

Raghuvansa Canto XIII.

Notes and Translation.

1. अथ—see I, 35—'after' Râma had set out to return to his own kingdom. गुणज्ञः—For compound see *commen.* According to *Pâni.* I, iii, 139 quoted by *commen.* a verb ending in a consonant preceded by अ, इ, उ and the verbs ज्ञा, प्री, and कृ 'to scatter' take the affix क (अ). शब्दगुणं—see *Tarkasangraha*; according to it 'शब्दगुणमाकाशम्' 'ether.' (आकाश) is that which has sound for its special characteristic' just as गन्धवती पृथिवी smell is the peculiarity of earth, शीतस्पर्शवत्यापः while रूपरहितस्पर्शवान्वायुः. Râma being an incarnation of Vishnu, the विश्वुपद् i. e. वियद् 'ether' was the locality wherein Râma could move about with a right. पद्म्—see V, 56; VI, 27. विगाहमानः—pre. p. of विगाह *lit.* to enter and move about in. The participle of the Pre. Atma. is formed by adding आन् to the root which undergoes the same changes before it as before the terminations अत्ते or अन्ते of the 3rd plu. of the pre. tense and the आन् is changed to मान in the case of roots of the 1st, 4th, 6th, and 10th conj. and all derived roots.' रत्नाकरं—the sea; 'रत्नाकरो जलनिधिः' *Amara*. The ocean has been viewed as the store-house of jewels रत्नानां आकरः. Bhâravi has a fanciful description of the ocean 'वणिक्पथे पूगकृतानि यत्र । भ्रमागतैरम्बुभिरम्बुराशिः ॥ लोलैरलोलद्युतिभाञ्जि मुष्णन् । रत्नानि रत्नाकरतामवाप *Mâ.* III, 38; also see *Fikra* I, 12. मिथः—see *commen.* and VIII, 67. हरिः—one of the names of Vishnu, see III, 49.

Trans.—Then Hari, known as Râma, who understood all the Guṇas, entered the region which was his own place of residence and which had sound for its special quality, by means of the aeroplane, and on beholding the ocean (*lit.* the repository of jewels) spoke thus, in private to his wife.

2. आ मलयात्—For the particle आ, which governs the ablative see I, 5; 17. Here it is not compounded with the word मलयात्. विभक्तम्—divided by the bridge that had been constructed. फेनिलम्—The affix इल्च् as also लच् comes after the word फेन in the sense of the possessive affix मनुप् as also does the affix मनुप् itself. अम्बुराशिः—see VI, 57. ज्ञायापथेन—by the galaxy or milky-way which appears stretching right across the sky. *Châritra*. describes it as 'शरदि वसन्ते वियदन्तः प्रणाल्याकारो दण्डावमानोऽतीवाकाशविशेषच्छायापथः'. शरत्प्रसन्नं—pure, transparent, during autumn; see VII, 30; *Shâ.* V, 21. आविष्कृतम्...तारम्—चारवक्ष ते ताराश्च (तार *m.* & *n.* a star, a planet) चारुताराः, आविष्कृताः (disclosed to view; see *Shâ.* IV, 2 & 5) चारुताराः यस्मिन् तद्.

Trans.:—Oh Vaidehī ! mark the foaming ocean divided as far as the Malaya mountain by the bridge erected by me, just as the clear autumnal sky showing pretty stars, appears divided by the galaxy.

3. गुरोः—The word गुरु in the sense of 'ancestor' is used here in reference to Sagara, the ancestor of Bhagiratha; see IV, 32. वियक्षोः—*gen. sing.* of वियक्षु agreeing with गुरोः; वदुमिच्छा वियक्षा, सा अस्ति यस्य सः वियक्षुः one desirous of performing a sacrifice. कपिलेन—The sage Kapila, near whom the sacrificial horse was found, (see III, 50) or Indra 'कपिलः कपिलो वर्णः कपिलः पाकशासनः' *Vaija*. मेध्ये—see I, 84; III, 31. रसातलम्—one of the divisions of the nether regions described in the Bhāgavata, and the Padma and Vayu Purāṇas. तुरङ्गे—see III, 38. संक्रमिते—'taken possession of'; or 'carried away.' पूर्वेः—see I, 4, 67. परिवर्धितः—'increased, widened'. The sixty thousand sons of Sagara excavated the earth (see Bālakānda, chap. 39 and 40) in their search of the horse. Bhagirtha brought the stream of the Ganges from Heaven and its waters filled this big hollow in the earth which came to be called Sāgara. Its waters were naturally fresh and sweet but became briny after it had been drunk by the sage Agasti and again given up by him. नः—our (ancestor) *i. e.* of Rāma.

Trans.:—It is said that this (chasm) was enlarged by our ancestors who had dug out the earth (in searching) for the (horse), belonging to that elder who was anxious to complete the sacrifice, when it had been taken down to the nether regions by Kapila.

4. For the elucidation of the stanza read X, 58. अर्कमरीचयः—अर्कस्य मरीचयः. अस्मात्—from the रत्नाकर which had been परिवर्धितः by the ancestors of Bhagiratha. वसूनि—riches, jewels; see *commen.* and *Ki.* I, 13. 'वसु तोये घने मणौ' *Vaija*. अश्रुचते—3rd plu. of अश् 5th Atma. to gain, to obtain; see IX, 9. This may perhaps be in reference to the formation and development of pearls, as observed by Mr. Nandargikar. अविन्धनं—आपः (The word अ् *f.* water; see I, 89.) एव इन्धनं (fuel, wood) यस्य सः, तं वन्दि *i. e.* the submarine fire Vāḍava—an offspring of the sage Dadhichi. This child had a tremendous appetite which could not be satisfied by anything. He was persuaded by Saraswati to satisfy his voracious hunger by drinking the waters of the ocean. See *Prayāga Mahātmya*. प्रल्हादनं ज्योतिः—The joy-giving-flame, *viz.* the moon. Among the fourteen jewels churned out of the ocean one was the moon. अजनि—3rd sing. of the Aorist of जी(जन्) to produce.

Trans.:—It is from this that the rays of the sun acquire a [water-] foetus; here do treasures gain an increase: this (the ocean) holds the fire whose fuel is water; and by him was brought forth the gladdening flame (*i. e.* the moon).

5. तां तां अवस्थां—*f.* यां यां प्रियः प्रैक्षत कातराक्षी सा सा हिया नमनुखीवभू

Md. III, 16 for the repetition of a pronoun in the sense of 'various,' 'diverse.' This refers to the different Avatâras (*viz.* मत्स्य, कूर्म, वराह, नारसिंह etc.) of Vishṇu. In reference to the ocean it may allude to tides and ebbs and storms etc. प्रतिपद्यमानं—*pres. p.* of प्रतिपद् 4th conj. *Atma.* 'to enter upon,' 'to attain;' see VIII, 5; XI, 34. अनवधारणीयं—अवधारणीयं अनवधारणीयं *poten. parti.* of अवद् 10th conj. 'to make out,' 'to comprehend'—with the suffix अनीय—conveying the sense of 'capability' by 'अहं कृत्वत्कश्च' *Pāṇi.* III, iii, 169. ईदृक्त्या—ईदृक्त्य भावः ईदृक्ता, a state of things indicating 'condition,' kind. इयत्तया—see VI, 77.

Trans.—The form of this ocean which acquiring diverse conditions occupies the ten quarters on account of its large size (and as such it is not capable of being defined either with reference to its nature or its magnitude in the same way as the form of Vishṇu which after having gone through different conditions and which on account of its magnitude occupies the ten quarters) is indefinable both as to its nature or size.

6. नाभिं...सनेन—agrees with धात्रा. Brahmā is said to be seated on the lotus sprung out of the navel of Vishṇu. संस्तुयमानः—*pres. par.* of संस्तू 2nd conj. to praise. प्रथमेन धात्रा—By one of the first patriarches; they were—'मरीचिर्व्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । शृगुर्वशिष्ठो दक्षश्च नारदो दशमस्तथा । दश ब्रह्माण श्लेते पुराणे निश्चयं गताः' ॥ युगान्तो...निद्रः—agrees with पुरुष; see *commen.* For युग see III, 34; IV, 88; and for योग see I, 8 & VIII, 22. उचित—appropriate, usual. लोकान्—all the worlds, the universe. पुरुषः—see VIII, 78. अमुं अधिशेते—अमुं *i. e.* on the ocean. Note the use of the *accusative* instead of the *locative* by 'अधिशी-द्वस्यासां कर्म' *Pāṇi.* I, iv, 46; the verb शी. स्या and आस when preceded by अधि take the *accusative* 'अधिसेते, अधितिष्ठति, अध्यासे वा वैकुण्ठे हरिः' Sk.

Trans.—Purusha who practises Yoga-nidrā at the end of each quarternian of a Yuga takes repose on this (*i. e.* the sea) after having annihilated the worlds, and being praised by the first Creator seated on the lotus sprung from the navel.

7. पक्षच्छिदा—पक्षान् च्छिनत्ति इति पक्षच्छिद्, तेन. For the mythology connected with the wings of mountains see the references under गोत्र-भिदा and also *Nīti.* 36. गोत्रभिदा—see III, 53, VI, 73. Both these words are formed by *Pāṇi.* III, iv, 61 by which the affix च्छिद् comes after the verbs enumerated in the Sūtra when in composition with a word ending in a case-affix though it may be an upasarga. आत्तगन्धाः—आत्तः (taken away, removed, from आदा 3rd *Atma.*) गन्धः (pride, arrogance) देशां ते those whose pride had been humbled; see *commen.* शरपयं—see II, 30 and VI, 21. शतशः—see IX, 13 and *commen.* महीध्राः—see III, 60. The word comes under the Vārtika to *Pāṇi.* III, ii, 5 and takes the affix क. उपप्लविनः—उपप्लवः (see II, 48;

V, 6) अस्यास्ति इति उपयुविन् one who had to undergo trouble, harassment; hence, frightened. परेभ्यः—see VII, 45 and 55. धर्मोत्तरम्—Full of (the sense of) right conduct. The word उत्तर as the last member of a compound is used to convey the sense of 'full of', 'rich in'. मध्यमम्—a neutral sovereign; see *commen.* आश्रयन्ते 'seek refuge with,' 'dwell with;' cf. सर्वे गुणाः काञ्चनमाश्रयन्ते *Bhartri.* मध्यम—though 'a neutral sovereign' is one who is ready to help the weaker party.

Trans.:—Hundreds of mountains having their pride humbled down by the breaker of mountains (Indra) who had lopped off their wings, took refuge under it (the sea) which proved a shelter to them. just as kings, who are harassed by enemies, seek refuge with a just and neutral sovereign.

8. रसातलात्—see st. 3 *supra.* आदिभवेन पुंसा—By the first born i. e. the primeval being; see st. 6 *supra.* प्रयु०... क्रियायाः—see *commen.* प्रयुक्ता = performed; see *Ku.* VII, 86. उदहनक्रिया = This phrase has two senses; the first is the direct one (1) that of lifting and supporting as in XI, 66; and (2) of 'marrying,' 'taking for a wife' as in XI, 54 or *Manu* III, 8, or *Bhatti.* II, 48. अच्छम् = pure, transparent. प्रलयप्रवृद्धम्—see *commen.* & VIII, 80; the idea of the waters of the ocean rising and deluging the whole earth at the time of the प्रवृद्ध is well-known. सुहृत्० रणं—सुहृत् = see st. 17 *infra.* वक्त्राभरणं—Mallī adopts this reading and says 'लज्जारक्षणार्थम्' while आभरण is an 'ornament'. The reading वक्त्रावरणं = वक्त्रतिरोधानं is certainly preferable since, as *Chāritra* observes 'यथा पुरुषेण संपादितकरप्रदणक्रियाया योषया विवाहकाले सुहृत्बन्धनेण सुखावगुण्ठनं भवतीति खन्धयः'. This stanza alludes to the condition at the time of the Varāha incarnation when the world was supported on the tip of its tusk by the boar. The waters of the ocean dropping down in a sheet are compared to the cloth with which a woman is supposed to cover her face. For details about the Varāha incarnation see *Vishṇu Pu.* I, 4.

Trans.:—The clear waters of the ocean that swelled at the time of the deluge served as a veil, for the moment, to the face of the earth which was [taken charge of] by the first Being by the act of seizing it from the nether world.

9. The poet looks upon the rivers as so many wives of the ocean, and figuratively describes them as being kissed by the sea. सुखापेण्डु—(1) in holding forth their mouths; (2) in discharging their waters by their mouths. The plural is not used here simply for the metre, as Mr. Nandargikar says, but to convey the idea of frequency since the rivers discharge their waters every year with increased volume during the rains. प्रकृतिप्रगल्भा—see *commen.* प्रकृति see V, 54; प्रगल्भा bold, intrepid, as opposed to 'coy,' 'bashful,' see II, 41; *Ratnā.* I, 2. तरङ्गा०...दक्षः—तरङ्ग wave; 'मङ्गलतरङ्ग ऊर्मिर्वा स्त्रियां वीचिः,

Amara. दानदग्धः see XII, 11; *Ratnā*. I, 6. अन०...वृत्तिः—see *commen*; अनन्य see I, 30; IV, 7; VI, 38; सामान्य common, general; see *Ku.* VII, 44; वृत्ति see II, 45; कलत्र = a wife; (this word is always in the neuter gender). सामान्यकलत्र may also be taken to signify 'a prostitute' since the womankind has been classified as (1) स्त्रीया, (2) परकीया, (3) सामान्या. The *commen.* applies सामान्य to वृत्ति. पाययते—as a general rule (अिचक्ष *Pāṇi*. I, iii, 74) the Atmanepada is employed when the fruit of the action signified by the agent accrues to the agent, but according to निगरणचल नार्थेभ्यश्च *Pāṇi*. I, iii, 87 the causative of verbs which have the sense of 'eating or swallowing' as also of 'shaking and moving take the Parasmaipada even when the fruit of the action of the agent goes to the agent itself; hence it ought to have been पाययति but 'न पादभ्याङ्घ्रमाङ्घ्रसपरिमुहश्चिन्वतिवदवसः' *Pāṇi*. I, iii, 89 the affixes of the *Paras.* are not used after the causals of पा, दन्, आवन्, आवय, परिमुह, रुच्, नृत्, वद् and वस्. सिन्धुः—*accu.* plural of सिन्धु river, see *commen.*

Trans.:—This (ocean) who is clever in offering his wave-lips and whose conduct towards his wives is not the usual one as seen in others, himself drinks (kisses) the rivers which are intrepid by nature in giving up their mouths [to be kissed], and makes them kiss (*lit.* drink) him.

10. ससत्वम्—सत्वैः (see II, 14) सङ्घितम् (अम्भः). नदीमुखाम्भः—नदीनां मुखानि, तेषां अम्भः. संमीलयन्तः—closing; आननानि is to be supplied before this participle. विवृताननत्वात्—विवृतं च तत् आननं च; तस्य भावः (according to *Pāṇi*. V, i, 119. see I, 22.) विवृत्वम् तस्मात्. तिमयः—तिमि is a monster-sized fish; it is probably 'a whale' from the description; see *commen.*

Trans.:—These whales, in consequence of their mouths being held open, have taken in the waters along with the living creatures in it and holding together their jaws send up jets of water through their perforated heads.

11. मातङ्गनकैः—The compound may be looked upon as belonging to the शाकपार्थिव class and dissolved as मातङ्गरूपाः नकाः (जलचराः hippopotamuses), तैः or it may also be a Dwigu as मातङ्गाश्च नकाश्च, तैः but the first is preferable. कपोलसंसर्पितया—संसर्पिते इति संसर्पिन् संसर्पिणस्य भावः संसर्पिता, कपोलेषु संसर्पिता, तया. ये—refers to केनान् and एषां to मातङ्गनकाः. कर्ण०...रत्वम्—see *commen.* the abstract noun चामरत्व is formed by *Pāṇi*. तस्यभावस्त्वतलौ see I, 22, or st. 10 *supra*.

Trans.:—See the foam of the sea divided into two by the sea-elephants suddenly coming up [to the surface]—those collections of foams on account of their brushing along the cheeks of the elephants appear as *Chavaris* near their ears for a time.

12. बेलानिलाय—बेला=sea-beach; see VIII, 89. बेलायाः अनिलः the

breeze on the sea-shore. The current notion of serpents inhaling the air for their food is well-known; hence his name पवनाशनः. For the use of the dative, see I, 29. महो...शेषाः—विस्फूर्ज्युः—Swollen, form. The sense here is different from that in XIV, 62. According to *Pāṇi*. III, iii, 89 quoted in *commen.* a verb, which has an indicatory ड (*s. g.* डुवेष्ट, 'to tremble,' डुष्टु 'to sneeze,' and डुस्फूर्ज 'to throb, to swell') takes the affix अयुच् with the force of denoting mere action. निर्विशेष= no difference; see *Vairā*. 50; at the end of a compound it means 'having no difference, not differing from'; as प्रवातनीलोत्पलनिर्विशेषम् *Ku.* I, 46. The *adjl.* phrase agrees with भुजंगः. सूर्याशु...रागैः—सूर्याशुना संपर्कः (संपर्क=contact; from; संपृच् 7th *Paras.* or 2nd *Atm.* to come in contact); सूर्याशुसंपर्केण समृद्धः; सृष्टसमृद्धः रागः (beauty, lustre) येषां तैः. फणस्थैः (फणेषु तिष्ठन्ति इति फणस्थाः तैः). मणिभिः—For the phosphorescent stones on the hoods of serpents see X, 7. व्यज्यन्ते—*pass.* 3rd *plu.* of व्यज् to show, to exhibit.

Trans.—These serpents who do not differ from the swollen appearance of the waves, and who have stretched themselves on the beach to inhale the light sea-breeze, make themselves recognisable (can be recognised) by those stones which are situated on their hoods and whose lustre is heightened by the contact of the rays of the sun.

13. अवरस्पर्धिषु—The *commen.* renders स्पर्धिन् by सहश् but there is greater force in स्पर्धिन् which has the sense of 'emulating', 'vying.' विद्रुमेषु—(विद्रुम=coral; प्रवालो वलकीदण्डे विद्रुमे वाऽपह्वये *Vishva*). पर्यस्यं thrown about; see *Ku.* I, 44. सहसा—see III, 15, XIII, 11; ऊर्ध्वाङ्कुरप्रोतमुखम्—ऊर्ध्वाक्ष ते अङ्कुराक्ष, तैः प्रोतानि (transfixed, see IX, 75) ऊर्ध्वाङ्कुरप्रोतानि, ऊर्ध्वाङ्कुरप्रोतानि मुखानि यस्य तत्. कथञ्चित्—see VIII, 71.

Trans.—This collection of conch-shells with their tips transfixed at their projecting points, being suddenly thrown about by the force of the waves against the coral reefs that vie with thy lips, somehow glides away with great difficulty.

14. This stanza has an indication that Kālidāsa was aware of the phenomenon of water-spouts. प्रवृत्तमात्रेण—a *Mayuravyansaka* compound, see *commen.* प्रवृत्त=begun, commenced (generally with the infinitive of the verb indicating the action begun; see V, 45; *cf.* कुबेरयुतां दिशमुष्णरश्मौ गन्तुं प्रवृत्ते *Ku.* III, 25. आवर्त—a whirlpool *cf.* मोहावर्त-सुदुस्तरा *Vairā*. आभाति—appears; see V, 15; 70. भूविष्ट—*indecli.* Excessively, in the highest degree. For the formation of the word see VI, 4. The इ and ई of the affixes इमन् and इयस् are elided before बहु, and भू is substituted for बहु. The augment विट् is added to इष्ट and भू replaces बहु by *Pāṇi*. VI, iv, 158—59. The churning of the ocean is a familiar account; see *Rāma*. Bālkāṇḍa ch. 45.

Trans.—This ocean, in consequence of the cloud which no sooner

it begins to suck in water is made to whirl round by the force of the whirlpool, appears to a great extent, as it were, churned once more by the mountain.

15. दूरात्—on account of the distance. Although this as well as the inflected cases of दूर are generally used as *indecl.* here it has an ablative sense. अयश्चक्रनिभस्य—अयसः (अयस् iron; लोहोऽस्त्री शक्यं तीक्ष्णं पिण्डं कालायसायसी । अश्मसारः *Amara.*) चक्रं (wheel), तस्य निभं (सदृशं; 'स्वरुत्तरपदे त्वमी निभसंकाशनीकाशप्रतिकाशोपमादयः *Amara.*) तस्य. तमाल०...नीला—तमाल a tree noted for its dark bark and blossoms. ताळी see IV, 34; वनराजि see I, 38; III, 3; तमालाश्च तालव्यश्च तमालतालयः, तेषां वनराजयः now see *commen.* when the *adjl.* clause तमाल० नीला is to be applied to कलदूरेखा the compound may be dissolved as तमा० राजिवत् नीला. आभाति—see 14 *supra.* This verb when used in the sense of 'appears' conveys at first the idea of the figure उपमा or simile but leads in the end into उत्प्रेक्षा 'Fancy.'

Trans.:—The beach, of the briny mass of waters (ocean) which is of a dark colour in consequence of the row of the Tamāla and Tāla forests and which resembling the iron band on a wheel and which looks like a slender line owing to the distance, appears like a streak of rust on a sharp edge.

16. वेलानिलः—see st. 12 *supra.* केतकरेणुभिः—by the pollen of the Ketaka (*Pandanus odoratissimus*). This is a plant having strong fragrant leaves and belongs to the Agave class. It is generally found in marshy, light, saline soils. It is supposed to be the resort of serpents who are attracted there by its rich smell. सम्भावयति—causal 3rd per. of सम्भू to treat, to honour by making a present. आयताक्षि—आयते (long-drawn, hence large; from आयन् 1st *Uha.*) अक्षिणी यस्याः सा तत्संबुद्धिः अक्षमं—न क्षमते असौ अक्षमः one who cannot bear. मण्डनकालहानेः—for *comp.* see *commen.* Rāma was so eager to have a kiss that he could not bear the delay caused by Sitā decorating herself. बिम्बाधरबद्धसुष्णम्—बिम्बाधरे बद्धा नृणां येन तं; बिम्ब्याः फलं बिम्बं, बिम्बाकारः अधरः बिम्बाधरः a *Shakopārthiva* compound. The word बिम्ब being the standard of comparison, it ought to come as the last member of the compound according to 'उपमितं व्याघ्रादिभिः सामान्याप्रयोगे *Pāpi.* II, i, 56, and become अधरबिम्ब. The grammarian Vāmana looks upon the compound बिम्बाधर as a मध्यमपदलोपि; or, he takes it as बिम्बं अधरं हीनं यस्मादिति.

Trans.:—Oh large-eyed one! the sea-breeze adorns thy face with the Ketaka pollen; for, it is aware, as it were, that I, having fixed my ardent desire on thy Bimba-lip, cannot tolerate the delay caused by [the process of] adornment.

17. शैक०...पटलम्—शैकत see X, 69; भिन्न broken, opened; शुक्तिः a pearl-oyster shell, 'मुक्तास्फोटः स्त्रियां शुक्तिः *Amara.*' cf. जलमिव समुद्रशुक्ती मुक्ताफलतां पयोदस्य *Māli.* I, 6. पर्वस्त = see st. 13 *supra.* पटल = a cover-

ing; thence a heap, a mass; see IV, 63. For the compound see *commen.* कूलं—the bank, shore; 'कूलं रोधश्च तीरं च प्रतीरं च तदं त्रिषु' *Amara*. This word is more frequently used in reference to the banks of a river, see XII, 35, 68. फला...मालम्—अवर्जित bent down under the weight; see III, 54; *Ku.* II, 26. पूग = see VI, 64. मुहूर्तेन—मुहूर्त is usually a word indicative of the smallest portion of time and we find it used in that sense in numerous places in literature but sometimes it is used to indicate the idea of two *Ghatikās*. मुहूर्तमल्पकाले स्यात् घटिकादित्येऽपि च *Shabdāraṇya*. From the *Amarakośha*, we gather that 30 *Muhūrtas* make a day and night of 24 hours. Here the last meaning would suit best. Words like क्षण, मुहूर्त, etc. though nouns, are often used in their inflected case-forms as *indecl.* एते चयं—an idiomatic expression equivalent to the English 'here we are.'

Trans.:—Here we are who, on account of the speed of the aeroplane, have, within a short space, arrived on the coast of the sea, which is covered with a scattering of pearls thrown out by the opened oysters on the sands and, which has a line of areca trees bent under the weight of their fruit.

18. करभोरु—करभ इव ऊरु यस्याः सा तस्याः सम्बुद्धिः. *Malli*. as well as *Rāghavabhāṭṭa* seem to take the word करभ to signify 'the thick or upper part of the hand,' 'the part between the wrist and the fingers' and to compare the thighs to it. Some commentators are inclined to take करभ in the sense of 'the round upper part of the trunk of an elephant', and take the word करभोरु = having thighs gracefully tapering like the trunk of an elephant; cf. *द्विदनासोरुः Bhatti*. IV, 17; also see note on करभोपमोरुः VI, 83. The feminine affix ऊह् comes at the end of ऊर् when it forms an object to be compared (उपमान) and is the last member of a compound by *Pāṇi*. IV, i, 66. तावत्—a particle of very frequent occurrence in dramatic literature in various senses; see *Ap. Gu.* 278. Here it is used in the sense of 'first,' 'before doing anything else' or (2) 'just,' 'now.' मृगप्रेक्षिणि—मृग इव प्रेक्षते सा तत्सम्बुद्धिः 'one who sees like a deer.' The deer is known to cast a look behind when going forward. cf. *श्रीवामनाभिरामं मुद्गरनुपतति स्वन्दने दक्षवृष्टिः Shā.* I, 8. विदुरीभवत्— a च्वि compound न दूरः अदूरः, अदूरः दूरः सम्पद्यमानः दूरीभवन्, विशेषेण दूरीभवन् विदूरीभवन् तस्य.

Trans.:—Oh lady with a deer-gaze and having thighs like the thick part of the hand! do now throw behind a glance on the path [passed over by us]. This *terra firma* with a forest [on it] emerges out, as it were, from the ocean which is becoming [more and more] distant [every moment].

19. The regions in the sky are assigned thus:—The gods are supposed to move through the uppermost strata, in those under them do the winds move; next below them do the clouds fly about, still lower

is the region in which the birds fly. The aerial car of Rāma is described as moving through all these, at times in one, and at times in another. पथा—*instru. singu.* of पथिन् a course, a path; it is to be construed with सुराणां, घनानां & पततां. पततां—*geni. plu.* of पतन् a bird पतत्पत्ररथाष्टजाः *Amara.* संचरते—The verb चर् is Atmanepadi when preceded by सम् and is connected with a noun in the instrumental case according to *Pāṇi.* I, iii, 54.

Trans.:—Mark! this celestial car has been moving sometimes in the path of the gods, sometimes in that of the clouds, and at others in that of birds: it moves about just like the propensities of my mind.

20. महे०...गन्धिः—महान् चासी इन्द्रश्च महेन्द्रः, तस्य द्विपः (द्राभ्यां शुण्डा-
शुण्डाभ्यां विबलसी द्विपः) महेन्द्रद्विपः देवावतः, तस्य दानं (मदजलं), तस्य गन्धः अस्यास्ति
इति. For the change of गन्ध to गन्धिः see I, 38; IV, 57 and *Pāṇi.* V, iv
136 and *Vārtikas* thereon. त्रिमार्ग्या—see *commen.* & X, 63; XII, 85.
वीचि—see I, 43; VI, 56. वीचिर्—touch, close contact. दिनयौवनोस्थान्—
a curious phrase दिनस्य वीचनं (the forenoon). आचामति—drinks up,
licks; hence, absorbs; cf. आचामत्यद्विमांशुदीधितिरपस्तक्षेव लोकेः समन्.

Trans.:—This breeze in the sky, laden with the fragrance of the ichor of the elephant of the great Indra, and cooled by coming in contact with the ripples of the three-coursed [stream] absorbs the drops of perspiration started on thy face at this 'youthful' (developed part) time of the day.

21. वातायनालम्बितेन—वातायने (see VI, 24) लम्बितः (held out) तेन.
चण्डि—Three or four commentators explain the propriety of the term
चण्डि thus:—विशुद्धं मेघमालोक्य वर्णसाम्याच्छामोऽसी रामः रुधन्तरसद्गीति सीतायाः
कोपे समुत्पन्ने ज्ञाताभिप्रायस्य चण्डीति सम्बोधनं. I believe, there is hardly any
necessity of straining the word so much. कुनूहलिन्या—तया, see
III, 54. आमुञ्चति—see XII, 86 & XVII, 25; The verb may be taken
in the usual sense of 'gives' as well. इव= as it were, a particle
showing that an उत्प्रेक्षा is meant. आभरणं—see IX, 7. उद्भि०...वलयः
विद्युदेव वलयं विद्युदलयं, उद्भिन्नं (प्रकाशितं manifested) विद्युदलयं येन सः.

Trans.:—Oh excitable lady! touched by thee who art prompted with curiosity with thy hand held out of the window [of the car], the cloud with the manifested bracelet of lightening appears, as it were, to be giving thee another ornament.

22. जनस्थानं—see VI, 62. अपोदविहन्—अपोदानि (*past. pass. par.*
of अपवृह् to carry off, to remove) विहानि यस्मात् तत्. The Janasthāna was
infested with demons and Rāma freed the locality of all of them where-
by he gave peace to the sages in the performance of their ceremonies;
see XI, 24, & 30. चीरभृतः—Those wearing bark-garments; चीरं विभर्त्सो
चीरभृत, ते; see चीरपरिग्रहाः *Ku.* VI, 93. यथास्वं—see *commen.* आश्रम-
मण्डलानि—the respective groups of huts आश्रमसमूहानि; or मण्डल may be
taken in the sense of 'area' which is better.

Trans.:—These ascetics dressed in bark garments, becoming aware that Janasthāna had been freed from obstacles, are now again betaking themselves to their long-abandoned areas of hermitages, each one to his own, wherein they have commenced new huts.

23. खली—see VI, 64. विचिन्वता—see XII, 61. नूपुर—is an ornament used by women for the foot and is put on the ankle. It has got small tiny bells which make a jingling sound at each step. चरणा०... दुःखात्—चरणमेव अरविन्दं चरणारविन्दं now see *commen.* विश्लेष is separation, but there is a certain sense peculiar to the word which has the idea of 'closeness,' 'adherence' going with it; see *Shā.* IV, 5. बद्धमौनं—बद्धं (*p. p.* of बन् 9th Paras. The verb is generally known to convey the sense of 'tying, fastening' etc.; but it is used in literature in other senses too. Here it is used in the sense of 'formed,' 'manifested.') मौनं देन तम्—one that has become silent.

Trans.:—This is that very spot where searching for thee I saw an anklet, which had become silent, as it were, through grief at the separation from thy lotus-like feet, dropped down on the ground.

24. भीरु—*Voca. sing.* of भीरु a timid woman. यत्—mark the use of the तम् in the instrumental sense as explained in the *commen.* अपनीता—forcibly taken away; the use of the prefix अ् with the verb नी conveys the sense of 'force.'

Trans.:—Oh timid lady! these creepers, being themselves unable to speak, yet, through compassion for me, pointed out to me by means of their branches whose foliage had been bent down, that path by which you had been forcibly carried away by the demon.

25. दम्भी०...क्षया...व्यपेक्षा regard, desire. The poet means to indicate the dismay of even the antelopes at the forcible carrying away of Sitā. The deer as a class have been known to suddenly give up nibbling the grass and staring at any extraordinary occurrence. अगतिर्ज्ञ—गतिं जानातीति गतिर्ज्ञः; न गतिर्ज्ञः अगतिर्ज्ञः; तम्. व्यापारयन्त्यः—(*pre. p.* of the causal of व्याप् 6th *Atma.*) न्ययः=fixing; casting, see VI, 19; *Vedā.* III, 19. This verb in the sense of 'directing' or 'casting' is used with the locative. उत्पद्मराजीनि—उद्गताः पद्मणां राजयः (lines, rows) येषां दानि. Compare with the idea of the stanza *Rāmā. Aranya.* ch. 64 sts. 15—18.

Trans.:—The female antelopes too, being disinclined for the sprouts of the Darbha-grass, indicated to me, who was ignorant of your whereabouts, by casting their eyes, the rows of whose lashes were raised upwards, the southern quarter by which you had been carried away.

26. मास्यवतः—मास्यवत् a mountain supposed to rise up from the

eastern part of the base of Mt. Meru. **पुरस्तात्**—an *inde.* in front, yonder; used generally with the *geni.* or *loca.* of the noun with which it goes. **आविर्भवति**—The particle आविस् = 'before the eyes, openly, evidently' is prefixed to the roots अस्, भू and कृ—see IX, 55; *Mā. Mā.* I, 26; *Shā.* V, 14; *Ku.* II, 2. **अम्बरलेखि**—अम्बरं (sky अम्बं शब्दं राति इति. 'व्योम पुष्करमम्बरम्' *Amara*) लिखते अस्ती; cf. अन्नलिहायाः प्रासादाः *Me.* 64. अन्नलिहां गृहाणान् *Jāna.* I, 3. **शृङ्गम्**—the pinnacle, the summit of a mountain; see *Me.* 14; *Ki.* V, 42 "कूटोत्थी शिखरं शृङ्गम्" *Amara*. For the idea in the stanza see *Rāmā. Kisbkindha.* ch. 27.

Trans:—There appears that sky-grazing peak of Mount Mālyavat on which new water was showered by the clouds along with me who poured down tear-drops caused by your separation.

27. **धारा०...पल्लवानां**—see *commen.* पल्लवः=a puddle; **वेशन्तः** पल्लवं चाक्षरः *Amara*, see II, 17. **कादम्बम्**—कदम्बस् इदम्; the singular conveys the sense of 'a collection'. Kadamba, *Nauclea orientalis*, is a tree said to put forth buds of flowers at the burst of the monsoon. In the vernacular it is called कदम्ब; it is largely used in medicine. **अर्धोद्भूत-केसरम्**—अर्धं यथा तथा उद्भूतानि अर्धोद्भूतानि; अर्धोद्भूतानि केसराणि (see IV, 67) यस्मात् तत्. **स्निग्धाः**—lovely, agreeable. cf. I, 36; *Uta.* III, 22. **केकाः**—the cries of the peacocks; see VII, 69; The peacocks are highly delighted at the approach of a shower of rain and utter loud cries during a drizzling shower. **विना**—This particle, along with वृष्क् and नाना, governs the instrumental. **यस्मिन्** refers to Mālyavat.

Trans:—Where the sweet smell of the puddles struck by the showers [of rain], the flowers of the Kadamba with their filaments half-issued, and the pleasing cries of the peacocks, all become unbearable to me without thee.

28. **यत्र**—Where, refers to Mālyavat in stanza 26 *supra.* **कम्पोत्तरम्**—कम्पसंबलितम्; the word उत्तर at the end of a compound conveys the sense of 'accompanied by', 'full of' cf. *Ku.* V, 61. **भीरुः**—see st. 24 *supra.* **उपगूढम्**—embrace, clasping; see VI, 13. *Mā.* IX, 38. **गुहा-विसारीणि**—गुह्यासु विसारयन्ति (spread out, diffuse, from the causal of विसृ) इति. **अतिवाहितानि**—endured, borne. **कथञ्चित्**—somehow, with difficulty, see st. 13 *supra.*

Trans:—Where the rumblings of the clouds, which were reverberated by the caves of mountains, Oh timid lady! were somehow or other (i. e. with great difficulty) endured by me who remembered thy thrilling embrace which had been enjoyed by me in the past.

29. **आसार०...योगात्**—आसार = a smart heavy shower; सिक = sprinkled. The vapours rising from the parched ground wetted by a shower of rain are compared to the smoke of an altar at the time of a

marriage ceremony. अक्षिणोत्—*imper.* 3rd sing. of क्षि 5th Paras. to destroy. विभिन्नकोशैः—कोश see VI, 66. विहस्यमाना—*pra. pass. part.* of विहस्य् to imitate, see III, 52. कन्दल—the flower of the wild plantain which dries away at the close of the monsoon but annually sprouts out at the commencement of the rains. The flower of this plantain tree is of a dark reddish colour and the comparison is an appropriate one; see *Vikra.* IV, 5.

Trans:—Where the imitation of the beauty of thy eyes, reddened by the smoke at the marriage-[altar], by the new Kandali-flowers whose buds had opened in consequence of their having come in contact with the vapours of the earth drenched by heavy showers of rain, pained me.

30. उपान्त०...गूढानि—अन्तस्य समीपं उपान्तं; वानीराणां (वानीर the cane; see *Me.* 41; *Uttar* II, 20) वनानि वा० वनानि; उपान्तं वा० वनानि उपान्तवा० वनानि; तैः उपगूढानि (covered) concealed. The sense of उपगूढ here is different from that in st. 28 *supra*. आलक्ष्य०...सारसानि—पारिप्लवन्ति ते पारिप्लवाः swimming, moving in the water. Malli. takes the sense to be चचलपारिप्लवाश्च ते सारसाः (cranes) च पारिःसारसाः; इषत् लक्ष्याः (slightly seen) आलक्ष्याः. The particle अ besides its meanings of 'till, or from' as in आकैलासात् *Megha.* or आमेखलं *Ku.* has the sense of 'a little', 'slightly' "आडीशदर्पे-ऽभिव्याप्तौ सीमायै धातुयोगे" as in आलक्ष्यदन्तमुकुलान् *Shā.* VII, 17. now see *commen.* अवतीर्णा—descended, fallen. Being in the balloon-Rāma sees the waters of the Pampā from a great distance, of course. पम्पा—a small river which rises in Rishyamūka mountain; see *Kishkindhakaṇḍa* canto, 1. खेदात्—Through fatigue; cf. अलसलुलितमुग्धान्यध्वसजातखेदात् *Uttar.* I, 24; *Me.* 32. The eye-sight is figuratively compared to a pedestrian traveller who, being exhausted by the journey, takes a deep draught of water.

Trans:—My eye-sight descending from a great height drinks, as it were, owing to the fatigue (of the journey) these waters of the Pampā, which are covered with the thickets of canes grown on its banks, and which have Sārasa birds swimming on them and are only slightly perceptible to view.

31. रथाङ्गनाम्ना—see III, 24 and VIII, 56; and also *Vikra.* IV, 18. अन्योन्य०...केसरणानि—अन्योन्य see VI, 65; VII, 23. The amusement of giving filaments of flowers by birds to their mates is a common theme for Sanskrit poets to describe. दूरान्तरवर्तिना—दूरं च तद् अन्तरं च, तस्मिन् वर्तते असौ, तेन. सरपृष्ठं—see *Ratnā.* I, 1.

Trans:—Here, my dear, were ardently gazed at by me who was far away from thee, those pairs of unseparated Rathānga birds who exchanged louts-fibres between themselves.

32. स्तना०...नम्राम्—अभिराम see I, 39; स्रक् a cluster, a bunch; स्याद्गुच्छकस्तु स्रक्: *Amara*. अभिनम्र = slightly bent. तन्वी—slender, delicate; see Me. II, 19. तटाशोकलतां—तटे (on the shore) अशोकः (see VIII, 62); तस्य लता (a branch, a twig) तां. परिबन्धुकामः—see note on प्रतियातुकामः V, 18. सौमित्रिणा—By the son of Sumitrâ.

Trans:—This is that slender Ashoka-branch on the shore [of the Pampâ], which, bent down under (the weight of) a pair of charming clusters of flowers appearing like breasts, I was eager to embrace under the impression that you had been found out; but from doing which I was prevented by the son of Sumitrâ with tears.

33. स्वनम्—the jingling sound, ध्वनिध्वानरयस्वना: *Amara*. काधनकिङ्किणीनां—किङ्किणी a small bell, see *Uttar* V, 5. गोदा०...पङ्क्तयः the rows of Sârâsa birds on the banks of the Godâvari. The coming up of birds in front and of others passing athwart is viewed as an auspicious omen. प्रत्युद्गजन्ति—go forward (to welcome you); the verb is used in the same sense as प्रत्युद्गता in II, 33. इव—a particle indicating the figure उल्लेखा.

Trans:—These rows of Sârâsa birds on the banks of the Godâvari hearing the sound of the tiny golden bells suspended in the interior of the balloon rise up in the sky and appear as if coming forward to meet you.

34. पेशलमध्यया—पेशला (thin, slender, delicate) मध्या (waist) यस्याः सा, तथा. घटा०...चूता—घटानां (of jars) अम्बूनि, तैः संवर्धिताः बालचूताः (बालाश्च ते चूताश्च mangoe-trees) यस्याः सा; see *Ja'na*. VI, 1. उन्मुखाः (see I, 39 ; VI, 21) कृष्णसाराः (the spotted deer कृष्णेन सारः शबलः = spotted इति according to *Pâni*. II, i, 30 तृतीया तरकृताधेन गुणवचनेन) यस्याः सा. पञ्चवटी—see XII, 31.

Trans:—This Panchavati,—where the young mango-trees were reared up with jars of water poured by thee though of slender waist, and where the black antelopes had been gazing at us with up-turned heads—being beheld after a long time enlivens my mind.

35. अनुगोदम्—गोदायाः समीपे अनुगोदम्. The particle अनु 'near to' is optionally compounded with the object to which nearness is indicated by it and the resulting compound is an Avyayibhâva. Although गोदावरी is the familiar name (even in the Purâpas) of the river which takes its rise in the Western Ghats and falls in the Bay of Bengal, its name गोदा appears in the *Shabdabhedaparakâsha*. For being called गोदा—'गोदा गोदावरीनद्यां मथुरा मथुरापुरी । कविकं कविकायां च स्याद्बधेधौ गवेषुका'. मृगयानिवृत्तः—one who had desisted from hunting; see V, 23. तरङ्गवातेन—तरङ्गाणां (see st. 9 *supra*) वातेन. विनीतखेदः—see IX, 71. रहस्—*accu.* sing. of the neuter noun—in solitude, in privacy. The word is not to be viewed as an indeclinable here; see III, 3.

त्वदुत्स०...मूर्धा—तव उत्सङ्गः (lap, see *Me.* II, 19) त्वदुत्सङ्गः, तस्मिन् निषण्णः (reclined *p. p.* of निषद्; see IX, 76 or *Ku.* IV, 43) मूर्धा (मूर्धन्=मुख्यत्व-सिन्नाहते इति the head; उत्तमाङ्गं शिरः शीर्षं मूर्धा ना मस्तकोऽस्त्रियाम्) येन सः वानीरगृहेषु—see st. 30 *supra*, see the narration in *Uttar.* I, 25, 26, 27. Mark the peculiar idiom सुप्तः सरामि where as the *commen.* says the whole phrase is to be taken as the object to the verb सरामि. Some commentators adopt the reading सुप्तं (क्षयनं), and take the verb to be रामि (रा 'to take') with the particle स.

Trans:—Here, in the bowers of canes, on the banks of the Godāvārī, I remember to have slept, resting my head on your lap, in private, on returning from the chase; and my fatigue was lessened by the breeze blowing over the ripples of the waters of the river.

36. भ्रुवेदमात्रेण—भ्रुवोः भेदः एव, तेन—By mere frowning. मघोनः—see I, 26. पदात्—from the position; see st. 1 *supra*. नहुष—The eldest of the five sons of Āyus, who having attained the rank of Indra, compelled the Rishis to bear his litter, at which he was cursed by them to fall from his state and reappear on the earth as a serpent. From this he was liberated by Yudhishtīra and received final emancipation. See *Vishnu-Purāna*; and *Mahābhārata*, Vanaparva ch. 180. Buddha-charita Canto XI has मुक्त्वापि राज्यं दिवि देवतानां शतक्रतौ वृत्रभयात्प्रनष्टे । दर्पान्महर्षीनिपि वाहयित्वा कामेष्वतुष्टो नहुषः पपात ॥ १४ ॥ आवि०...हेतोः—आविलं (turbid, muddy; see VII, 40) च तत् अभ्यश्च; तस्य परिशुद्धिः; तस्याः हेतुः, तस्य. For प्रभ्रंशयां चकार see note on पातयां अस IX, 61. भौमः see *commen.* स्थानपरिग्रहः—see *commen.* परिग्रहः=taking, accepting as in XII, 16. The star Agastya or Canopus rises about the beginning of August when the waters of rivers etc. gradually settle down and lose their turbidity; see IV, 21.

Trans:—This is the spot accepted for an earthly residence by the Muni (*Agastya*), who by a mere frown of the eyelashes caused Nabusha to fall from the exalted position of Indra, and who (on his appearance) is the cause of clearness of the turbid waters.

37. त्रेताग्निधूमाम्बु—त्रित्वमितः त्रेता, त्रेता चासौ अग्निश्च त्रेताग्निः [the three fires here alluded to are the गार्हपत्य (household or nuptial fire), दक्षिण (ceremonial fire), and आहवनीय (sacrificial fire); पिता च गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः । गुरुराहवनीयस्य साग्नित्रेता गरीयसी ॥ *Manu* II, 231.] तस्य धूमाम्बु. अनिन्याकीर्तिः—न निन्या अनिन्या, (In a Nañya-Tatpurusha the न becomes अ before a word beginning with a consonant and अन् before a vowel *Pāṇi.* VI, ii, 6); अनिन्या कीर्तिः यस्य तस्य. इदम्—this रुधिरानं. आक्रा०... मार्गम्—आक्रान्तः विमानस्य मार्गः येन तत्. हविर्गन्धि see *commen.* रजोविमुक्तः—रजसः विमुक्तः. The smoke issuing from the sacrificial fire purifies the object with which it comes in contact; the material objects which are imbued with the *Rajoguṇa* (for which see IX, 74) are divested of it

by the touch of this smoke. लघिमानम्—lightness resulting from the removal of the रजस् impurity. समञ्जते—3rd sing. of the *pre.* of समश् 5th conj. *Ubha.* to obtain, to acquire.

Trans:—My soul, being divested of the *Rajoguna*, feels a lightness on account of smelling the lip of the smoke which has come in the path of the balloon and which is surcharged with the fragrance of oblations and which issues from the triple fire of the sage who has a spotless fame.

38. मुनेः—see XI, 7. मानिनि—मानमस्या अस्तीति तत्सम्बुद्धौ. शातकर्णेः—The sage spoken of in the *Rāmāyana Aranyakānda* Ch. IX is माण्डकर्णः as the possessor of the lake, and perhaps शातकर्ण is his other name. पञ्चाप्सरः—For *comp.* see *commen.* The sage *Māṇḍakarni*, we are told, performed very austere penances and as a consequence 'ततः कर्तुं तपोविधिं सर्वैर्देवैर्नियोजिताः प्रधानाप्सरसः पञ्च विष्वक्कलितवर्चसः । अप्सरोभिस्ततस्ताभिर्मुनिर्दृष्टपरावरः । नीतो मदनवश्यत्वं देवानां कार्यसिद्धये । ताश्चैवाप्सरसः पञ्च मुनेः पत्नी-स्वभागताः । तटाके निर्मितं तासां तस्मिन्नन्तर्हितं गृहं । तत्रैवाप्सरसः पञ्चः निवसन्त्यो यथासुखे । रमयन्ति तपोयोगान्मुनिं यौवनमास्थितं । तासां संक्रीडमानानामेष वादित्रनिस्वनः । श्रूयते भूषणोन्मिश्रो गीतशब्दो मनोहरः ॥ *Rāmā. Ara.* ch. IX. विहारवारि—विहाराय वारि यस्य तत्. From the *Rāmā.* it appears that the lake was created by the sage for enjoyment, hence the propriety of this adj. पर्यन्तवनम्—see *commen.* मेघान्तरालक्ष्यम्—see *commen.* आलक्ष्यम् (see *commen.*) slightly seen. आभाति—see st. 14 *supra.*

Trans:—Oh proud lady! this is that pleasure-lake named Panchāpsara of the sage Shātakarna, which is surrounded with woods, and which appears, on account of the great distance, like the orb of the moon slightly seen from among the clouds.

39. दर्भा०...वृत्तिः—दर्भाणां अकुरा ते पत्र=दर्भा०मात्राः, दर्भा०मात्रैः वृत्तिः (means of subsistence see II, 38; ऋग्वेदपर्ववृत्तिता *Ku.* V, 28) यस्य सः. सार्धम्—see IV, 69; VIII, 25. समाधिभीतेन—समाधि is self-imposed restraint, a religious vow, meditation, or concentration of mind on one object viz. the supreme spirit; hence,—penance, devotion; see VIII 79 *cf.* अस्त्वेतत्समाधिमीरुत्वं देवानाम् *Shā.* I. समाधिमत्यामुदपादि भव्या *Ku.* I, 22. क्लिप्त—see VIII, 79. उपनीतः led and put into. The sense of उपनीत here is different from that in III, 29. पञ्चा०...बन्धम्—कूटेन बध्यते असिञ्जिति कूटबन्धः; कूट is *lit.* anything that is deceitful i. e. it appears harmless but is actually not so. The youth of the five nymphs was made to serve the purpose of a कूट—a trap, a snare.

Trans:—It is said that this sage whose subsistence was sprouts of grass only and who roamed about with wild animals was led into the snare of the youth of the five nymphs by Indra who was frightened by his penance.

40. तस्य refers to Shátakarna. अन्तर्हितसौषभाजः—अन्तर्हितः concealed, enveloped, covered over (*p. p.* of अन्तर्या 3rd conj. *Ubha. cf.* अन्तर्हिते शशिनि *Shá. IV, 2*) चासौ सौषः (सुषया धवलितः a white washed palace, mansion सौषोऽस्त्री राजसदनम् *Amara.*) च अन्त० सौषः, तं भजति असौ, तस्य. प्रसक्त०घोषः—सूदज्ञानां घोषः सूदज्ञघोषः, संगीताय सू० घोषः (in Indian singing a tabour is an essential accompaniment to keep time; *cf.* सङ्गीताय प्रहतमुरजाः खिन्धगम्भीरघोषं *Me. II. 1.* Some annotators explain सङ्गीतक as स्त्रीणां रङ्गोपविष्टानां गानं सङ्गीतकम् but the more accurate explanation is 'a concert' which consists of नृत्य, वाद्य, and गीत, as defined in the *Sangitaratnákara.*) सूदज्ञः (सूत् अङ्गं अस्वास्तीति सूदज्ञः—a cylindrical drum which can be suspended from the neck or placed horizontally on a stand; primarily it was made of clay, and then made of wood; the two open ends of the cylinder being faced with stretched skins to be struck); सूदज्ञस्य प्रसक्तः (continuous, uninterrupted) चासौ संगी० घोषः च. The compound may also be dissolved in another way taking प्रसक्त in the sense of 'commenced,' 'begun'—प्रसक्तं च तत् सङ्गीतं च प्रसक्तसङ्गीतम्, तस्मिन् सूदज्ञानां घोषः. वियद्गतः—वियति (in the sky 'वियद्दिष्णुपदं' *Amara.*) गतः. पुष्पकचन्द्रशालाः—पुष्पकस्य चन्द्रशालाः the upper portions (apartments) of the aerial car. प्रतिश्रुन्मुखराः—see *commen.* मुखर see V, 75. प्रतिश्रुत् see XVI, 31, *Má. XVII, 52.* 'प्रतिश्रुत्प्रतिध्वाने' *Amara.*

Trans:—This sound of the tabour, at the incessant music for him who lives in a mansion under the waters, reaching the skies, makes the upper compartment of the Pushpaka balloon resound with echoes, for a time.

41. हविर्भुजाम्—हवीषि (oblations) भुज्यन्ते वैस्तेषां. पृधावताम्—पृधाः (काष्ठानि) विद्यन्ते येषां तेषाम्; the possessive affix मत्तुर् is added by तदस्यास्त-सिद्धिर्नि मत्तुर् *Páñi. V, ii, 94,* which is changed to वत् by मादुपधायाश्च मतोर्वो-ऽयवादिभ्यः *Páñi. VIII, ii, 9.* लला०ससिः—ललाटंतपः 'that which scorches the forehead' see *Má. Má. I* or *Uttar. VI.* The nasal of ललाटं is retained by *Páñi. III, ii, 36.* There are several compound words in which the first member retains the nasal *e. g.* प्रियंवद V, 53; see *Bhatti. canto VI, 98-115.* सप्तसप्तिः = one who has seven सप्तयः 'horses,' see *Shá. VI, 30.* वाज्जिवाहार्गन्धर्वहयसैन्धवसप्तयः *Amara.* This is a Bahuvrīhi compound by itself; and ललाटंतपः and सप्तसप्तिः are to be joined together as a Bahuvrīhi as explained in the *commen.* तपस्यति—performs penance. According to *Páñi. III, i, 15* quoted by *commen.* the affix क्यङ् is used after the words रोमन्ध ruminating, and तपस् austerity, when they are used as the objects of the action of 'repeating' and 'performing' respectively. In the case of तपस् the *Paras.* affixes are used. The system of performing the penance described in the stanza is called पञ्चाग्निसाधन. दान्तः—(*p. p.* of दन् 4th *Paras.*)—Patient of bodily mortification or austerities; self-controlled

Trans:—Here is another ascetic by name Satīkshpa who is self-controlled in his action and who has been practising penance in the centre of four fires fed with fuel and having overhead the seven-horsed sun scorching the forehead.

42. सहास०क्षणानि—Wherein the glances were thrown upon him with a smile. This smile indicated as much as to say ‘*Umh*, we care not for Satīkshpa’s rigidity, we can overcome him easily.’ व्याजार्थ० मेखलानि—व्याज = artifice, contrivance; the meaning is different from that in XI, 66. अर्धे = slightly. मेखला; see VI, 63. अलं—For the use of the infinitive with अलम् see VI, 77. The affix तुमुन् comes after a verb having in composition with it अलम् and its synonyms, when these words express ‘पर्याप्ति capability, fulness etc.; compare अपगतचेतनान्यपि संपट्टयितुमलयं मदनः *Kādam.*; and *Ku.* II, 56; *Veni.* III, 10. विकर्तुम्—to affect, to change, to disturb; from विकृ 8th conj. *Ubha.* cf. *Ku.* I, 57. जनि०शङ्कम्—जनिता इन्द्रस्य शङ्का येन तं. सुराङ्गना०चेष्टितानि—सुराङ्गना see VI, 27; VII, 51. विभ्रम—see IX, 58; चेष्टितानि *lit.* actions.

Trans:—The graceful sportings of the celestial nymphs—wherein the glances were darted partially with smiles and wherein the girdles were disclosed under some pretext—were not able to disturb him (Satīkshpa) who had awakened a feeling of uneasiness in (the mind of) Indra.

43. अक्षमालावलयं—अक्षाणां (अक्ष the seed of the plant *Elaeocarpus Ganitrus*; see II, 54 and XI, 66) माला, see *commen.* मृगाणां—This is what is technically called a कर्मणिषट्ठी. According to उभयप्राप्तौ कर्मणि *Pāṇi.* II, iii, 66 when the agent and the object of the action denoted by the word formed by a Krit-affix are both used in a sentence the genitive can be employed after either, but *must* be used with the object. कण्डूयितारम्—कण्डूयत्यसी कण्डूयितृ one who scratches. The affix तृच् is placed after the root to show agent. कुशसुचिलावम्—See *commen.* The affix अण् is added here to the root लृच् since the object सूचयः is in composition with it, vide *Pāṇi.* III, ii, 1. सभाजने—सभाजयते (welcomes, greets) इति ल्युट्. The affix ल्युट् is added to the root when the name of an action expressed is in the neuter gender by *Pāṇi.* III, iii, 115. The use of the locative here is by the *Vārtika* quoted by Malli. on *Pāṇi.* II, iii, 36, by which the locative is sometimes used to denote the object or purpose for which anything is done. प्राध्वम्—Bent, inclined, favourable. इतः—From here.

Trans:—From here does this (ascetic), having his one arm raised aloft, direct his favourable right arm which has the rosary of the Rudrāksha for a bracelet, which scratches the deer, and which cuts the sharp needle-ends of the Kusha-grass, for the purpose of greeting me.

44. वाच्यमत्वात्—see *commen.* वाच्यम् is an ascetic who has taken the vow of 'Silence', 'तपस्वी तपसः पारिकांक्षी वाच्यमो मुनिः'. The word is one of those 'formed' ones, which retain the nasal after the first member; see *Bhatti.* VI, 94—115; and st. 41 *supra*. The abstract noun by adding त्व is formed by *Pāṇi.* V, i, 119. प्रणति—see XI, 89. किञ्चित् is to be construed with कश्चेन. प्रतिगृह्य see II, 22. विमानमुक्ता—see *commen.* व्यवधानं = obstruction. The ablative Tatpu. compound is formed by *Pāṇi.* II, i, 38 whereby a noun in the ablative is compounded with the words अपेत gone away; अपोद carried away; मुक्त freed; पतित fallen; अपत्रस्त afraid of; when the action takes place slowly. सहस्रार्चिषि—*loca. sing.* of सहस्रार्चिषू, सहस्राणि अर्चीषि यस्य सः one having thousand flames, same as सहस्रांशुः. संनिधत्ते—places accurately, fixes, thence दृष्टिं सन्निधत्ते would signify 'gazes steadily.'

Trans:—This ascetic having accepted my salutation, by a slight nod of [his] head on account of his vow of silence, again affixes his gaze gradually freed from the obstruction caused by the balloon, on the thousand-flamed one.

45. शरण्या—see II, 30; VI, 31. शरमङ्ग an ascetic at whose hermitage Râma halted during his journey to the south after he had killed Virâdha; see *Râmâya.* Aranya, ch. 5. पावनम्—purifying, sanctifying, holy; cf. *Shâ.* VI, 16. आहिताग्नेः—आहितः (p. p. of धा with अ 3rd conj. *Ubhâ.*) अग्निः येन तस्य—of one who has been maintaining the sacred fire in the house perpetually. It is enjoined upon the 'twice-born' to keep a sacred fire; see V, 25. चिराय—an *indecl.* 'for a long time.' All the case-forms of चिर are used in literature in this sense. समिद्धिः—by the sacred sticks (see I, 49). The Samidhâs are pieces of sticks of the Shami, Udumbara, Mangoe, etc. अहोषीत्—aorist 3rd per *sing.* of ह् 3rd conj. *Paras.* to offer, to perform a sacrifice.

Trans:—This sanctifying penance-grove which is the refuge of every-body belongs to the sage named Sharabhangā who kept a sacred fire and who having propitiated it with the sacred sticks for a long time [ultimately] offered to it his own body made sacred by Mantras.

46. छायां—अग्नेषु—see *commen.*; and st. 35 *supra*. भूयिं फलेषु—समाख्यानि is taken as ह्याख्यानि excellent' by *Malli*; other *commens.* take it as प्राण्यानि but would it not be better to take it in the sense of 'suitable,' 'appropriate', or even as 'produced,' 'bearing' from संभू to be born i. e. plentifully produced fruits.' सपर्या—see *commen.*, see II, 21. Welcoming a guest and treating him with every consideration was one of the duties of a house-holder; see *Shâ.* p. 22 where we are told of Shâkuntalā having been enjoined to the task of welcoming guests by her foster-father during his absence from the hermitage.

Trans:—Now (after Sharabhangā had immolated himself) the [task of] hospitality to guests devolved upon the trees [of the hermi-

tage] which were, as it were, the well-behaved sons of the sage and which removed the fatigue of a journey by [offering] their shade and which bore abundant fruits.

47. The *principal* sentence is असौ चित्रकूटः मे चक्षुः बध्नाति. The mountain is compared to a bull ; and hence all the adjl. phrases must be interpreted in such a way as to be applicable to both. धारा० मुखः—1st., in the case of the mountain:—उद्गिरतीति उद्गारि (sending out, pouring down, resounding from उद्ग 6th *Paras. cf. Malavi. V, 27; Me. 63*); धाराणां स्वनाः (sounds of streams) धारास्वनाः, तैः उद्गारि धारा०द्गारि; दर्याः मुखं दरीमुखं (the mouth of a gorge, see *Ku. I, 8*); धारा० द्वारि दरीमुखं यस्य सः. 2nd, as referring to a bull—धारवा (in a continuous manner, incessantly) स्वनाः, तैः उद्गारिदरीवत् or तैः उद्गारी दरी एव मुखं यस्य सः. अम्बुद—अम्बुनि ददाति असौ; this is compared to the mud on the (वप्र) slope of a mountain *cf. वप्रक्रीडापरिणतगव Megha. I, 5.* 2nd वप्र is *prim.* a rampart, thence 'the slope or side of a mountain, see I, 30; VI, 40. बन्धाति—*lit.* ties; 'fastens,' 'rivets.' बन्धुरगात्रि—बन्धुराणि गात्राणि यस्याः सा तस्मन्बुद्धिः, बन्धुर is 'pretty,' charming, बन्धुरं सुदरे रन्ध्रे *Vishva.* This interpretation appears to us better than taking the word in the sense of 'inclined, un-even' etc. दसः—wild, maddened. ककुब्धान्—*nom. sing.* of ककुब्धत् see IV, 22. चित्रकूटः—an isolated hill situated on a river called the Pishani about 50 miles southeast of the town of Bāndā in Bundelkhand. It is considered the holiest spot by that sect of the Hindus who devotes itself to Rāma and is visited by thousands of pilgrims every year. It is studded with temples and shrines dedicated to Rāma and Lakshmana and is looked upon as the seat of the great sage and poet Valmiki.

Trans:—Oh thou with charming limbs! This *Chitrakūṭa* with its mouth of a valley sending forth the gurgling sounds of streams, and having mud on its slopes on account of the water-cloud attached to its top and thus resembling a maddened bull whose cavern-mouth sends forth a continuous bellowing and the tips of whose horns are smeared with mud [dug up] while [indulging in] butting against the side of a mountain, rivets my eyes.

48. एषा मन्दाकिनी सरित् मुक्तावली इव भाति—is the *princi.* sentence. प्रस०प्रवाहा—प्रसन्न = 'clear, bright' applicable both to the river as well as to the string of pearls. स्तिमित = steady, fixed. प्रवाह = (1) flow (2) continuity. विदू०तन्वी—विदूरं च तत् अन्तरं (distance) च, तस्य भावः (condition) तेन तन्वी (slender, fine). नगोपकण्ठे—see note on नगरोपकण्ठे V. 61. IV, 34. मन्दाकिनी—The river Ganges. मुक्तावली—मुक्तानां आवली a string of pearls. कण्ठगता—कण्ठे गता placed on the neck.

Trans:—Here is the river Mandākinī—with its clear, steady flow of waters, and appearing thin in consequence of the long distance—looks like a string of pearls hanging from the neck, as it were, of the earth near the mountain.

49. सुजातः—fortunate; noble. अनुगिरन्—गिरेः अनु an Avyaः. The Sutra quoted by *commen.* says that the affix ट्च् comes after an Avyayibhāva compound ending in गिरी according to the view of the grammarian Senaka. तमालः—see 15 *supra*. प्रवाल—see VII, 21. सुगन्धि—see *commen.* & VII, 41. यवाकुशोभी—यवस्य अङ्कुरः, तद्वत् आपाण्डौ (इषत् पाण्डौ); now a *Karma*. and see *commen.* अवतंसः—ear-ornament. The word can be taken also as वतंस according to वट्टि भायुरिरहोपमवाप्यो-रपसर्गवोः. परिकल्पितः fixed upon, got ready, made; see VIII, 61.

Trans:—Here [is] the fortunate Tamāla tree by the side of the mountain—that tree whose fragrant blossom was taken and made into an ear-ornament [by me] which shone on your cheek which was slightly pale like the sprout of barley.

50. अनि०सत्त्वम्—निग्रहस्य (निग्रह = punishment see XI, 90; XII, 52) त्रासः निग्रहत्रासः, न निग्रहत्रासः येषां ते अनि०त्रासाः; अनि०त्रासाः अपि विनीताः अनि० विनीताः, अनि०नीताः सत्त्वाः (animals) वसिस्तत्. अपुष्पलिङ्गात्—पुष्प एव लिङ्गं (cause of producing) पुष्पलिङ्गम्; flower is the generating cause of fruit. In the case of the trees in Atri's Ashrama the trees bore fruit without flowers. फलवन्धिवृक्षम्—फलानि वदन्ति ते फलवन्धिनः those displaying fruit; for the use of the root वद् in the sense of 'to form, to bear' see (Bhā. VI, 3; Ra. XII, 69) now see *comm.* उदयतरप्रभावम्—see II, 71. उदयतर excessively distinguished, exalted.

Trans:—This is the grove which is for Atri the means of accomplishing penance, wherein the animals are well-behaved in spite of all absence of fear of being punished, wherein the trees have been laden with fruits without (the appearance of flowers) and which, therefore, manifests the excessively exalted power [of the sage].

51. सप्त०पद्याम्—for comp. see *commen.* The Sutra *Pā.* II, i, 50 quoted lays down that "words expressing the point of the compass (दिक्) or a number (संख्या) enter into composition with the words correlated to them by being in the same case, when the sense of the comp. is that of an appellative; and it is a tatpurusha." The seven sages are 'मरीचिरत्रिः पुलहः पुलस्त्यः कतुरङ्गिराः । वसिष्ठश्च महाभागः सप्तैते ब्रह्मणः सुताः'. They are very variously given; the *Bṛihatsamhitā* has eight जमदग्नि, भरद्वाज, विश्वामित्र, अत्रि, गौतम, वसिष्ठ, कश्यप and अगस्त्य. The idea of the sages plucking the golden lotuses from the Ganges is spoken of by Kālidāsa in *Ku.* I, 16. अनसूया—the wife of the sage Atri known as the type of chastity and wifely devotion by virtue of which she had obtained miraculous powers. She was very kind to Sitā (vide XII, 27; XIV, 14) whom she gave very wholesome advice on the virtues of chastity, see *Ayodyā.* 118. त्रिन्नोतसम् see X, 63. त्र्यम्बकमौलि-मालाम्—The word त्र्यम्बक is very variously derived but त्रीणि त्र्यम्बकानि (नवनानि ' त्र्यम्बकं नयनं वृष्टिः ' *Halā.*) अस्य is the generally accepted one. त्र्यम्बकस्य मौलिः (the matted hair चूडा किरिटे केशाश्च संयता मौल्यख्यः *Amar.*) तस्य माला (the Ganges adorning the hair of Shiva is well-known).

Trans:—It is said Anasūyā directed the three-streamed river— [which is as] a chaplet in the matted hair of the three-eyed God, and the golden lotuses [in whose waters] are plucked by the hands of the seven sages,—to flow here (into this grove) for the [daily] bathings of the ascetics.

52. वीरासनैः (*lit.*) by (or in) the Virāsana postures and must be construed with समध्यासित. The वीरासन is defined as 'अंगुष्ठाद्यैस्त्वनाहुभिः सर्वावलोकनं वीरासनम्' by Vallabha. ध्यानजुषां 'absorbed in meditation' agrees with कृषीणां, see *comm.* समध्यामध्याः—समध्यासितानि वेदीनां मध्यानि येषां ते. *Vedī*, or *Vedikā* is any raised spot; for some of the senses of the word see V, 63; here it may be taken to signify the space that is bounded by the enclosure round the trunk of a tree at its foot by a parapet of stones. निवांतया—वातस्य अभावः निवातः, तेन निष्कंपता, दया; this is preferable than what the *commen.* gives. योगाधिरूढाः—योगे अधिरूढाः absorbed in Yoga meditation (see I, 8; VI, 46).

Trans:—Even these trees in the middle of their Vedis whereon the sages are absorbed in meditation in the Virāsana posture, appear, as it were, absorbed in Yoga meditation on account of the stillness caused by the absence of breeze.

53. पुरस्तात्—see II, 44; V, 20. उपयाचितः—solicited, see *commen.* *Rāmā* Ayo. LVI, 5 & 24. सोऽयम्—that identical one; see *Shā.* pp. 98, l. 6; 134, l. 15; 140, l. 2. प्रतीतः—called, known as, fr. प्रति with इ 2nd P. to be well-known. गारुडानां मणीनां—the green leaves of the tree are likened to emeralds (गारुडमणयः) and its red fruit is likened to rubies (पद्मराग). विभाति—shines; appears beautiful. The use of अ with वि in the sense of appearing, is very common.

Trans:—This is that identical Banyan tree known as the Shyāma which had been solicited by you formerly: in fruit it appears like a heap of emeralds intermixed with rubies.

54-57.—The stanzas 54-57 form a कलापक; see I, 5. In these stanzas the poet describes the confluence of the Ganges and Yamunā. क्वचित् see I, 41. प्रभालेपिभिः—(see *commen.*) shedding [their] lustre. इन्द्रनीलैः—The इन्द्रनील is a precious stone called as sapphire. मुक्तामयी—मुक्तानि सन्ति अस्यामिति. उत्खचितान्तरा—उत्खचितं अन्तरं यस्याः साः which is studded in the intervals (interwoven). प्रियमानसानाम्—the royal swans migrate to the Mānasa lake during the rainy season—see Megha., Janakiharana, and the Sāhityadarpana which says 'जलधर-समये मानसं यान्ति हंसाः', कादम्बसंसर्गवती—कादम्बानां (a कादम्ब is the water-hue; 'कादम्बास्तु कलहंसाः पक्षैः स्फुरति घूसरैः' *Abhi.*) संसर्गः; सं अस्ति अस्यामिति. अन्यत्र—अन्यस्मिन् स्थाने. कालापत्रा—कालागुरुः (see IV, 81) तेन दत्ता पत्रा (पत्रावली यस्याः सा, agrees with भुवः भक्तिः 'a small piece of ground.' चन्दन-कल्पिता—चन्दनेन कल्पिता (ornamented, designed, from the causal of कृप्).

शबलीकृता—(variegated, interspersed with dark spots) a च्छि formation.
 शरदभ्रलेखा—शरदि अभ्रं शरदन्नं (the autumnal cloud. This class of clouds
 is particularly known for its whiteness; see *Mudrā*), तस्य लेखा. आल-
 क्ष्यनभ्रदेशः—आ (इपद) लक्ष्यः नमसः प्रदेशः यस्याः सा. The idea is this—
 Rāma and Sita in their aerial voyage were below the clouds, and the
 blue sky which was above them was visible only in small patches
 through the interstices of the broken white clouds. कृष्णोरगभूषणा—
 कृष्णाश्च ते उरगाश्च कृष्णोरगाः; ते एव भूषणानि यस्याः सा the body of ईश्वर (Shiva)
 is supposed to be smeared with ashes and covered over among other
 things with black serpents. भिन्नप्रवाहा—whose (uniform) stream was
 broken or diversified by यमुनातरङ्गैः = by the ripples of the Yamunā; see
 V, 45. The waters of the Ganges are white or greyish and those of
 the Yamunā are of a deep black colour; hence the description is
 very apt.

Trans:—Oh thou with faultless limbs! mark, here is the Ganges
 [which] having its stream broken by the ripples of the Yamunā appears
 in one place like a necklace full of pearls with interwoven emeralds
 suffusing them with their splendour; at another spot it is like a chaplet
 of white lotuses with the intervals between them filled up with blue
 ones: in one it appears like a row of birds (the royal swans) to whom
 Mānasa lake is dear and who have come in contact with water-fowl,
 while in another place it appears like a piece of ground ornamented
 with white sandal and with leaves painted on with black sandal paste:
 in some spot it looks like the lustre of the moon [on the surface of
 the ground] variegated by darkness 'depending' upon the shade: in
 another it is like a streak of white autumnal cloud through the inter-
 stices in which the [blue] sky is slightly visible: while in one place it
 is like the body of Ishvara smeared over with ashes and decorated
 with black serpents.

58. जलसंनिपाते—जलानां संनिपातः (falling together, confluence),
 तस्मिन्. समुपद्रव्योः—The rivers are poetically called the wives of the sea
 inasmuch as they all rush and join the waters of the latter, besides the
 idea of the magnitude and power of the sea as compared with those
 of the rivers has much to do with this idea. पूतात्मनाम्—पूताः आत्मानः
 (शरीराणि see X, 65) येषां ते पूताः, तेषां. In the *KāśhīKhanda XXII*
 it is said—स्नानाद्योऽभिषन्मोक्षमन्वाङ्कामान् विहाय च सोऽपि मोक्षमवाप्नोति कामदाचीर्धे-
 राजतः । Likewise 'या गतिर्योगमुक्तस्य तत्त्वज्ञस्य गनीषिणः । सा गतिस्त्वजतः प्राणान्
 गङ्गयमुनसङ्गमे' इति स्मृतिः. किल—The sense of किल here is that of 'certainty'
 and is different from that in st. 57 *supra*. तनुत्यजां—see *commen.*
 on I, 8. तत्त्वावबोधेन विना—'without the knowledge of Tatwa' which is
 'the real nature of the human soul or the material world as being
 identical with the Supreme Spirit pervading the universe.' शरीरबन्धः—
 clinging to the material body, and therefore subject to repetition of
 births, see XVIII, 7.

Trans:—In the case of those who are purified by bathing in the confluenced waters of the two wives of the sea, and [who have] left this material tenement, there certainly is no clinging to the [material] body even without a correct knowledge of the real nature of the supreme Spirit as being identical with the corporeal world.

59. निषादपतेः—निषादानां अधिपतिः (The Nishâdâs were one of the aboriginal tribes of India who subsisted mainly on hunting, fishing &c., and were driven down to mountain-fastnesses by the Âryan invaders). Guha was the lord of शृङ्गेरि a town on the banks of the Ganges near the modern Mirzâpur. मौलिमणिम्—The crest-jewel, a mark of royalty. कैकेयि—*voca. sing.*; mother of Bharata who had helped Dasharatha by supporting his chariot-wheel which was about to come off while he was engaged, as an ally of Indra, in a war with the demons. As a reward for this timely service she had then obtained the promise of a grant of two boons. This promise she now urged forward and compelled Dasharatha (1) to send Râma into the forest, and (2) to instal Bharata on the throne.

Trans:—This is the city of the Lord of the Nishâdâs where Samantra shed tears and cried out—‘Oh Kaikeyi, your desires have been fulfilled’, and where matted hair [on the head] had been made up by me after laying aside the crest-jewel.

60. पुण्यजनाङ्गनानाम्—The पुण्यजनाः are the Yakshâs or semi-divine beings who are said to be subordinate to Kubera, the god of wealth, and who are supposed to inhabit the region around lake Mânasa. निर्विद्रेणुः—हेमः अम्बुजानि; तेषां रेणुः (pollen), now see *commen.* निर्विद्रेः p. p. of निर्विद्रे 6th P. to enjoy, see XII, 1; VI, 50. यस्याः refers to सरयू in st. 63 *infra*. ब्राह्मम्—see *commen.* which quotes *Pâñi*. VI, iv, 144 for the form of the word and the dropping of द. The Brâhma-lake is supposed to be the Mânasa by some and to have been formed by the waters from the Kamsandalu of Brahmâ. कारणम्—the first-cause, source, origin of (the word is used in a semi-metaphysical sense) the river Sarayu since the latter takes rise from it. आस्रवाचः—आस्राश्च ता वाचश्च or आस्रानां वाचः. These are generally the Purâṇas. They also mean ‘the Vedas’ see X, 28. The *commen.* takes the word to signify ‘sages’ too. अव्यक्तम् Invisible. कारणम् principle. The Sâṅkhyâs particularly speak of the Invisible Principle being the cause of intelligence. “उद्देश्यकं मूलप्रकृतिकारणमिव अनुस्रवितकार्याणि सत्वरजस्तमांसि मूलप्रकृतिः । यथा कुसूलस्य व्रीहयो विष्णावव्यजिताव्यक्तावित्यत्राशब्दादव्यक्तं प्रकृतिः” says Kshîraswâmi.

61. तीरनिखातयूपा—(see VIII, 95, IX, 20, and XVI, 35) तीरयोः निखाताः (fixed, implanted) यूपाः (sacrificial posts) यस्याः सा. अनु—is a Karmapravachanîya preposition (governing the *accus.* अवोध्याम्) as also are प्रति and परि in the sense of समीप ‘by the side of,’ by *Pâñi*. I, iv, 60

quoted by *commen.* Compare the use of अनु in VIII, 58. **सुरंतीर्षेः**—A horse-sacrifice was generally performed by kings. In Vedic times it was performed by those who desired offspring; but later on it was performed by those who were anxious to establish themselves as Emperors. A horse was let loose to wander for a year in charge of a guardian; when the animal entered foreign territory its ruler was either to seize him and be ready to fight or to accept its owner as suzerain. In the event of the successful return of the horse after one year a sacrifice was performed. It was believed that the performance of 100 such sacrifices was needed to secure the seat of Indra himself. **अवमृथ**—see VI, 61. **इक्ष्वाकुभिः**—see I, 72 and III, 1. **पुण्यतरीकृतानि**—Excessively purified. अतिशयेन पुण्यानि पुण्यतराणि, न पुण्यतराणि अपुण्यतराणि; अपुंणि पुण्यतराणि कृतानि इति. This is a *ष्वि* formation.

62. **सैकञ्चितानां**—सिकताः संवस्मिन् इति सैकतः made up of sand, sandy. The word सैकत does not here indicate a locality but is adjectival in sense; hence, the suffix मत्तुप् is added to it by *Pāṇi.* V, ii, 104. **उचितानां**—उचित accustomed, used to (see I, 50; II, 25; or XI, 9) from उच् 4th *conj.* Paras. सैकतश्चासौ उत्सङ्गश्च सैन्सङ्गः. The word उत्सङ्ग is *lit.* a lap, but here it is used metaphorically in ref. to the bank of the river in the sense of 'surface, slope' (see XIV, 76). सैन्सङ्गे सुखं, तस्मिन् उचितानां. **प्राञ्चैः** abundant, plentiful; see *Shā.* VII, 34; *Mā.* XIV, 25. **उत्तरकोसलानाम्**—see III, 5; XI, 1. **सामान्यधात्रीम्**—सामान्या चासौ धात्री च तां—सामान्या common, available, helpful to all; for धात्री see III, 25. **संभावयति**—regards, respects, esteems; see V, 11 and VII, 8.

63. **सेयं**—this very identical one; the two pronouns are indicative of two different kinds of knowledge—the ज्ञा is perceived by the स्मृतिज्ञान or a knowledge of one brought to memory, and इयम् is perceived by प्रत्यक्षज्ञान or direct immediate perception. **मान्येन राज्ञा**—By the venerable king Dasharatha. **तरङ्गहस्तैः**—The ripples or small waves (तरङ्ग) are *figuly.* spoken of as the hands of the river which itself is compared to a foster-mother. **उपगृह्णति**—embraces, clasps; see XVIII, 47 and *Bhatti.* XIV, 52. The comparison of the river to a nurse and the use of the several expressions and adjectives conveying a dual meaning may be noted.

Stanzas 60 to 63 refer to the river सरयू and they may be said to form a कलापक for which see notes on 54 *supra.*

Trans:—Whose source, the Purāṇs declare to be the Brāhma lake just as the Invisible principle is the cause of Intelligence; the pollen of whose golden lotuses is enjoyed by the breasts of the wives of Punyajanas; which, with the sacrificial posts fixed on its banks, flows her waters past the metropolis Ayodhyā—those waters which have been highly sanctified by Ikshvāku rulers by entering into them for the ceremonial ablutions required during the horse-sacrifice—whom my own mind

respects as a nurse common to all the rulers of Uttar Kosalas who are used to the enjoyment of the pleasure on her sandy banks and have been nurtured by her plentiful waters; that very Sarayu—like my own mother—abandoned by that venerable king (my father)—embraces me, as it were, though at a distance, with her arms in the form of waves which have cooled the breeze (passing over them).

64. **विरक्तकपिशं**—विशेषेण रक्ता विरक्ता; विरक्ता चासौ संस्था च now *common*. also see *Shā.* III, 27. **पुरस्तात्** see 53 *supra*. **पार्थिवम्**—earthly appert. to the soil. **उज्जिहीते**—'rises,' 'springs up' from हा with उत्. **हनुम्प्रवृत्तिः**—Malli. refers to *Payā.* VI, iii, 120 for the lengthening of the vowel उ of हनु. There are nine words—हर, वंश, धूम etc., in which the final vowel is lengthened before म्त् when the word so formed is a name. Hemādri, however, goes a step deeper; he says हनुर्वदनैकदेशः कुस्मितः वस्य इति निन्दायां मनुष्य and explains the lengthening of the उ according to अन्येषामपि दृश्यते *Pāṇi.* VI, iii, 127 and says both forms हनुम्त् as well as हनुमत् are permissible. **प्रवृत्तिः**—information, intelligence 'वार्ता प्रवृत्तिवृत्तान्त उदन्तः स्यात्' *Amara*. **प्रत्युद्गतः** see XII, 62.

Trans:—Since there rises in front of me the dust of the brownish ground like the red evening twilight I suspect that Bharata followed by his army, to whom the intelligence of my coming has been communicated by Hanumat, is coming to meet me.

65. **अन्ना**—अल्पते अत्, तं संततं गमनं ज्ञानं वा दधाति इति क्तिप्—*indecli.* undoubtedly, verily. **पालितसंगराय**—पालितः संगरः (promise, 'संगरो युधि चापदि ! क्रियाकारे विषे चाङ्गीकारे ह्येवं शमीफले' *Medi.* "प्रतिज्ञागुक्ष संगरः." The promise was of remaining in the forest for 14 years and also that of killing Rāvaṇa. See V, 26; XI, 48) येन तस्यै agrees with the *dative* मे; the *dative* being used संप्रदाने with the verb प्रत्यर्पयिष्यति. **अनघां** see *commen.* X, 80. **सः साधुः** that good person referring to भरत. **सृष्टे**—in a battle 'मृधमास्कन्दनं संख्यं समीकं संपरायकम्' *Amara*. **स्वाम्** refers to Sītā who was entrusted to the care of Lakshmaṇa by Rāma when he went out to fight Khara, Dūshana and other demons; see XII, 44. **अनघाम्**—There is a double meaning in this word. In the case of श्री it signifies that all regal splendour had not been enjoyed by Bharata during his fourteen years regime: In the case of सीता it refers to her chastity which was taken care of by Lakshmaṇa.

Trans:—That good person will give back to me, who have kept my word to my father, that regal wealth (kingdom) without its being polluted, just as Lakshmaṇa restored to me thyself, well-protected and preserved from all sin, on my return [after] killing Khara and others in battle.

66. **असौ**—Bharata. **पुरुस्कृत्य**—see II, 20; III, 41; VIII, 9. **पदातिः**—पादाभ्यामतति गच्छति इति पदातिः, see VII, 37; the word पद् being

substituted for पाद् before आत्ति, आति, ग and उपहृत् according to पादस्य पदाज्यात्तिगोपहृतेषु *Pāṇi.* VI, iii, 52. पञ्चाब्नीकः—see *commen.* & VII, 36. The affix क्त् is added to a Bahuvrīhi the last member of which is a नदी word (a fem. word ending in long ई or ऊ) or which ends in a short ऋ accord: to *Pāṇi.* V, iv, 153, quoted by *commen.* चीरवासाः—चीरं (मुनिवस्त्रं) वासः यस्य सः. अर्ध्यापाणिः—अर्धं पाणौ यस्य सः for अर्धं see I, 44; V, 2 and VII, 18; or अर्धसहितः पाणिः यस्य सः, where the comp. may be viewed as a शाकपाणिवादि.

Trans:—This Bharata, dressed in the garb of an ascetic having placed the preceptor (Vasistha) in front, the army behind him and accompanied by old ministers, comes to me on foot with worshipping materials in his hand.

67. विसृष्टां—given, see XVIII, 7. मदपेक्षया—मम अपेक्षा तदा, see I, 94 and X, 3 for अपेक्षा. श्रियं अभोक्ता—mark the use of the Accu: श्रियं, since accord: to *Pāṇi.* II, iii, 69 quoted by *commen.* the genitive case-affix is not used to express the agent or the object when the word is governed by an active participle which is the substitute of क्त, or when the word is formed by the affix उ or उक्त्, or governed by an indeclinable, or by a past participle in क्त or क्तवत्, or by a word ending in an affix having the sense of स्रज्, or by a noun of agency formed by तृन्-अङ्गताम्—अङ्के गता come in the lap i. e. come within full grasp, see II, 38. The असिधारान्त is fully explained by *commen.*, also see *Niti.* 28 and 64.

Trans:—Who, though young, did not, out of respect for me enjoy the wealth relinquished by [our] father even though she was placed on his lap (thrust upon him). He has been, as it were, practising with her the rigorous vow of ' the sword-edge ' for these (so many viz. fourteen) years.

68. एतावदुक्तवति *loca. abso.* दाशरथौ *loca. sing.* of दाशरथिः see XI, 13. अधिदेवतया—through the presiding deity ; see IV, 84. ज्योतिष्पथात्—ज्योतिषां पथः the region of the planets i. e. the sky. The word पथिन् becomes पथ् at the end of a Tatpurusha by the Sūtra क्वप्पूर्ः पथान्तश्चे, and the formation of प् of ज्योतिष् is by *Pāṇi.* VIII, iii, 44 by which the visarga of words ending in इस् and उस् before a hard guttural or labial, is optionally substituted by प् when the two words stand in correlative relation with one another. प्रकृतिभिः see IV, 12; V, 54.

Trans:—On the son of Dasharatha having said this much the celestial car gathered his desire through its presiding deity and descended from the region of the planets (sky) while it was being gazed at by the people who had followed Bharata.

69. पुरःसरं दर्शितेन—पुरः सरति असौ पुरःसरः one who goes in front; पुरःसरश्चासौ विभीषणः (the brother of Rāvaṇa) च then a तृतीयात्परुहो. विचक्षण—see V, 19; IX, 18, 36.

Trans:—Rāma, supporting himself on the arm of the lord of monkeys who was clever in attendance, alighted from that vehicle by the path formed by a flight of Sphatika steps, which was at no great distance from the surface of earth and which was pointed out to him by Vibhīṣaṇa who walked in front.

70. इक्ष्वाङ्गुरवे—इक्ष्वाङ्गुणां वंशः, तस्य गुरुः (वसिष्ठः), तस्यै the dative being used as the verb प्रणमू to saluto follows. This verb either takes the Dative or the Accusative, see Ap. Guide § 67 (c). प्रयतः see I, 90; V, 28. अर्घ्यपरिग्रहान्ते—after the acceptance of the worshipping materials see 36 *supra*. पर्येषुः—अञ्च परिगतः पर्येषुः a Tatpuruṣa comp: by कुगतिप्रादयः *Pāṇi*. II, ii, 18 which lays down that “the *inḍe*. कु, the particles of the गति class and the prepositions प्र and others are necessarily compounded with words with which they are in construction and the resulting comp. is a Tatpuruṣa.” मूर्धनि उपजग्री—The custom of smelling the crown of the head of a junior as a mark of affection was at one time much prevalent in India and a reference to it is frequent in dramatic literature; see *Shā*, *Mudra*., and other plays. तद्गन्धिपेके see *commen*. the comp. phrase qualifies मूर्धनि; for अपोह see XI, 25.

Trans:—He who was self-controlled and pious, having bowed to the preceptor of the Ikshvāku family after the acceptance of the worshipping materials, having [his eyes] filled with tears embraced [his] brother Bharata and smelt him on the head which had been deprived in consequence of his devotion to him (Rāma), of the ‘great coronation-water’ investing him (Bharata) with the kingdom of his father.

71. इमञ्चुविक्रियान्—The ministers had not cleaned their faces by shaving during Rāma’s exile. विक्रिया=alteration not for good. प्रक्षान्—The Banyan or *Ficus Religiosa* trees, see VIII, 93. अन्वग्रहीत्—received, greeted. वार्तानुयोग etc.—वार्तन्=welfare, good health; see V, 13; अनुयोग=a question, an enquiry fr. अनुयुञ् 7th *conj*. Atm. see V, 18; XI, 62. वाचा *instru*. sing. of वाक् speech.

Trans:—By casting favourable looks and by speech of sweet words of inquiry about [their] welfare, he (Rāma) greeted the aged ministers who were bowing to him—those in whose faces a change had been produced by the growth of hair.

72. दुर्जातबन्धुः—*lit.* a brother in calamity or difficulty; दुर्जाते (in calamity, see *commen*.) बन्धुः. ऋक्षंश्वरः—ऋक्षाः (bears; ‘अथ मह्युके ऋक्षाच्छमहमाकृताः’ *Amara*) च हरयः (apes, monkeys) च ऋक्षहरयः, तेषां ईश्वरः (ruler, leader); this was Sugrīva as noted by *commen*. पौलस्त्यः—the son of Pulastya; Vibhīṣaṇa, the friend and admirer of Rāma, who was the

son of Paulastya and younger brother of Rāvana. For the etymology of the word see IV, 80 where it refers to Rāvana. Vibhishana, though discomfited in battle, is introduced as a valiant hero by Rāma which shows the magnanimity of the latter. आदत्तेन कथितौ उभौ—both described with great regard, viz. Sugrīva and Paulastya; objective to the verb ब्रुवन्ते.

Trans:—This is the leader of bears and monkeys and my [very] brother in adversity; (likewise) this is Paulastya the foremost in dealing hard blows in battles; Bharata passing over Laxmana saluted both of these who were thus described with great regard by the son of the Raghu race.

73. सौमित्रिणा—सुमित्रायाः गोत्रापत्वं पुमान् सौमित्रिः i. e. Laxmana and brother of Shatrughna, son of Dasharatha by his second wife. संसृजे—The verb सृज् 4th conj. *Atma.* 'to abandon,' with सं means to 'come in contact with' and governs the *instru.* of the object with which the *meeting* takes place. सः refers to सौमित्रिः and एनम् to Bharata. क्लिश्यन्—tormenting, paining. The verb क्लिश् is used here transitively; for similar use see XI, 58; *Ku.* II, 40; and *Shā.* V, 6. अस्य—refers to Bharata. रुद्धेन्दोन्—इन्द्रजितः प्रहरणैः व्रणानि इन्द्रजितहरणव्रणानि; रुद्धानि (arisen, formed) च तानि इन्द्रव्रणानि च रुद्धेन्द्रव्रणानि तैः कर्कशः, तेन.

Trans:—Then he came close with the son of Sumitrā; he made him (Bharata) whose head was bent down, rise up and ardently embraced him against his (Laxmana's) chest hardened by the wounds resulting from the strikings of Indrajit, and thereby causing, as it were, pain to the portion of the body between the arms of Bharata.

74. मनुष्यवपुः कृत्वा—making up i. e. assuming human form. बहुधा—from various places. The word is not to be taken in the sense of 'abundantly' as it will not help to bring out the simile fully, since 'numerous' rivulets and streams spring out from the sides of a mountain. The Taddhita affix वा is appended to numerals by 'संख्याया विधायै वा' *Pāṇi.* V, iii, 42. The words बहु many, गण a class, and those ending in the affix वत् and इति are called numerals by *Pāṇi.* I, i, 23.

Trans:—The chiefs of the hosts of monkeys having assumed human forms by the order of Rāma on that occasion mounted huge elephants who sent out streams of ichor-juice from various parts (of their body), and thus the monkeys thereby gained the pleasure of sitting on mountains.

75. सानुद्भवः—सनुद्भवैः सहितः सानुद्भवः one with followers, see *comment.* क्षणदाचरणां—क्षणदासु (क्षपासु. 'रात्रिस्त्रियामा क्षणदा क्षपा' *Amar.*) चरन्ती ते क्षणदाचराः निशाचराः, तेषां प्रभुः विभीषणः. वृशरथशिशुः—see *comment.* प्रभवः see I, 2. मायाचरितैः—मायायाः (of magic) विकल्पः (thought) मायाविकल्पः *ibid.* a thought or idea of magic; the mere idea that such a thing should come into existence by MĀYĀ or magic. मायाविकल्पेन रचितैः The car of Vibhī-

shana though created by magic and therefore complete to perfection in every particular, could not, says the poet, come up to the chariot of Rāma. तुलितशोभा: see *comment*.

Trans:—Even the lord of the night-wanderers with his attendants being ordered by the son of Dasharatha rode those chariots which were not equalled in the beauty of their artificial construction even by his own although they were built on magical designs.

76. भूयः—*cf.* भूयः स भूमेशुरमाससञ्ज I, 63. विलसत्पताकम्—विलसन्ती पताका यस्य तत्. The comparison of the विलसत्पताकं with तरलविद्युत् may be noted. सावरजः—अवरजाभ्यां (अवरज a younger brother see XI, 54) सहितः दोषातनम्—*indecli.* nocturnal, nightly, belonging to the night. *Pāṇi.* IV, iii, 23 says that the affixes ट्यु and ट्युल् and their augment तुट् comes after the words सादं, निरे, etc., and after indeclinables expressing time. दिवातनम् is another instance like दोषातनम् of an indeclinable taking the affix तत्.

Trans:—Again now the Lord of the Raghus—with his two younger brothers took his seat in the aerial car which had fluttering flags, and which moved at the will [of the rider]—like the lord of the Stars *i. e.* the moon beautiful in conjunction with Budha and Brihaspati [taking his place] at night in a mass of clouds with tremulous flashes of lightening.

77. जगतां प्रलयात्—From the dissolution (destruction) of the whole Universe (see *Bhag. Gītā* VII, 6 or *Ku.* II, 8). The dissolution of all things is taken to be of four kinds,—the general resolution of the elements into their primitive source or Prakriti, which is the Prākritika destruction. For further information on the subject and the other three kinds of annihilations the student is referred to *Vishṇu-Purāṇa*. वर्षाख्येन—at the termination of the rains, वर्षायाः अख्यदः (termination see *Ku.* III, 61 ; अख्य p. p. of अती 2nd conj. *Paras.*) तेन. मैथिलसुताम्—मिथिलायाः अधिपतिः मैथिलः (the king of Mithilā otherwise called Videha or North Borar between the Gandāki and Kāsi river) तस्य सुता *i. e.* सीता. The comparison of the rescue of the earth and of Sītā is very apt and may be noted.

Trans:—There Bharata bowed to the daughter of the Mithila-King (*i. e.* Sītā) who was now happy in consequence of having been rescued from the clutches of the ten-necked monster, like the earth liberated from universal final destruction by the Almighty or like the moon-light from a mass of clouds by the departure of the rainy season.

78. लंकेऽव्रतम्—प्रणती bendings, falling down in supplication ; अङ्ग repudiation, rejection ; दृढ firm, unswerving. ज्येष्ठानुवृत्तिजटिलम्—ज्येष्ठस्य रामस्य अनुवृत्तिः following the course or imitating the conduct of the elder brother. अन्योन्यपावनं—अन्योन्यवोः (see VI, 65) पावनं one that sanctifies the other.

Trans:—That adorable pair of the feet of the daughter of Janaka, which had kept the firm determination of repudiating the supplications of the lord of Lankâ, and the head of this good man which was covered with matted hair on account of his having adopted the course of his elder brother—both having come in contact with one another—became mutually sanctifying.

79. क्रोशार्धम्—There is a nicety in the meaning of the phrase according as अर्धं is taken as a neuter noun or a masculine adjective. If the former then the compound signifies 'the exact half of a Kosa' क्रोशस्य अर्धम् since the neuter sub: अर्धं means exactly half; in the second case it may be dissolved as क्रोशस्य अर्धः half a Kosa. Kâlidâsa appears to have used it in the second sense. प्रकृतिपुरःसरेण (see *comment.* & IV, 12 for प्रकृति and I, 37 for पुरःसर). काकुत्स्थः—see IV, 41. पुष्पकेण—by the aerial car called पुष्पक. प्रतिविहितोपकार्या—प्रतिविहिताः (arranged, put up, erected) उपकार्याः (tents, see V, 63; XI, 93) यसिन् तत्. साकेतोपवनम्—For साकेत see V, 31. उदारं—splendid; see VI, 6. अभ्युवास—see XI, 61.

Trans:—The noble Kâkutstha, having travelled over about half a Kosa in the Pushpaka which moved on slowly having the denizens [of Ayodhyâ] walking in front of it, halted in a splendid garden which was situated on the out-skirts of Sâketa (Ayodhyâ), and in which tents had been pitched by order of Shatrughna.