Raghuvansha. Canto X.

Notes and Translation.

1. श्रवस्ति—This word may be derived from श्रवस्ति a certain king son of Vena; see Vishnu purana Hari Vansha and Kuma. I. 2. The Shabdaratna has श्रवस्ति, श्रवस्ति and श्रवस्ति. पाक...—पाकरामक केष्वि वेद: वेद वेद: वेद तत्त्व: पाकरामक is one of the names of Indra as ‘an instructor of the ignorant’ पाकरामक वेद तत्त्व: शास्त्रीय or, as understood in later times, पाकरामक वेद तत्त्व: शास्त्रीय: the chastiser of the demon शास्त्रीय— किसिमा—

स्त्रात्त्रीय—अन्तरात्त्रीय not less, not inferior; see VI. 37; अन्तरात्त्रीय: (prosperity, अन्तरात्त्रीय: साहीविवेदि ताहुँगावरी कोवितिति Medi.) वल तात्त्रीय.

सर्वासुर...—सर्वासुर properly means ‘autumn’ and as it comes only once a year, the word is used to convey as in English and Marathi in the sense of ‘a year.’ अनुसार—see common.

Trans.:—A little less than a myriad of autumns rolled away while he, who equalled Indra in grandeur and who was in no way less [to him ] in affluence, ruled the earth.

2. पुरवस्ति—The word पुरवस्ति ‘the previous one, an ancestor’ is used in various places of the poem in this sense e.g. I. 4, 67; VI. 14; VIII 15 also see Shāk. II. 16. अनु:...—सावनसु—The quotation by Mallinátha from the Shrutis in the Dattaka-śāstra explains how a son discharges the debt of an ancestor. There are three debts which are to be discharged by an Ārya. They are enumerated in Buddha Charita IX. 55 which see; also see Kasyapa II. 71. The poet calls the son to be the अनु: for discharging the debt of the ancestors. अनु:—flame of light. सावनसु:—see II. 59, V. 68. शोकमोखपमु:—The śūtra (quoted in the common) Pāṇi. III. ii. 50 is an important one—The krit termination अ (श) before which the final consonant of a verb is dropped, comes after the verb हूँ when it is compounded with the preposition अ and when the object in composition with it is the word तिश्य or तत्त्व: सुतांतिध्यानसु:—हूँ: अविलान्ते चन्द्र हूँ: agreeing with अनु:.

Trans.:—And still he did not come into the possession of the light called ‘a Son’ which at once dispels the gloom of sorrow and is the means of obtaining liberation from the debt due to ancestors.

3. पंक्ति—संविद्या:—see common. अनु:—a direct or active cause. cf. Kuma. III. 18. अनु:—Expectation. संविद्या: see I. 69. संविद्या पाक—The preposition पाक requires the abla. of the noun which it governs. अनु: see I. 16. The figure of sense in this stanza is उपसा. For the churning of the ocean and the acquisition of the fourteen jewels from it see Mahā-Bhā. Adi-pārva and Rāmāyana Bāla-kānda.
Trans.:-That monarch remained (childless) for a long time; his progeny awaiting a direct cause (for appearance) like the ocean who did not manifest the production of the jewels prior to its churning.

4. क्रमम...दृष्टः—सरस्वतः (सुमादेशस्त्र) उज्जीवित शुभं वस्तं तदार्जस्, the word आदि includes the sages सुधा, सारदेवा, नागाशी, काश्वर, विनायक and others mentioned in the Rāmāyana Bāla-kānda 12. The sage Rishyashringa is said to have been born of a doe with a small horn on his forehead and lived in the forest with his father in the forest. Once upon a time there was a great drought in the country of Anga and its king Lomapada was advised by the Brahmans to invite Rishyashringa who would be the means of bringing down rain. As soon as he came, plenty of rain fell. Dasharatha's daughter Shantā who had been adopted by Lomapada was given in marriage to the sage out of gratitude. This sage undertook to perform the son-giving sacrifice for Dasharatha. सन्ताः—see II. 16. सन्ताः...श्रण:-लतानां कोष्ठे किरी लतानाकिरन्तः, तत्ते वेदः; this adjectival clause applies either to तस्स or तस्स; it is better to take it with the former as done by Mallinātha. जितास्यानि:-जिति: अत्त्वा (जिति 'अत्त्व के दो स्थलों के समक्ष परमात्मा) विच्छेदिते च दूसरी परमात्मायितं च 'धरारणि') विच्छेदे—those who had their minds under control and therefore समानयातलमारीश्चारिणः: as observed by Chātrīra. पुजीयोऽपि:—पुजीयोऽपि: 'निपिन्थां अस' अर्थ according to the rule in commen. Pānī. V. 1. 40. भूमिः—'भूमिः is one of the various kinds of sacrifices 'भूमिः चरणा प्रोक्ता यागस्त पदुस्त स्वतः। अनात्वरेः कुन्तः: 'कुन्तः होनिमुनिस्वरुपं शुभः। The भूमिः is performed by giving oblation of boiled rice-flour to अजिः in eight shreds of an earthen vessel, see TaHtiriya Sanhitā. क्रियः:—see commen. 'हतः कुष्ठं चेत यहयुज्ञिको वाजकान्ते ते.'

Trans.:-The venerable priests headed by Rishyashringa, who were all self-subdued, commenced the son-giving sacrifice for him who was eager of getting an issue.

5. गौर्यायोपयुक्ताः:—see commen. and IV. 80. गौर्यायोऽपि: one of the names of Rāvana who was the son of Vishravas by his wife Nikashā see Mahā Bhā. Vānaparvā; see Notes Jāna. II. 1. जहां:—harrassed, troubled; cf. II. 48. Megh. I. 17; Kuma. II. 32 & Buddha. VIII. 35. फिद्धार्तसारि:-फिद्धार्तसारि अन्त्र विद्धारि (विद्धारधुनिकार्यते उच्च कामानन्ताय Amara.) तदनाति:—troubled, see I. 28; VIII. 31. तामायवृजः—see commen. अववतः:—see commen. and note on st. 2 supra.

Trans.:-About this time, the gods being harassed by Rāvana, went up to Hari just like travellers, oppressed by heat, resort to a thick shady tree.

6. यदनवत्तमस्य—see IV. 52, V. 27. This is the यदन्वत्त्र of the Purāṇa. The account of Vālmiki's Rāmāyana is different from that given here. The Rāmāyana says, the gods were laying their grievance
Bramhā when Vishnu went there. Whether the deviation in the story by the poet is intentionally made or whether he had some other authority before him, cannot be determined. अविद्युप:—see Māgha I. 14. For the use of त to express almost simultaneous action see comm. and A. Guide § 273. अव्याख्यन:—non-existence of distance (here in regard to time); for an almost parallel idea see I. 42, 72. कार्यसिद्धि:—see I. 72. अह:—indeed, certainly; हि पदार्थे दत्ते विज्ञापनवशयने प्रस हेतुपदेः ज संज्ञायामहोपरि मेडित. तुड़े:—woke up. cf. Māgha XI. 4.

Trans.:—They (the gods) reached the ocean and the Primeval Being awoke. Absence of delay (between two actions) is verily an indication of future success in the accomplishment of an undertaking.

7. —भोगिता...सीता—भोग: (अर्धपूर्वः अह: सहिता मेधांतः Amara) कर्मार्थिः भोगी (तिस्व: भोगीतिः भोगीतिः), तत्स सीता: भोगीमात्र: भोगीमात्रामेधांति मेधांति; भोगिनीः अह: भोगी (a māyā-ra-yan, compound), now see comm.: अतिन्धित्र अमोच, pa. Atm. of अमोच, बिंदुकश:—see comm. which quotes from canto VIII of Budha. Chart; also see III. 19. फणा...बिंदुकश: पणाः (of the hoods. The Shesha i.e. the thousand-headed or hooded serpent is the couch of Vishnu and his hoods are said to form a canopy over his head when he sleeps) कण्ठार (a collection see V. 51), उद्भव:—(see VII. 24) ज ते सयांत (the cobra de capello is supposed to carry a brilliant phosphorescent stone on his hood. As Shesha had numerous hoods he had as many bright stones) कण्ठारेऽउद्भवाः तेः भोगिता पणाः...भोगिता: पणाः...भोगिता विंदुकश: (body; see III. 39) यस ते, Stanzas 7-14 form, a सहारकुलका. The समस्यायोग says:—उसत वायुयायिन्नायति शक्तिने नापति तनुस्तरश्च लुग्न द्रास्तः विभिः: खालिलं पुनः। चतुर्दशं: शाचार्यं एकाः। कुलसं पुनः: सहारकुलकः महाकुलकः विरियाः। कुलसं पुनः: परस्।। The general definitions of the various groups of stanzas is द्रास्तः उपायिता मोहे निर्देशिः: शक्तिने एकाः। कुलकः चतुर्दशं: सहारकुलकः महाकुलकः महाकुलकः सहारकुलकः॥

Trans.:—The gods beheld him seated on the couch of the body of the serpent,—with his body illuminated by the ascending rays of the jewels on the collection of the hoods of that serpent—

8. दिन:—of Laxmi, (अह: पशालया पशं कपलस्तीहितिः अमान. The quotation from Amara sufficiently explains the seating of Laxmi on a lotus. निषय:—see I. 89. शोभा—पशालया—कपलस्तीहिताः (अह: the Sādī worn by Indian women especially of wove silk) अवश्यिता (covered, concealed, see Kumār, VII. 37), सेधा the girdle, waist-band, see VI. 63; see comm. करपुलव:—the smile of the sprout to the hand is very common in Sanskrit literature. अह:—on the lap. cf. अह: निषयाः इति Skakunt.

Trans.:—Him, who had reposed his feet on the lap of Laxmi who was seated on a lotus—that lap where the girdle was covered by the silken garment and on which were spread her hands—

9. The commentary may be read carefully for the double
interpretations of the adjectival clauses—of which one applies to Vishnu and the other to the day. पुष्पाकोकः—the white lotus which remains open during day-time. बाह्यः—शूरस्त्रः—The usual meaning of बाह्यः is the red morning light of the sun. Hamadri and Charitra-vardhana take बाह्यः to signify the zodiacal sign बुधः i.e. Verge, as the sun in that sign is peculiarly bright, and they dissolve the compound thus:-

बालि (राशिः) सिक्ता: दिव: तस निम्ना (light), तरेन अंगुङ्कं वस्त्रः, तं ग्राहः—शूरस्त्रः—

(1) प्रज्ज्वलः आरूङ्गः देवाः, तेषा शुभः दशांविंद्रः वस्त्रः, तं ऐतिहासिकः: अर्थात् जो यह बाह्यः दशांविंद्रः वस्त्रः तं, युगस्त्र दिवस जिन्हें बान्ति न रात्रिः प्रमाणित: जो बाह्यः दशांविंद्रः वस्त्रः तं, शायराः से common ‘of the autumn, autumnal’.

Trans.:—Him whose eyes were like full-blown lotuses, whose garment was like the morning sun-shine, whose sight was easily gained (by yogis) and who was (therefore), like the autumnal day which had full blown lotuses for its eyes and morning sun-shine for its garment and which is delightful to look at, at its commencement—

10. प्रमाणः—बहुः—शीतलः—(1) श्री: बसित बस्मतृ स शीतलः—(2) शीतलः: दशि

सिक्ता: रोमानातो वस्त्रः तं = (1) the favourite dwelling place of the goddess of wealth, (2) who had the curl of hair on the chest. According to these explanations the compound phrase agrees with न in stanza 7 supra but according to Mallinatha the phrase agrees with शूरस्त्रः which appears to be better inasmuch as it explains न विरय very aptly. The शीतलः is said to be a mark of a kick given by Bhrigu. According to the Bhāgavat the sage Bhrigu wanted to test which of the three—Brahmā, Vishnu and Mahesha—was the noblest. He insulted Brahmā and Mahesha; both retorted it. Next he went to Vishnu and kicked him on the chest which was not only patiently borne but was regarded as a favour. The mark left by the kick is known as Shrivatsa. The Mahā Bhād. Shantiparva gives a different account. It says the trident of Shiva which destroyed the sacrifice of Daksha passed on to Gandhamadana mountain where it struck Narayana on the chest and the Shrivatsa is the scar left by it.

केसः—प्रज्ज्वलः—विद्याः ’amorous play’ although the usual meaning is विद्याः: दशांविंद्र शूरस्त्र बृहस्पतिः: अमारः।

शूरस्त्रः—is one of the fourteen jewels churned out of the ocean, hence it is called by the poet ‘आमार’ essence of the waters of the ocean. It is worn by Vishnu as an ornament. बृहस्पतिः—बृहस्पतिः: दशांविंद्र शूरस्त्रः, तेन.

The बृहस्पतिः is used to indicate ‘the manner whereby a thing is carried or placed’, c. g. रत्नेन चार्यं वहिति.

Trans.:—Him who wore on his broad chest the essence of waters known as Kaustubha which covered with its lustre the mark शूरस्त्रः and which served as a mirror to Laxmi during amorous sports—

11. विद्याविद्याः—दिवसः (of branches of a tree, बिधयं प्रलयं सिद्धिः सिद्धार्थ: सम्प्रदायोः: Vishnu, see Shākū. बिद्याहित्वादिर्यां वहाँ: आकारः इव आकारः वहाँ: तोः
Vishnu is portrayed as possessing of four hands which the poet compares to branches of trees. विष्णुति अमृतिः—दिन्यानि (heavenly, celestial cf. Bhag G. XI,8, or it may signify 'charming, bright') च तत्स आसानानि च (ornaments, अमरासानावरणं परिवर्तनानि निरूपणं मण्डलं न अमराः), ते भूमिष्ट, ते परिवर्ततानि—see VI. 6; the celestial tree and one of the fourteen jewels obtained from the ocean at its churning, see Bhagavata VIII. 8.

Trans.—Him who on account of his branch-like arms decorated with celestial ornaments appeared like another Pārijāta showing itself up in the midst of waters—

12. दैत्येऽऽचाराः—दैत्य = a demon, so called on account of the Daityas being the descendants of दिनि one of the daughters of Daksha and the wife of Kashyapa. गणेश्वर = chiseled and well-formed cheek. The word गणेश्वर does not seem to convey any special meaning here; see Jana. VII, 15. उदौर्यो...स्वरूप—उदौर्य उदिति see II, 9, or VIII, 62.

Trans.—Him for whom the word 'Victory' was proclaimed by active weapons which destroy the glow of excitement on the faces of the wives of demons—

13. Compare with this stanza Jana. II, 5. कुलिनः...इमगन—The comm. has explained this allusion but does not give it fully. Vinata the mother of Garuḍa happened to have become the slave of Kadru, who imposed on Garuḍa the condition of bringing nectar from heaven if he wished to liberate his mother. While returning with the jar of nectar from heaven Garuḍa was struck by Indra with his disc which left a scar on his body; see Mahā. Bhā. Adi-Parva XXXIII, 18.

Trans.—Submissively, The mythical incident alluded to by the poet is explained by comm. for a fuller account see Mahā. Bhā.

14. योगः...विवाहः—For योग see I, 8. 'The योगि differs from the sleep of mortals inasmuch as there is consciousness and memory present in it and in which the sleeper enjoys communion with absent things and persons belonging to different ages, in which, in fact the ordinary conditions and limits of knowledge are outstripped' Pandit.

Bhrigu—Bhrigu is the first among the patriarchs who were the mind-born sons of Brahmā. The Vishnu Purāṇa gives the names of these patriarchs as पुराण, गुप्त, गुप्त, गुप्त, गुप्त, मरणि, दक्ष, अश्विनिगुप्त, अजुगुप्त—favouring. लोकसायनितिका—see note on लोकसायनितिक VI, 61 and लोकसायनितिक in Jana. IV, 49.

Trans.—Him, who by his sanctifying looks which evinced satisfaction at the end of his meditation was showing special liking to Bhrigu and other sages who were making enquiries about his undisturbed sleep.
15. अर्थः—(see I, 35); thereafter i.e. after having been in the presence of Vishnu. ततोः—For the use of dative see Pāṇini II, iii, 16; and A. G. § 68. सुराः—the Gods; while सुराः are their enemies i.e. the demons. शान्तिः—dat. of शान्तिः the destroyer. सत्यम्—Formed by the Sutra III, i, 109 quoted by Malli. आचार्यम्—see cause. For तोऽ see III, iii, 119 and Bu. Cha. IV, 13. Compare with this Kumā. II, 3.

Trans.—The gods, thereafter, fell at the feet of the destroyer of demons (Vishnu) and propitiated him who is worthy of praise and who stands beyond the comprehension either of speech or mind.

16. विष्णुसः dative of विष्णु—विष्णु श्रद्धाल श्रद्धाल. For the use of the dative see st. 15 supra. एकोर्न—ind. at first; see IV. 2. तदनु—thereafter; after that. This compound as observed by Chāritra is not easily reconcilable with Pāṇini II, ii, 11; cf. सन्ते न तदनु ओपयोगिन्य ओपयोक्षयः Megha I, 13. तदनु dative of तदनु pre. pa. of न 3rd conj. Ubbha. 'to protect, to take care of.' संहतेः—dative of शस्त्रः a destroyer. अंगरेजः—Angles, नगर, निदर्शन, or निदर्शन (in three ways) is a numeral adverb accord. to संख्या विष्णुः वा Pāṇini V, iii, 42. अंतः—form, manifestation. The Vedānta philosophy tells us that the Supreme Being assumes a male form—the Brahmā or Creator—when it brings into existence the world; then it invests itself with अंतः—the quality of goodness—and becomes the protector (Vishnu); and lastly—with the quality of annihilation—it manifests itself as Shiva or destroyer. The Smritis have सत्यम् श्रद्धाल जीक्षान् विष्णुः पार्वत्यः। छल्ले संहते विष्णुः वाचनन्त्र विष्णुः।लयं जोऽन्नुः। Compare with this stanzas Jāna. II, 16,17; Kumār. II, 5; also compare द्वारकामहाराणां संस्कारितिहितविष्णुः: भव्य: यथाय शून्यः॥ Shiva Purd. and Rājaḍeśe kāmānti छल्ले छल्ले छल्ले। अजातः सर्वास्तित्रितनाशे छल्ले। ब्रह्मसमायां विश्वासानम् नमः॥ I, 1 || Kadam.

Trans.—Salutation to thee who manifests himself in three forms—first as the Creator, thereafter as the protector of the Creation, and then as the destroyer of the Universe.

17. रसस्तावाणि—see cause. रसः—taste; 'रसो ग्रामोक्तो खाये विष्णुमाहे' श्रद्धालराय। छलाती द्वैते वैष्णवं देहमालनुसारे॥ Vishnu. पुकारसः—एक रसः विचार ततः दव्यम्—दिव्यम् समवे। The affix वै is added to nouns in various senses; here it is added in the sense of 'pertaining to', or 'produced in'. देवेः देवेः in different tracts, in each country. This repetition of the same word to indicate 'various', 'different' is called वैस्य by Sanskrit grammarians and is found idiomatically used in classic literature. अविनिमयः—नालिक विनिमयः (change, modification. cf. XIII. 7) दशः गुणः। गुणम्—The three qualities inherent to created things are वैस्य goodness, रसः activity, and वैस्य malignity. It is on account of the environment of Brāhma by the three gunas—सत्य goodness, रसः passion or foulness and वैस्य darkness or ignorance—either singly or in varying
proportions that we see the several objects in the Universe differentiated from one another though primarily they are all one. 

Trans.:-just as the water from the skies, which is of one uniform taste, acquires different tastes so in like manner doest thou, though immutable, assume different conditions in different qualities.

18. अमेयः—पावृ योग्यं मेवः; न सेवः अमेयः: not measurable, immeasurable cf. गलनमात्र ज्ञात्मकतौक:—सिस्त (measured, comprehended) वर्णः: (the Universe, ‘लोको विशेष जानने हामिना) वेच सः: अवर्थे—अयं यें सुहासित इसि अथः (one who desires or yearns for a thing; the affix हन्न being added by the rule अत रति न्योनी), न अर्थः अनन्तर अधिकोषः: बदलः Bha. Gītā. अधिकारणम्—see commen. अधिक अर्थ हिम तिमिर ब्रह्म करियें; hence fountain-head, source. 

Trans.:—Thou art thyself incomprehensible yet thou comprehendest the universe; thou art above desires yet thou art the fountain-head (i.e. the fulfiller) of all desires, though unconquered yet thou art victorious; though thoroughly imperceptible yet thou art the producing cause of all sentient or material objects.

19. दुःखयस्यः—हृदये विद्वितीयि one always subsisting in the heart i.e. one always nigh at hand. अनासक्तम्—न वास्तवम् not near; hence not within the reach of the senses. अकामः—one having no desire, one who is not swayed by personal longings. 

Trans.:—They know thee to be [ever and anon] in the heart yet not nigh at hand [so as to be graspable]; an ascetic yet without any desire; though himself unaffected by wickedness yet full of compassion; though come into existence a long long time ago yet undecayed by old age.

20. सरदारः—see commen. अनुविद्यत:—उपेक्षेषं दातः: विषादः; न विद्यत: अनुविद्यत:—not well comprehended. 

Trans.:—The origin or source of everything विद्वितीय शिरस्म: Amarā. cf. सरदारधारित: Shākun. I, 1. सरदारः ।
Trans.:—Thou art omnicient; thou art not fully understood; thou art the source of everything; thou art self-born; thou art the controller of all created things; thou art without a ruler; thou art single; thou assumest all variety of forms.

21. सत्सागर—see commen. सत्सागर तांत्रिक सत्सागर सत्सागरसत्सागर (सागर is a metrical song or hymn of praise; the seven hymns are राधार्सुच्रु- सागरसंग्रहेन संग्रहेन सागरसंग्रहेन सागरसंग्रहेन सागरसंग्रहेन सागरसंग्रहेन), तै: अग्नितंगसुग्रह, प्रायकित्वं.
सत्सागर—The seven seas are कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य (कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य कैलाशस्य), तै: पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली (पद्माली पद्माली पद्माली पद्माली पद्माली पद्माली पद्माली).

Vayu Pu. It is supposed that the waters of all these collect together and form one ocean at Kalpânta. 

सत्सागर—सत्सागर—सत्सागर—सत्सागर—सत्सागर—सत्सागर—सत्सागर—सत्सागर (सत्सागर is a metrical song or hymn of praise; the seven hymns are राधार्सुच्रु- सागरसंग्रहेन संग्रहेन सागरसंग्रहेन सागरसंग्रहेन सागरसंग्रहेन सागरसंग्रहेन सागरसंग्रहेन), तै: अग्नितंगसुग्रह, प्रायकित्वं.

22. चतुर्विंशतीगुरु—The four objects of attainment by a man are चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु (चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु), तै: पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली.

The seven Lokas are चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु (चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु), तै: पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली.

Trans.:—They have praised Thee who hast been glorified by means of the seven hymns, as reclining on the waters of the seven oceans, as having the seven-flamed fire for thy mouth, and as being the only support of the seven worlds.

चतुर्विंशतीगुरु—The four objects of attainment by a man are चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु (चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु), तै: पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली.

The four objects of attainment by a man are चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु (चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु चतुर्विंशतीगुरु), तै: पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली, पद्माली.

...
ablative 'प्रतियोगे' प्रमाणस्मि: । पौनि. V, iv, 44. This suffix is sometimes used in the senses of the other cases as will be seen in the poem itself.

Trans.:—Knowledge leading to the attainment of the four aims of human existence, the periods of time being the four ages, and the people consisting of four castes—all these emanate from Thee having four mouths.

23. अस्मात्—तेन—अस्मात् विद्य विष्णु: The god Vishnu is represented in Hindu mythology as seated on the lotus shooting out from the naval of Vishnu and having four faces; he is the presiding deity of wisdom and one who gave out the four Vedas.

Trans.:—Knowledge leading to the attainment of the four aims of human existence, the periods of time being the four ages, and the people consisting of four castes—all these emanate from Thee having four mouths.

24. अस्मात्—न जायते धिति अजः: one who is not born. This view of not being born conveys the idea of 'neither having beginning nor end.' The Bhag. Gītā has 'नहि जातो न जायेद न जनिष्ये वर्गात्' केशवः सवंपुनाथो तस्यादस्य: । स्वयं: । निरीहस्व—निरंगता नीम (action) वस्तु । तत्र सक्त: साधकः:—ever wakeful, sleepless; vigilant, watchful. The addition of the क्रि terminus, 'क्रि' by Pāṇi. III, ii, 165 imparts the sense of habit or continued action and is added to अहम and the frequentative bases of वष, जर, and द्रु ही see Jāna. IV, 52 and Bhatti. II, 22. यथायत्वस्मि—यथायत्वा अवें: कथार्यः वायायस्य नाश: कथायथायः सत्यम्, सत्यम् सत्यम् correct nature, true character.

Trans.:—Who is it that knows the true character of Thee who though unborn dost take up a corporeal form, who though without desire dost destroy Thy enemies and who art ever awake.
25. The Naiyāyikas enumerate the several objects
of the senses as स्नायु, स्नायु, लक्ष, नाश. Man as a mortal is imbued with the desire of enjoying all these in this world. चरित्र हुष्ट्रं तथा—
cf. VIII, 79, and Kum. VII, 65. हुष्ट्रं—उद्योग चार्ये वर च त वर्णम् के प्रभावितम् च. प्रायोजन—able, competent; compact. प्रायोजन निर्देशेन च भव सर्वार्थिकम् च. Bha. Gt. I, 10. धौरसिकेण—
वृक्षसम (१५२. प्र. प. दुष्प्रयासात्मक २१२ अट्म ) उस्मन, परस्माय सारात्मक भाव धौरसिकेण तेन। तद् सान्क्य धौरसिकेण
वृक्षसम भए किं प्रृश्व धौरसिकेण वर्णम् च। प्रायोजन—able, competent, उद्योग तथा उद्योग निर्देशेन च भव सर्वार्थिकम् च.
The Sāṅkya philosophy supposes the union of दुष्प्रयासम् and वृक्षसम् as essential for the creation of the universe. धौरसिकेण is neither the producer nor the production. It is passive and simply the looker-on having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with the unintelligent प्रृश्व. For a further and interesting elucidation of the theory the student is referred to Sarvadarsāhīma Sangraha. प्रायोजन—this word (p. p. of प्रायोजन ५व. जन.) has various senses—In Raghu VI, 44 it is 'full, complete'; in XV, 11, it is 'enough, sufficient.' here it means 'able, competent'.

Trans.—Thou art able to enjoy material objects such as sound etc.; to practise hard penance; to protect the people (and at the same time) to remain indifferent.

26. वस्त्रस्य—indie. in many ways, diversely; see I. 15; Bha. Gt. XIII. 4. आत्मोऽ (आत्म is science, a system of philosophy) by means of the various systems of philosophy. The six principal systems are Sāṅkhyas, Yugas, Nyāya, Vaisheshikas, Mānusāsā and Vedānta. सिद्धेतवः—तित्तेव: (of accomplishment of the object in view. In reference to the present subject it is मोऽ or final emancipation of mortal man from the trammels of this world ) हृद: (हृद cause, reason; हृदार्थ मार्गी औथ प्रामार्गी अर्था. cf. I, 10; Me. I, 25); प्रायोजन: nomic. plur. of the irre. word प्रायोजन path, method. निपुत्तित्व—used fig. fall together, con.

verge. जान्हावच्:—जहोरावेच् की जान्हावच्: जान्हावच्: संस्कृत of the river जान्हावच्.

For the mythological account of जान्हावच् see VI, 85. The formation of this word is by पित्. IV, ii, 14 quoted by Malli. A word is called a प्रायोजन when among the vowels of it the first is प्रायोजन; such words take the affix हुण्यम् in the sense of 'belonging to.'

For an expression of a similar idea as in the stanza compare तस्मां ताबूद्यम् प्रवृत्तिवादः वैध्यविद्याम्। प्राचीने प्राचीने प्रसिद्धम्: प्रायोजनम् च। स्ववनः वैविद्यम् नित्यविद्याम् प्रवृत्तिवादः।

Trans.—Although diverse are the paths laid down by the Shāstras as being the cause of the accomplishment of [the goal of human existence] they all converge in Thee alone like the streams of the जान्हावच् in the ocean.

27. महामन्नकः—करूपकम्प्याम्—see Bha. Gt. XII, 6; XVIII, 65. गति:—
shelter, refuge, asylum; cf. शालय सजिे दृष्टि यः संवे श्रीरित्वति: Sidd. Kau. एवतारणाणां—The word here is a Bahu. compound; वित: (gone, disappeared) रण: (emotions, passions) बेन रणों of those who have subdued their passions. असूय: संश्वतये—संश्वति return, recurrence; see VIII, 49.

Trans.:—Thou art the refuge for the gaining of the non-recurrence of life to those who are devoid of passions and have devoted their hearts and consigned their actions to thee.

28. प्रस्तल:-congnizable by the organs of sense; cf. उल्लासिति: प्रस्तलेनकिरवतु Shākti. I, 1. The usual formation of the word is अग्नि: प्रति प्रस्तलेन since according to अन्यवोलिवि धरिणायतः पद्व. V, iv, 107 the word अग्नि drops the final न and takes an अ. Here, however, the word is used as an adjective; hence, it must be taken as a Tatpurusha by हुगतियाय: पद्व. II, ii, 18 and the gender of the final member in the case of a Dvandva or Tatpurusha is the gender of the whole compound. The word is used here in its philosophical sense. The Vedantins and more particularly the Sankhyas recognise प्रस्तल as the three means or Pramanás for arriving at a correct knowledge of things. The Naiyāyikas add a fourth viz. उपय: But all schools agree in accepting प्रस्तल as the most infallible. अपरिच्छेदः: not accurately definable, from (परिच्छेद 7th Conj. पु. ) अपस्याः—is lit. अपासिन नाधि: their utterance of credible or reliable persons; secondarily the word signifies Shruti, Itihāsa and Purānas which are considered authoritative evidence; it also means the Vedas or Shruti's which are looked upon as absolutely unquestionable. अभुमान— inference, deduction from syllogistic reasoning. सार्थम्—That which can be proved or demonstrated. का कथा—What mention; what can be said.

Trans.:—Thy greatness viz. the earth and others [as being thy creations] though perceptible to the senses are yet undefinable. What talk, then about you (being marked out) who art demonstrable [only] by the Vedas and inference.

29. अतिजल—This is usually an adverb signifying ‘merely,’ as such it can be a qualifying cause to सर्वोदय. The comm. however, takes it as an adjective—in the sense of ‘whole, entire’—to सुलभ्य. बुद्धयत—actions. विवे...फळा;—विवेदिताचि (declared, indicated) पलालि यासि: तः agreeing with बुद्धयत.

Trans.:—Thou wholly purifist an individual by his only remembering Thee; hence, the remaining actions [of men] in regard to thyself have their results manifested.

30. उद्धृतः—उद्धृतिनि भौगोलिक रूपः उद्धृतः the ocean. रसायन—The ocean as a store-house of jewels is a very common idea in Sanskrit
literature. — विस्तृतदीर्घातिः सरस्वतीस्य धारणातिः विस्तृत, तत्स्य = of the sun, see VII, 60. 

सरस्वतिः — surpass, excel. तुसारत् — in a high degree, excessive, generally used with the ablative or genitive of the noun over whom an excellence is to be indicated; see Bha. Gt. II, 49.

Trans.:—Like the jewels of the ocean (or) the rays of the sun thy deeds are excessive [i.e. incomprehensible] and transcend all praise.

31. अनसां अवासन्यम् — mark the diff. in the two participles; the first is the pa. pass. and the second is the pot. part. of the verb चंद्रे to obtain. निधि — nothing whatsoever; न = not; this word which is regarded by some as formed from न and न when added to the pronoun नी or its derivatives imparts an indefinite sense to it. हेतु: — Object. The sense here is a little different from that in St. 26 supra. compare Bha. Gitā IV, 7–9.

Trans.:—Nothing is there which thou hast not obtained, and hence nothing whatsoever remains for thee to be obtained. Doing good to the people is the only one object of thy birth and actions.

32. चक्षुसेऽपि — past. par. of चक्षु 10th Conj. Paras. 'to proclaim, to praise.' संज्ञायते — Passive of संज्ञा 1st Conj. Paras. to contract, to curtail. इववधा — By limitation; see VI, 77.

Trans.:—That speech is curtailed [after] having proclaimed thy greatness either through exhaustion or inability and not on account of any limitation of thy [good] qualities (i.e. attributes).

33. अपोमक्षम्य = अपधार इन्द्रियवाद अयेत्र हृदय अक्ष्र (अवासन्यम्) now see comm. There are other dissolutions of the compound; some of them are:—अप: अपमक्षम्य अवासन्यम् अवासन्यम् चौपरितकालसम्यते; तस्येक्षे वैराज्येण ज्ञात इववधज्ञ: (2) अयेत्र न क्षयेत्र ज्ञात यथात्तथावधज्ञ: Mādh. Bha. The Harivansha Adhyāt; 160 gives a curiously interesting derivation:—उस्मां अवासन्यम्य इववधां सृष्टिमहद्यूतस्मि। अपोमक्षम्य अवासन्यम्य अवासन्यम्य ज्ञात्व:। राजस्क निषद्वा तैदी शास्त्रोपपरिश्रेष्ठम्। पूजना गान धोरा ता साधकता महालम। विषयविश्व स्वतं अयेत्र श्रवणस्तीवा बनायते। वेदेनुत्रशुद्धिः विविहिताः राजस्क ते नीलकस:। वेदेनुत्रशुद्धिः विविहिताः राजस्क ते नीलकस:। वेदेनुत्रशुद्धिः देवस्तीवा खितज्ञानाम्। पुनस्तीविन्दयितोपितकालसम्यत:। also see Bhagavata Sk. X. सूतामर्यादा:—See comm. सूताः — Right, proper, स्वात: = statement, expression. स्वात: this word is used here not in the sense of 'praise' only but more in the sense of 'flattery.' Vallabha one of the commen. says 'अवासन्यम्य अवासन्यम् स्वातः'; likewise Hemādri has 'अवासन्यस्वातः स्वातः' परमेश्वर:—This is an instance of the Aluk compound; see comm. This word generally signifies Brahmā "परमेश्वर पितामही" Amara; but here it is used as applicable to Vishnu.

Trans.:—In this manner did the gods propitiate him who is beyond the comprehension of the senses. That [which they spoke] was verily a correct statement of facts and no flattery of Vishnu.
34. तथा—the verb न्यूँ 2nd Conj. to tell, to narrate, governs the dative; see Aptes § 68. कृतज्ञ तथा—see comm. यथित ‘manifested, indicated’ from ज्ञात 7th Conj. Paras. गुणा—दृष्टिकृति (from सा to govern ज्ञात रात्रियोक्ति राज्य बदति हृदयानं राज्य ज्ञाति सुन्दर) The Rāmāyaṇa, however, has सुभाषितगळ्याः हुया स्त्राभिविद्याम्. अर्द्धयोग्येकाराः—see comm., for pratyaya see VIII, 80. ज्ञेयं overflowing the banks. नृत्यं—a demon (fr. निर्मलिनि: अपरमर); for the compound see comm.

Trans.:—To him whose kindly feelings were manifested by [his] enquiry about [their] welfare did the gods narrate the danger from the ocean (in the form) of Rākṣasas that had overflowed its shore at a time other than that of final destruction.

35. अथ—see I, 35. वेला...दिवा—वेला shore, beach; see I, 30 and VII, 19. वेला काले...सीमायामें: कृत्तिकाराः: Medhi. अनुवादितः—resounding; echoing cf. अनुवडति शीणः or अनुवडते कर्ष्यः कलापस शिक्ष. कानु। अभावान—सामस्यात्मकः भगवद् Vishnu. परित्राणम्—परिसुल्तः (परं च भ्रातिः) अपयसम् (उदाहरः) ज्ञनः: वेन स:

Trans.:—Then Vishnu who had drowned the sound of the ocean (by his voice) spoke with a voice which resounded in the hollows of the mountains situated on the sea-beach.

36. उपरागस कस्वेऽ—उपराग: -aged, primeval ‘अजो निल्ला: शास्त्रोत्तेज्य उपराग Bha. GI. II, 20. अथम—The Omniscient, ef. बची परागसनुजालितार्म Bha. GI. VIII, 9. वर्णम्...रिताः—प्रति a letter of the alphabet. The Sanskrit alphabet has been arranged with a great nicety as regards the place in the mouth and the throat from which the sound of each proceeds. Pāṇini in his Shākhā says अजी शास्त्रानि वर्णानामः कर्ष्य: शिक्षका। विद्यामुः च दत्तात्र नासिकोऽहि च तात्र च || समीरिताः—carefully uttered; properly pronounced, कृत्तिकाराः—कस्वा शैली ‘refinement, polish’ as in सामवेद्यम् ग्यायतेरीति पुरोष या संस्कृताम् भाषाये Bharati. The refinement of speech consists in its ‘distinctness’ and ‘purity’ as observed by Māhl... or ‘विविधान्यागाराङ्काः’ अंकाः as remarked by Charitra. चरितायः—चरिता=(accomplished, fulfilled) अष्ट (object) सदा सा सू. XII, 37. पुरुष—certainly, for a fact; cf. कुमार. II, 16.

Trans.:—The polished and refined speech of that Primeval Omniscient pronounced by the help of the various seats of ‘vocalising’ had certainly her object accomplished.

37. बची—see I, 16, from च 2nd Conj. Paras. ‘to shine, to appear.’ वद्भवन्योग्याः—वद्भवन्याः (of the tooth) योग्याः (pri. moon-light; hence radiance, lustre in general); द्विजोग्याः सह = सो... ज्योग्याः. The rule with regard to the compounding of the particle श्याः is चन सहेति द्विजोग्या Pāñi II, ii, 28 but the restriction द्विजोग्याः is not an unexceptional one. The Vārtikakāra and Dikshita have, therefore, laid down that द्विजोग्याः may be understood to be प्राक्ति i.e. ‘generally.’ निवाहस्याः—This is rather a knotty point; see comm.
The mythological account on this is that Ganga was produced at first from the body of Vishnu when he was charmed and melted, as it were, by the song of Shiva. On beholding each other Vishnu and Ganga became mutually enamoured; thereby exciting the jealousy of Laxmi. To save herself from the persecution of Laxmi, she hid herself in the toe of Vishnu’s left foot. At the earnest entreaties of the gods, Vishnu caused Ganga to flow out of the toe; hence she is called चन्दीगंगा.

Trans.:—That speech coming out of the mouth of the Lord being accompanied with the radiance from his teeth looked as if it were the residual stream of the Ganges flowing upwards after issuing out of his foot.

38. The response given by Vishnu to the gods to cheer them up from their despondent condition is narrated in stanzas 38 to 47. र:—optional short form of the Geni. plu. of गुप्त. The student must be careful in the use of the shorter forms of the two personal pronouns. They should not be used at the beginning of a sentence, nor immediately before the particles च, वा, हू, or हू, अह, वा, see पानी. VIII, i, 17-24.

अनुसारी—a Dwandva comp. अनुसारी महिला पराश्रम: पौलय व, “अनुसारी: प्रभाव स्वस्तिक्षेप गायनम्” Med. अनुसारी: dignity, splendour cf. क्र. VI, 28 & शकु. अंि महानामाभ्यां भल्लिष्ठो हुः प्रकरम्=valour, the first is the result of Sāva while the second is that of Purāṇas. The Tamas is here compared with Rākshasas i. e. the demon Rāvana. अभिनास्य—अतिरि is one who is possessed of limbs, hence a physical being; the suffix इन् being added in the sense of possession.

Trans.:—I know that your dignity and valour have been suppressed by the demon just as the first and middle qualities of embodied beings are (overpowered) by the quality of Tamas (darkness).

39. बिदिति—Past participles ending in ति are used with the genitive, when they are used in the sense of the present tense by पानी. II, iii, 67 quoted by Mālī; cf. बिदिति खुदू ते वथा लारः क्षणप्रकृतिसहिते न मां विना क्र. IV, 36. अकामोपन्नतेन—committed unconsciously; नाम: (desire, wish) अकाम: तन वपन्नः ist. come near, befallen. एक्स—ins. sing. of पन्नत (दन: पापप्रथमति: sin, fault; cf. मा. XVI, 8) For the deeds of Rāvana see Rāma. Bālaṅkāṇḍa XV; and Aranyākāṇḍa. XXXXY.

Trans.:—I know the three worlds are tormented by him, just as the heart of a good man is by a sin unconsciously committed.

40. एक्सकायति—on account of the position or condition of having one and the same work; hence ‘being a co-worker,’ having a common cause अला—सहकारकारणम् Mā. II. अध्याय—पति p. अध्यायिन्ति गोवः to be asked or solicited. तार्थः—सार्थः नाव: coaction. शाश्वते—pass. of शस्वत् 4th conj. Atm. ‘to behave or act towards’ (with geni. or loca.) cf. क्रमसे प्रतिपत्ति शह. V. compare समीरणः प्रेमिता संवित्ति। वादिरसे केति द्वाणास्य Kumā. II, 35.
Trans.—In consequence of the same object I need not be solicited by the disc-bearer (Indra) in these affairs, for, the breeze of wind voluntarily undertakes the coachmanship of fire.

41. स्वातः—सप्त: (sword), सत्त्वः—पारा, त पारिद्वितृः—(abandoned, left, spared.) कामः—The comm. takes it in the sense of 'willingly.' I would take it 'as it may be that,' 'probably.' चक्रस:—of the disc (of Indra). देव—ref. to Rāvana. दशाम:—tenth, an ordinal qualifying रूपः nom. sing. of the irre: पूर्णं the head. उत्साहः—दक्षुं शोभा: उत्सः, द्वाराश्रृः अंशाः। व्यापित:—set apart, reserved.

From the Rāma. Uttar. Chap. X we learn that Rāvana performed rigid religious austerities in the forest of Gokarna for ten thousand years to propitiate Shiva. pūrṇa: वर्षाहिन्तु देवम् दशाम् सिरः। देवम्: दशाम: पारिद्वितीय शिष्य:। शिष्यमहस्त: सुधीत: सत्त्वे देवार्जिनित:। तत् तावदशायी श्रीदेवोदिभ्यां शान्त अतन्त बितामहेऽदृशीति:।

Trans.—The tenth head which, was left (being lopped off) by his sword has probably been reserved by that demon as an appropriate tribute for my disc.

42. लहूः—see comm. वरतीसागरः—वर्षा (वर= a gift ' तपोमिति चसु देवस्यः: वरो महाताः वरो जामातिः वरो देवायतीसिति।) सुन्दरिः सदश्री: क्षेत्रानुशंस्त्रम् Medi.) अविनोः (granting, conferring from अतिशुद्ध 6th Conj. Para. to present, to bestow. cf. गुरु तारायणशिवसिद्धा मर्यादेन V. 1, 15 and Ra. XI, 48; XII, 27. दुरासन:—लहुः गुरुः (nature, disposition) वस्त तन्त्र:। आशाब्रह्म—dit. forcible climbing, extraordinary rise. This applies both to राजन and भगवी। लोकः—pot. p. of लहूः 4th Pa. to endure, to put up with। तु—However.

Trans.—In consequence of the boon granted by the Creator, I put up with the extraordinary rise of that wicked-dispositioned enemy just as a sandal [tree does] the forcible climbing of the serpent.

43. बालपमः—acce. sing. of बाल the Creator. देवाळ सर्गोऽन—like heavenly creation. मेधेः—In regard to mortals. आशापराक्षुः—(आशा = regard, consideration, care; for gen. with the loc. cf. जयायणशाना न च तत् Vat. III, 30. पराक्षुः = परा (turned away, averted) गुरुः गृह सः; आशाः परा: वा: आशा परा:। see notes on st. 41 supra and Rāma. “नहि किला मातृभेण नारिसंदर्शित । दण्डं पूर्ता हि ते मये प्राप्तिनो मानुषाः?“ ||

Trans.—That demon, when he had propitiated the Creator, not caring for mortals, sought immunity in regard to being killed by divine beings.
NOTES AND TRANSLATION,

[ CANTO X ]

44. सोझम—see I, 5; 68. रोलनिदानी+ यशव घर्घारम् Ṣu. I, p. 29 बिलियसम्ब—Fit for an oblation of. स्पर्शसम्ब रक्षे Skλ. I, 18. रचित: etc. see com. हिरोज्जु म is a collo. phrase in Marathi.

Trans.—I myself, becoming the son of Dasharatha will, with sharp arrows, make a pile of his head-lotuses a fit oblation for the battle-field.

45. अरिरात्—an indi. Before long. बृजिमि—see note on शति I, 44. करियस्मि—see VIII, 47. विरियमि—सद्देवकीयिना; see I, 62; VIII, 94; IX, 2. मामस्वि—by those employing decept.; cf. ख्रिङ्गि ते मृत्वि: परमेव भवित भाग्यित ये न मास्वि: Ṣa. I, 30 see common. for the suffix विन in the sense of ‘possession’ which is added to सापा, टेरा, रात्रि and words ending in स by पत्रि. V, ii, 121 quoted by Malli. अनालिति—p.p. of फाग to lick, to taste. The participle दीर्घ has various peculiar senses e. g. रेखन II, 37; III, 52; Ṣu. III, 70. The demons are described in various places as always vigilant to seize and carry away oblations and to interrupt all Vedic rites, or religious performances; compare Ṣu. II, 46.

Trans.—Before long will you again receive the share offered by the sacrificers according to vedic rites without its being tasted by deceitful night-wanderers.

46. वैमालिका—The Taddhita affix टुः (सः) which is added to words in various senses is here used in the sense of ‘going about with the help of’ e. g. इतिनारमि रति शति शासिकं, सकरेन गच्छतीति शासिकं. पुण्यकः—I do not see the necessity of taking this word in the sense of “gods in general” or even “a species of subordinate gods” but merely ‘the meritorious’ as in Bharati. महतो पवि—it may be ‘in the ethereal regions,’ or ‘in the region inhabited by the gods’ since the word महत् signifies the ‘air’ as also ‘god’ महती पवाणाञां आमाल. चाहि. takes it as बायूनां पवि while गान्धि takes it along with मल्लि. नेत्राणि पवि i. e. अयोिङ. पुण्यकालिकाशंस्तोः—The Pushpaka was orig. the aerial car of Kubera which had been forcibly wrested from him by Ṛavā and the latter roamed about in it; hence its very sight infused terror among beholders and they became नेत्रालिङ्गान्त. चाहि. says महतो नेत्राणि पवि दशि आयन्यणां देशांचाः न समाप्ति: but it appears more natural, since the गृहित: being away from clouds they were eager to be concealed by them; see Ṣu. I, 48.

Trans.—Let the meritorious persons, moving about in aerial cars in the celestial regions, eager to conceal themselves in the clouds, give up all feeling of uneasiness at the sight of Pushpaka.

47. स्थंगदुम्नात्त—These are the Apsaras or damsels of heaven; see Vikra. I, 4. वेणीयपान—The hair made into braids. आपप्रप्त:—etc.—Rāvana on account of having violated Rambha was under the
curse of Nalakbari, his nephew, as mentioned in the Mahabharata.

"...and his nephew Nalakbari said, "I will set free the braids of hair of those captive heavenly damsels protected by the imprecation of Nalakbari from the forcible grasp of Paulastya.""

**Translation:**

You will set free the undivined braids of hair of those captive heavenly damsels protected by the imprecation of Nalakbari from the forcible grasp of Paulastya.

**Stanza 11,**

48. "...Nalakbari...—see **Pāṇini** IV, i, 112. **Rāvana,** one who frightens his enemies by his loud voice. 

49. "...Nalakbari...—see **Pāṇini** IV, i, 112 and **Rig** I, 11, 63. **Prajāpati,** who resembles a nimbus cloud, disappeared after having showered his speech-water on the corn-blade-like assembly of the gods dried up by the drought of Ravaṇa.

50. "...Nalakbari...—see note on the word in **Vedas.**

51. "...Nalakbari...—see **Pāṇini** IV, 3; where it is fully explained and **comm.** on **Jān** II, 18. **Kṣitigarbha,** a celestial being by **Vār.** 

**Translation:**

Then, at the conclusion of the work (sacrifice) of the Lord of men [performed] for a desired object, there arose a being from out of the sacrificial fire along with the wonderment of the sacrificing priest.

52. "...Nalakbari...—intrans. du. of the irre. word dhāra, an arm; **Pāṇini** IV, i, 112. **Rāvana,** one who frightens his enemies by his loud voice. 

53. "...Nalakbari...—see **Pāṇini** IV, 3; where it is fully explained and **comm.** on **Jān** II, 18.
rice boiled in milk contained in a golden vessel difficult even to be held by him on account of the entrance of the Primeval Being into it.

52. प्राण—नीतम्—प्राजपतिः इस वशुष्णः न नित्यम् as explained by Hanumādri, Sumati and some other commentators, to whom Malli gives a flat contradiction which is evident from the two foregoing stanzas. उदयंता—see IV, 52.

There is no mention in any of the Purāṇas of nectar having been specially handed over to Indra; while mention is made in the Mahā Bhāthā and the Rāmāyana of its having been received by the gods collectively. Mr. Nandargikar refers to Buddha Chari. I, 48 and says that Kālidāsa while writing the stanza had perhaps some other Purāṇa or some other Rāmāyana in mind. I am inclined to think that Kālidāsa only looked upon Indra here as the leader of the gods, and referred to him as such and no more.

Trans.:—The king accepted that food which was presented (to him) by that Being of Prajāpati just as Indra [did] the essence of waters (nectar) disclosed by the ocean.

53. अनेन—By this [fact] viz. of the 'charu' having been given to him and Vishnu having fixed upon Dasharatha's family for his incarnation. प्रवृत्ति—birth, appearance. Mark the idiomatic use of the locative तिन्न.

Trans.:—Even He who was the source of the three worlds desired birth from him; by this were declared the virtues of the king [as] unattainable by any other.

54. वेणां—विषोऽहैस: चरसचितम्—(see commen.) 'named, denominated as chhōblation.' प्रवेशन—new, fresh. cf. प्रवेशनम् Rāmac. I, 20. cf. with this Jāna IV, 5. A good deal of discussion has been raised about the apportionment of the Charu. According to the Rāmāyana Dasharatha himself gave the shares to each of the three wives; but Kālidāsa is more accurate and his arrangement is in accord with facts. One fourth of the divine energy happened to fall to Kausalyā, one fourth to Kaikāi and one half to Sumitā and she gave birth to two sons while the first two had one son each. Mr. Pandit has a note on this point wherein he justifies the conduct of Dasharatha, and says he made amends to Sumitā for the slight to her by arranging that the senior queens should give portions out of their shares. But it appears that the whole question can easily be settled by taking the word वेण्र in its literal sense (पत्तुर्विषोऽहैस: चरसचितम् Pāṇ. IV, 1, 33 ) that she who is entitled to join in the performance of sacrificial rites is वेण्र and none else: as such the term is applicable only to Kausalyā and Kaikāi; for, Sumitā was of mixed parentage, being (according to the Commentator of the
Rāmāyana) of a Vaishya mother: so she could not be a Vaishya. Jayamangala in his comment on the Bhatti I, 13 observes that Sumitral was Vaishya. Hence Dasharatha distributed the heavenly pudding between his two privileged wives, who, in their turn gave portions out of their shares to their co-wife who, they knew, was Dasharatha's favourite (see IX, 18). This however, does not deserve any further discussion nor an endeavour to bring about a mathematical division. Suffice it to say that the two senior queens got portions of the pudding, and each of them, in her turn, gave a share to Sumitra as they knew that it would please their lord.

Trans.:—He portioned out the lustre of Vishnu designated as Churu between his two wives, just as the lord of day (the sun) divides his morning rays between heaven and earth.

55. तत्व जारिताः—Honoured, respected by him; cf. लगनाशास्मार्धितम्, Kum. I, 58. According to मंत्रपद्याः etc. Pāṇi. III, ii, 188 the affix त् is employed with the force of the present tense after roots denoting inclination, understanding, or respect; and again by तत्व व वत्तमात्र Pāṇi. II, iii, 67 the pres. pert. ending in त् when in the sense of the present tense is used with the genitive; see VIII, 8; X, 39. दशारथ: the monarch Dasharatha. सुभाषिता treated with consideration, cf. Nṛti. 34, the sense of the word here being different from that in VII, 6, 8.

Trans.:—Kausalyā was his honoured (queen), the one born of the family of Kaikaya was his beloved; and hence he wished that Sumitra (his third wife) should be shown favour by them.

56. वहुताय—not सवेन्. बिनावः—the two queens who knew the mind of their lord. पद्वध्यादिनी—see II, 2 and 34 supra. नाहिकिषित—see I.85. अपोवेंस्यावायू पर्मल, explains this verb in the sense of ‘endowed’ and thus ‘possessed of.’ He quotes Narsidha Purāṇa in support of the portion of the rice-pudding given by each of the queens. The जारिताः are as explained by the commen. only ‘portions’ and not to be taken in the literal sense of half.

Trans.:—Both the authorised wives of him, who knew much, who was their lord, and who was the ruler of the world,—well aware of his mind endowed her [Sumitral] with a portion from each of their half share of the charu.

57. भाष्यवस्ती—one having attachment ‘भाष्यवस्ती’ विषयःसाध्यमभ्रामण; i.e. Amar. सत्त्वोः: The Śātra quoted by the commen. explains the formation of the word which says that the word पुनि takes त् in this and other compounds in the feminine; see VI, 63. Similar words are एकप्रसारी, दीर्घप्रसारी. The fem. of तत्व is formed by the suffix र्य (ि) by जातेरसाविश्वासप्रदप्रत्य Pāṇi. IV, i, 63; since the word indicates a जाति or
species and is not orig. a femi. nor has it a penultimate ə. The comm. explains the simile which is only indicative of the equal love for Sumitras of the two queens.

Trans.:— She too was (equally) attached to both (of her) co-wives of the king like a female-bee loving the two streaks of ichor of an elephant (flowing from his temples).

58. प्रजामूले—For the welfare of the subjects. cf. नगरकालिकल गम्यवर्ष राज्य II, 75. देवाचारमस्मयम्: गये: the fetus of which the original cause was the portion of (the energy of) the God. सौरिष्यम्: (adj. to नासीमिर:) according to Pāṇi. VI, iv, 142 in the words खुः, लिप, बगल्ला and बल्ला the penultimate ə is elided before the long ə and a Tadd. affix. Thus खुः+मक्क=लीप and then the femi. ə makes शृंग solar. नासीमिरः—नासी is prim. a pipe or a tubular stalk, from which by analogy, here it is 'a ray'. The ray of the sun is called नासी or नासी because the solar rays suck up, as it were, the water from the surface of the sea and rivers. This is evidently a reference to the natural phenomenon of evaporation. अस्मयः=watery; from अ०+सम.

Trans.:—A fetus developed from the portion of the Supreme Being was born (in their wombs) by those (queens) for the welfare of the people as the watery embryo styled Amrita is borne by the solar rays.

59. समस्य—an inde. Simultaneously; at one and the same time see II, 25. आपातसत्वम्—see III, 9. आपातसुह्वरिवः—The use of ə in the sense of 'little', 'slight' may be noted; see VI, 17. The complexion is also compared to ख्रिया see III, 2. संपदः: plenty, abundance; cf. तवारुधस्ततपत्तवः Ku. V, 27.

Trans.:—The queens who had conceived at one and the same time, and whose complexion had, in consequence, become pale, shone like an exuberant field of grain in whose stalks lurked the formation of grain.

60. गृहम्—Protected, guarded from युक्त to protect. वाक्स्मे: by dwarfs, see Rāmad. I. जम...पक्ष these are the characteristic arms borne by Viṣṇu, of which रावण is the conch shell and शार्णा is his special bow from which he has the epithet शार्णा. कालित्य—'marked with,' 'denoted by.' This p. p. as also the noun लागन्त is used at the end of a compound in this sense see VI, 18. From this stanza to the end of st. 63 the various dreams of the queens are given. Dreams are viewed upon as indicative of future events and there are persons who profess to interpret them.

Trans.:—All of them saw in their dreams that they were being protected by dwarfs whose persons (were decorated) with the conch shell, the sword, the mace, the Shārga bow and the Chakra disc.
61. लक्ष—lit. a web, a net-work, hence fig. anything spread out: here said in reference to the lustre that was shed all round cf. Bu. Ch. III, 9. सा—For the use of this particle with pres. tense see IV, 65; Bu. Cha. II, 10. सुधामनः—विज्ञारः सुधामः: एकनाशम: आमान. The eagle as the vehicle of Vishnu.

Trans.:—That they were being borne by the Suparna eagle who shed the mass of radiance from his golden wings and who dragged (as it were) the banks of water-clouds by his great speed.

62. कौस्तुब्बन्यासः—स्वातः is the act of depositing as well as the thing that is deposited in the charge of anyone. cf. प्रक्षेत्रमयान ऽद्वानवर्तानाः Shaku. IV, 21; or Ra. XII, 18. On this there has been a rather far-fetched annotation. It is said by Dinkar that the Kaustubha was not actually deposited but the imprint of it on the bosom of Lakṣmi is here referred to, while Hemadri observes नूतने मार्गद्वारा विशेषता विश बखसि कौस्तुः: सापित: इलामः; since the word स्वातः is susceptible of either kind of interpretation. यदुपासना—passive of यदुपासः 2nd Atm. 'to attend upon' cf. Ku. II, 38.

Trans.:—That they were attended upon by Lakṣmi bearing the Kaustubha jewel as a pendant between her breasts and with a fan of a lotus in her hand.

63. कृता...प्रेक्षे—कलानि असिकेालि दैत्ति: see I, 85; Ku. V, 16; VII, 11. विवहोतासि—Loc. sing. of विभोताराणि नीरि सोमालि द्रव्यः: सा The three streams of the river are identical with her three courses—the Ganges springing out of the toe of Vishnu coursed along in the Heavens as Mandākini or milky way, then was brought down to this sublunar world by Bhāgiratha therefore known as Bhāgirathī, and as Bhagavati as flowing in the Pāta. The Māhā Bhā. says द्रव्ये ताकटे सतानागान्तंकुञ्जः स्वायत्रभयं: दिवा ताकटे देवान्तेहिता निपुणा स्वतः:। ब्रह्मसिन्धु:—स्वातः अथानि तिमिपृः: ब्रह्माः Brahman is the Supreme Spirit from which all created things are said to emanate and into which they are absorbed. The seven Rishis are क्रियाप, अष्टि, मार्ताय, विख्यातिः, सौम, जयद्विः and त北京市; see Bu. Cha. I, 33. बुद्धि—Excellent, unequalled; see Bu. Cha. IV, 70. सूत्रमिद्व:—Instr. of the prop. par. of गु 9th conj. to call out, to proclaim. उपस्थिति—The root 's' with उप is Atm. in the sense of 'worshipping.' वेदीपुष्पतिहे मद्रो: Bhatti also see Ra. IV, 6.

Trans.:—That they were worshipped by the seven Brahmarshis who had bathed in the heavenly tri-streamed river and who had recited the excellent hymns of supreme knowledge (the Vedās).

64. तास्यः—from the queens. The commen. gives the authority for the use of the abla. (Pani I, iv, 29) whereby the noun signifying 'teacher' (आमान) is called Apadāna or ablation in relation to the action (उपयोग) of acquiring knowledge in a regular way, as disting-
ished from mere 'listening' or 'hearing'. गुरुक्षेत्र—By being the sire; see III, 21; IV, 1. In गुरु, the word गुरु has the sense of 'ruler', 'controller' as in V, 19. पराशर्याः—परिलिङ्ग अथवा नय; unparalleled, best; see Bu. cha. I, 1.

Trans.:—On learning from them [the particulars of] their dreams as described above the King who was highly gratified considered himself unequalled on account of being the sire of the ruler of the universe.

65. त्रिस्फृकाल्य—विपन्न जाला (body 'अमया चित्रित हृदा यस्मि चित्रणम् ब्रह्मेऽप मद्रम्)' वस्तु अन्तिक्षम—ind. variously; cf. अग्निक्षेत्र प्रज्ञाकसः ब्रह्मेऽप मद्रम् Bha. Gi. XI, 13. असत्सम अथ—clear, transparent waters of Ku. I, 23. The simile is that of the image of the moon being seen in different places although the original was only one.

Trans.:—The Lord though himself one, having his form variously divided into parts, reposed in their wombs as the reflection of the moon dwelling in clear waters.

66. अग्नि महापी—The foremost, eldest, senior queen; cf. ग्रामवास्तुलि VI, 12 and Bu. cha. I, 15. सती—The chaste, the devoted 'सती सायो पवित्रता Amar, cf. सती सती दोमिकलोधवा Ku. I, 21. तलोपह—see X, 2 for the explanation of the aphorism. तलुक—an inde. at night. औषधि:—a phosphorescent plant. शोभा: वाहि: शीतल औषधि: The reference to phosphorescent plants is found in several places in Sanskrit; see Ku. I, 2, 10, 30.

Trans.:—Then, the senior queen of the monarch, a chaste lady, gained at the time of the delivery a son who was the dispeller of ignorance just as the herb obtaining at night that light which is the dispeller of darkness.

67. अभिमानेऽ see common, which says that the गुरु suffix comes here in the sense of 'location.' नामधेयेः see I, 45. गुरु:—see st. 64 and st. 85 infras. अग्नि...सृष्टिः—मथन is here taken in the sense of 'pre-eminent' it may also be taken to mean 'from the very commencement' i.e. even before the individual had acquired fame and the gratefulness of the people.

Trans.:—Prompted by his charming form the father bestowed upon him the name Rāma which was pre-eminently auspicious in the world.

68. रक्षपवङ्गवीपेत—It can be taken in its lat. sense, as also to indicate the present poem of which the hero is Rāma who is, says the poet, not only a धीर but a प्रदीप्त: प्रदीप्त: दीपंते असे प्रदीप: see VI, 74. अरम...तेजसः—नासिण प्रतिमा दश तद अपतिम, अपितम तेजः वस्ते तेन. रक्षपवङ्ग is the lying-in-chamber secured from all baneful influences by a variety
of charms and amulets. For a very accurate picture of it see Kādam-p. 139 Cal. Edi.  

Trans.—The flames of the lights in the lying-in-chamber were, as it were, paled by that exceedingly bright lamp which belonged to the line of Rāghus and which had incomparable brilliance.

69. सातोदरी—Slender-bellied cf. शातोदरीरुबर्ता भग्नमुस्मयमूहतूः Mā. V, 23. The word may be also सातोदरा by 'बानिकोदरीरुबर्तात्त्वकन्मकर्मसंग्राह'  
Pānī. IV, i, 55.  

Trans.—With Rāma on the bed (by her side) the slender-bellied mother looked like the river Ganges reduced in size during autumn and having an oblation of lotuses on the sandy bank.

70. खेखेखः—The form of the word is that the affix शन्त्र्य comes in the sense of 'a descendent' by Pānī. IV, i, 168, and शन्त्र्य′ is substituted for the श and श of the two words खेखेखः, and खेखेखः by Pānī. VII, iii, 2.  

Trans.—A virtuous son named Bharata was born to Kaikeyi and he adorned his mother as modesty does prosperity.

71. यसी—Two, twins; cf. धर्मासान्ति प्रति यसी न खेमः नासि Pānī. II, 29. 'यसो देशपरं ज्ञानं संज्ञे यथावधिं च Vishnu. प्रमोदं is wisdom, real knowledge; see V, 65; and mark the name प्रभासन्ति.  

Trans.—Sumitra gave birth to two sons Laxmana and Shatrughna just as learning rightly acquired produces real knowledge and self-control.

72. आचिबो...—Men—Achhaka: Pānī: अविस्तर: अन्धगात—followed, cf. दिबोद्वतीणि नविन्द धिश्य Jān. I, 1. अँ—see I, 26; VII, 58. पुरुस्चरम— 

Trans.—The whole world became free from calamities and manifested good qualities such as happiness and contentment: Heaven as it were followed Vishnu (i.e. that excellent of men) in his descent on this earth.

73. चतुर्दशी—The four corporeal
forms were राम, क्रमण, दृष्टं, and भरत. पौरुषां—पौरुषेन रक्षणेन (see IV, 80) चक्रिता: (वीरा:) शेतो...तां; ते च ते ईवरा: (प्रेसिदिङ्ग देवता) च. The enumeration of these presiding deities is very variously given. See note II, 75; for another set see Wilson’s Vish. Purāṇ. I ch. xxii. विष्णुस्कैः: विभन्न रजः वेदः: The कर (त) may, according to Pāṇi. V, iv, 154, be optionally added to Bahuvrīhi compounds. For a similar idea as in the stanza compare I, 23; III, 14. Kū. I, 23 and Bu. Cha. I, 41.

Trans.:—The quarters whose lord had been put into fright by Rāvana began to breathe, as it were, by the blowing of dustless winds, on the appearance of that person in four corporeal forms.

74. अप्पुष्मतवादृ—अपमान: एष्म: यस्यात, तस्य भावः, तस्याधः. रक्षोगियंहण्डः—बिम्बक्त = ओप्रेस्तर, हरस्तहस्त। किंता तारणेण दिज्जःकः: Kū. II, 1 अपम...शूची—अपविष्ठा (गोन, डिएस्टप हरवूः) शूच (सन्ध्याको उ शूच्च शिस्यां अमवा) विपोलोतर।

Trans.:—Fire on account of his having become smoke-less and the sun on account of his clearness appeared, (≤त. became) as it were, freed from grief resulting from having been tortured by the demon.

75. राजावत्िन्त:—The splendour or the presiding deity of the glory of the demons. मलिक्याखेन—see IV, 25, 58. पवस्ता:—Scattered about, thrown down, from र्मणप 4th Parās.

Trans.:—That very moment the tear-drops of the goddess of the demon’s prosperity [were] scattered down on the Earth in the form of gems from the crowns of the ten-faced-one.

76. तुष्य is a musical instrument which is looked upon as a संगमतवात् see III, 19; Kū. VII, 10 and Bu. Cha. I, 45. गुजिल्ल:—The word गुजिल्ल need not be taken here in the sense as in I, 91 but only as ‘one having a son.’

Trans.:—The drums of the gods made the first commencement in heaven of the [playing of the ] musical instruments to announce the birth of a son to him who was blessed with sons.

77. प्रत्याकामतरी—The affix प्रत्याक काय is added invariably to Vṛiddha words and words of the चर class in the sense of product or part when neither ‘food’ nor ‘clothing’ is meant by Pāṇi. IV, iii, 144. प्रत्याक—This word is formed as shown in the comma. accord. to Pāṇi. III, ii, 107 whereby the affix प्रत्याक is optionally the substitute for the छूट or Perfect, the feminine base having come accord. to Pāṇi. IV, i, 6. The showering of celestial flowers is indicatory of great satisfaction among the deities; see Bu. Ch. I, 27.

Trans.:—A shower of Pārijāta flowers fell on the house of this [monarch ]; (and ) that itself became the first arrangement of the auspicious rites performed on that joyful occasion.
78. तत्तत्त्वादि—स्म च संस्कारः। The several rites to be performed during the life-time of an individual are said to be forty-eight of which only a few, perhaps not more than ten, are now performed. For a detailed account of these see Grihya Sutra, and Manus Smriti chap II. Probably no more than ग्रहण, युजन, सीता सौन्दर्यम् and नरकम् were performed up to the time that is spoken of in the stanza. स्त्रायं—स्त्रायं मात्र 'what is formed in the breast'; hence, milk. अय्यन—The आयन or joy is fig. said to be the eldest born of Dasaratha.

Trans.:—The princes, whose purificatory rites had been performed, sucking the breast milk of the nurses grew up along with that joy of the monarch which was the eldest-born न ह यो हे रेखाम्.

79. तिलकबलिंगा—स्म च संस्कारः। By the practice of modesty, हविसुल्खित—हविति न उज्जने ते हविसुल्खित लेखाम्.

Trans.:—The inborn humility of the princes was increased by the training in it just as the native vigour of fire is intensified by the oblations न थ यो हे रेखाम्.

80. परस्पराविद्वकल्यानं—स्म च संस्कारः। For परस्पर see VII, 14. अत्यन्तं—unblemished, spotless; see XIII, 65; Md. III, 51. अनश्—completely; greatly; cf. नमतिर्सिद्धवति लक्षितः प्रेमयास्मि Shā. VII, 34; ब्रह्मयोगं प्रायोखलवं ममायं Md. III, 58.

Trans.:—Not being against each other the (brothers) increased the splendour of the unblemished race of Raghu like the celestial garden beautified by the [four] seasons.

81. सीताश्रेष्ठं—स्म च संस्कारः। The affix अष्टि comes in the sense of 'nature,' or 'action' after a अष्टि ending in र्वनं, र्वज् etc. Pāṇi. V, i, 130; hence सीताश्रेष्ठ sans सुभाषित. The थ is not added to the word आयतं when the sense is 'good, affectionate' etc. but थ आयतं तख्य स: श्रवणश्रेष्ठः.

Trans.:—Although good brotherly affection subsisted amongst them all still Bharata and Shatrughna formed a pair by attachment just as the two—Rāma and Lakshmana (formed one).

82. Trans.:—The unity between each of the pairs was never broken just as it is not between fire and wind, and the moon and the sea.

83. तेजस्तः—स्म च संस्कारः। The affix तेजः comes after a numeral when it means the mode or manner of action by Pāṇi. V, iii, 42 given in the comm. In this connection the sūtras 43, 44, and 45 may be consulted with advantage. तेजस्—प. p. of तेज्य अथ Paras. separated, divided, cf. हिमवति जलस्तिं च व्यस्तसोयेऽपि गांव Pāṇi. V, 22; विक्ष्रास्ते वेदनान्तो वस्यास्त सत्सामासाः.
NOTES AND TRANSLATION, CANTO X

85. गुरुवस्तुक्ष:—पुरो कस्मि: see comm; also V. 7. चहुःस्त्रेस्तः—Mall. quotes Pāñj. II, i, 51 whereby the compound with a numeral is allowed when this becomes the first member of another compound. It would perhaps be better to analyse it as सचनार: अन्तः: वर्ष: सा; तस्सा: (प्रथम) श्रेष्ठ: of. चहुःस्त्रेस्त्रब्धिजी Shā. IV, 20. Note in this connection, as in the previous stanzas, the effort of the poet to bring out the simile or comparison in such a manner as to be exact and complete. Here e. g. the four oceans [which as in निरुद्दिनमोत्सर्साया युवो भर्ति or पनोऽर्नवन-समुद्रा are always spoken of as girdling the earth are put into juxtaposition with the four sons. The oceans are supposed to yield jewels of. होत्तेलोल्लिखितांसि सुक्तान् । रसांति रजाकर्त्तात्मां ॥ Ma. III, 38.

Trans.—Those princes, who were devoted to their father, gratified him by their virtues just as the extensive oceans did with their jewels him who was the lord of the expanse bounded by the four quarters.

86. In this stanza the four sons of the king of kings are compared to the four tusks of सुर्यान (the celestial elephant), to the four जलाशयः: (means of success which are said to be साम, दाम, वेद and दुश्चन i. e. conciliation, bribery, sowing dissension, and punishment; respectively in the art of Government), and to the four arms of Vishnu. ज्ञानकोषः—विष्कार्य is a stipulation to give so much and buy up (see VIII, 21). Here, however, the word seems to convey the idea of the accomplishment of an object.

Trans.—The king of kings (Dasharatha) in consequence of the four princes who were portions of Vishnu looked like the celestial elephant with his four tusks which had blunted the edges of the swords of demons; or like polity itself with the four means of success the utility of which is manifested by the accomplishment of the object in view; or like Vishnu himself with his four arms as long as the pole of a chariot,