

Raghuvansha Canto XV.

Notes and Translation.

1. बुभुजे—see III, 4 ; VIII, 73 ; and XII, 18. केवलम्—Malli. explains it as एकम्. It is also taken in the senses (1) समस्तां; (2) के मुखे अवलां अस्मर्थां because of the state of mind of Râma on account of the repudiation of Sitâ.

Trans:—That protector of the world who had abandoned Sitâ enjoyed the earth alone which had for its girdle (the ocean) the depository of jewels.

2. लवणेन—लुनातीति लवणः Lavaṇa was the son of Râvaṇa by Kumbhīnāsī the daughter of Madhu. This Madhu performed severe penance by which Shiva was so highly gratified that he gave him a trident which possessed the power of turning to ashes any thing which it touched. विलुसेय्याः—(qualifies मुनयः)—विलुप्ताः (ध्वस्ताः) इत्याः (यज्ञाः) येषां ते. तामिस्रेण—*lit.* by the night-wanderer. It seems that these were the aborigines of the country who marauded and harassed the Aryans, see *Shākuntala* notes, act III, 24. यमुनाभाजः—यमुनां भजन्ति (तस्वा अश्रयेण वसन्ति) ते वग्भाजः. शरण्यं—see VI, 21 and XIII, 7.

Trans:—The Munis, who lived on the [banks of the] Yamunâ, having their sacrificial performances disturbed by the night-wanderer Lavaṇa, [and being therefore] desirous of protection went to him [Râma] who was the refuge of the distressed.

3. तस्मिन्—refers to Lavaṇa in the preceeding stanza; for the use of the *loca.* with प्रज-हुः *cf.* न शस्त्रं प्रहर्तुमनायसि *Shā.* I. स्वतेजसा—by their own consuming energy; see *Shā.* p. 68 *ll.* 4-7. व्ययम्—'applying, spending' as opposed to आय. Compare this use with that in St. 37 *infra.* The Munis are said to acquire a certain power of injuring, nay, even destroying, by cursing any one who does them harm, but at the same time, at every such curse their own energy to be able to do so gets lesser and lesser; hence, they are very particular and cautious in using it up.

Trans:—Beholding Râma, they did not strike at him (the demon) with their consuming energy, for, it is only in the absence of a protector that the curse-armed ones spend their asceticism.

4. प्रतिशुश्राव—see XII, 69. काकुत्स्थ—see IV, 41. विघ्नप्रतिक्रियाम्—विघ्नस्य प्रतिक्रिया (remedy, removal; *cf.* *Uttā.* V, 17), ताम्. धर्मसंरक्षणार्थां—see *commen.* and *Bhag. Gitā.* IV, 8. प्रवृत्तिः—appearance, manifestation, see *Shā.* IV, 17. शार्ङ्गिणः—see XII, 70.

Trans:—The descendant of Kâkutstha vouchsafed to them the removal of interruption [to their sacrifices]: the appearance on this earth of the wielder of the bow Shârnga has for its object only the protection of righteousness.

5. विबुधद्विषः—विबुधानां (of the Gods, त्रिदश विबुधा सुराः *Amara.*) द्विद् (enemy), तस्य. दुर्जयः लवणः शूली—see note on लवण st. 2 *supra*. विशूलः—विगतं शूलं यस्य सः without the trident [in his hand]. प्रार्थ्य-ताम्—(see *commen.*; and IX, 56) प्रार्थ्—to attack, pursue.

Trans:—They explained to Râma the means of the destruction of that enemy of the Gods—“Lavana with the trident is invincible; attack [him] when he is without it”.

6. शत्रुघ्नम्—see *commen.* It refers to *Pd.* III, ii, 53 which lays down the rule that the affix ठक् comes after the verb हन् to kill when the object is in composition with it and when the word so formed denotes ‘an agent other than a human being’. Shatrughna may be said to be “other than a human being” for which see X, 58, where we are told that he was देवांशसम्भवः; or the word may be taken as in the मूलविभुजादि class formed by the affix क्. अरिनिग्रहात्—for निग्रह see XI, 90; XII, 52.

Trans:—Then Râghava directed Shatrughna to give peace and well-being to those [ascetics] so that he (*i. e.* Shatrughna) may make his name accord with its root-meaning by the destruction of the enemies.

7. परम्—to the enemy; see VII, 41, 55. परंतपः—see VI, 21. अपवादः—अपेक्षते अनेन इति अपवादः an exception. उत्सर्गम्—a general rule. व्यावर्तयितुम्—to stop, over-rule, arrest. *cf.* अपवादैरिवोत्सर्गाः कृतव्यावृत्तयः परैः *Ku.* ईश्वरः—the use of this word is rather unusual; when coupled with an *infi.* it has an adjectival sense ‘powerful’, ‘possessing the capacity,’ see *Ku.* IV, 12.

Trans:—For, any one of the race of Raghu being a tormentor of his enemies is able to overcome them, just as an exception [in grammar] is able to bar a general rule.

8. प्रयुक्ताशीः—प्रयुक्तः (*lit.* attached, put on, conferred, bestowed; see V, 35; XI, 6.) आशीः यस्मिन् सः. दाशरथी—दशरथस्य अपत्यं पुमान्. रथी—see VII, 52. वनस्थलीः—see VI, 64. अभीः—नास्ति भीः (fear; दरत्रासो भीतिर्भीः साध्वसं मयं *Amara.* see IX, 63) यस्य सः.

Trans:—The dauntless son of Dasharatha who had received the benediction pronounced by his elder brother, went [on his journey] riding a chariot, viewing the forest glades which, being in blossom, were spreading fragrance.

9. रामादेशात्—in consequence of the order of Râma; for, otherwise Shatrughna did not want the army. अनुगता—following, obeying,

see *Mu.* VI, 5. अर्थ—mark the different senses in which this word is used in the first half of the stanza, (‘aim, object’), and in the second half (‘meaning’); see *commen.* The simile in the second half of the stanza though pedantic is appropriate inasmuch as the *prepo*: अधि though coming before the root इ is not an absolute necessity since the root by itself even without the *prepo*: means ‘to learn’ according to Patanjali.

Trans:—The army which [though it] went after him according to the order of Râma proved useful to him for the accomplishment of his object just as the prefix अधि [though not necessary] becomes [useful] in the case of the root इ which means ‘to learn’ [to signify that meaning].

10. तपतां वरः—The best among the resplendent. The *geni.* of the *pre. par.* तपत् is used according to यत्तश्च निर्धारणं *Pâ.* II, iii, 41. In cases in which a distinction is made of an individual from his whole class the nouns with respect to which such pre-eminence is shown are put in the *geni.* case, see *Ap. G.* § 89 and 104b. रथप्रद्यैः—going before, preceding the chariot; agrees with वालखिल्यैः—For an account of the Vâlakhilyas see *Bhâg.* Skan: XII, chap. 11. These are 60 thousand pigmy sages born of Samnâti the wife of Kratu. अंशुमान्—अंशवः सन्ति अस्य इति मनुप्—one possessing rays; the affix being used प्राशस्त्ये; hence, the ‘sun’.

Trans:—That (Shatrughna) the best among the resplendent, who having his path indicated to him by the Munis who went in front of his chariot, shone, while progressing, like the sun preceded by the Vâlkhilyas.

11. मार्गवशात्—‘in consequence of his road.’ वश्—derived from वश् 2nd. *Paras.* ‘to desire’, ‘to wish for’—is frequently used in the *abla.* in the sense of ‘through the influence of’, ‘on account of’. *e. g.* दैववशात्, कार्यवशात्. वसतिः—‘staying, halting’; hence ‘a night’ as Malli. takes it. यत्:—*Geni.* of the *pre. p.* यत् of इ ‘to go’.

Trans:—On account of [the course of] the road of him who was travelling [being along the hermitage], there befel a night’s stay [for him] in the hermitage of Vâlmiki wherein the deer [stood] with outstretched necks at the sound of the chariot.

12. ऋषिः—The sage Vâlmiki is meant here. क्लान्तवाहनम्—क्लान्ताः वाहनाः (*lit.* the carriers; probably ‘horses’ here) यस्य सः, तम्. तपः-प्र०...भिः—तपसः प्रभावः (energy, power) तपःप्रभावः; तपः प्रभावेन सिद्धाः (accomplished, gained); ताभिः. विशेषप्रतिपत्तिभिः—विशेषाश्च ताः प्रतिपत्तयश्च (प्रतिपत्ति honour, respect; see XIV, 22), ताभिः.

Trans:—The sage, by means of special respectful arrangements gained by the power of asceticism, worshipped that prince whose horses were fatigued.

13. तस्यां एव यामिन्यां—On that very night. प्रजावती—Brother's wife. अन्तर्वती—see *commen.* The नुक् is added to the words अन्तर्वत् and पतिवत् when the *fem.* affix ई (डीष्) follows. This *irreg.* formation of the feminine is employed only when the sense of the words so formed is 'a pregnant woman', and 'one whose husband is living' respectively. In any other sense we cannot have the form of अन्तर् with the मत्प् affix, since that affix is applied only in the possessive sense and अन्तर् has the sense of location and can never be in apposition to अस्ति 'having', 'possessing' in the Sûtra तदस्यास्तस्मिन्निति मत्प्. With regard to the other word it may be remarked that it becomes पतिमती when the sense is only that of 'having the husband living' and has no sense of 'being pregnant'. कोशदण्डौ—कोशः (treasure) च दण्डः (army) दण्डो यमे मानभेदे लघुडे दमसैन्ययोः Vishva) च. संपन्नौ—complete, in every way up to a high standard. Here Sitâ is compared to क्षिति and her sons to कोशदण्डौ.

Trans:—That same night his brother's wife who had been in an interesting condition gave birth to two glorious sons just as the earth gives both *viz.* full treasure and a perfect army.

14. संतानश्रवणात्—संतन्यते अनेन इति संतानं; *lit.* one who continues on the line, तस्य श्रवणात्. सौमनस्यवान्—शोभनं मनः यस्य सः सुमनाः; सुमनसः भावः सौमनस्यम्; सौमनस्यं अस्ति अस्य इति. आमन्त्र्य—Having asked (leave). Mark this idio. use of the verb मन्त्र् with आ; *cf.* VII, 30 and आमन्त्रयस्व सहचरं; लताभगिनीं वनज्योत्स्नां तावदामन्त्रयिष्ये *Shd.* III and IV. युक्तरथः—युक्तः (harnessed, got ready; from युज् to join) रथः यस्य सः.

Trans:—Saumitri, who was highly gratified on hearing (of the birth) of the sons of his brother, having got his chariot ready asked permission, with folded hands, of the Muni [to depart] and left in the morning.

15. मधूपघ्नं—The *commen.* speaks of this as the capital of Lavaṇa and his father; while others call it the forest adjoining the capital of these demons. कुम्भीनस्याः कुक्षिजः—one born from the womb of Kumbhînasî. This was Lavaṇa. करं—a tax, black-nail. सत्वराशि—a heap of animals "सत्वं * * * * वले प्राणेषु जन्तुषु." उपस्थितः—arrived. Mark the various senses in which this word is used. Frequently it is used in the sense of 'welcoming'. Mark the idio. use of the two च s to indicate simultaneous action.

Trans:—He reached Madhupaghna: and there arrived at the same time he who was born of the womb of Kumbhînasî laden with a heap of the [dead carcasses of] animals as if it was a tribute [exactd] from the forest.

16. वसागन्धी—वसायाः (of fat) गन्धः वसागन्धः then see *commen.* and I, 38 for the change of °गन्ध into गन्धी. जंगमः (अतिशयेन गच्छतीति) fast

moving. चिताग्निः—funeral pyre. The adjectives can be applied to चिताग्निः and सः from the previous stanza.

Trans:—Grey like smoke, stinking with the smell of fat, having hair tawny like flames of fire, and circumvented by a host of devourers of raw flesh, he looked as if he were a moving funeral pyre grey with its smoke, having tawny hair-like flames and hovered upon by vultures.

17. अपशूलम्—अपगतं शूलं यस्य सः, तम् one who had no spear. It was when Lavana was without his spear that he was vulnerable, see *st. 5 supra*. संमुखीनः—सर्वस्य मुखस्य दर्शनः संमुखीनः *lit.* 'Showing or reflecting the whole face' *i. e.* a mirror. Here it is used *figly.* in reference to victory. The affix ख (ङ्) in the sense of mirror comes after यथामुख and संमुख (accord. to *Pā. V, ii, 6*) in the *geni.* case. The सम means 'all' and its final अ is elided in the compound. रन्ध्रप्रहारिणाम्—रन्ध्रेः प्रहारः शीलं येषां ते रन्ध्रप्रहारशीलाः, तेषाम्.

Trans:—Having met him (Lavana) without his spear the younger brother of Laxmana attacked him: success is in full front of those who strike at the weak points [of an enemy].

18. 19. These two stanzas make up a युग्म, see notes on I, 5. न अतिपर्याप्तम्—not more than sufficient. दिष्टया—By good fortune; fortunately; this word used in literature as an *indecli.* but it may be viewed as the *instru.* of दिष्टि. उपपादितः—brought near, hence 'offered, presented'. Mark the use of the dative मे with this verbal form. संतर्ज्य—threatening. प्रांशुं—in *indecli.* see I, 3. मुस्तास्तम्बम्—a knot of the Mustâ-grass. स्तम्ब 'collection' or 'knot formed by a number of stalks intertwined by the roots entangled with one another'. Such a knot of grass is easily uprooted.

Trans:—Remarking that oversufficient food has not been obtained to-day for my belly it is good that (fortunately) thou hast been offered to me by the frightened Creator: the demon thus threatening Shatrughna, with a desire to kill him rooted up a tree just as if it were a knot of the Mustâ grass.

20. निशितैः—निशित=Sharp. शकलीकृतः—a च्वि formation, 'made into pieces.' गात्रं—the body. शाखी—one having branches—the tree. इतः—thrown, hurled.

Trans:—The tree hurled by the demon being cut to pieces by the sharp arrows of Saumitri did not reach his person, but the pollen of its flowers alone fell on it.

21 महोपलम्—a large stone. तस्मै प्रतिजिघाय—sent at him, threw against him. The use of this dative is on the analogy of the Sūtra क्रुधद्गुहेर्ष्यास्यार्थानां यं प्रति क्रोपः I, iv, 37; cf. VIII, 79, हरिरस्मै सुराङ्गनां प्रतिजिघाय.

Trans:—In consequence of the destruction of that tree the demon hurled at him a huge boulder which was, as it were, a fist of the God of Death separated from his hand.

22. सः refers to the महोपल. परमाणुताम्—परमाणोः भावः परमाणुता 'atomicity' by त्वतुलोपमाभ्याम् *Pā.*

Trans:—That boulder was struck by the *Aindra* missile adopted by Shatrughna; whereby it reached the condition of atomicity finer than even that of sand.

23. दोः—This word is usually *mascu.* accord. to *Amara.* but एकाक्षर निघण्टुमाला has पुंनपुंसकयोर्बाहौ दोः स्याद्दुःखे विदुः स्त्रियां. Likewise बाहाबाहौ प्रवेशे च दोः क्विवेऽपि भुजस्त्रिपु says Bhâguri. To obviate this peculiar construction a different reading has been suggested which is दोषं रक्षोऽथ दक्षिणं instead of दक्षिणं दोर्निशाचरः. एकतालः—Having only a single palm-tree; agreeing with गिरिः.

Trans:—The night-wanderer rushed at him (Shatrughna) with his uplifted right arm and therefore appeared like a mountain with a single palm-tree (the entire mass of which mountain was) set in motion by a portentous storm.

24. कार्णेन—कृष्णस्य अयम् कार्णः, तेन 'appertaining to Vishnu' or it may be taken to mean 'made of iron' from कृष्ण iron. पत्रिणा—by an arrow.

Trans:—That enemy, whose heart was split by the *Vaishṇava* arrow, while falling down made the ground tremble, but that fall removed the trembling from the [hearts of the] dwellers of the hermitage.

25. *Trans:*—Crowds of crows gathered on the dead demon while heavenly showers of flowers fell on the head of his adversary.

26. वीरः—विशेषेण ईरयतीति वीरः—warrior, hero.

Trans:—That hero (Shatrughna) after having killed Lavaṇa considered himself as really born of the same mother as his puissant brother who shone with the glory of killing Indrajit.

27. चरितार्थैः—चरितः (gained, obtained) अर्थः (object) यैः ते चरितार्थाः, तैः. विक्रमोदग्रं—विक्रमेण उदग्रं (see VI, 32 and IX, 64).

Trans:—While he was being praised by the hermits who had now gained their object, his head—which was raised high in consequence of his heroic deed but which was bent down through modesty—looked graceful.

28. निर्ममः—see XII, 60. अर्थेषु—in regard to worldly objects कालिन्दी—another name for Jamnâ.

Trans:—He who had a charming form (*viz.* Shatrughna), who was indifferent to worldly objects, and whose ornament was valour erected the city of Mathurâ on the banks of the Jamnâ.

29. सौराज्यप्रकाशाभिः—agrees with पौरविभूतिभिः, for 'सौराज्य' good rule see V, 60. स्वर्गाभिष्यन्दवमनम्—see *Ku.* VI, 37. अभिष्यन्द is 'excess', 'surplus'; when applied to population it means 'a population which has no room in the original limits of a locality' or 'अतिरिक्तजनः' as explained by *commen.* वमन is आहरणं 'bringing'. उपनिवेशिता—colonised, founded, populated; see *Ku.* VI, 37.

Trans:—Which appeared, in consequence of the prosperity of its citizens resulting from his benign rule, as if it had been populated by the surplus population from Heaven.

30. सौधगतः—सौधे गतः one seated in the palace. गत at the end of a compound conveys the sense of 'seated in', 'located in' 'attached to', 'resulting from'; see सदोगतः III, 16. चक्रवाकिनीम्—चक्रवाकाः सन्ति अस्यामिति इन्. One having the Chakravâka birds on its surface. हेमभक्ति-मतीम्—हेमः (of gold) भक्त्यः (streaks, ripples, hence 'decoration', see XIII, 75; *Me.* 19. The meaning here is different from that in V, 74 where it means 'arrangement'); हेमभक्त्यः सन्ति अस्यामिति हेममती, ताम्.

Trans:—There, having seated himself in his palace and looking at [at the sight of] the river Yamunâ he was highly pleased with the Chakravâka birds on her, which, in consequence, appeared as if she were the braid of hair of the Earth decorated with golden studs.

31. मन्त्रकृत्—see I, 61; V, 4.

Trans:—That seer, to whom the Mantras had been imparted by revelation, (who was the expounder of the Mantras), who being the friend of Dasharatha as well as of Janaka, out of regard for both, performed according to proper rules the purificatory ceremonies with regard to both the sons of Maithili.

32. कुशलवोन्मृष्टगर्भक्लेदौ—कुश is the Darbha grass; and लव is according to *Malli.* the hair of the tail of a cow, while others say the word लव is मेषादिलोमवाचि. Whatever sense be taken the pun is noteworthy. उन्मृष्टः = माञ्जितः wiped away. क्लेदः = moisture, wetness. तदाख्यया—by those appellations *viz.* those of the wiping materials.

Trans:—Verily the poet gave the names Kusha and Lava to the two sons of Sîtâ from the names of the wiping materials, since they had been wiped of the uterine moisture by means of Kusha grass and the hair of the tuft of the cow's tail.

33. साङ्गम्—The usual अङ्गानि or subordinate portions of Veda are शिक्षा कल्पो व्याकरणं निरुक्तं छन्दसां चितिः ॥ ज्योतिषामयनं चैव षडङ्गो वेद उच्यते ॥ १ ॥ *viz.* science of correct pronunciation; ritualistic forms; grammar;

etymology; prosody; astronomy अङ्गैः सह साङ्गम्. कविपद्धतिम्—प्रथमा चासौ पद्धतिश्च प्रथमपद्धतिः कवीनां प्रपद्धतिः, ताम् = the first guide to all poets.

Trans:—No sooner had they come out of the stage of infancy than he taught them the Vedâs including the subordinate branches (of same) and then made them chant his own composition which was the first guide for all poets.

34. अग्रतः—though the term: तस् is usually found in the *abla.*, here it is used in the *loca:* sense. शिथिलीचक्रतुः—a च्वि formation.

Trans:—Singing the pleasant history of Râma before their mother the two sons slightly lessened her grief of separation from him (Râma).

35. त्रेताग्निदेजसः—see *commen.* and XIII, 37. The three fires are गार्हपत्य likened to पिता; दक्षिणाग्निः to माता, and आहवनीय to गुरु; see *Manu* II, 231.

Trans:—The other three scions of the race of Raghu, who were as vigorous as the three fires, became the fathers each of two sons begotten on their wives who were pre-eminent 'as wives' by being connected with (married to) them.

36. बहुश्रुते—well-versed, proficient in the Shrutis. पूर्वजोत्सुकः—eager about [meeting] his elder brother.

Trans:—Shatrughna, being anxious about [meeting] his elder brother, conferred the kingdoms of Mathurâ and Vidishâ on his two sons—Shatrughatî and Subâhu—who were well-versed in the Shrutis.

37. तपोव्ययः—तपसः व्ययः (interruption, obstruction; cf. *Shâ.* VI, 16. The sense here is different from that in V, 5 and XII, 23 as also in XV, 3. मा भूत्—see I, 37; V, 24. निस्पन्द—motionless, steady; see VI, 40.

Trans:—[Shatrughna] passed by Vâlmika's hermitage, where the deer were motionless over the songs chanted by the sons of Maithili, without entering it that there may be no obstruction to his (Vâlmika's) penance.

38. वशी—see II, 70. For a paralld description see VII, 14-16.

Trans:—He, who had full control over his passions and who was gazed upon by the citizens with great admiration at his having killed Lavaṇa, entered Ayodhyâ whose streets had been beautified with ornamentation.

39. उपस्थितम्—*lit.* seated; here however, it may be taken in the sense of 'respectfully treated' see I, 37. असामान्यपतिम्—'one who was not an ordinary husband', inasmuch as he looked upon the earth as his only wife after having abandoned Sîtâ.

Trans:—He beheld Rama, [now] the husband of the Earth alone on account of his having abandoned Sîtâ, seated in the centre of the assembly and respectfully waited upon by it.

40. अभ्यनन्दत्—Congratulated, greeted; cf. II, 74; XI, 30. अन्तकः—the destroyer; this word usually signifies यम the Pluto of Indian mythology; see VIII, 45. कालनेमिवधात्—Kâlanemi was a powerful giant, the son of Hiranya-kashipu. In the Harivansha he is described as having 100 heads, and 100 arms, and killed by Vishṇu. तुराषाड्—Indra. The formation of the word is a very complicated one see *commen.* शार्ङ्गिणम्—Vishṇu, who is mentioned at times, as the younger brother of Indra.

Trans:—The elder brother (Râma) congratulated that destroyer of Lavaṇa, who was bowing before him, just as Indra did to Vishṇu, when pleased by the killing of Kâlanemi [by the latter].

41. सर्वतः *indecli.*—‘on all sides, everywhere.’ वार्तम्—see V, 13; XIII, 71. सन्ततिः—see I, 69.

Trans:—Being interrogated, he informed the King of happiness every where, but did not say anything about his progeny in obedience to the command of the primeval poet who was to restore it to him at the right time.

42. जानपदः—see *commen.* जनपद is rather a vague term meaning ‘the kingdom;’ but here it may be taken to mean ‘the country’ as in *Megha.* 16, as opposed to ‘the town;’ see *Râmâ. Uttar.* 4 for the episode.

Trans:—Now (it came to pass) that a certain Brâhmana, an inhabitant in the country, took down at the gate of the king a [dead] infant child which he had carried in his arms and began to cry out.

43. शोचनीया—fit to be deplored. कष्टात् कष्टतरम्—the first कष्ट may be that of being cast away by Dasharatha and the second that of falling into the hands of a ruler like Râma. Fallen from one calamity into another.

Trans:—Oh (mother) Earth ! You are to be deplored. Slipped off from Dasharatha and come in turn into the hands of Râma you have fallen into a condition which is wretched of the wretched *i. e.* most wretched.

44. शुचः हेतुम्—cause of grief. अकालभवः—नास्ति उचितः कालः यस्य untimely, premature. इक्ष्वाकुपदं—the territory of the Ikshwakus.

Trans:—The protector Râghava became abashed on hearing the cause of the grief of that Brâhmana: since untimely death never even touched the kingdom of the Ikshwakus.

45. मुहूर्तम्—see XIII, 17. कौबेरं—कुबेरस्य इदं see XIV, 20; some read सहस्र instead of क्षमस्व.

Trans:—Consoling the grief-stricken Brâhmaṇa by the words 'please pardon me for a while' he (Râma) thought of the vehicle of Kubera with a desire of conquering the son of Vivasvat (the god of Death)

46. आत्तशस्त्रः—see XI, 13. रघूद्वहः—see IX, 9. गूढरूपा—गूढं रूपं यस्याः सा one whose form was concealed. सरस्वती—the goddess of speech: the words of the revelation are given in the next stanza.

Trans:—Taking up his weapons, the scion of the Raghu-race got upon that car and started. At that time the goddess of speech keeping herself concealed uttered words in front of him.

47. अपचारः—crime, misdeed. The *commen.* explains it as वर्ण-धर्मव्यतिरेकः a conduct not in keeping with the caste of an individual. Thus Shambûka being a Shûdra he was not within his bounds in practising austerities. प्रशमयेः—put it down; nip it out. कृती—one who has done his duty and thus gained his object (see III, 51; XII, 64) hence, one who is successful, happy.

Trans:—Oh king! there lurks some crime among your subjects, seek it and stamp it out, then [alone] you will have done your duty.

48. आसवचनात्—see X, 28; XIII, 60. विनेष्यन्—desirous of removing, see *Mâ*, X, 62; *Ki.* VII, 30. वर्णविक्रियाम्—वर्णस्य (of the caste) विक्रियाम्—Violation of the appropriate duties, see XIII, 71 and XIV, 36. वेगंकेतुना—वेगेन निष्कम्पः; वेगनिष्कम्पः केतुः (banner-cloth) यस्य सः, तेन.

Trans:—In consequence of this reliable speech Râma who was eager to stamp out the violation of appropriate duty in a caste travelled in various directions by [the help of] the car whose banner stood motionless through its velocity.

49. धूमांक्षम्—mark the formation of अक्ष of the word अक्षिन् at the end of a compound by बहुव्रीहौ सव्यक्ष्णोः स्यांगात्त्वच् *Pâ.* V, iv, 113.

Trans:—Now, the decendant of Ikshwâku saw a certain individual practising asceticism, having blood-shot eyes from smoke, suspended from the branch of a tree and having his head hanging downwards.

50. पृष्टन्वयः see *commen.* and I, 9, 12. सुरपदार्थिनम्—सुराणां पदं (country, region) सुरपदं, तत् अर्थते असौ इति सुरपदार्थी, तम्—one coveting or longing an entrance in the region of the gods. आचष्ट—from चक्ष् 2nd *Att.* to speak. किल—see II, 53; IV, 58.

Trans:—On being interrogated by the king about his name and lineage, the smoke-inhaler, it is said, declared himself to be called Shambûka, and a Shûdra [by caste], and eager to get into the abode of the gods.

51. तपसि अनधिकारित्वात्—In consequence of want of right in regard to [performing] penance. A Shûdra has no right to perform

penance. His privilege is to serve तपः शूद्रस्य सेवनं. अघावहम्—अघं आवहति असौ, तम् producing misfortune, calamity; see XIX, 52. शीर्षच्छेद्यम्—शिरसः छेदं नित्यं अर्हति इति शीर्षच्छेद्यः or शैर्षच्छेदिकः the affix यत् comes after शीर्षच्छेद् in the *accus.* in the sense of 'who deserves that under all circumstances.' परिच्छिद्ये—Having decided upon. Mark the senses of छिद्य् with परि in VI, 77 and XVII, 59 where it may mean 'accurately gauged.'

Trans:—The leader (the king) took up his weapon, having come to the decision that the individual, who on account of his having no right to perform penance brought calamity on the subjects, deserved execution.

52. हिमङ्घ्रिकम्—हिमेन (by frost) ङ्घ्रिः (*lit.* tortured, troubled; hence 'burnt down'); हिमङ्घ्रिः किञ्जल्काः (filaments) यस्य तत्. ज्योत्स्मश्रु of course goes with तद्वत्त्रम्; and since शम्बूक was doing penance by being surrounded with fire it is but natural that his beard and mustache had been singed by the flames. कण्ठनालात्—नाल is a hollow stalk, see VI, 13; the neck is compared to it very aptly, supporting the face which is likened to a lotus-flower.

Trans:—He caused his head (*lit.* his face)—the beard and mustache on which had been singed by the sparks of fire and which therefore, resembled a lotus whose filaments are burnt down by frost—to be lopped off.

53. दुश्चरेण तपसा—see VIII, 79. स्वधिना—स्वस्य मार्गः स्वमार्गः (the path of the Shûdra Shambuka was to serve the members of the first three orders and not to perform austerities. He transgressed the ordainment and thus brought calamity on the people, and therefore, was punished by Râma) स्वमार्गं विलंघते तत् (तपः), तेन.

Trans:—The Sudra, being punished by the king himself, gained the position attainable by the virtuous—a position which could not be secured even by rigid austerity which [though he practised it] was by itself a transgression of the path laid down (for a Shûdra).

54. रघुनाथः—रघूणां नाथः where the ना though preceded by र does not become णा by *Pd.* VIII, iv, 36 quoted by *commen.* There are twenty-five words in which the change of न to ण is prohibited by this Sûtra. अगस्त्येन—(see IV, 21 and 44) अगं स्त्याययति विन्ध्याख्यं अद्रिं शब्दाययति इति अगस्त्यः. The word does not become अगष्य but retains the dental स by *Pd.* VI, i, 64. It may be mentioned that the constellation Agstya appears in the sky about the month of August. This fact goes to show that our poet is precise as to time when he says शरत्कालः इन्दुना इव. मार्गं रमना—मार्गं संदर्शितः आत्मा येन सः one who showed himself on the way. महौजसा—is to be construed both with अगस्त्य and इन्दु. In the first his power is well manifested inasmuch as he stopped the mountain. In

the case of the Moon it may be mentioned that his power too is very great inasmuch as he influences the herbs (hence called ओषधीपतिः), and the waters of the ocean, etc.

Trans:—As the autumn [after the rains] is met by the glorious Moon so was even Raghunātha met by the powerful Agastya who showed himself in his path.

55. कुम्भयोनिः—see IV, 21. तस्मै—to Rama. दिव्यपरिग्रहम्—a present fit for the acceptance of celestial beings; see *commen.* परिग्रहः is a word which has been very variously used in different places in the poem. e. g. see XVI, 4. आत्मनिष्क्रयम्—own ransom, see II, 55; V, 22. अलङ्कारम्—This was a bracelet, see *Rāma*. Uttar. LXXVI, 30 and *Rā.* XVI, 72.

Trans:—The jar-born sage gave him [to Rāma] the ornament which had been given to him by the ocean as a ransom when he had been drunk off by the sage and which was fit to be a possession for a celestial person.

56. मैथिल्यपारेण—मैथिल्याः कण्ठः, तस्मात् निर्गतः व्यापारः यस्य एतादृशः बाहुः the hand which had no more engagement in regard to the neck of Maithili. परासुः—see IX, 78.

Trans:—Rāma bearing that (ornament) on the arm which was no longer engaged [in putting itself] around the neck of Maithili turned back [while] the son of the Brāhmaṇa preceded him.

57. पूर्वोदितां see *commen.* त्रातुः agrees with तस्य. वैवस्वतात्—see 45 *supra*. The use of the ablative is explained by *Malli*.

Trans:—That Brāhmaṇa who a while ago had uttered rebukes now, that he had his son restored to him, changed into praising of him who was a protector from even the son of Sun (i. e. the god of Death).

58. अध्वराय—see V, 1; XI, 1. उपायनैः—see IV, 79. सस्यं—This is क्षेत्रगतं सतुषं धान्यम् = grain in husk.

Trans:—Like as the clouds pour down rain on standing corn so the demons, monkeys, and princes showered presents upon him who had let loose a horse for the Adhvara sacrifice.

59. भौमानि एव धिष्ण्यानि—Houses located on the sublunary orb, see *comm.* ज्योतिर्मयानि—located on the stars such as Agastya and the Saptarshis.

Trans:—The invited great Rishis came from all parts to him (responded to his invitation) leaving their mundane and starry abodes.

60. उपनिविष्टैः—agrees with तैः i. e. by the Maharshis alluded to in the foregoing stanzas. उपशस्य is the open space in the vicinity of a town, see *Mā.* V, 8.

Trans:—In consequence of the sages having been quartered in the open spaces round it (Ayodhyâ), with its four gates like so many mouths, appeared like the image of Brahmâ with the newly created animal beings surrounding it.

61. प्राग्वंशवासिनः—प्राग्वंशे वसति असौ प्राग्वंशवासी, तस्य; agrees with पत्युः. प्राग्वंश is a shed erected on the eastern side of the main sacrificial place where the Yajamâna waits for the सहधर्मचारिणी, his wife, to join him. अनन्यजानेः—see *commen.* The नी in place of या of जाया comes at the end of a compound by the Sûtra quoted by Malli. हिरण्यमी—हिरण्यस्य विकारः हिरण्यमयः; हिरण्य is one of the eleven words which belong to the दाण्डिनायन class, see *Pā.* VI, iv, 174.

Trans:—Even the abandonment of Vaidehi was praiseworthy; for while waiting in the Prâgvansa it was her (Sita's) golden image which was a wife to him who had not taken another wife.

62. विधेः अधिकसम्भारः—(सम्भारः see XII, 4 also *cf.* पूजासम्भारो मया सन्निधापनीयः *Māla.* V); 'more than what was required by rules'. मखः see III, 39. क्रियाविघ्नाः राक्षसाः—The demons have been frequently mentioned as the interruptors in a sacrifice; thus *Shā.* III, छायाश्चरन्ति बहुधा भयमादधानाः सन्ध्यापयोदकपिशाः पिशिताशनानाम् ॥ *Shā.* III, 34.

Trans:—Thereafter the sacrifice was commenced [in such a style] that it had preparations grander than [those sanctioned] by the rules of shâstras, and wherein the demons themselves, who were the usual obstructors in the performance, became the guardians.

63. प्राचेञ्जम्—उपज्ञायते इति उपज्ञा. By the rule आतश्चोपसर्गे the affix अण् comes after those verbs which end in अण् when an Upasarga is in composition and when the word to be formed is feminine as प्रदा, उपधा. It *i. e.* उपज्ञा here is changed to a *neuter* noun by उपज्ञोपक्रमम् etc. *Pā.* II, iv, 21 which says—a Tatpurusha compound ending with the words उपज्ञा 'invention,' and उपक्रम 'commencement' is *neuter* when it is intended to express the starting point of a work which is first invented or commenced. रामायणम्—see *commen.* The ण् comes here in place of न् by पूर्वपदात् etc. which lays down the rule that न् is replaced by ण् when the letter occasioning the substitution (*i. e.* the letter र) occurs in the first member of a compound and the whole is a name provided, furthermore, that the first member does not end in ण्. मैथिलेयौ—मैथिल्याः अपत्ये पुमांसौ. By *Pā.* IV, i, 120 words ending in a feminine affix take ट्क् in forming their patronymic *e. g.* वैनतेयः or सौपर्णेयः but सौमित्रिः is not formed in this manner as it belongs to the Bhâvâdi class.

Trans:—Now, being encouraged by their preceptor, the two sons of Maithili—Kusha and Lava—went about here and there, chanting verses from the Râmâyana, a work first known to the son of Prâchetasa.

64. तौ किन्नरस्वनौ—those two who had a voice like that of the

Kinnara. The Kinnaras were a class of semi-divine beings particularly known for their melodious and sweet voice and therefore they have been mentioned as the singers of heaven. किन्नराणां इव स्वनः ययोः तौ. अलम्—see VI, 77. This preposition is generally used with the instrumental although it is found in literature with the infinitive of verbs *accord.* to पर्यासिच्चनेष्वलमर्थेषु *Pā.* III, iv, 66.

Trans.—The life-history of Râma, the work of Vâlmiki, and these two youths having the voices of Kinnaras—what's it that is now wanting to enable these two to captivate the hearts of their hearers.

65. *Trans.*—The charmingness of the two in regard to their form and in singing was brought to notice by persons who were able to perceive them, and hence Râma who became curious, being accompanied by his brothers, saw them and heard them.

66. श्रवणे एकाग्र—concentrated in listening. एकं अग्रं = (foremost part i. e. the part above the neck) यस्याः सा. संसत्—the assembly. वनस्थली—see st. 8 *supra*; IX, 41. हिमनिष्यन्दिनी—हिमस्य निष्यन्दः (flowing, trickling down) अस्ति अस्यां इति इन्.

Trans.—The assembly ardently intent upon listening to their singing with their faces covered with tears [of joy] appeared like a glade unshaken by the wind, dripping dew-drops in the morning.

67. वयोविसंवादि—see *commen.* 'not in harmony as regards age and dress,' cf. Ramâ. *Uttar.* canto 106. जनता—see *commen.* the concourse of the people. The affix तल् (ता) comes in the sense of collection thereof after the words ग्राम, जन, बन्धु, and सहाय. नाक्षिकम्पं—see *commen.* a special Bahuvrîhi.

Trans.—The gathered people observing similarity except as to dress and age between them and Râma stood steadily gazing.

68. प्रीतिदानेषु—in regard to presents given out of affection. The nouns governed by स्पृह् are generally put in the *dative* but frequently with the *locative*, see III, 5. वीतस्पृहतया—वीता (from वी 2nd *Atm.* to go) चासौ स्पृहता (longing) च, तया. वीत in the sense of वीता 'absent' is found frequently in literature. The *comp.* has been dissolved by Hemâdri as वीता स्पृहा ययोः तौ वीतस्पृहौ, तयोः भावः, तया; but I feel the first is preferable. The Râmâyana *Uttar.* Cha: 94 narrates at length how both the brothers declined to accept the 'अष्टादश सहस्राणि सुवर्णस्य' when they ऊचतुश्च महारामानौ किमनेनेति विसितौ । वन्येन फलमूलेन निरतौ वनवासिनौ ॥ सुवर्णेन हिरण्येन किं करिष्यावहे वने । तथा तयोः प्रश्रुवतोः कौतूहलसमन्वितः । श्रोतारश्चैव रामश्च सर्वे एव सुविसिताः ॥

Trans.—The populace were not wonder-struck so much by their skill as by their indifference to the presents offered to them out of affection by the king.

69. *Trans:*—Who has been your instructor in the art of singing and of what poet is this the composition? Thus interrogated by the king both of them mentioned the name of Vālmiki.

70. सावरजः—see VI, 58, and XIV, 11. उरीकृत्य आत्मनः देहम्—keeping to himself his body. The word आत्मनः must be construed with उरीकृत्य. If the other reading दूरीकृत्य be adopted then आत्मनः can well go with देहं. न्यवेदयत्—see XI, 46 and 47 for the use of this verb. The commentator Vallabha observes in his commentary that the king gave up all his kingdom to the sage Vālmiki as a price for the services rendered by the Muni in educating his sons and could not give up his body as he had yet to complete the sacrifice.

Trans:—Now, Rāma accompanied by his younger brothers went to Prāchetasa and offered him his kingdom only keeping his own body for himself.

71. मैथिल्यै—see 63 *supra*. रामाय आख्याय—mark the *dative* with ख्या to tell, see Ap. G. § 68. कारुणिकः—the sūtra (*Pā.* V, i, 109) quoted by *commen.* means that the affix ठञ् comes after a word in the first case in the sense of ‘that whose occasion or purpose is that indicated by the word with which it is combined.’ Here the purpose is that of करुणा compassion.

Trans:—Telling Rāma that those two sons of Maithilī were born of him, the compassionate poet solicited the acceptance of Sītā.

72. तात—sire! see I, 72 and XI, 40. This word is used in reference to juniors as well as seniors, and also in the sense of ‘Oh thou deserving compassion.’ समक्षम्—The word अक्षिन् when preceded by the affixes प्रति, पर and सम् becomes अक्ष in an Avyayibhāva compound, by the Vārtika on the rule quoted by *commen.* दौरात्म्यात्—दुरात्मनः भावः wickedness, depravity. अत्रत्याः—अत्र भवः (जातः), एतत्स्थानसम्बन्धो वा. ‘belonging to or connected with this place’; hence, those that are here.

Trans:—Oh respected sire! Your daughter-in-law was proved to be chaste (by the fire-ordeal) in fire under our own eyes, but the people of this place do not believe in her [purity] on account of the wickedness of the demon.

73. ताः—refers to प्रजाः. चारित्रम्—also चारित्र्यम्—the word is formed by the addition of the suffix णिञ् to चर् by *Undā* चरेवृत्ते in the sense of the general root meaning ‘conduct’; but the word has come to signify not merely ‘behaviour’ but ‘good conduct’ and in the case of the female sex ‘chastity’, ‘purity of life.’ प्रत्याययत्—may create confidence. उद्दिश्य—an *indecli.* ‘with reference to, regarding’. प्रतिपत्स्ये The root प्रतिपद् has a variety of senses which may be carefully noted.

Trans:—Let Maithilī convince them [*i.e.* the subjects] with regard to her chastity; thereafter, as per your order shall I take her back with her sons.

74. प्रतिश्रुते—promised. The verb प्रतिश्रु takes the *dative* of the person to whom a promise is made. नियमैः—*a* नियम is a self-imposed religious observance dependent on external conditions नियमः शरीरातिरिक्तदेशकालादिसाधनापेक्षः सन्ध्योपासनजपादिः see I, 74.

Trans:—Having been thus promised by the King, the sage caused Jânakî to be brought from the hermitage by his pupils, like the accomplishment of his object brought by means of the [rigid observance of] self-imposed religious duties.

75. अन्येद्युः—see II, 23. प्रस्तुतप्रतिपत्तये—for the purpose of proceeding with the work in front. संनिपात्य—calling together. पुरौकसः—पुरं ओकः (place of residence) येषां ते 'citizens'.

Trans:—Then the next day, calling together the citizens for the purpose of proceeding with the matter in hand the descendant of Kakutstha caused the poet to be called.

76. स्वरवत्या—agrees with ऋचा *instru.* of ऋक् a Vedic hymn. A Vedic hymn is said to be ineffective unless recited with proper intonation and correct accent. संस्कार is as *commen.* explains 'purity of words.' It may be said that both the sons of Sîtâ were to her what स्वर and संस्कार are to the ऋक्. उदर्चिषम्—ऊर्ध्वं अर्चिः यस्य सः see VII, 24; *Ku.* VII, 79.

Trans:—The sage now came up to the glorious Râma who was accompanied by Sîtâ and her two sons, and [being thus accompanied] he resembled the bright Sun adored with the Vedic hymn having correct accent and words by the Rishi.

77. काषायपरिवीतेन—काषायेण रक्तमिदम् (a cloth coloured with ochre; the affix अण् comes after the name of a colour in the sense of 'coloured thereby' according to *Pd.* IV, ii, 1 quoted by *commen.*) काषायेण परिवीतं (*lit.* gone round on all sides; hence, 'clad, enveloped'). शान्तेन—calm, majestic. अन्वमीयत—*fr.* अनुमा 3rd *Atm.* and 2nd *Par.*; 'was conjectured' (from the dress and appearance).

Trans:—It was conjectured, from her majestic form clad in ochre-coloured garment, and with the eyes fixed on her feet, that she was chaste.

78. प्रतिचक्षुषः—*adj.* qualifying जनाः; प्रतिसंहत *p. p.* from प्रतिसंह to draw away, to withhold, see *Shdku.* प्रतिसंहर सायकं. अवाङ्मुखाः—having [their] faces hung down; see II, 60.

Trans:—The people drawing away their eyes from the range of her sight stood with their heads hung down like paddy-blades in grain.

79. भर्तुः दृष्टिविषये—in the sight of [your] husband. आस्थित-विष्टरः—(विष्टरो विष्टपी दर्भमुष्टिः पीठाद्यमासनम् *Amara.*) seated on a raised seat, or a chair; see VIII, 18.

Trans:—The Muni seated on [his] seat ordered her thus—Oh child! in the presence of your husband free the people of [all] doubt in regard to your conduct.

80. आवर्जितं—offered, given, poured out, see I, 62; VIII, 26, from आवृज् 1st *Atm.* In the *causal.* the root is used in a different sense in XIII, 17 and XVI, 19. पयः आचम्य—sipping the water. Sîtâ was about to undertake an ordeal and according to Hindu ideas it was essential that she should purify herself before doing so. Holy water from the hands of the disciples of the sage Vâlmiki could not but be supposed to be endowed with a purifying influence. सत्यां सरस्वतीम्—a speech conveying an oath. उदीरयामास—see II, 9.

Trans:—Then, Sîtâ, having sipped the holy water poured out by a disciple of Vâlmiki, spoke out the words making an asseveration.

81. वाङ्म—*a Dwandwa comp.* व्यभिचारः—infidelity, faithless ness. व्यभिचारात् भर्तुः स्त्री लोके प्राप्नोति गर्हताम् Manu V, 164. विश्वंभरे—Voc: of विश्वंभरा, see *commen.* The verbs भृ, तृ, वृ, जि, धृ, सह, तप्, and दम् when compounded with a noun to signify a *name* the noun always takes a nasal.

Trans:—“If there has been no violation of duty on my part towards my husband either by speech or thought or action, then, Oh thou goddess, the supporter of the Universe! pray be good enough to secrete me in thy womb.

82. सद्योभवात् रन्ध्रात्—From the chasm which suddenly appeared. शतहृदम्—शतहृदाया इदम् of lightening; ‘शंषा शतहृदा ह्यादिनी’ *Amar.*

Trans:—No sooner was this said by that chaste lady than there shot up a hallow of light as if it was a flash of lightening from a chasm suddenly open in the earth.

83. नागनिषेदुषी—नागानां फणाः, तैः उल्लिखितं (supported) नागक्षिप्तं; नागक्षिप्तं च तत् सिंहासनं च, तस्मिन् निषेदुषी = seated; see II, 6. Here the poet refers to the serpent Shesha who is represented as supporting the Earth. समुद्ररसना—समुद्रः एव रसना यस्याः सा *lit.* having the sea for a girdle; hence sea-girt; see *Shû.* III, 17; रसना is the girdle worn by women, it is made of a number of silken strings plaited together flat with or without precious stones or pearls fixed on the plait according to the means and circumstances of the wearer. Primarily used as a useful adjunct it has now come into prominence as an ornament, and is to this day common among the women of Southern India. The world is described in Skt. literature as समुद्ररसना or sometimes as समुद्रवसना enveloped by the sea; but the former is better. उदधिमाल-मेखला is another very frequent epithet applied to the Earth in the sense of ‘girdled by a line of seas.’ प्रादुरासीत्—from प्रादुरस् 2nd *Paras.* to spring up see XI, 15. वसुंधरा—see *commen.*: and note on विश्वंभरा st. 81 *supra.*

Trans:—In that [halo of] brightness there appeared the Goddess Earth herself, seated on a throne supported on the hoods of the serpent, and encircled with the girdle of seas.

84. भर्तृक्षणाम्—भर्तृरि प्रणिहिते (fixed upon, directed fr. प्रणिधा 2nd *Ubha.*) ईक्षणे (eyes) यया सा, ताम्. व्याहरति तस्मिन्—while he cried out. Mark the use of the *loca.* where we can also use the *geni.* by the *Sûtra* quoted. Both these cases can be employed when disregard is to be shown towards that by whose action the occurrence of another action is indicated and it may be said to correspond to the English 'notwithstanding', 'albiet', 'in spite of'; e.g. रुदतः रुदति वा प्रात्राजीत् 'he went away in spite of his (some one else's) weeping.' In the text we could have said व्याहरतः तस्य in place of व्याहरति तस्मिन्.

Trans:—Having placed Sîtâ, whose sight was fixed on her husband, on her lap, [the Goddess Earth] went away to the nether world in spite of his crying out, do not ! do not !!

85. धरायां—mark the idio. use of the *loca.* with संरंभ. संरंभम्—Excitement; wrath; see IV, 64; XII, 36. सीताञ्चिणः see *commen.* 'One wishing the return (giving back) of Sîtâ. गुरुः—Malli: following *Râmâyana.* Uttarkânda Adhyâyas 109 & 111 takes गुरु to mean 'the god Brahmâ but I do not see any reason why it should not be taken to signify only the sage Vâlmiki. विधिः अपेक्षी refers to गुरु; विधेः (of Destiny) बलं, तत् अपेक्षते असौ (one who knows). धन्विनः *geni. sing.* refers to Râma. धन्विन् = 'one bearing a bow, an archer.'

Trans:—The sage Vâlmiki who knew that Destiny was all-powerful pacified the wrath of the archer (Râma), who was anxious to have Sîtâ back, against [mother] Earth.

86. पुरस्कृतान्—see III, 41. सीतागतम्—appertaining to Sîtâ. mark the use of °गत at the end of a noun substantive.

Trans:—On the conclusion of the sacrifice, having given leave to the sages and [his] friends after [properly] honouring [them], Râma centered his affection for Sîtâ in her sons.

87. युधाजितः—युधाजित् a king of the Kaikeyâs and maternal uncle of Bharata. सिन्धुनामकम्—सिन्धुः नाम यस्य सः तम्. The word नामन् 'a name' takes the affix क at end of a compound when the word is used in the sense of 'designated', 'named.' दत्तप्रभावाय—to whom supremacy or control had been given दत्तः प्रभावः यस्यै सः, तस्यै or दत्तस्य इव दत्तात्रयस्य इव प्रभावः यस्य सः, तस्यै to him whose prowess was to feed like that of Dattâtraya. भृतप्रजः—भृताः (protected; from भृ to support), प्रजाः येन सः refers to Râma. Then Râma, at the message (request) of Yudhâjit made over to Bharata, to whom he gave full control of the country named Sindhu.

88. गन्धर्वान्—The Gandharvās are semi-divine beings who are the singers of Heaven. They were the dwellers in the country known by the name of Sindhu *i. e.* the country situated on both sides of the river Indus. It has been celebrated for its excellent breed of horses as can be seen from the Mahā-Bhārata in which we are told that Yudhisthira received a present of horses from Gāndhāra at the Rajasūya sacrifice. केवलम्—see II, 63 and VIII, 31. आतोद्यम्—see VIII 34; The Gandharvās were forced to go back to their hereditary profession of singers.

Trans:—There (*i. e.* in Sindhu) Bharata having conquered the Gandharvas in battle compelled them to take up the lute and to forego [their] warlike weapons.

89. तक्षपुक्कलौ—These are the names of the two sons of Bharata; and their capitals, Taxashilā and Pushkalāvati, were situated in the upper districts of the tract watered by the river Indus. Thus Taxashilā has been identified with *Taxilā* of the Greek writers and lay between the Indus and the Hydaspes somewhere near the modern Rāvalpindi; and Puskalāvati believed to be situated on the western bank of the Indus somewhere near Attack. तदाख्ययोः—तयोः आख्ये (the names of the two sons) तयोः. अभिषेकाहौ—अभिषेकं अर्हतः तौ.

Trans:—Having installed his two sons Taksha and Pushkala, who deserved coronation, in the towns named after them, he went back to Rāma.

90. अङ्गदं चन्द्रकेतुं च—These are the two sons of Lakshmana. कारापथेश्वरौ—Rulers of Kārāpatha. This is called Karupatha in the Rāmāyana. This tract has not been accurately identified; though the two towns Angada and Chandraketu have been identified with the modern Shahābāda and Chandrapura somewhere east of Shahārapur—according to Anandoram Boorah.

Trans:—Lakshmana too in obedience to the orders of Raghunātha made his two sons Angada and Chandraketu the rulers of Kārāpatha.

91. आरोपितपुत्राः—आरोपिताः पुत्राः यैस्ते those who had installed their sons. भर्तृलोकप्रपन्नानां जननीनां—of the mothers who had (प्रपन्न) followed their husbands [to the other world]. निवापान्—funeral obsequies. The word is from the root वृ 'to shave', referring to the shaving of the hair before the commencement of the funeral ceremonies to be performed by a descendant to his ancestor, see *Sha:* VI.

Trans:—The rulers of the people having thus placed their sons [on the thrones] performed in regular order the obsequial ceremonies appertaining to their mothers who had followed their husbands.

92. मुनिवेषः—मुनेः वेषः अस्ति यस्य सः In the Rāmāyana we are told कस्यचित्त्वथ कालस्य रामे धर्मपरे स्थिते, कालस्तापसरूपेण राजद्वारमुपागमत् *Uttar.* 103 st. 1 and st. 12.

Trans:—The God of Death on a certain occasion, in the guise of a hermit came up to Rāma and said to him this—‘whosoever beholds us talking together in private must be abandoned by you.’

93. तथेति—see I, 92. प्रतिपन्नाय—to one who had consented, accepted the condition; compare the sense of this with that in st. 91. विवृतात्मा—one who had manifested his own person.

Trans:—He manifested his real identity to the king, who had accepted the condition by the expression ‘be it so,’ and said “be [now] in the Heavens according to the order of the Creator.”

94. विद्वान्—one possessing the knowledge of the समय *i. e.* the agreement, promise. दुर्वाससः शापात्—the irascibility of this sage is quite a proverbial thing among the Indians, see Shākuntala Act IV.

Trans:—Lakshmana who was standing at the door, though aware of the compact between the two, interrupted them as he was afraid of the curse of Durvāsas who was anxious to see Rāma.

95. सरयूतीरं—for सरयू see VIII, 95 and Rāma. chap. 106 *Uttar-kānda.* योगवित्—योगं वेत्ति असौ. अवितथां—see V, 26.

Trans:—Then, he who was acquainted with the practice of Yoga going to the bank of the river Sarayū made good, by giving up his body, the promise of his elder brother.

आत्मभागे—आत्मनः चतुर्थः भागः, तस्मिन्. नाकं—to heaven ‘स्वरव्ययं स्वर्गनाक’ *Amara.* त्रिपाद्—see *commen.* By the sūtra *Pā. V, iv, 140* the final अ of पाद् is elided when a numeral or the word सु precedes it in a Bahuvrihi compound. The four pādās of Dharma are तपः शौचं दया and सत्यं. Kālidāsa seems to consider that Dharma leaves each of its fourth part or *lit.* its leg in each Yuga. The fourth part here signifies लक्ष्मण one of the four brothers.

Trans:—When his own fourth part had thus gone before him to Heaven, Rāghava remained on this earth in a shaken loose condition like three-legged duty.

97 & 98. कुशावत्यां शरावत्याम्—Kushāvati is situated in Southern Kosala in the mountainous regions of Vindhya and Shrāvasti (or Sharāvasti) in Northern Kosala. रिपुंकुशम्—जनिंलवम् see *commen.* पतिवात्सल्यात्—वत्सलस्य भावः वात्सल्यम्, now *commen.* ‘on account of the great affection for the lord.’ गृहवर्जम्—see *commen.* used adverbially; leaving their homes. According to *Pāṇi. III, iv, 53* the affix णमुल् comes after a verb (here वर्ज् to leave behind) when a word in the

accusative case is in composition, and when haste is intended—‘precipitately,’ ‘leaving their homes at once’ गृहाणां वज्रः (त्यागः) यस्मिन् कर्मणि. अन्वितः—अनु इतः followed [by], see II, 67. उदक् प्रतस्थे—started for the North. The names of directions can be used either in the *Loca.*, *Abla.* or the *Nomi.*, see *Pāṇi.* V, iii, 27 and 30. There is a special propriety in making Râma start for the North, for Swarga is said to be situated in that quarter; see *Swargârohana Parva* in Mahâ Bhârata. अग्निपुरःसरः—A householder who is a widower should always take the sacred-fire with him when he starts on a journey and not leave it behind.

Trans.—Having placed Kusha, who was like the goading-rod to his elephant-like hostile princes, in Kushâvati and having placed Lava, who drew drops of tears of joy by his witticisms from the [eyes of the] good, in Shrâvasti—that firm-minded Râma with his younger brothers and with the fire-[tray] carried in front of him started for the North when he was followed by [all the inhabitants of] Ayodhyâ precipitately leaving their homes.

99. पदवीं जग्रहुः—took the [same] route, followed. चित्तज्ञाः—चित्तं जानन्ति ते. हरिराक्षसाः—the monkeys and the demons. कदम्बमुकुलस्थलैः—कदम्बानां मुकुलाः इव स्थूलानि, तैः. अभिवृष्टां—wetted by showering, agrees with पदवीं.

Trans.—The monkeys and the demons who knew his mind followed his track which was wetted with showers of tears of the size of the Kadamba-buds shed by his subjects.

100. उपस्थितविमानेन—by him for whom an aerial car was awaiting, see *commen.* भक्तांस्पिना—see *commen.* by him who was kindly disposed towards those attached to him. त्रिदिवनिःश्रेणिः—त्रिदिवस्य स्वर्गस्य निःश्रेणिः (ladder, also निःश्रेणिणी cf. Marâthi निशीण and *Guj.* निसरणी.

Trans.—The river Sarayu was made the ladder for [his] followers, to ascend to the Heavens, by him who had an aerial car in waiting for himself and who was kind to those attached to him.

101. यत्—since. गोप्रतरकल्पः—गवां प्रतरः crossing, going across according to ऋदोरप् *Pāṇi.* III, iii, 57 the affix अप् comes after a root ending in long ऋ, short उ, or long ऊ. Here the root तृ to cross over ends in long ऋ; इषड्यूनः गोप्रतरः गोप्रतरकल्पः ‘almost equal to the swimming across of cows.’ Mark the use of कल्प in the sense of ‘almost’, see III 2; V, 7; VII, 20. संमर्दः—*lit.* rubbing together; hence, ‘crowd, course.’ मज्जताम्—of those desiring to take a plunge. तदाख्यया—by that name *viz.* गोप्रतर. तीर्थम्—a spot by the side of a river or a pool which has steps or some convenience made for bathers to descend into the water—generally stone-steps are constructed far down even under

water. Such spots are to this day seen on the banks of the Godâvari at Nassik, at Vâi on the Krishṇa, and at Benâres on the Ganges. It was at one time looked upon as a very charitable and meritorious act to build such descending places; *cf.* कृततीर्थैः पयसामिवाशयः *Ki.* I. 3.

Trans:—Since the concourse of people seeking a plunge was great at that spot it looked almost like *go-pratara* (a line of closely packed cows swimming across), and as a consequence became celebrated as a sacred spot under that name (*go-pratara*) on this earth.

102. विबुधांशेषु—विबुधांशाः = those who were portions of divine or celestial beings *i. e.* those who were divine beings to a great extent, and come down to assist Râma, in a mortal form. त्रिदशीभूतपौराणां—‘deified citizens,’ the first part of the compound is a च्वि formation. स्वर्गान्तरं—अन्यं स्वर्गं स्वर्गान्तरम्. In stanza 29 *supra* we have been told that the city of Ayodhyâ had been filled with a population brought down from the surplus in Heaven. When this surplus returned back it was quite natural that the Heavens became over-crowded. Hence it is that a new Heaven had to be created, see Râmâyana. Uttara-kanda Canto 110 sts. 17 and 18.

Trans:—No sooner had all those who were primarily divine beings resumed their original forms, than the lord created a separate Heaven for those of his citizens who had acquired divineness.

103. निर्वर्त्य—Having accomplished, having finished. विष्वक्सेनः an epithet of *Vishṇu*. सर्वप्रतिष्ठाम्—agrees with स्वतनु. लङ्कानाथम्—लङ्कायाः नाथः—*Bibhishana* the brother of *Râvana* was installed by Râma on the throne of Lankâ after killing the latter. पवनतनयः— the son of wind; *viz.* Hanumat. At the time of the departure of Râma to the Heavens he conferred a boon on this devoted follower of his that his glory will be ever sung by the people and that he will always be respected.

Trans:—*Vishvaksena* (*Vishṇu*) having in this manner accomplished the mission [entrusted to him by the] of the gods *viz.* the work of cutting off the heads of the ten-faced one (*Râvana*), and having firmly established a ruler for Lankâ (*viz.* *Bibhishana*) and the son of Wind (*viz.* *Hanumat*) as if both were two monumental pillars on the southern and northern mountains, he re-entered his own form which is a refuge to all created beings.