपिं जलं रज्जुमास्यास्ये तव कारणात् ॥ ४ ॥
 एवमुक्तसु वैदर्भ्या नलस्तं प्रत्युवाच ह ।
 तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥ ५ ॥
 येषामहं लोककृतामीश्वराणां महान्मनाम् ।
 १ न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥ ६ ॥
 विप्रियं ह्याचारमन्यो देवानां मृत्युमुच्छति ।
 बाहि मामनवहाङ्गि वरयस्व सुरोत्तमान् ॥ ७ ॥
 विरजांसि च वासांसि दिव्याश्विचाः स्रजस्तथा ।
 भूषणानि च सुव्यानि देवाभ्याष्य तु भुङ्क्त वै ॥ ८ ॥
 १० य इमां पृथिवीं कृत्वां संक्षिप्य यसते पुनः ।
 हुताशमीशं देवानां का तं न वरयेत्यतिम् ॥ ९ ॥
 यस्य द्वाडभ्यास्तर्वे भूतयामाः समागताः ।
 धर्ममेवानुरुध्यन्ति का तं न वरयेत्यतिम् ॥ १० ॥
 धर्मोत्मानं महात्मानं दैत्यदानवमर्दनम् ।
 १५ महेन्द्रं सर्वदेवानां का तं न वरयेत्यतिम् ॥ ११ ॥
 क्रियतामविशङ्केन मनसा यदि मन्यसे ।
 वरणं लोकपालानां सुहृद्वाक्यमिदं शृणु ॥ १२ ॥
 नैषधेनैवमुक्ता सा द्मयन्ती वचो ऽब्रवीत् ।
 समाश्रुताभ्यां नेत्राभ्यां शोकजेनाप्य वारिणा ॥ १३ ॥
 २० देवेभ्यो ऽहं नमस्तुल्य सर्वेभ्यः पृथिवीपते ।
 वृणे त्वामेव भर्तारं सत्यमेतद्वचीमि ते ॥ १४ ॥
 तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।
 दैत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥ १५ ॥

- कथं ह्यहं प्रतिश्रुत्य देवतानां विशेषतः ।
 परार्थं यन्नमारथ्य कथं स्वार्थमिहोत्सहे ॥ १६ ॥
 एष धर्मो यदि स्वार्था समापि भविता ततः ।
 एवं स्वार्थं कर्त्विष्यामि तथा भद्रं विधीयताम् ॥ १७ ॥
 ५ ततो बाष्पाकुलां वाचं द्मयन्ती श्रुचिस्मिता ।
 प्रत्याहरन्ती शनकैर्नेलं राजानमब्रवीत् ॥ १८ ॥
 उपायो ऽयं मया हृष्टो निरपायो नोत्थर ।
 येन दीषो न भविता तव राजन्काथं चन ॥ १९ ॥
 तं चैव हि नरश्रेष्ठ देवाश्वेन्द्रपुरोगमाः ।
 १० ज्ञायान्तु सहिताः सर्वे मम यच्च स्वयंवरः ॥ २० ॥
 ततो ऽहं लोकपालानां संनिधौ त्वां नोत्थर ।
 वरयिष्ये नरथाप्र नैवं दीषो भविष्यति ॥ २१ ॥
 एवमुक्तसु वैदर्भ्या नलो राजा विशां पते ।
 १५ ज्ञानगाम पुनस्तच्च यच्च देवाः समागताः ॥ २२ ॥
 १५ तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।
 हृष्टा चैनं ततो ऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥ २३ ॥
 कश्चिद्दृष्ट्वा त्वया राजन्द्मयन्ती श्रुचिस्मिता ।
 किमब्रवीच्च नः सर्वान्वद् भूमिपते ऽनघ ॥ २४ ॥
 नल उवाच ।
 २० भवद्भिरहमादिष्टो द्मयन्त्या निवेशनम् ।
 प्रविष्टः सुमहाकाशं दृशिदग्भिः स्वविरैर्वृतम् ॥ २५ ॥
 प्रविशन्तं च मां तच्च न कश्चिद्दृष्ट्वात्परः ।
 क्षुते तां पार्थिवसुतां भवतामेव तेजसा ॥ २६ ॥

सत्यश्चास्या मया दृष्टास्ताभिश्चाणुपलक्षितः ।

विस्मिताश्चाभवन्सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥

वर्यमानेषु च मया भवत्सु रचिरानना ।

मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥

६ श्रववीञ्चैव मां बाला श्यायानु सहिताः सुराः ।

तया सह नरव्याघ्र मम यत्र स्वयंवरः ॥ २९ ॥

तेषामहं संनिधौ तां वरयिष्यामि नैषध ।

एवं तत्र महाबाहो दीषो न भवितेति ह ॥ ३० ॥

एतावदेव विबुधा यथावृत्तमुदाहृतम् ।

१० मया शेषे प्रमाणां तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलोपाख्यानं चतुर्थः सर्गः ॥ ४ ॥

बृहदश्र उवाच ।

श्रय काले श्रुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।

श्याजुहाव महीपालाभ्यमी राजा स्वयंवरे ॥ १ ॥

१५ तच्छ्रुत्वा पृथिवीपालाः सर्वे हृद्व्यपीडिताः ।

त्त्रिताः समुपाजगमुर्दमयन्तीमभीस्सवः ॥ २ ॥

कनकसम्भरुचिरं तोरणेन विराजितम् ।

विविध्रुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥

तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः ।

२० सुरभिस्रग्धराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥

तत्र स्य पीना दृश्यन्ते बाहवः परिषोपमाः ।

श्याकारवन्तः मुष्णरूणाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥

सुकेशानानि चारुणि सुनासाक्षिभ्रुवाणि च ।

मुषानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥

दमयन्ती ततो रङ्गं प्रविवेश श्रुभानना ।

६ मुषान्ती प्रभया राज्ञां चक्षुषि च मनांसि च ॥ ७ ॥

तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।

तत्र तत्रैव सकाभूत् चचाल च पश्यताम् ॥ ८ ॥

ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।

ददर्श भैमी पुरुषान्यञ्च तुल्याकृतीनय ॥ ९ ॥

१० तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।

संदेहादथ वैदर्भी नाभ्यजानात्कलं नृपम् ॥ १० ॥

यं यं हि दृश्ये तेषां तं तं मेने नलं नृपम् ।

सा चिन्तयन्ती बुध्याथ तर्कयामास भाविनी ॥ ११ ॥

कथं हि देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

१५ एवं संचिन्तयन्ती सा वैदर्भी भृशतुःखिता ।

श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥

देवानां यानि लिङ्गानि स्थविरेश्वः श्रुतानि मे ।

तानीह तिष्ठतां भूमावेकस्यापि न लक्ष्ये ॥ १४ ॥

सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।

२० शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५ ॥

वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।

देवेश्वः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृत्तः ।

- पतिने तेन सत्येन देवास्तं प्रतिशन्तु मे ॥ १७॥
 वचसा मनसा चैव यथा नाभिराम्यहम् ।
 तेन सत्येन विबुधास्तमेव प्रतिशन्तु मे ॥ १८॥
 यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
 ५ तेन सत्येन मे देवास्तमेव प्रतिशन्तु मे ॥ १९॥
 यथेदं व्रतमारब्धं नलस्याराधने मया ।
 तेन सत्येन मे देवास्तमेव प्रतिशन्तु मे ॥ २०॥
 स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
 यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥ २१॥
 १० निशस्य दमयन्त्यास्तत्करुणं परिदेवितम् ।
 यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥ २२॥
 सापश्यद्विबुधान्सर्वानस्वेदान्स्त्वब्धलोचनान् ।
 दृषितसप्रजोहीनान्स्थितानस्पृशतः क्षितिम् ॥ २३॥
 ज्ञायाद्वितीयो भ्लानसप्रजःस्वेदसमन्वितः ।
 १५ भूमिष्टो नैषधश्चैव निमेषेण च सूचितः ॥ २४॥
 सा समीप्य तु तान्देवान्युण्यश्लोकं च भारत ।
 नैषधं वरयामास भैमी धर्मेण पाराडव ॥ २५॥
 विलज्जमाना वस्त्रानो जग्राहायतलोचना ।
 स्त्रन्धदेशे ऽसृजत्तस्य स्रजं परमशोभनाम् ॥ २६॥
 २० वरयामास चैवैनं पतिने वरवर्णिनी ।
 ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥ २७॥
 देवैर्महर्षिभिस्तत्र साधु साध्विति भारत ।
 विस्मितैरीरितः शब्दः प्रशंसद्भिर्नैलं नृपम् ॥ २८॥

- दमयन्तीं तु कौरव्य वीरसेनसुतो नृपः ।
 ज्ञाश्यासयद्दरारोहां प्रहृष्टेनानरात्मना ॥ २९॥
 यत्नं भजसि कल्याणि पुमांसं देवसंनिधौ ।
 तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥ ३०॥
 ५ यावच्च मे धरिष्यन्ति प्राणा देहे षुचिस्मिते ।
 तावत्स्ययि भविष्यामि सत्यमेतद्वीमि ते ॥ ३१॥
 दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्जलिः ।
 ॥ ३२॥
 नौ परस्परतः प्रीतौ दृष्ट्वा त्रयिपुरोगमान् ।
 १० तानेव शरणं देवाञ्जगमर्तुर्मनसा तदा ॥ ३३॥
 वृते तु नैषधे भैम्या लोकपाला महौजसः ।
 प्रहृष्टमनसः सर्वे नलायाष्टौ वरान्ददुः ॥ ३४॥
 प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां ष्रुभाम् ।
 नैषधाय ददौ शक्रः प्रीयमाणाः शचीपतिः ॥ ३५॥
 १५ श्यारिात्मभवं प्रादाद्यत्र वाञ्छति नैषधः ।
 लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥ ३६॥
 यमस्त्वचरसं प्रादाद्धर्मं च परमां स्थितिम् ।
 ज्ञपां पतिरपां भावं यत्र वाञ्छति नैषधः ॥ ३७॥
 स्रजश्चोत्तमगन्धाद्याः सर्वे च मिथुनं ददुः ।
 २० वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥ ३८॥
 पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।
 दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥ ३९॥
 गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महात्मनाः ।

विवाहं कारयामास दमयन्त्या नलस्य च ॥ ४० ॥

उष तत्र यथाकामं नैषधी द्विपदां वरः ।

भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥ ४१ ॥

अतीव मुदितो राजा भ्राजमानोऽश्रुमानिव ।

५ अरञ्जयमजा वीरो धर्मण परिपालयन् ॥ ४२ ॥

इजे चापश्रमेधेन ययातिरिव नाहुषः ।

अन्यैश्च बहुभिधीमान्कतुभिश्चाप्तदक्षिणैः ॥ ४३ ॥

पुनश्च रमणीयेषु वनेषूपवनेषु च ।

दमयन्त्या सह नलो विजहारामरोपमः ॥ ४४ ॥

10 जनयामास च नलो दमयन्त्यां महामनाः ।

इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥ ४५ ॥

एवं स यजमानश्च विहरंश्च नराधिपः ।

ररश्च वसुसंपूर्णो वसुधाधिपः ॥ ४६ ॥

॥ इति नलोपाख्यानं पञ्चमः सर्गः ॥ ५ ॥

15

॥ अथ हितोपदेशः ॥

II.

श्रुतो हितोपदेशो ऽयं पाठवं संस्कृतोक्तिषु ।

वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥

अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।

गृहीत इव केशेषु मृतुना धर्ममाचरेत् ॥

THE STORY OF NALA AND DAMAYANTĪ.

SELECTION I.

§ 1. The trend of Aryan migration in India has been from the extreme north-west to the south-east, across the region drained by the Indus and its affluents, and called the Panjāb or Land of the Five Rivers; and again south-east, down the valleys of the Junna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the lower valley of the Ganges, east of its confluence with the Junna, in the districts now named Oudh and Behar, the Palestine of Buddhism.

§ 2. Another group of tribes had their home on the upper Indus, in the north-west of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the upper course of the Junna and Ganges, in Madhya-deśa, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (*mahā-bhārata-ākhyāna*, or, more briefly, the *Mahā-bhārata*).

§ 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions,—historical, mythological, and didactic,—until the Great-Bhārata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the *Iliad* and *Odyssey* together.

§ 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāndu (*dhṛta-rāshtra*, *pāndu*), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāndu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishtira, Bhīma, and Arjuna. They are called Pandavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāndu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarashtra, who in turn made his nephew Yudhishtira the heir apparent.

§ 5. Yudhishtira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pandu princes went away to the king of Panchāla, whose daughter, Draupadi, became their common wife. In view of this strong alliance with the Panchālas, Dhritarashtra thought it best to conciliate the Pandus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pandavas and their people lived happily under king Yudhishtira.

§ 6. On one occasion Dhritarashtra held a great assembly of princes at his capital. The Pandavas were invited and came. Yudhishtira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Gakuni. Yudhishtira loses everything—wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pandavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadi, they retire to the Kānyaka forest, on the Saraswati.

§ 7. For twelve years the Pandu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the *vana-parvan*, which is one of the longest in the whole poem.

§ 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pandavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.01.51=2280. Thus ended the Bharata, doubtless, in its oldest and simplest form.

§ 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishtira is crowned in Hastinā-pura, and Bhishma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pandus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadi.

§ 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bhārata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pandavas, remaining in the forest with Draupadi, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhima addresses his brother Yudhishtira, and offers to go out and slay their deceitful cousins. Yudhishtira counsels Bhima to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadācya. The holy man is received with honor and with the customary guest-dish of milk and honey. When he is seated, Yudhishtira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishtira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadācya begins as in the extract given in the Reader (1⁹).

§ 11. CHAP. 1. Nala was a prince of Nishadha. Damayanti was the lovely daughter of Bhima, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.

§ 12. CHAP. 2. Bhima accordingly holds a swayamvara ('self-choice') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.

§ 13. CHAP. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.

§ 14. CHAP. 4. Damayanti refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.

§ 15. CHAP. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 14¹² n.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter.—Here the extract in the Reader ends.

§ 16. CHAPTERS 6-26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling; and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Damayanti, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 1⁹) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in driving. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*

§ 17. When Brihadācya had finished the story of Nala, Yudhishtira, pleased, asked him for perfect skill in driving; and the hermit, granting him his prayer, departed.

§ 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

*The student may read the entire story in any of the very spirited English renderings of Edwin Arnold, of the numerous translations—by Milman, Bopp, in his *Indian Idylls*, Boston, Roberts Brothers, 1883, Ruckert, and others. The most easily obtained is (\$1.00.

distance—some two hundred miles—very well.

8. *akṣapriyah*, u.f. *akṣapriyas*, 172: for *ks*, cf. Whitney 13 end. —*śaktyavādī*, nom.s., 440. —As a dependent cpd (1265), *akṣapriya* may mean, 1. 'dice-beloved, lucky at gaming,' or, 2. 'dice-loving, friend of dice, fond of gaming': on the whole, mg 2 is perhaps to be preferred.

8b. *mahān*, nom.s., 430b.

9. See *īpsita*, which is ppl. (1037) of the desid. —*nara-nārī*, declension, 364: for *n*, cf. 15a n. end: *nārī*, see under *nāra*: for use of case, 206b. —*udārah*, 172 again, like *akṣapriyah*, 1°, and *grēṣṭhah* and *mannh*, next line, etc. etc. —*śarīyatendriyah*, read p. 291, paragraph 6: *śarīyāta*, *vyam*, 954d.

10. *rakṣitā*, 373. —*dhanvīn-ām*, 440.

—*sākṣād*, u.f. *sākṣāḥ*, 159. —*manu-h*, 341.

—*Render* 'as it were, Manu himself, in visible presence.'

11. *tathāivasiḥ*, u.f. *tathā eva āsīt*, 127, 126, 159: see *tathā*, mg 3. —*bhīnā-parākrāmā*, possessive form of the descriptive cpd *bhīna-parākrāmā*: see references in vocab.

12. *sarva-guṇāḥ*, u.f. *sarva-guṇāḥ*, 174, cf. 14a n.: for mg, see *sarva* 2b: a descriptive cpd, 1279. —*yuktah*, u.f. *yukta-s* (170d), ppl. (953, 219 and 217) of *vyūj*: see *vyūj* 4, 'yoked with' (hence instr., 278), and so 'possessed of'. —*prajākāmah*, observe accent and references in vocab. —*śa* *caprajah*, u.f. *śas ca aprajas*, 176a (as exception to 170c): for *śa-s*, 495: ca, though coalescing with *aprajās* in euphony (126) and in print, is really an enclitic and so belongs w. *śa*: and yet he (sc. was) childless.

13. *akarot*, 3d s. inf. of *vikr*, 714. —'He (in the matter of, i.e.) for the sake of children made the greatest effort', i.e. he performed pious rites, etc.; or else, 'He had the matter of children greatly at heart, all intent (upon it).'

14. *tam*, 495, 274a. —*abhy-agacchad*, *vgam+abhi*, see references after pres. form *gacchati* in vocab.: this is 3d s. inf., 742. Respecting the spelling *ch*, see Preface, p. v. note 6. —*brāhmarjī-r*: for *r*, 174: de-

clension, 339: formation, see references in vocab. There were three kinds of *Rishis* (see *ṛṣi*): the *rājārsi*, or prince who adopted a life of devotion; the *devarṣi*, or sage who was also a demigod, as *Nārada*; and the *brāhmarṣi*, or priestly sage.

—*Bharata*, like *rājendra*, *kāunteya*, *viṣṇu pate*, *prabho*, *maharāja*, *rājān*, *pāṇḍava*, *kāuravya*, etc., is an interjected vocative, addressed by *Bṛiṇhadācārya*, the narrator, to *Yudhisṭhira*, see p. 298, § 10.

15. *śa*, see p. 291, paragraph 1, and vocab., s.v. *tāḍ*. —*loṣyam āsa*, periphrastic perf. of caus. of *loṣ*, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of *vas*, 'be'; —*dharma-vit*, nom.s.m., declined like *veda-vit*, 17.

16. *mahisyā*, instr. (364) of *mahisī*.

—*śuvarcas-am*: declension, 418: goes with *tam*. —15-16. 'Along with his queen, *Bhīma*, desiring children (and) knowing his duty, gratified him (*tam*, *Damana*), the glorious, with hospitality.'

17. *tasmāi*, 495. —*pra-sanno*, *ṽsad+pra*, cf. *upa-panno*, 14 n. —*śabhāyāyā*, dat.s.m. with *tasmāi*, 'to him having an accompanying wife, i.e. to him and his wife': observe that *bhāyā* shortens its final *ā* in composition, 334? —*dadāu*, *ṽdā*, 'give,' 800c.

NOTES TO PAGE 2.

1. *kumārāṅ ca*, u.f. *kumārān ca* (208), or rather, *kumārāns ca* (170c): for the so-called 'inserted sibilant' is in the acc.pl. a historic survival, the original ending having been ns. —*trīn*, 482c. —*maha-yagās* (418) goes with *damanas*.

2. *damayanīm*, 364.

3. Cf. 1⁴ and 1¹¹ and notes.

4. *tejas-ā*, 414: so *yaṅas-ā*. —*grīy-ā*, stem *grī*, 351.

5. *prāpā*, 3d s. perf. *ṽpā+pra*, 783c? 800a. —4-5. 'Fair-waisted *D*, won fame among men by her beauty, majesty, fame, grace, and comeliness.' —'Reprehensible tautology.'

6. *tām*, 495. —*vayas-i* *prāpte*, loc. ab-solute, 303b: *prāpta*, ppl. of *ṽpā+pra*. —*dāśinām*, 296 end.

7. *paripūṣāc chacin*, u.f. *parī-ṽpa-ṽsat gacin*, see 17a n.: *śasat*, 3d s. inf. of a-class (742—augment 585) fr. *vās*; this is reg. of the root-class, 628, and mid. voice. —6-7. Lit. 'Now, her marriageable age having come, of slaves an adorned hundred, and a hundred of friends sat around her (*tām*), as (they do) around *Ṣaci*.'

8. *rājāte*, *ṽrāj*, 735. —*sarva-ābharaṇa-bhūṣitā*, 'adorned with all (her) jewels,' a dependent cpd (1265), whose first member, *sarvābharaṇa*, is itself a cpd, like *sarva-guṇa*, see 12 n.

9. *sakhimadye*, see *madya* 1. —*anavadyāṅgī* initial elided, 135: the cpd is the possessive form of a descriptive, 1297-8. —*vidyut*, 391. The Hindu epos often likens maiden beauty to the brilliantly flashing lightning of the rain-cloud.

10. *rūpa-sampanna* goes with *bhāimī*. —*U.f. grīs* (174) *iva āyāta-locanā*, 'like long-eyed *Ṣri*'.

11. *U.f. tāḍr*, nom.s.f. —*rūpavātī*, nom.s.f. of *rūpavant*, 452.

12. *U.f. mānuṣeṇ* (129) *api ca anyeṇ hīṣā-pūrvā* (sc. *āsīt*) *atha vā grūtā*. —*api ca* continues the force of the preceding negatives, 'nor also.' —For *dīṣṭa-pūrvā*, see reference in vocab.: *dīṣṭa*, ppl. of *ṽdīg*, 218. —*atha vā*, see *atha* 6. —*grūtā* = *grūta-pūrvā*, 1316⁸.

—Omission of copula (*asi*, *āsī*, *smas*, *saniti*, *āsīt*, 'art. is, are, was,' etc., 636) is extremely common; esp. so w. past ples, which thus do duty as finite verbs —cf. 31a n., 747 n. So also in German.

13. *citta-pramāthīnī*, fem., 438, 440 end.

—*devānām*, 1316, first example. —*Lines 11-13* belong together: 'Neither among gods nor *Yakṣas* (sc. was) such a beauty seen before or heard of, nor also among other beings, (namely) mortals': *bhāḥ* is added in apposition to the subject.

14. *nalag*, 170c. —*bhuvī*, 351.

15. *kandarpa*, 175b. —*mūrtimān*, 453.

—*abhavat*, 742. —'In beauty he was like *K* himself incarnate or having bodily form' —w. pregnant mg, since *K*. is said to be 'bodiless, an-*āṅgā*.'

16. *U.f. tasyās*, 495. —*pra-gaṅgaṅg*, 3d pl. perf. (800a) of *ṽgaṅs+pra*, p. 251: subject indef., 'they' or 'messengers.'

17. *punaḥ punaḥ*, u.f. *punar punar*, 178.

18. *tayor*, 495. —*bhūc chīrvayātōh*, u.f. *abhūt grīrvatos*, see 17a n.: *abhūt*, 829: *grīrvat-ōs*, loc. du., 447, of pres. ppl., 705, of *ṽgru*, 710.

19. *anyonyam*, see vocab. —*kāunteya*, see 114 n. end. —*vy-avardhata*, *ṽvrth+ṽl*, 742.

20. *a-gak-anv-an*, negatived pres. ppl., 705 (cf. 697³ and 1292), of *ṽgak*. —*dhar-ayitum*, inf., 1051⁶, of *ṽdhr*, whose pres. is made from a caus. stem, 1041, 1042b. —*hrd-ā*, 391.

21. *antahpura*, read p. 291, paragraph 4. —*vana*, u.f. *vane*, 133. —*śas-te*, 612.

—*gata-s*, ppl. of *ṽgam*, 954d. —'Stays in a wood near the harem, having gone secretly.'

22. *dadārya*, 3d s. perf. *ṽdrg*, strong stem *dadary*, weak *dadyg*, 792, 793c, 800.

—*hansān*, 202². —*parīkṣitān*, ppl. of *ṽlkr* +*parī*, 1087d, 180. —'Gold-adorned' = 'of golden plumage.'

23. *vi-caratām*, gen. pl. of pres. ppl. of *var+vi*. —*teṣām*, 495. —*jaṅghā*, 3d s. perf. of *ṽgrah*, 590b, 800.

NOTES TO PAGE 3.

1. *vācam* etc., see under *vāc*. —*vy-ā-jahāra*, 590b, 800.

2. *Lines 2-4* are the words of the bird. —*asmī*, 636. —*te*, enclitic, and *tava*, are gens. of 2d pers. pron., 491: use of case, 296b. —*rājan*, 424. —*karīṣyāmī*, 933. —See *prīya* 2a.

3. *tvaṃ*, 491, object of *Kathayisyāmi*, fut. of nom. stem *kathaya*, 933. —Supply *tathā* as correl. of *yathā na*, 'ut non', next line.

4. See *yathā* 6. —*tvad*, 491, abl. w. *anya*, 292b. —*manṣyati*, 933, *ṽman*, mg 4.

5. *ut-sa-sarj-ā*, *ṽsaj+ud*, 800.

6. *te* must be from *ta*, 495, since the enclitic *te* (491) could not stand at beg. of verse. —*san-ut-pat-ya*, gerund of *ṽpat+* *san-ud*, 990. Note how the gerund, as instr. of accompaniment of a verbal noun

(read 989) gets its mg: 'with a flying' i.e. 'flying' or 'having flown'. —*vidarbhān*, 274a. —*agamānāḥ*, u.f. *agamān*, 208, aor. of *gam*, 846.
7. *ga-tvā*, gerund again, 991: the root, *gam*, shows the same form as in the ppl. *ga-tā*, 954d. —U.f. *tadā antike*.
8. *nīpetus*, *√pat+ni*, 800d, 794e. —*darṣa*, 222 n.
9. *dr̥ṣtvā*, *√dr̥ṣ*, 991, 218. —U.f. *sakhi-gaṇa-āvirā*, 'surrounded by (her) friend-crowd', 1265: *sakhi-* is demanded by the metre, instead of *sakhi*, p. 300, § 21d: *ā-vi-tā*, ppl. of *√VI vr+ā*.
10. *hr̥ṣṭā*, ppl. of *√hr̥ṣ*, 197. —*grahī-tam*, inf., 968, 9723: used here with verb of motion (*√kram* — see 981 9), Latin, 'subit captum': —*khaḡamānāḥ*, u.f. *-ān*, 208; but the s is here a true historic survival, cf. 21 n. —U.f. *tvaramānā upa-*, 127: *√tvār*, 741: *upa-ca-kram-e*, *√kram+upa*, 590b, 800a, 3d s. mid.
11. See *√srj+vi*, and 800.
12. *ekāikagaa* refers to both subject and object — 'singulae (puellae) singulos (an-ces)'. —*sam-upa-adravān*, *√dru*, 742.
13. *sam-upa-adhāvāt*, *√dhāv*, 742. —*antike*, 'in the presence, i.e. near; is super- finous with 'ran on unto.'
14. *kr-tvā*, *√I kr*, mg 3, and 991. —*bravīt*, 3d s. inf. of *√brū*, w. acc. of person, 274b. —13-14. Observe that the relative clause comes first, w. incorporated antecedent, 'ad quem ansem D. accurrūt, is . . . dixit': cf. 512, and vocab. *ya* 4.
15. With *mahīpatis* supply *astī*, 'there is a prince . . .': cf. 212 n. end.
16. The first half-line goes w. line 15: supply *saniti* in the second. —The two genitives are explained at 296b.
—The caesura, be it observed, here marks the beginning of a new clause. This is often the case. So 32. 8. 18 21, 56, etc.
17. *bhārṣyā*, predicate nom. —U.f. *bhā-veśhaḥ*, 177, 738. —*var-*, voc. s., 364, fem., 440 end.
18. *bhaverj*, u.f. *bhaverj*, 202, 738. —*janmā*, 424. —U.f. *rūpam ca idam*, 'pul-critudogue haec'. —'Fruitful (of good)

would be thy birth, and this beauty (of thine), i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.
19. For the long cpd, see 1247 12: *diviḍe-mānusa-uraga-*, 127: the whole is object of *dr̥ṣṭa-vant-as* (supply *smas*, 'sumus' — 212 n. end), which is exactly like the Eng. '(are) having seen' = 'have seen': read 959 and 960. —In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 131.
20. U.f. *na ca asmābhis* (491), 'neque a nobis'. —*dr̥ṣṭapūras*, supply *astī* and see n. to 212. —*tathāvīdhaḥ*, substantively, of course: '(a man) of such sort'.
21. U.f. *tvam ca api*, supply *asi*, as in 212 n. —*nārīnām*, 364, in vocab. under *nāra*. —*nalo*, supply *astī*, as in 212 n.
22. U.f. *viṣṭāyāḥ*, 177, gen. s. f., ppl. of *√ṣj+vi*. —For use of *instr.*, 284. —'Ek-imīae cum eximio congressus'. —For *sanī-gama*, read p. 291 ¶ 7.
23. For *viṣām pate*, 'O prince', s.v. *viṣ* 2, see 114 n. end.

NOTES TO PAGE 4.

1. *abravīt*, see 314 n. —*nale*, 304a. —'Do thou speak so to Nala also' (sc. as thou hast to me). The *api* ought to follow *nale*.
2. See *iti*, mg 2, and *tabhā*, mg 2. —*uktvā*, *√vac*, 991: the root shows same weak form as in ppl., 954b — cf. 217.
3. *ā-gam-ya*, 990. —*nale*, as in line 1. —See *√I vid+ni*: inf. 3d s. of caus., 1042a, cf. 1043. —2-3. 'The bird, saying "Yes" to the maid (274b) of Vidarbha, . . .', communicated all to Nala.
4. See *iti*, mg 2e. —In this poem, *adhya-śyā* (not *sarṣā*) is the proper word for 'chapter'.
6. For *tao chrutvā*, see n. to 17a: *tat*, 495: *gru-tvā*, 991. —*bhārata*, see n. to 17a end.
7. *prati*, here used as a true 'preposition', or rather postposition, connecting *nalam* with *svasṭhā* — see 1123. —*bahvītvā*, *√bhū*, 789a.

NOTES TO PAGE 5.

8. U.f. *tatas*, 170c. —For an explanation of the nature of these and the following long cps, look up the references under them in vocab.
9. *nīḡvāsa-*, read p. 291 ¶ 4.
10. *umattā-darṣanā*, 1299: for *un-*, 161.
11. U.f. *ksanena atha*. —The complete analysis of the long word is indicated by references in vocab.
12. First cpd, see 1253a. —*vindati*, *√2 vid*.
13. *geṭe*, *√I ḡi*, 629. —U.f. "hā hā" *iti*. —See *√rud* and 619. —See *punar* 2.
15. *asvaśhām*: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, 'announced D. as ill', where we should say, 'announced that she was ill': so 419 *kāryam*. —*nare'vare* (like *nale*, 413) is loc. w. *ny-avedayāt* and in logical apposition w. the dat. *vidarbhapataye*, despite the difference of case.
16. See n. to 4e. —Observe how the idea of 419 is here put in one cpd.
17. *cinr*, see n. to 115. —'Considered this important matter (in respect to, i.e.) concerning his daughter'.
18. See *viks* and 992. —*prāp*, see 1308. —'Considering his daughter who had reached nubility, i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).
19. *apaḡyad*, 759, 760.6. —See *śāman* 3, and 514. 'Saw D's swayamvara requiring to be instituted by himself, saw that he must hold D's sw.': cf. n. to 415.
20. Periphrastic perf. of denom. *man-traya*: *sam-ni*, 1070, 1071a.
21. *anubh-* is 3d s. pres. *imv. pass.*, *√bhū+anu*, 771.4. —*ayam*, read p. 291 ¶ 1, and see 501. —*iti* marks the four preceding words as the precise words of Bhīma's invitation: 'Let this swayamvara be heard or taken notice of, O heroes, i.e. Understand ye that one will take place here'. —*prabho*, 341, see 114 n. end. —Observe that we have *√U—U—* as the first half of the first *pāda*, a not infrequent irregularity.

1. *sarve*, 524, cf. 495.
2. *abhiḡagmus*, *√gam+abhi*, 590b, 794d. —For *abli*, see 2912.
3. The aggregative cpd *hasṭy-āḡva-rātha* (1292) makes w. *ghosa* a genitively dependent cpd (1294): *hasṭi* for *hastin*, 1249a2. —*pūrayantas* (*√I pr*), agrees w. subject of preceding clause.
4. *Divide*, *vicitramālyā+ābhāraṇa*, as descriptive, 1280b. —*balāis*, 279. —'(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments.
5. *teṣām* (495) *pārth*, objective gen. w. *pūjām*.
6. *akarot*, 118 n. —te begins new clause — see 315 n. —U.f. *avasan*, 135, 208, *√3 vas*.
7. U.f. *etasmin*, 210, 499b: see vocab. under *etad*. —'The two best of the Rishis (1264) of the gods': the verb is in line 10.
8. See *vaṭ* and 741. —U.f. *mahātman-ān*, 134. —*gatān*, 954d.
9. U.f. *ca eva*, 127, see *eva*, end. —*mahā-* stands in adverbial relation to *-prajāna* ('greatly, i.e. very, wise'), since the whole is a descriptive *adjective* cpd — see 1279.
10. Third pers. dual, perf. mid., *√viḡ*, 800a. —See *st* 2, inseparable prefix.
11-12. U.f. *tān*, 495. —*aro-*, gerund from caus. stem of *√rc*, 10517. —*papraccha*, 590, 794c. —U.f. *anāmāyam ca api*. —*gata* (like *-bhūta*, see 67 n., and 1273c) is a mere means of turning *sarva-* [= *sarvatra*] into attributive form: so also in *sarvatragatam*, line 14, which should be printed as a cpd, and means, like *sarvatratam*, 'under all circumstances, i.e. in all their goings and doings'. Amend vocab. accordingly.
—'Saluting them, Maghavan then asked after the welfare unbroken and also diseased of them two under all circumstances — he, the mighty one': i.e. (cf. the principle explained 415 n.) 'asked if it had gone contently well with them and if they had been entirely free from sickness'.
14-15. *āvāyos*, 491. —Copulas omitted — 212 n. —'Of us two (there is) welfare, O god, under all circumstances, O lord: and

in the whole (Kṛtsane) world, O Maghavan, the princes (are) prosperous, O mighty one!

- 18-20 are prefatory to the question proper in line 21a: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (301) imperishable world, i.e. heaven, its — cf. 212 n. end) granting every wish of them, just as (yathā_eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?
21. 'Where now (are) those princes, heroes?' — Observe caesura: cf. 316 n.
22. āgacchataś, √gam+ā, 741, 447, agrees w. tān.

NOTES TO PAGE 6.

2. gr̥nu, 710, 703. — me, 491, 297b. — dīḡyante, 768, 771.
3. Supply asti, 'there is' (a daughter) . . . — See it̥, mg 2 f. — √gru+vi.
4. Pl. of √kram+sam+ati (955a) 'having excelled = excelling.'
5. tasyāś, 495. — bhavitā, 944.
7. See bhūta 2, and reference, 1273c, and cf. 512 n. — Pres. ppl. of denom. stem arthaya+pra, 1068.
8. kāñksanti governs tām.
9. 'While this (490b) is being told' (pres. ppl. pass. of kathaya, 1068, cf. 1052a), loc. absolute, 303b. — Study references under sāgnika, an important kind of cpd: lit. 'having an accompanying (sa-) Agni', where sa- is equiv. to an adj. Others in line 13.
10. √gam+ā, cf. 52 n.
11. √gru, 3d pl. perf., 800b.
12. Uf. gr̥tvāś eva ca abruvan (632)
13. maharājā, see 114 n. end.
14. yataś, supply āśan, 'were.'
15. kānteya, see 114 n. end.
17. path-i, loc.s., 433. — dadṛgś, 222 n. — śhītan, superfluous, see śhīta 2.
18. 'In reality almost, the god of love, present (see śhīta 3) with definite shape, (by reason of beauty =) so handsome was he.' Cf. 216 n.
20. tashus, 590c, 794f, 800c. — √smi+vi.

21. viśībhya, √stabh+vi, 185, 992.
22. rājān, 210: see 114 n. end. — Vt̥ +ava, 992, 242.
23. Uf. bhos, see 176a. — bhavān, see bhavant and 456, and supply asti, 514.

NOTES TO PAGE 7.

1. 'Do thou (714) assistance of us' (491). Observe caesura.
4. √jñā, 989. — Uf. kariye, 183, 983.
- Nala, promising them 'I will do (the assistance)',
5. etān, 490b. — √sthā+upa, 954c.
- 6-7. Now review hereabouts: interrogatives, — very frequent hereabouts: interrogatives, ke, kaś, kim, 504; demonstratives, tad, 495, ayan and asaṁ, 501; personal, aham, mayā, aśmān, and vaś, tvam, tvām, 491.

Note frequent omission (212 n.) of copula: u.f. ke bhavantas (santi, 514) ? kaś ca aśaṁ (asti), yasya aham īpsitas (asmi) dīkṣas? kim ca (asti) tad vaś mayā kār-yan (mūhi facieṇḍim) ? — Yasya dīkṣas, 'as messenger to whom.' — kaṭh, 1068, 1043.4.

8a. See 303b4.

9. √buddh+ni, 739. — 'Know us as gods, i.e. know that we are gods' — cf. 415 n. — See artha.

10. Uf. aham indras (asmi), ayan agnis ca (asti), tathā eva ayan apān patāś (asti). — ayan, 'this one here', with a gesture of introduction. — apān, see ap. 'Lord of waters' is Varuṇa.

11. nīṇām, gen.pl. of nī, 3715. — Uf. yamaś ayan (asti).

12. 'Announce us as assembled' — cf. 415 n.

The last three lines (13-15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having Great-Indra as first, i.e. Great-Indra and the other world-protectors': for this important kind of cpd, study 1302c 1, and śati in vocab. — √yā+sam-ā, 611. — See reference under didhksu.

14. 'The gods seek (√1 ig, 608) to win (√āp, 968) thee

15. 'Choose thou', √2 vt̥, 1043.4.
17. 'Me, come hither (sam-apa-ītam, vi) for one and the same purpose.' — Inf. of √2 is+pra, 1051.
- 18-19. 'Pray how can (√sah+ud) a man who is in love say (√vac, 968) such a thing to a woman (śtriyam 306, 274b) for another?' — 20. īcūś, √vac, perf., see references.
21. sam-gru-tya, 992. — For loc., 304a.

NOTES TO PAGE 8.

1. kar, 983. — Observe caesura.
4. veg, object of praveṣṭum, which is inf. of √vig+pra, 218.
5. Uf. pra-vekyasi (√vig, fut., 982, 218) it̥ . . . eva abhy-.
6. √gam. — See it̥, mg 2.
7. Third word is vāidarbhim. — See √1 vt̥+sam-ā.
8. √dīp, intens. 1000, 1002a, 1016. — vapuś-ā, 414.
10. √kṣip+ā, 752.5.
11. Join tasya w. kāmas, and tām w. dīṣṭvā. — √vrddh, 800.
12. See satya 3. — cik-, √1 kṛ, desid., 1027, 1028b. — √dhp, 1070, 1071a.
13. √bham+sam, 955a.
14. √pat+sam-ud, 794c. — √dhrs.
16. Uf. na ca enam, see ena and 500.
18. Uf. kaś ayan (asti) ? — For rest of line, see atha 6 and 9482 end.
19. √gal, 697.18. — See √hr+vy-ā: inf. — See 1 ka 2c and 507.
20. Nom.pl.fem. of lajjīyanti, 4523.
- 21-22. 'Then to him smiling, Damayanti — with a smile addressing — unto the hero Nala spoke, amazed.'

NOTES TO PAGE 9.

1. Uf. prāptas (√āp) asi, 636. — 'Thou art having come like a god, i.e. thou earnest invisibly?' Observe caesura. — √jñā, w. gen. te, 'got acquainted with thee.'
2. Uf. ca iha (āsī), Caesura. — Uf. asi na lakṣitas (pl. of lakṣaya), 'wast not noticed.'
3. Caesura. — Uf. ca eva ugra-.
5. viddhi = t̥d̥: see √1 vid 2 and 617.
- 6-7. Cf. 714.15. — gobh-, voc.s.fem.

8. Uf. pravṛtītas aham (asmi), √viḡ. √viḡ, 752.5. — See 1 ka 2d and 507. — Uf. apāgyat, na api avā- (√1 vt̥ caus.).
10. preṣītas (asmi), √2 is.
11. √1 kṛ+pra, 2d s. inv. mid. 714.
14. From here on, the use of vīrama with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalambhravī, we allow the a, which — if unannulled by vīrama — is inherent in the nāgari sign for ma, to serve as the first letter of abhravī. Cf. 94 with the identical 102.

See 992 for the two cpd gerunds.

15. √ni+pra, 739: for ṅ, 192a. — See √1 kṛ 2, 714, 578.

16. Uf. yat (202) ca anyat (161) mama asti: see √1 as 2. — 'For both I and what other good soever I have —'

17. 'That all (is) thine.' — kuru, 714. — īyara = Nala.

18. Explained at 512a, q.v.

19. √pat+sam-ni, pass. pl. of causa five, hence long ā, 1051.

20. √khyā+praty-ā, 992: 9482 examples.

NOTES TO PAGE 10.

1. āśhasye, √sthā+ā, 932. — Suicide by hanging etc. is referred to: so also Pañ-chaṅgtra iv. fable 2.
2. Identical with 94.
3. √sthā 5: loc. (741), absolute, 303b. — 'The gods being present, how seekest thou a man (as husband, in preference) ?'
- 4-5. As at 313.14 (see n.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords (I am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' (√vit 4, 739). More natural to us would seem teṅu lokakṛtān īḡarāṣu mahātmaś. 'He's not as good as the dust on my feet' was prob. a proverbial expression of reproach: so Māivavikā, act i.
6. Uf. hi ācāran, pres. ppl. — devānām limiś viriyam, 296 b. — rchahati, see vr̥.
7. √vrā, 617. — Cf. 29 n. and 715 n.
8. See tathā 3. Nala tells her (lines 8-9) what she may enjoy if she chooses a god.

9. *devān prāpya*, Vāp, 992, 'by obtaining gods (in wedlock)'; — *bhukṣva*, V2 bhuj, 689.
10. U.f. *yas*: its antecedent is *tam*. — *inām*, 501. — *ṽkṣip*, 992. — See punar 3.
12-13. Explained 2912. — *yasya* limits only *daṇḍa*, not the whole cpd, 1316. *Yama* is meant here.
16-17. *Kriyātām* (770c) *varāṇam*, 'let a choice be made'; — *yadi manyase*, *Yman* 3. — *śubhāvākyaṃ*. — *gr̥ṇu*, 62 N.
19. *ṽpI+sam-ā*, past ppl, instr. dual. — See *atha* 4. — See *vāri* and 339.
21. *ṽ2vr*, 718. — Declension of *bhartṛ*, 373. — *satyam etad bravini*, see *satya* 3.
22. *ṽvip*, 741. — *kṛtājālm*, here *fem*, 346, 344.
23. *āgatyā*, *ṽgam*, 992. — U.f. *iha ut-sahe*: see *ṽsah+ud* 2.

NOTES TO PAGE 11.

1. U.f. *hi aham*. — For gen., 297a.
2. See *ṽrabh+ā2*. — *katham*, *epanalepsis*.
3. U.f. *esas* (176a) *dharma*s (sc. *asti*), forms a clause. — *bhavitā*, 944. See 9492 near end.
4. See *ṽI dhā+vi* 5 and 770b.
5. See *ṽI hr+praty-ā*.
7. 'Here is a safe means (seen—in the mind, i.e.) thought out by me.'
8. *bhavitā* = *bhavisyati*, line 12.
9-10. U.f. *tvam ca eva*... *devās ca*... *āyāntu* (*ṽyā*, 611): verb agrees w. nearest subjct. Observe *caesura* in 10. With *yatra* supply *asti*.
11. For *samīdhi* (*m=n*), read p. 291 ¶ 7.
12. *var-* governs *tvām*. — U.f. *na evam*.
14. U.f. *punar*, 178. — End, supply *āsān*.
15. U.f. *tam apagyān* (208) *tahā āyāntam* (619).
16. U.f. *ca enam*, 500.
17. For *kacoid* (*kat cid*, 202), see *kad*.
18a. 'And what did she say to us all?'
20. U.f. *bhavadbhis*, 456. — See *ṽdiḡ +ā*. — *niv*, with *praviṣtas*.
21. 'Guarded (*vr-tam*) by warders' (*daṅghibhis*).
22. U.f. *na kas cid* (1 ka 2d) *dṛṣṭāvān* (sc. *asti*) *naras*, see 959, 960, this example.

NOTES TO PAGE 12.

1. U.f. *sakṛtyas* (364) *ca asya*s (301)... *tahis ca api*... — Copula twice omitted.
2. U.f. *sarvās*, nom.fem. — *viḡ*, voc.
3. 'While ye are being described by me,' 303b.
4. *ṽ2vr*, 718. — *sur*, voc. — Cf. 102i.
5. In the words *āyāntu* to *bhavitā*, line 8, *Nala* repeats substantially D's plan (11⁹⁻¹²), but in oratio recta. *Hiatus* (113) is allowed at the *caesura*; otherwise *halā* (unless it had lost a final s, 177) would co-alesce with the following initial. Cf. 1611 N.
8. *mah*, voc. — *bhavitā*, 11⁸ N. — See *it* 5.
9-10. U.f. *etāvad* (nom.n., 455) *udā-hrtam* (*ṽhr*, sc. *asti*) *mayā*, full stop. — 'For the rest, ye (are) an authority; O gods': i.e. it's your affair alone now.
13. The three substantives are locatives absolute with *prāpte*, 303b⁸.
14. *ṽhū+ā*: w. 782 cf. 643b. — For *loc.*, 304.
16. *ṽgam+sam-upa-ā*, 1080. — For acc, *dam*, 271a.
18. U.f. *virigus* (cf. 510 N.) *te nṛpās*... *acalam*.
19. U.f. *āsaneṇu*... *āsinās*, 619³.
20^b. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

NOTES TO PAGE 13.

1. Second word is *suḡlakṣṇāḥ*. — 'Like the five-headed serpents'—because the hand is quinquepartite. Cf. 31⁹ N.
5. *Vmuṣ*, 724: *fem. irreg.*, 449c⁸: 'beguiling'—cf. *κλέπτει νόον*. — *prabhayā*, 364. — *caksuṣi*, 414 end.
6-7. U.f. *teṣāṃ dṛṣṭis*,... *patitā*,... *saktā* (*ṽsanī*) *abhūt* (829)—*caesura*: *na ca* (*dṛṣṭis teṣāṃ*) *paḡyātām ca caṭā*.
8. 'While the names are being announced'—loc. absolute, 303b, pres. ppl. of *pass.* of *denom.* *kṛtaya+sam*.
9. See *atha* 4. — See p. 290, § 15.
10. *ṽkṣ+sam*, 992. — See *sthita* 4.
11. U.f. *samdehāt* (*m=n*, p. 291 ¶ 7) ... *na abhy-ājanāt*, *ṽjñā*, 730², 725.

12. See *ya* 5. — See *ṽman*, 794e. — 'For whichever she saw of them, him she thought (to be) king N.'
13. U.f. *buddhyā*, 339. — *tark*, cf. 11⁵ N.
14. Optatives (517) of *ṽjñā*, 721, and *ṽI vid*, 616.
17-18. 'What marks of the gods [(are) my heard ones (296b)] =] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (*ekasya api*) of those standing here (*ihā*) on the ground (*bhūmāu*)?'
19. *ṽ3 oi+viṇis*, 992. — *ṽcar+vi*, 1051.
20. 'Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 415) for refuge (of the) to the gods.'
22. *prā-* is predicate adj. w. *bhūtvā*, 991. See *ṽbhū-*. — U.f. *vepamānā idām*.
23. 'As surely as N. (*was*) chosen by me on hearing...': see *yathā* 4.

NOTES TO PAGE 14.

1. *pativē*, 'in marriage,' goes with *ṽrtas*. — See *satya* 2 and 280 end. — U.f. *tam=Nala*.
2. U.f. *na abhicarāmi*.
4. 'Ordnained (as my, i.e.) to be my husband'—*ṽI dhā+vi* 3, and 954c.
6. 'As this ceremony (*ṽrtata*) was undertaken by me (in the =) for the winning of *Nala*...' — *ṽrabh+ā*: *rabh-ta=raḡbha*, 160.
8. *ṽI kr* 3, 714: should be mid. See p. 299, § 15.
9. See *yathā* 6. — *ṽjñā+abhi*, 721.
10. *ṽ4 gam*, 992. — U.f. *tad*.
11. *ṽI kr*, 800f.
12-13. 'She saw (*apagyat*) all the gods, free from sweat (*asvedān*), unwinking, having unwithered garlands and free from dust, standing (see *sthita* 1) without touching (*asṛgyatas*) the ground?' The "unwinking eyes" are a survival of the old Vedic conception of the gods that "neither slumber nor sleep." The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to *Nala*, besides a shadow.
14. U.f. *mānasrak*, nom.s.m., 391. — *rajaḡsveda-* (1252), in instr. relation, forms a cpd (1265) w. *sam-avv-itās*, *ṽi*.

15. 'And (*ca eva*) the *Nishadha*,... line 14... (was) made recognizable, (by) standing on the ground, and (*ca*) by winking.'
17. *ṽ2vr*, 1070. — *pāṇḡava*, see 14⁸ N. end.
18. See *ṽgrah* 1. — Cf. 210.
21. 'The cry "Ah, ah!" (*hā hā_jit*—cf. 413) was uttered (*ṽmuc*)?'
22-23. Same construction. 'The cry "Bravo" was uttered (*iritas*, *ṽir*) by... praising (*ṽgaṇ*) N.' — Note the generous magnanimity of the gods.
NOTES TO PAGE 15.
1. *kāuravya*, see 14⁴ N. end.
2. *ṽgvas+ā*, caus. inf. — U.f. *antar-ātmanā*.
3. See *yad* 3: correl. in line 4.
4a. Cf. 9⁵ and N.
4b. 'Delighted (*ṽram* 3) with such (see *evam*, end) words of thine' (as thou hast spoken in choosing me). Loc., 303.
5. See *yāvānt* 2. — See *ṽdhr* 6.
6a. *ṽbhū*, construed prop. w. loc. of thing (e.g. *dāne*), means 'be in or on' (e.g. giving), i.e. 'devoted to' (charity): here the construction seems extended in like mg to a person. 'So long will I be devoted to thee'—*tvayī*. — Line 6^b = 1021b.
7-8. See *vāc* (391) and *nand+abhi*. A line, containing the principal verb with *Nala* as subject, seems lacking.
9-10. *ṽpṛ* 3. — U.f. *tu agni-*: see *puro-gama*. — See *ṽgam* 5. — 'But the two, mutually pleased, beholding *Agni* and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.'
11-12. *ṽrte*, 303b. — U.f. *nalāya aṣṭān* (483³)... *dadus* (800c). — The four gods give each two gifts, and, besides, one gift in common, a couple of children (*mithunam*, 19). It is by his exercise of the supernatural powers now given to *Nala* that *Dana-rāni* in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop—the *hntel* rises; when he wants the and water for cooking, they come at his wish; and he seasons the food exquisitely.

13-14. U.f. *gatiṃ ca an-*, 'and a most excellent gati': this includes the ability to pass through the low door-way, as above. — Vpr 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, §15. — U.f. *pra-adāt* (V1 dā, 829) *yatra*.

16. U.f. *lokān ātmaprabhān* (208) *ca eva*: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (*lokās*).

17. U.f. *yamas tu. — annarasam*, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With *apām patir* supply *prādāt* and see 7¹⁰ N.

19. U.f. *srajaś ca ut-*.

20. U.f. *evam pra-dāya* (992) *asya* (501), explained 297a.

NOTES TO PAGE 16.

1. V1 kr. *caus*, 1070, 1045.

2. *uśya*, V3 *vas*, irreg. (990?) for *uśivā*.

4. U.f. *bhṛtjāmānas auṣumān*: after

elision (*bhṛtjāmāno 'ṅumān*), the *ann-swāra* belongs to the *o*, and so — in *nāgari* — has to be put over the *o* and to the left of the *avagraha*.

6. U.f. *īje (yaj) ca api. — Yayāti* was an ancient king, whose piety is celebrated even in the Rīgveda, where the gods are besought to bless the sacrificer with their presence, as in old time they did for Yayāti. His story is told MBh. I, chap. 75.

7. U.f. *anyāis ca bahubhis, dhīmān, kratubhis ca āptadaksīnāis*: the second *ca* seems superfluous.

8. U.f. *punar* (178) *ca. . . upavaneṣu* (126).

9. *hr+vi*, cf. 3¹ N. and 16¹².

10. *ṽjan*, 1070, 1045: *w. loc.*, 'begat upon (the body of) D.'

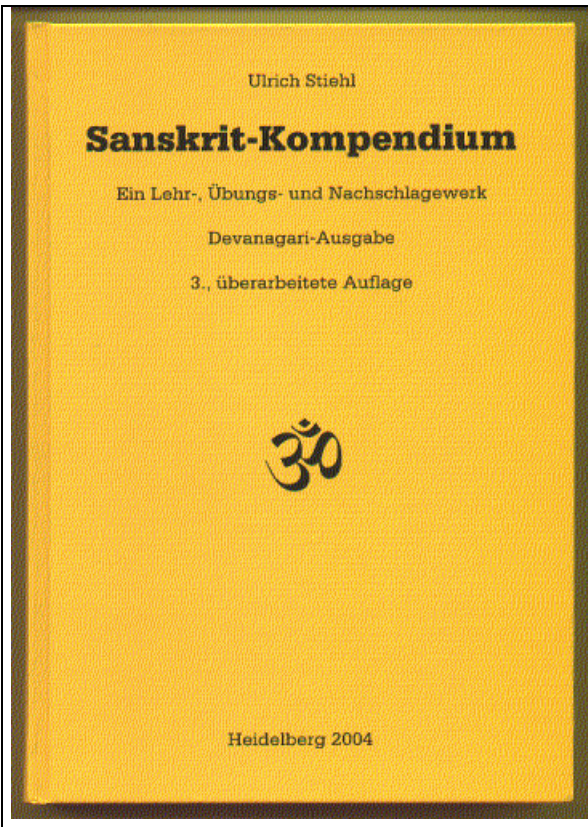
11. Observe hiatus at the caesura — cf. 12⁵ N. — By penance the great ascetics could become as gods and thrust even Indra from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. 'Indra's weapon' (*indraśeṇā*, see vocab.) is therefore a very complimentary name for Nala's daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. *viharan ca*, 208.

SELECTIONS II.-XXI.

FROM THE HITOPADEṢA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was Kālidāsa's 'Seasons' (*ṛtu-saṃhāra*), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. The first Sanskrit book ever printed in Nāgari letters was the Hitopadeṣa. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (Bath, 1787), and the other by Jones (London, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West.

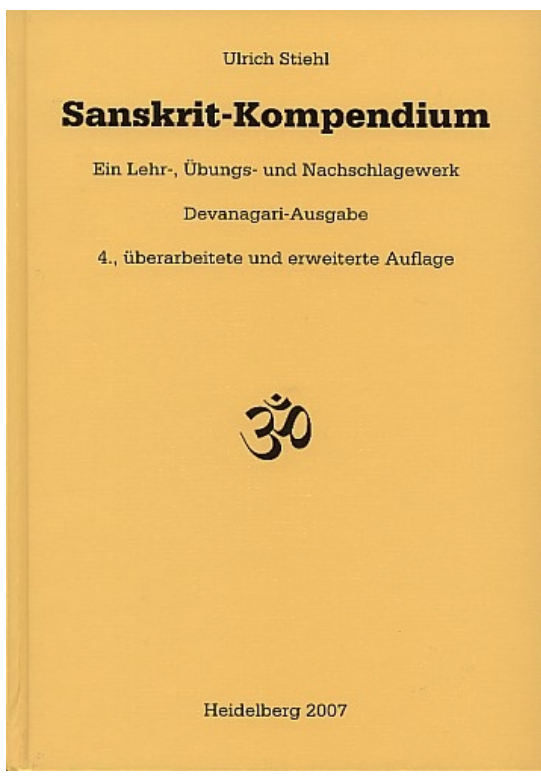


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Prof. Dr. h.c. Dr. Manfred Mayrhofer, Wien, urteilt über das Kompendium:

"Ihr Buch ist wirklich eine gigantische Pionierleistung. Ich habe in meiner aktiven Zeit viel Sanskrit gelehrt. Wie man etwa mit dem "Stenzler" unterrichten könne, war mir immer schleierhaft; am ehesten ging es noch mit dem Büchlein von Georg Bühler, das ja in Österreich, nachdem Bühler in Wien wirkte, reichlich vorhanden war. Aber mit Ihrer gründlichen Arbeit ist das alles nicht vergleichbar." (Schreiben vom 16.05.2002)



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Die 4. Neuauflage 2007 wurde um den "Teil 8: Textanalyse: Bhagavad-Gita" erweitert, der eine grammatikalische Analyse der Anfangskapitel der Bhagavad-Gita mit detaillierten Erläuterungen aller Feinheiten der Formen- und Satzlehre enthält, um den Lernenden den Übergang von dem Lehrbuch zur Lektüre von Originaltexten zu erleichtern.

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