1. कौकिकेन—कौकिक (कूष्णा: सन्नि असि हि कौकिक:) अपर्याप्तानु झैरि:कि: विमन्नकाकुणिन्यः कृषि. IV, i, 114 whereby the affix अन comes in the sense of a descendant after a nominal-stem denoting the name of a Rishi or the name of a person of the family of Andhaka, Vyshpi and Kuru. An account of this sage is given in Rāma. Bālāka 32 where he is described as the son of Gālhi. A fierce war ensued between him and Vasiṣṭha who ultimately had to accept him as a Brāhmaṇī. किन्तु may be used here in an assertive or merely in a narrative sense; see II, 27; V, 36; VIII, 79. क्यिन्त्रयि—क्यिला: or विल्या इश्वर: since both the geni. & loca. termi. can be used accord. to ‘सामी’-ब्राह्मणीतीलाडि पौरी. II, iii, 39. काकक्षय—सन्नि. see V, 1; विद्यये अनेन हि विषय: obstruction. For अन्तर्विवादान्येऽः कुमारदास uses कुशुबुक्तिततःप्रकरणम्: see Jāna. IV, 21-24. काकक्षय:—पर्ययति धर, काकक्षया परः: The plu. of काक्षय is used because sons of royalty have five locks vide III ; 28, 31, 42 इन्द्राः and Rāma: Bālā. तेजसां...हितये—For लेखन see II, 32; a phrase which may be said to have been hardened into a colloquial one, cf. महत्तिकि तुलचं न खंड न बखङ्ग्यती हेतु: Niti. 38 and Bu. Cha. I., 51.

Trans.—Now, it so happened that king (Dasharatha) after being approached was requested by the descendant of Kushika to spare him (Rāma), who [yet] wore bis side-locks, for the purpose of putting down the obstructions to his sacrifices; (for ) in regard to the valiant age is not taken into consideration.

2. कृष्णरुपं—कृष्ण, कृष्ण or कृष्णाः an indi. ‘with great difficulty’. This has a reference to the performance of a sacrifice etc. by Dasharatha to obtain a son, see X. 2, 3. The comp. is to be कृष्णाः वर्ण, by लोकालिन्क्षुर्यकुलान्तर्कृष्णाः अन्तः. Pūrā. II, i, 39; since there is a च (p. p.) word-ending, and the comp. is a Tatpuru. भवयो...भवः—वर्ण: वर्ण: वैसे now see commen. The phrase ‘giving due respect to the learned’ refers to Dasharatha. अनुमोदनो cf. V, 24; अनुमि प्रणविति ते cf. IX, 55; भवयो—वर्णाः विचारान्तः: Shā. VII, 17. श्वायन्यत—from विहसो 2nd Pars. to reject, to decline; cf. II, 58. अथिवता—request, solicitation.

Trans.—The adorer of the learned, directed him (i. e. Rāma) together with Laxmana, though [they had been] gained with great difficulty, to the sage; never in the family of Raghu was denied the entreaty of those requiring even their lives.

3. आवृत्तः—No sooner, scarcely, and तात्ति: than; these correlatives
may signify when and then, or 'white' and 'than.' रस्तसंसे:—लित. By the friends of wind रस्तसंसे: सम्बन्ध: समस्तक: (The word संबन्ध becoming संस् at the end of a Tatpuru. comp. by 'राजासाहिबसंस्त्र लोक.' साहु:...वर्धिनिः:—पु: ज्ञाति संपुर्ण: तथा तात्र आ संपुर्णः; तस्य वर्धिनिः ते संस्—वर्धिनिः: ते:।

Trans.:—No sooner did the monarch order the decorations of the city against the departure of both of them than they were at once carried out by the clouds, the friends of wind, who rained down water and flowers.

4. जल्यनी—पहु अति अवर्तति प्रविनी बोलो असावादभाषणी विश्व: Pāṇi. V, i, 121. प्रवस्तीतो:—a nomi. deri. formed from the Desiderative of प्रवस् 1st Paras. to go abroad. The Desi. of a root is only permissible when the agent of the wish and the action indicated by the root, is one and the same. तत्सात्:—The two, who had bent themselves, out of respect, before their father. The तत्र in तत्र comes by Pāṇi. III, ii, 167 in the sense of 'the agent having such a habit etc.' see Jāna. IV, 48.

Trans.:—Both of them, with their bows ready to carry out the mandate of their father, fell at his feet: likewise, drops of tears of joy of the king [fell] on the persons of both of them who were about to proceed on a journey and were kneeling [before him].

5. िरिन्त—p. p. of िरु 1st & 6th Conj. Ubha. to moisten, to sprinkle. िरिन्तिक्रिएसूरी:—The िरु (ि) is added optionally to the Bahuvarlhi comp. by Pāṇi. V, iv, 154 quoted by Malli. पुरो:...तोरणी:—The तोरणी or arches are erected and decorated with fresh flowers or even artificial ones. The eyes being compared to lotuses, the description here, is highly poetic; compare with this Ra. VII, 5-15; Bu. Cha. III, 13-24.

Trans.:—Those two, armed with bows, with their side-locks of hair slightly wetted with the water [from the eyes] of their parent and with decoration-arches for them made up of the glances of the citizens, followed the sage.

6. ित—Hence, therefore; see I, 31 & Ap. C. § 256. प्रायः—conferred, bestowed, see II, 70. वाहिनी—see VII, 36. सा—Refers to the one distant as opposed to असा: the one nigh at hand just like the English 'that' and 'this' respectively. शमा see VIII, 60. हि—for, because, used in an assertive sense, see I, 72; हि देखा यारे Ama.

Trans.:—The sage desired to take only Rāghava accompanied by Laxmana; hence, the king assigned only his benedictions [for them] and no army; for, the former [alone] was quite efficient for the task of protecting the pair.

7. िस्ते:—सन्ता देशार्थितवाचायतं धुनि: The word is formed by the Unādi Sutra जनेयम् where the affix िस्ते comes after the root िस्ते to think of which the ि is replaced by ि. प्ररि—following from िदु: 4th
Atm. to enter upon. Bet foot in. path, course; निति:—path, course. Ama. cf. अधुनिक साधुप्रसि Niti. 77; see III, 50; VIII, 11. महोजस्:—high, free, foot. path. अहंप्रसि—Proceeding, moving on. from अमा वस्तु अमा. to go, to move forward. समासनि:—The two months of Chaitra and Vaishākhā; see IX, 38. नामिन्द्वसक्—रेखु: accord. to फाति व सतानाम् Padē. VI, IV, 125; whereby we have the two forms रेखु: and रज्जु: of the Perf. of रा।

Trans.—The two [boys], who had touched the feet of their mothers, in following the footsteps of the highly powerful sage, appeared, like the Madhu and Mādhaba months following the sun, under ordainment, in his course.

8. वृणित:...चुहामो:—तीर्थनाँ: (see VI, 55) लोलः: ते इव जुडः: योगेनामः: गाँमं—gait, manner of walking. शियालां:—see I, 8 and Uutta I, 45. तोप्यागमनस्—तोपाणि दण्डि इति तोपादः: see VI, 56.प्रश्नाः जामो: i. e. on the advent of the rains. उषा और सिन्धू are two streams the location of which is not known, although their etymologies have been given by Padē III, i, 115; see comm. विचेषितः—see VII, 5.

Trans.—The gait of those whose arms were restless like the ripples [of a river], though sportive on account of childishness looked charming like the workings of the streams Uddhya and Bhidhya, which were in keeping with their names at the advent of the rains.

9. बला—रस and अल्लाब west spells which are supposed to possess supernatural powers. They were imparted to Rāma on the road by the sage. The Rāmayāṇa says:—रामेरीति मुहूर्त वाणि विभावलो:सम्यक्षमच्छ: परस्परः: ग्रहणां ग्रहणां क्षणात्क्षणं मद्या. N अप्स न वृणां वाते न रूपस विवेयः: N न गुण प्राप्तम् यथ वर्धिपर्यन्त्यके बैलकोः: अविशालकोः न ते राम महेनस्ते नीतीस्य। विकासिताः वेष वृहस्पतियाः राजोः: काव्यिकम्: Balakāndase ch. XXII. प्रभावतः: The addition of तितिः to the word प्रभाव imports to it the abla. sense. प्रविष्ट्—see II, 39. समि...सिती—(pavement "कुरुमोहिः निश्चा मु:" Amar. see comm. मणिनां कुटुम्बिः निर्मितिः: तत्: उदिता: ययोः: सी। बालरूपः...सिती—परिवर्तिते इति परिवर्तितः भावणां गार्डौं: तेषां परिवर्तिताः।

Trans.—In consequence of the power of the two spells Balā and Atibala, imparted to them on the road by the sage, both of them, accustomed, as they were, to pavements of precious stones and to be by the sides of their mothers, felt no fatigue.

10. पूर्वः...प्रवेषः:—पूर्वांगि व ताति वातामि व, तेषां कवितामि, ते: see Bala Kānda chap. पुराविः 23. दः:—geni. sing. of पुराविः acquainted with the past, see VI, 3; Ku. V, 28. वाहनोतिष्ठः—वाहनः (see I, 48) अवस्थित यस्ते: पादकारां: पादकारां रत्नोऽवस्थिते इति पादायः: ते: ध्यायच्छन्ति—fromिति to feel; to
perceive; see *Mālati*, I, 18; *Uttā. II*, 24. For the general idea compare *Jana*, IV, 51.

Trans.:—Rāghava and his brother, used as they were to vehicles, though [now] on foot, felt not the toil of the journey, being carried away, as it were, by the narrations of by-gone occurrences [from the mouth] of their father's friend who was well versed in legendary lore.

11. igit—object to दिष्टिरि of which the subjects are सरस्वि, पत्रिविनि, वाष्प: and जलवः. रसविनि:—रसं अस्ति अद्व विषि रसविनि by दलवान्न- निम्नित्रित मनु: । रसाधिष्ठान । *Pāṇ. V*, ii, 94—95. रूपलिखिते: see common. कृतिरि: by warblings, see IV, 62. पत्रिलिखिते:—see *VIII*, 96; IX, 27 and XII, 48. सुरो. भिष:—पुष्पाणि रेगद:; सुरसब च ते पुष्परेगद:, हैः. The instrumentals in these stanzas are used in the sense of ‘instrument’ or ‘means’ by which the service is done; see Ap. G. § 50.

Compare II, 9—30; and IV, 73. Kumārāsā, though following our poet in several places, does not care to picture the journey of these two youthful heroes, but falls straight upon their encounter with the demoness Tāḍākā in his *Jānakiharāṇa.*

Trans.:—The tanks (along the route) with their sweet waters, the birds with their warblings agreeable to the ear, the breezes with the pollen of fragrant flowers, and the clouds with their shades, served both of them.

12. शाक्तृत:-see I, 45. परिधामचित्रदायु—परिधाय (see I, 58, fatigue, pain) दिष्टिरि शिति परिधिरि तेषा: लुन्या दृश्यनेत—by a glimpse. नवप्रितित: see *Jān. VI*, 1. तय अस्ति अशिष्टि वा विणाते नवप्रितित । *Pāṇ. V*, ii, 103.

Trans.:—The ascetics did not feel as much delight by the sight of waters adorned by lotuses or by branching trees that removed fatigue as by a glimpse of the pair.

13. ख्राणु—Shiva; see *commen*. For the burning of Madana by Shiva see *Rāma*. Bālakānda XXIII. and *Kumāra III*. हराराय:—हराराय अस्ति धृतानन्दि the son of Dasharatha i.e. Rāma. आलकादशुक—अार्ति (गृहीत see VII, 34; *Rāma*, I, 9) कामेऽः (bow, चन्द्राणी चन्द्रहरासन- वृद्धं) अतिरिक्तम् Amara see IV, 16) वेन सः: विमृद्रेण see III, 39; IX, 52. प्रतितिकिति: see I, 81; V, 63.

Trans.:—The son of Dasharatha with his bow, on arrival at the penance grove of him whose corporeal form had been burnt by Shāna became the representative of Madana by his beautiful person though not by his deeds.

14. सुकृष्टसुमुखमा—The daughter of a certain Yaksha who being cursed by the sage Agastya became a demoness and came to be known as Tāḍākā; see common on *Jān. IV*, 59. दिवदिवसते—Devastated. This is very graphically described by Kumārāsā *Jān. IV*, 52-59. कोशिकातः—For the use of the *ādī*: see *X*, 64. विदितो...वा—विदित: वापः:
Trans.:—On the road laid waste by Suketu’s daughter whose curse had been learnt by them from Kausika, that pair [of heroes] putting the extremities of their bow-stocks to the ground quite deftly brought their bows into the string condition.

15. **आज्ञार्गुः—** ज्वारः (ण्य the bow-string; see 13 supra and II, 8.) निनादः (twanging sound; see IX, 73; Uttar. III, 7.) अथ—see I, 35.

Trans.:—Then hearing the twang of their bow-strings Tadaka whose complexion was like the blackness of the night of the dark fortnight, and who wore dangling ear-rings of human skulls appeared before them like a dark bank of clouds with black cranes [flying under them].

16. श्रेयोऽस्तः— प्रेतानां प्रजालेलर्मि (coverings, shrouds) वृष्टे from यसौ 2nd conj. Atrim. to wear, to put on, सा वेतेन वा; तथा. The whole श्रेयोऽस्तः श्रेया can be taken as one compound phrase and may be dissolved thus:—प्रेतानां प्रजालेलर्मि रीतिविश्वासः; तांि च वश्या (हा) च हंसोऽपि रीति—तुः: है: उष्णा (furious, monstrous), तथा. अत्यावाचि aorist 3rd per. sing. of अभिमू to assail, attack. बाल्या—By a whirl-wind (वतलेता समुद्रः वाह्या, the affix व in the sense of ‘collection thereof’ comes after the words यांः त्रिंग्युल, सूर्य, मृत, and वाह्य by Pāṇī. IV, ii, 49 see comm. & Kārd. V, 39.). The adjectival phrases apply equally to तथा; i.e. तांडन्या and to वाल्या.

Trans.:—The elder brother of Bharata was assailed, as by a whirlwind, by her who uttered a terrific yell, who shook the road-side trees by her furious speed, who was clad in shrouds, and who sallied forth from the cremation ground.

17. **आष्टी—** coming, approaching. आशिलस्वि etc.—see वृपि-
18. Compare this stanza with *Jñāna.* IV, 70. रामायणः:-रामसे नाभिकः the arrow of Rāma has been always infallible; it was always sure not to miss its mark and to produce the desired effect. अमर-विषयं-न प्रविष्टः अमरः: विषयः: (land, tract, region विषयो निर्देश देने तथा जनयमेवभिन्नः) बन तरतः it agrees with अमरकः अमरः the god of Death. Along with other Gods he too was imprisoned by Rāvana and therefore could not enter the region occupied by the Rākṣasās. Mark the construction रामसे अमरविषयः, the विषय referring to राक्षसाः.

Trans.-The hole which the arrow of Rāma made in the stony-hard breast of Tādakā became a passage for Death who had not till then entered the domain of the Rākṣasas.

19. निपेतुसी—see note on *Rāma.* X, 77. न चेतनः—not only the one. श्यारां निपेतुसी—the glory or splendour of Rāvana was also now in a tottering condition.

Trans.-While she, whose heart had been shattered by the arrow [of Rāma] dropped down, she not only (shook) her own forest, but even made the prosperity of Rāvana, which was well-established by his conquest of the three worlds, tremble.

20. राममनस्सवेवर्तनं—राम पत सन्निधि; तस्म दर्ज, तन्—Rāma being likened to Mannmatha the word दर्ज is to be taken in two senses (1) the chest, bosom; (2) the mind. गन्धः—सिन्धा—see VI, 51. Compare बनीमयतपर्यन्तकः मममयितस्तन्तुमन्मयिणः *Jñāna.* IV, 61. जीवितेषा—has to be taken in a dual sense; (1) the lord or controller of existence i. e. Yama; and (2) fig. the lord of life i. e. a lover. The demoness Tādakā is compared to an Abhisārīka, a woman going to her lover. The demoness is struck by the arrow of Rāma, an Abhisārīka is smitten by that of Mannmatha. Both are Nishācharis—night-wanderers. Both are described as having used unguents—one as the result of actual wounds and the other, fig. to please her lover.

Trans.-Wounded in the heart by the irresistible arrow of that Cupid Rāma, the woman departed to the dwelling of her life's Lord—viz. the God of death—being sprinkled with her ill-smelling blood.
as a mistress going to the dwelling of her life's lord (lover), is sprinkled
over with sweet smelling sandal-wood unguent.

21. नैसर्ताः—see commen. The suffix अन्त्र comes after the verb हुष्टः
to kill' when the object is in composition with it and when the word
to be formed denotes an agent other than a human being. मन्त्रवयणः—
possessing or endowed with supernatural powers. The suffix अन्त्र in the
अत्र or possessive sense coming in by सांधुपрабатाः मानोनोधवदिश्यस्तः प्यैोि.
VIII, ii, 9 whereby a अ is substituted for अ of अन्त्र if the stem ends in
अ or अ (short or long) or if these are in the penultimate position but
not after अ and words of its class. अवदन—prowess, heroism. cf.
कृ. VII, 48; क्र. III, 13. इत्यनिनियति—one that (नियति) destroys
faggot or wood. सुर्यकान्तः—lit. beloved by the sun. The sun-stone is
often referred to in Skt. literature with regard to its deriving the
power of emitting heat under the rays of the sun just as the moon-stone
sheds coolness. The sun-stone may perhaps be the double convex lens
which must have been known to our people in the times of Kālidāsa.
It is referred to in शदा. II, 7. उत्तर. II, नी. 30. ताइडकान्तकः—The
killer or destroyer of Tādakā. The sense of अन्त्र here is slightly
different from that in St. 18 supra, where it signifies the God of death
( see II, 63 and VIII, 45 ). Notice the alliteration in the last quarter
of the stanza. Compare with this stanza जीता. IV, 71.

Trans.:—Then the destroyer of Tādakā received from the Muni,
who was gratified with his exploits, a missile capable of destroying the
Rākshasās together with its incantations, like the sun-stone which
receives from the sun the light that consumesfaggot.

22. वामनाश्रयमप्तः—The hermitage of Vāmana, who was the fifth
incarnation of Vishnu as a dwarf to overcome the Dāityas ( see I, 3 ).
He is said to be the son of Aditi and Kāshyapa. Vāmana applied to
Rājā Bali, the monarch of the demons, for alms and was promised
anything he might ask. He demanded only as much ground as would
take up three of his foot-steps. The request being granted Vāmana
enlarged himself to such dimensions as to cover the earth with one step,
the intermediate space with the second, and the ethereal regions
with the third, thus leaving Pātāla as the abode for Bali ( see Muir's
O.S. Texts IV, and Vāman Purāṇa ). Rāma is the seventh incarnation
and the poet implies that he was desirous to see his residence in one
of his former incarnations. See Rāmā. Bāla. XXXI or Bhāya. Skanda
VIII & Jāna. V, 21. ततः: पर्यः—may be taken as one word or may be
taken as two separate words पर्य: an indec. by itself ( see III, 39 )—
thereafter; and पर्य as an adj. to आश्रयमप्तिः when पर्य would mean 'excellent'
as in न तथा द्रुष्यस्यायत्वं पर्यः धर्मयां शदा. II. पार्श्वेन—purifying; see XV, 101 ; Bh.
Gl. XVIII, 5, अब्यम्—for abla. see 14 supra. वर्ण्यानाः—( This and
वनाश्रयमप्ति और अन्त्रताः और अनुस्ताः are irreg. forms see Pant. III, ii, 109. ) went near,
approached from with perplexed, disturbed. the deeds of former existence during Vamanavatara.

Trans.:—Thereafter, Raghu who had reached the highly sanctifying hermitage of Vamana of which he had heard from the sage, became perplexed although he could not bring to mind the acts done in his former life.

23.-Trans.:—Then the Muni arrived at his own hermitage, where the articles of worship had been gathered by his disciples, where the trees stood (as it were) with cavities of hands formed by their yet half-blown leaves, and where the deer were standing with upturned faces for a sight of him.

24. —From such thick darkness as to obstruct sight, the affix when preceded by the words and in a compound. For the idea, see Jñana, V, 12 & 28. —Mark the formation of the Dwandwa wherein the word is put first by Pani. II, ii, 34 and is unlike the compound चातुर्दशमस्ती.

Trans.:—There, the two sons of Dasharatha, with their arrows, guarded the sage who had entered upon the initiatory ceremony of a sacrifice just as the moon and the sun, alternately rising and setting, protect the world from deep darkness by means of their rays.

25. —The Vedi is the raised square on which is lighted the sacred fire and where oblations are offered in a sacrifice; see V, 3. Kalidasa and several other poets have prominently narrated the attacks of the Rakshasas on the hermitages of ascetics, and especially on their sacrifices; and modern savants conjecture that these Rakshasas were no other than the aborigines of the country who were driven by the Aryans to the mountains, and from where they took every opportunity to molest the new settlers; see Shāhā. Act I, Act III, 27. —as large as the Bandhujiva flowers. This plant is known in Marathi as and is botanically named Pentapetes phomicae. —confusion, haste; see IV, 72. given up, abandoned; see XIII, 70. —The ladle made of the Vikankata wood.

Trans.:—On beholding the sacrificial square bespotted (and thus made unholy) with drops of blood as large as the Bandhuk flowers there arose consternation among the sacrificing priests who abandoned their work and from whose hands dropped down the sacrificial ladles made of Vikankata wood.

26. —one who had upturned face. (the elder brother of Laxmana. He is
Vultures and such like birds have always been looked upon as ill-omened (see commen); and Kālidāsa, it must be said, has very aptly introduced them as hovering on the banners of the demons. Kumārdāsa has a slightly different but equally impressive picture; see Jīna. V, 25.

Trans.:—The elder brother of Laxmaṇa while drawing an arrow from the mouth of the quiver turned his face upwards and beheld all of a sudden a whole host of demons whose banners were shaken by the wind produced from the wings of the vultures.

27. अविज़—dual of अविज़ and used in reference to Rāma and Lakṣmaṇa. मक्कात्त्रि—of the Rākshasas, see III, 45. ते—refers to सुभाष and मारिच. शर्यः—(शर्यः इति श्रे:—तैसं हितं शर्यः पारं. V, i, 2 & V, i, 5) a mark, an object to be hit at. ज्ञात:—शर्यः इहिणा बद्धांतः: Shād. VI, 25. सहो: क्रमः—सहवास्थ ते वर्गाः, तेनु विपः (reaching up to; hence, taking effect upon). विक्रमः: यस् म:—राजविक्रमः—दिव्यो निविदः: सप्ते राजिनः. This is called घनोऽविक्रम in Marathi, a harmless reptile. For a comparison of the picture in this stanza and that by Kumārdāsa, see Jīna V, 52.

Trans.:—Then, he aimed his arrow at those two who were the chiefs of the haters of sacrifices i. e. at the Rākshasas and at no others. Does the Garuda, whose valour takes in the great serpents, ever go after (lit. upon) the water-snakes?

28. अस्वर्ण—उष्ण: (strong, violent) ज्व: (speed; see VII, 45) यस्य नरं. अश्वकोविबः—अश्वेण कोविबः: (skilled, proficient. विरासिप्रिविवः: वर्जोऽस्व: कोविवः: तुष्म: Amar ). An अश्वः is not simply a shaft but a missile sent after it has been charged with certain incantation, see III, 31; V, 57; thus, here Rāma discharged a missile which was charged with the power of giving rise to furious winds; hence, one whose रेख or divinity was वायु just as दिनोऽक्षा is of the missile in V, 57. शैवेशुर्सः—मेल: हनु: (weighty, heavy; hence—firm, immovable). पाण्डुपतः—This may be taken as a karma. comp. or the two words may be taken separately: पाण्डु is 'whitish' or 'pale yellow.' An old yellow leaf of a tree is often blown down by the barest whiff of a breeze. ताकक्षुः—The son of the demoness Tādakā was Mārīcha as appears from Rāma. Hāla. ch. 25.

Trans.:—He, who was skilled in (the use of) missiles, fixed one of great velocity, having the wind-god for its presiding deity, to his bow; (and) thereby he felled down the son of Tādakā as if he were no more than a tawny (old faded) leaf (of a tree) although (actually) weighty like a mountain.

29. सुभाष—Brother of Mārīcha who was one of the leaders in
infesting the sacrificial ceremonies of Vishvamitra; see Jana V, 53.

...—as such. Note the idiom. use; see Ap.C. § 255. तत्र तत्र—Here and there; now here, now there. मात्रप्रा.—by means of magical powers.

दुरु...दुरु... is a particular kind of arrow having a crescent-shaped blade (see III, 59; VII, 46; IX, 62). Kumārdāsa describes it as अग्रेष्ट्रयोगस् प्रति Jana. V, 39.

कृति.—Expert, skilful. कृताद्वैतं by श्यामित्वा Pāṇi. V, ii, 88; cf. कृत्वया...कृत्वया... Kṣ. II, 9. पादिभावना—Bird, lit. one having wings प्रतिपादित्त्वम् a particular kind of arrow having a crescent-shaped blade (see III, 59; VII, 46; IX, 62). Kumārdāsa describes it as अग्रेष्ट्रयोगस् प्रति Jana. V, ii, 115. Mark the use of the geni. in the sense of “among the birds,” क्षरमजय—distributed.।x, 64; also विस्मय नैत्यः प्रविधिनात्तः Nai. I, 16. अवमादाहिन्द्र:—The indeclinable प्रमुखता, आराम्या, कूच्या, पौरा; and अन्यां govern the ablative case.

Trans.:—That other warrior known as Subhū moved from place to place on account of the magic powers which he possessed. The expert (hero Rāma) having bowed him by his crescent-shaped arrow, distributed the pieces among birds outside the hermitage.

30. इति—Thus; the sense of the parti. is diff. from that in the preceding stanza. अग्रेष्ट्रयोगस् मधुजित्तम्, जापलाति (dispersed, driven away) मधुजित्तम् मात्रा तद्भ:—सांगुलिनम्—a great warrior; here the word is used in an adj. sense “heroic.” cf. संधुजित्तम् सांगुलिनम् सुखष्ठित्वाः प्रहोतक Nai. II, 57. The word is formed by the addition of the suffix खण्ड in the sense of “excellent in regard to” after a number of words such as प्रभुणि, परकुल etc. accord. to Pāṇi. IV, iv, 99. कृतिहः—the sacrificial priests; see Rāmd. I, 2. कृतिपति—The कृतिपति hero is simply the chief of the hermitage and not in its technical sense; see I, 95; III, 20. यथाक्रमः—An Avya. see IX, 26. The four principal priests perform their several duties in the regular order, thus अर्धः खण्ठित: प्रेमकाल: द्वित: सञ्चानु... प्रहोत! उत्तरात्ते सामालित: गायति. वाक्यः—One who has restrained his speech; see commen. It has been observed that the कृतिपति was silent on account of being extremely over-joyed, but this appears to be rather far-fetched. Perhaps, he was naturally of few words, or being a सुखानु he was silent. निरन्तरवचः—performed, completed; see III, 33. कृतिहः—the several rites connected with the sacrifice. The word is used in this sense in II, 16; V, 18, 49, 45; VIII, 4 and several other places.

Trans.:—The priests having praised the heroic action of those two who had thus removed the interruptions to their sacrifice, carried to completion, in due order, the several ceremonial rites of the silent Kulapati.
Trans.:—The Mani, who had finished his Avabhrthta ablutions, passed his hand, which was hurt by the Darbha grass, on the bodies of the two brothers whose side-locks of hair were shaken in the act of making obeisance to him, after having pronounced his benediction on them.

32. ते—Refers to Vishwamitra. सम्मुदर्थकः:—संभूतः: (got ready: see IX, 42. & Jâna. IV, 32) कुः: (see XI, 20) देन न:; this refers to Mithilâ (see Jâna. VI, 30) i.e. Janaka who had made all preparations to perform a sacrifice invited the sage. Mr. Nandargikar says, perhaps the king had made preparations for the marriage too, but that does not appear to be implied here. The Râma. Bâla. canto 31 says मैतिलोत्सवः जस्त्रेषु जनकस्य अविवर्तिता:। यह: परमशरिव्रस्ताय यासमाहें बलिम्। ॥ ६ ॥ also see canto 65 stanzas 31—32. Some annotators take संभूताः as qualifying ते, which also makes a good sense inasmuch as Vishwamitra had just concluded his own sacrifice (see st. 30 supra) under the protection of the two princes against the molestations of the Râkshasas. मैतिलोत्सवः:—मैतिलास्य: अविवर्तितः: by the Sutra द्रव्यं पानी. IV, ii, 92 or as Malli. analyses it. मैतिलोत्सवः—The capital of Videha, which in ancient times comprised part of Nepal, and northern part of Tirhut. Mithilâ is celebrated in the Purânas as the country over which the descendants of Ikshwâku reigned for a long period. बलिम्:—see II, 70 & VIII, 90. क्रूर्देरुः:—see III, 54 & Jâna. III, 46. बिध्रातः—Filled with. The curiosity of the two princes to see the great bow is aroused, as the Ramâyana tells us, by the sages. See Bâlakânda XXXI, 7-13.

Trans.:—The king of Mithilâ, who had made preparations for a sacrifice, invited him (the sage Vishwamitra) to it. That self-restrained sage in going to Mithilâ took with him the two scions of Râghu also who were filled with curiosity aroused by an account of his (of Janaka's) bow.

33. From the Râma. we see that a ऋषिनसा went to the sacrifice at Mithilâ ( Bâla. XXXI, Sts. 5 and 14. ) श्रेष्ठश्रृ:—Pleasing, auspicious, see V, 8. बस्तिः:—see VII, 33 बस्तिस्तु वनश्च निवासम् जनानामामी गृहे वश्या। In Râma. we are told वासम् =कुृष्टिगताः: दोषाहिते समाहित:। गतात्वम्: see 42. सारं इमेदम्: see I, 48; Jâna. IV, 73. श्राक्षेतपसः:—दीर्घं (विषुः) तथ: वस्तिः—Gautama was a great sage who lived a very austere life for thousands of years in a holy hermitage. There is no particular propriety in specifying Gautama as श्राक्षेतपसः: Almost every sage is so. However, see Bud. Cha. IV, 18 and 72. परिमहः:—see I, 92 and Shâ. III, 18. बासवा...त्तरः—For the mythological account see Râma. Bâla. XLVIII, 10-33 and Jâna. VI, 14-15, Bud. Cha. I, 27 our notes. The lujisam of Indra with Ahalyâ is, according to Kumârila no more than an allegory of Ahalyâ—the night—being seduced away by Indra—the sun. The legend of Indra having been the ravishe of
Ahalyā is a very old one....In the Taittirīya Sanhitā of the Yajurveda and in the Shatapatha Brahmana which comments upon it, Indra is spoken of as the ravisher of Ahalyā." Pandit.

Trans.:—A resting place was fixed upon in the evening by those way-farers under the very charming hermitage-trees under which the wife of the extraordinarily rigid anchorite went into the condition of a wife for a short while [under a momentary impulse] to Indra.

34. चिरावः—The singular of any of the oblique cases of चिर may be used adverbially in the sense of ‘for a long time’, ‘at last’, ‘finally’ e. g. मूल चिरा नहुरनामारी सपदि Shā. IV, 20; also XIV, 59. गोतमापूर्वः—see VII, 4; & Jāna, IV, 30. घे—see Jāna. II, 35; जिस—see II, 53. नाम...जसास्—The idea of looking upon the dust of the feet of an august personage with great reverence is very common to Indian mind. cf. तुर्मापदर्शायतान्येऽनितिष्ठितं Dandi. प्रत्ययत—Got, acquired, gained; see XII, 7; Bha. Gt. XIV, 14. असमाहितः—see II, 35. "त्रा श्रवि न है दुःस्थ मायापि न श्रवात्। इह वर्षसहायणि बहुनि नितिष्ठितसि ॥ बालसहा सिद्धाया तपस्वी मल्लोधि। आद्यवा सवमृतावनमकेशदलितसिद्धि। यद्यक्षेण्ड्रोरं रामोऽद्विधायत:। आयनान्त्यत दुर्गच्छता पूता । संविष्ठितः ॥....सनसाकाद मुदा मुक्त सं पुन:शिष्यसि ॥ Bāla. XLVIII. The Marāthī poet Rāmadās has अब्लाविरिवाराभवे तुक्त केले । पती जापाती दिष्यावी नेति. The Janakiharana has a longer description of this incident, see VI, 14–15; and also see Bu. Chā. IV, 72.

Trans.:—The fact that the wife of Gautama who had been metamorphosed to a stone regained her own handsome form after a long time: it is narrated that this was [the result of] the favour of the sin-destroying dust of the feet of Rāma.

35. नाम...निर्माणसि—see II, 67. वस्तस्यानि—see I, 87. दे-दे दे-दे दे-दे—formed, shaped into a corporeal body. अभ्यासात्—Aorist of बस्म with विषि—Went to, approached (a mark of respect). cf. एकादशमीदमनेहयति XV, 33; Kt. X, 21. For the reception of Vishwāmitra by Janaka see Rāmad. Bāla. LXV; 24–40. तपस्या—with worshipping materials. They are numerous,—the essential among them being, the seasonal flowers, leaves of the Tulsi plant, sprouts of grass, sandal-paste, red coloured unbroken grains of rice, a lamp etc. see Bu. Chā. I, 56–60 for the welcoming of a sage and also Rāmad. Bāla. L, 4–12. अर्थामालासहितः—the four primary objects of worldly existence are अम्ब, काम, धर्म, मोक्ष see I, 25; Bu. Chā. I, 13; Kt. V, 38.

Trans.:—On hearing that that sage [Vishwāmitra] accompanied by the Rāghu princes had arrived King Janaka went forward [to receive him] with worshipping materials, as if, to Dharma (virtue) incarnate accompanied by wealth and desire.

36. विद्वेशः...वासिनि—For Videha, see मितिला St. 32 supra. विद्वेशः
The two princes who appeared like the two stars of Punarvasu descended to this earth from the heaven, viewed even the twinkling (lit., falling together) of the eye-lids as a loss.

Trans.:—The mind (सो) of the inhabitants of the city of Videha who were drinking in, as it were, with their eyes, those two princes who appeared like the two stars of Punarvasu descended to this earth from the heaven, viewed even the twinkling (lit., falling together) of the eye-lids as a loss.

37. युक्ति—सो is the sacrificial post either made of Bamboo, Udombara, or Khadira (Mimosa catechu) to which the victim for the sacrifice is tethered. अवसि—loc. also, concluded, किर्यांश्च—see III, 29; V, 7; Shā, I, 13. कृष्ण lit. means ‘an action.’ Here the sense is not the same as in VIII, 67, but कृष्ण means sacrificial rites. कालविव—काँ के विव हित—one who has the discerning power as to the right moment for any work. कुलविवस्वर्धेन—see note on कृष्ण XI, 1. Vishwamitra has been looked upon by some as the grandson of Kushika and by others as his son and therefore he is called the continuer of his line. He may be looked upon as “one who had raised the status of the family by his rigorous austerities.” Not belonging to the Brahmanical or the sacerdotal class he had great difficulty in being admitted into its pale; and it was after a series of years of unbroken austerities that he was accepted on a footing of equality by Vasistha. इत्यत:—an appliance to let fly arrows; see common. त्रस्योत्सुकः (त) मैथिकाय—Mark the direct and indirect object used with the verb. श्रव्यांभूत—see Ap. G. §68. From the Rāmāyaṇa it appears that some time elapsed between the arrival of the two Raghu brothers at Janaka’s house and their seeing the bow. From Bāla-Kanda (ch. 50) we find Vishwāmitra on his reaching Mithilā only indicated to Janaka the object of the coming of the princes, and the actual performance of the exhibition of strength with regard to the bow took place some time later on as narrated in Bāla, Cantos 65-6.

Trans.:—He who had raised the status of the family of Kushika and who could understand which was the right time (for at hing) narrated to the king of the Mithilās who (this) Rāma was so eager to have a view of the bow.
38. शति—see VI, 37. पद्माश्रय—of course Janaka. प्रजातिः—
नानात्—agrees with तस्म, see comment. प्रजातिः—well-known, celebrated,
से कु. V. 7. स्म = a pron. adj. agreeing with वन; see XI, 34. त्रहिः
खर्चा—तिरंभ: तुस्क (the money or its equivalent given by the bride-groom to the bride; see comment) तर (condition, fixing upon); तय—
the condition was that instead of any bride-money the bow of Shiva which was with Janaka (see Ramâ. Bâla, ch. 66) must be broken by the suitors
to his daughter's hand.

Trans.:—The king on beholding the charming form of the child who was born in a renowned family and taking into consideration that the bow was impossible to be bent, was grieved by the condition of the bride-money of his daughter.

39. भगवान्—a Muni is always addressed thus. See I, 71.
सन्तवकिति वज्रक्षा: वर्णविज़ज्ञः’ Sâki. Darpa. VI, 149. मलस्थे—see
V, 53. तत्र—in that, Note the use of the indeclinable in the sense of
a pronoun, अनसुल्लु—to consent, to give permission. तस्ते—venture,
dare (usually an with infi.) cf. श्रेयसः कथवहारमन्नभूतूतमसास्त्रोत न वर्तिन्यु—
Mu. Râ. IV, 14; also Vâ. 52; Ku. V, 65. सोपेक्षसा:—सोपेक्षासर; see
note on 3त्रितृः II, 45. कपिला—see III, 32. वेदतित्वम्—see IV, 68.

Trans.:—And he said, Oh Sire! In the task (which is) hardly possible of accomplishment by even large elephants, in the same, where the effort of a young one is (sure) to be futile, I cannot accord my permission (to the latter.)

40. भ्रूपिता—past pass. parti. of the causal of हि to be ashamed.
हि—see V, 10 & Jâna. IV, 22. ततः—Here used as a term of respectful
address, see I 72. घुनुँभित्व—see II, 11 & Jâna. IV, 68. उपात्तम्...
वचा—see Shâ. II, 4. विचुः—विनिदितितमन्निदिन्दः: Amara. he, shame.
This particle governs the, accusa. by the rule उपात्तम्:—हि: तिनमुपरशियु
विषु:। दिलिमुदिदितायेकीतोष्याग्रही दुस्येते Vârtika on Pâñjî I, iv, 48. cf. निविन-
कातात्तुष्णायम् नानकाण्णान्तितितितेवैयोः प्रायिते Vârtâ. 59.

Trans.:—For many a king, Oh Father! who bear the bow, being put to shame by that bow, precipitately went away uttering cries of shame and tossing their hands whose skins had become hard by the constant friction of the bow-string.

41. अनुमयाय—said in reply. शास्त्र:—indecli. vigorously. अथवा—
it would be better to take the words अव & व्र separately in the sense of
‘now, however’. कुः गिरा—The indeclinable कुः and गिरा in the sense of
‘enough’ govern the instrumental, cf. इलामन्नवसस्यस्ये: Ki II, 17.
कलात्तुष्णादिषे Kadâm p. 133. चापः महः or चापे पुरुष—The word पुरुष can
be taken either as nomi. or loca. singular. In the first case the adjecti-
val compound वषकाला: agrees with चाप; in the second it would be
चापे एव अव [ राप्तः ] वषकाला: (अव शर्कः: श्रेष्ठ सं) वषकाला:.
Trans.:—The sage said in reply—hear him as ‘vigorously endowed’; but now, enough of talk: on your bow itself will he have shown his strength just as the thunderbolt does on the mountain.

42. आस्वादनात्—From the words of him on whom reliance could be placed; see XV, 48. द्विगुणवासमालके—a peculiar insect generally seen during the monsoon; it has either a white or red colour. For the formation of the compound see commen. and रसायनम् I, 17. कुण्यवर्मीति—कुण्य: वस्त स्; तस्मिन् lit. that whose path is black; hence, fire.

Trans.:—Thus through the words of a reliable person he came to have faith as to [the existence of] prowess even in Rāghava who [was so young as to have no more than] side-locks of hair; as [one accepting] the existence of the power of consuming even [though it be] in fire no more than Trīdāshagopa insect in size.

43. गणाः—The words नष्ट, नस and those ending in the affix नम् and हि are termed numerals (संख्या) ‘चेतुणवसुहि तत्त्वम्’ Pāṇi. I, i, 23; and the taddhit affix नम् is appended to numerals and words denoting measure in (शीष्य) a distributive sense according to Pāṇi. V, iv, 13 quoted by Malli. व्याििदेश—particularly ordered. पर्यावरण—पारे गत्विति तन्त्र—adherents, attendants; see Jāna. VI, 43. कान्ति—घात—कान्ति—करणि (प्रस्थति हि) उक्तो Pāṇi. V, i, 103. The affix अक्ति comes after the noun करणूि in the sense of ‘able to effect that.’ The word means nothing else but a bow; see Śā. I, 6. For an account of this particular bow read Rāma. Bāla. ch. 66, "दुधेदेशवशि भुदुि दस्यनाि! तासपुिति तदा नतमालके पुष्के भिमी || वधे मे भृत: शन्त नासाकाण्तिया तत् || श्रेष्ठ शोकाति कथा माज्या तीतिति विद्वदा || मृताकाण्तिया स तु भव्यति मूर्त्तमाज्या || शरीराकाण्तियो भावम्” अभिवरणाय—the Dative or the affix of that case is appended to the crude form which ends in an affix denoting ‘condition’ (उपयोग अवचननात् Pāṇi. II, iii, 15) and having the force of the affix तुम्, i.e. infinitive of purpose; cf. सृष्टिदेशवशि प्रशस्ता वर्ग: Śā. I. शैलास्वय—‘consisting, made up of light, the adj. qualifying गुध: which refers to the rain-bow. युध्य्य—विश्व = display, exhibiting. The dative here is accord. to the Vārtika ‘तदाय चक्रवर्ति यासम्’ which allows the use of the dative in the sense of ‘for the purpose of.’ सहस्रोचन:—the thousand-eyed i.e. Indra; see VI, 23 & Bu. Cha. I, 27.

Trans.:—Thereupon the king of Mithilā specially ordered group after group (of) his servants to fetch the bow: just as the thousand-eyed-one [sends out] clouds for the display of the bow of light (i.e. the rainbow).

44. दक्षायिन्यः—see XI, 13. बिकु...सहरिण—सम. कृष्णारे दस्यकुष्ठविच चाचित्तकाद्वये! शुद्धावसरिण वालाप्रस्थवाधि पिनाकिन्यस् || Śā. I, 6. Daksha performed a horse-sacrifice to which he invited all the gods except Śiva. Highly irritated at this he suddenly appeared at the sacrifice
with his wife, confounded the whole arrangement (see Rāmd. I, 2),
gave chase to Yadnya that fled through the air in the form of a deer;
see Rāmd. Bāl. canto 66 & Māhābhā. Shānti. विन्दुताशाती गृहः (see Jāna. VI, 37) नोः स पव अमात्रः तं नयनसीतिः स। The affix गृहः in the sense of ‘habit’ comes after a verb provided the word with a case-affix in composition with it, does not mean a genus. गृहः—एव: वने अवः। The bull is one of the attendants of Shiva, see II, 35. अस्त्राः—Thrown, hurled of.

Trans.:—On beholding the bow which was terrible like the sleep-
ing king of serpents, the son of Dasharatha took it up—that bow with
which the god of the bull-banner sent an arrow away in the guise of a deer.

45. अतत्तःिः—अलोकः (see I, 19) क्यक (II, 8) सस वचः संहता—
instr. sing. of सन्धर्ण an assembly (संहताः अस्त्राः तद्रूपीति इति ‘संहताः मितिसंसूध: Amara) subject to इश्यता। अविल्लम्...नेबु!—an adv. phrase; for विलित see I, 73; III, 17। शीशाद्वारः—see commen। तारः weight, heaviness,
or strength, see II, 74। नातिसयतः—a supersupa comp. for which see commen। The नातिसयतः suffix is used in the ablatival sense।

Trans.:—He put, without any great effort, the string to the bow
even though it possessed the strength of a mountain, just as Cupid
(strings) his delicate bow of flowers while he is being gazed in
amazement with steady eyes.

46. अत्तमास्त्रार्—pre. pass. part. of सन्ध to break। अस्त्राकर्णकर्णधार्शी—
सात्रात्तसताः अत्तमात्राः that which has gone beyond measure; too much। अस्त्रार्यण—र्वण्यां अस्त्राकर्णकर्णधार्शीम्, तस्याः। शुष्कपरस्वान्तः—see commen। र्वण्याः=harsh, grating। सन्धः=see I, 39; VIII, 64। also see Rāmd. Bāl. XLVII, 18। अत्तमास्त्रार्—ष्ट्रोः गोरावलः अन्वेषः the affix अन्वेषः comes, in the sense of
a descendant, after a nominal stem denoting the name of a Bishi, or
the name of a person of the family of Andhak, Vrishni and Kuru accord.
to Pāṇi. IV, I, 114। Bhārgava (Parashurāma,) the descendant of Bhrigu
and the son of Jamadagni was the mortal enemy of the Kshatriyas
whom he is said to have exterminated twenty-one times। र्वण्यतः—अन्वेषः
(firm, strong) मनुः: (fury, enmity; मनुः: पुमाः तमुः शोकम् च यद्य च। मेनि।)

Trans.:—The bow while breaking by being drawn in too much
( and therefore ) producing a sound as harsh as that of a thunder-bolt,
announced as it were to Bhárghava who [ bore ] excessive enmity towards the Kshatriya race that it had risen up again.

47. दहसारं—चन्द्रसारं: सारं: (the essential part, the main portion, of अभावहारस्य) द्वार निनो देवसं: केशरसं: Utsa. VI, 22. यस तद्भवः दुःकालेकः—The bow, whose breaking was fixed as the condition for the hand of Sitâ, and which belonged to Shiva who had अवस्थिते वृषभ पनुसाद्व मृत्युमात्रे नीरीत्वात्। निस्वास बिद्यायस्तन्त्रुभविद्यामभिर्व ब्रह्म। Rāmā. Bāla. 66. It was a ‘नास्’ with Janaka from Devarāta; and says Janaka ‘नासस्य तद्व नस्तमारस्य पूर्ववस्य निनो। यथे मेवन्त: नासीनतुत्विदा तत्त:। क्षेत्रो घोषस्त्रा तथा नासा भिषेतविदि विनिबठ। भूत-लाभिता हता हृणे विक्रान्त समाजनो। नीचेकलेति मेवः विवशयन्योगिनिः। Rāmā. Bāla. कांति: Canto 66. राज्यात्त्व न्येन्द्रतृती—offered to Rāghava; see note in the preceding stanza, and the difference in the meaning of राज्या-वतः. अभिनन्दः—rejoicing at, approving; see st. 30 supra & XVI, 64.

Trans.:—Then approving the [display of that] strength which was the price fixed for the bride and whose testing had been witnessed [by him] on Rudra's bow, the King of Mithilā offered to Rāghava his daughter who was not born from a womb and who was Shri herself, as it were, in corporeal form.

48. चन्द्रसारं—an inde. see V, 75; Jānâ. IV, 62. सत्याक्षरं—सत्यः संकरः (promise; see V, 26) यथा: सारं: राज्यात्त्वः—The dative is used in reference to अतिशयाक्षरं—from अतिशया 6 conj. Paras. to bestow, to give; (see X, 42) akin to देवसं: to give; see Ap.G. § 60; and V, 18. जःसास्त्रितं—keeping fire as a witness. Fire is always the principal witness in Hindu marriages see VII, 20, 24. Fire in the present case was not actually a witness when the resolvo was made, but the sage was looked upon as fire itself.

Trans.:—King of Mithilā who was true to his promise at once gave his daughter not born from a womb to Rāghava in the presence of the lustreful treasure of asceticism (sage Vishwāmitra) and therefore was fire itself for a witness.

49. महिषः—see V, 25; agrees with पुरोभृतः। महामहिषः—one whose splendour was great; said in reference to Janaka कोऽस्त्राक्षरियते—see IV, 70. प्रायाश्चोचचचः—Verbs meaning ‘to send’ or ‘despatch’ generally govern the Dative of the person, but Accusative of the place, to whom or which a thing is sent; see V, 39. पुरोपासं—see VII, 20. Shatānada, the son of Gautama by Ahalyā was the family-priest of Janaka. “विजयमथमात्माः बुद्धा नृपवर्त श्लोकेन,” पुरोपासं पुरोपासंश्च मित्रस्यचिन्दितः। Rāmā. Bāla. ch. L पारिश्रिताः—by the taking under protection. निनो: कुलम्—Nimi' was one of the three distinguished sons of Iskvāku of the solar race and the founder of the dynasty of Mithilā. Janaka, the father of Sitâ, was the twer'—second in descent from him. विश्वासं:—Be pleased to grant, see Ap. G. § 197.
Trans.:—And that illustrious monarch sent the venerable family-priest to the lord of the Kosalas to say ‘Be pleased to grant to this family of Nimi the condition of a servant [to your race] by the acceptance of my daughter’.

50. सतत्री—appropriate, befitting. अनिवेय—see XVII, 47.
   अनुजुज्वाल—one whose speech was favourable. दिव—:the twice-born
   refers to Shatānanda, the Purohita of Janaka. त, च—mark the use of the
two copulative in the sense of no sooner than; see X, 6. चिथ: एव—at
   once, the very moment; see V, 68.
   दुधता—of those who have performed
good sacrifices; hence, meritorious.
   पञ्चाते—comes to ripening. कल्पवृक्ष—whatever is desired; a wish.

Trans.:—Just as he was contemplating about a suitable daughter-in-law than the Brāhmaṇa having [the bearer of] a favourable message reached him: for, the desire of the meritorious, which partakes of the nature of the fruit of the Kalpa tree, comes to fulfilment at once.

51. कलिपत्...विष्णु—(arranged and offered, see st. 23
   supra. from कृपा 1st. Atm.) उपविनियम्: (पुरुषः hospitable reception) दिविषाः
   श्य, तत्. अज्ञानम्—see V, 20. उच्चारि—started, set out; see II, 6 &
   तामा. VI, 1. बलासिस्तः—The friend of Balabhid i. e. Indra who cor-
   respond to the Jove of Roman mythology. Indra is frequently assisted
   in his battles by mortal heroes and Kālidāsa speaks of it in the Shākun-
tala and the Vikramorvashi. In the former he speaks of Dushyanta as
   बलासिस्तः see VI, 71-73. The word सतिर्दुर्बल becomes सत्य by पाँड. V, iv
   91. वशी—see VIII, 90. वस्तिः—see VII, 39.

Trans.:—He, who had his passions in subjection and who was the
friend of Indra, heard the speech of that Brāhmaṇa to whom the rites of
a hospitable reception had been accorded, and started (on the journey)
overcasting the brightness of the sun by the dust raised by his army.

52. धन्त्रियं...सुपपुरुषं—उपविनियमः पद्मादः बलः तः. It appears to
be a general practice to make a halt in some garden or grove in the
vicinity of a city before entering it. If the traveller be an important
personage or an invited guest &c. a députation goes thither to receive
him. During the temporary halt the horses and elephants are halted to
the trees whose barks get rubbed and bruised; see IV. 31 & VII, 18
सतिरोपयं—सीता रोपयं (shutting up, blocking); this would apply to the
city but in the case of श्र it may convey the idea of obstructing her
movements by tight embraces.
   असिद्धि—Aori. 3rd per. sing. of अन, to
   endure. कालः परिसोधम्—परिसोध—Enjoyment. आयत—this word is used
   in the sense of ‘large, strong’ in V, 50; but here it signifies ‘ardent’.

Trans.:—He arrived at Mithilā the trees of whose gardens [on the
out-skirts] were bruised by his armies which engirt it: that city
tolerated that ardent friendly seige as a3, oman does the obstructions
of love from the enjoyments of a lover.
53. **Soma**—at the right moment. The word *sama* if taken in
the sense of ‘ceremonial usage’ it may be compounded
with *śītaṃ*—the two monarchs standing face to face to ratify the
usage of giving the daughter and accepting her ‘पत्नी कन्या देवा त्यया
आशा रति समय: तत्र स्मितो अनूत्तिनमन्यते भूषी जनजातियोऽ.’ बुधो ...पौरो—
वेष्णाद वासवः नवं वप्यः यथोत्तरोत्तरोः. **Varuṇa**, the Neptune of Hindu my-
thology, is represented as having unlimited control over the destinies
of mankind, the attributes and functions ascribed to him impart to his
character a moral elevation and sanctity far surpassing that attributed
to any other vedic deity. **Vāsava** is one of the epithets of
Indra, the rular of the Heavens so frequently referred to and
assisted by the monarchs of the Solar race; see *Shā* VII. He is looked
upon with no small respect by mortals. He is invoked at almost every
ceremonial rite and in marriage ceremonies he is invoked with his wife
Śachi. **कैतुककियाः**—The ceremony with the marriage thread ( put on
the wrists of the pair ) preceding the marriage; see VIII, I & *Ku*. V,
66. **समन् ...रथीं**—in keeping appropriate to their grandeur; for **सूत्री’
see St. 50 supra, चिते नुः—3rd per. du. of the Per. of वितन्त्र to perform
a ceremony; see *Ku*. II 43.

**Trans.**—Both the monarchs who resembled Varuṇa and Vāsava
came up and being present at the ceremony carried the nuptial rites of
their daughters and sons through in a stylet appropriate to their
grandue.

54. **पद्मिनी**—Śītā, having issued from the furrow in the earth, is
called पद्मिनी according to *Pāṇi*. IV, i, 92 and IV, i, 50 noted in the
comment. **रुपवर्**—रूपण जहह: (one who continues the race, see IX, 9
and *Uttā*. IV, 22. **अनुजः**—lit. born after, the younger daughter Urmilā.
अर्थात्—see VI, 58 and XIV, 11. **वर्णवती—वर्णः** (excellent, ‘वर्णः अभिज्ञाति’)
ओऽः ( see II, 54 ) योः: श्री. कुशाध्वजस्वेन—Kushadhvaja was
the younger brother of Janaka. His two daughters as mentioned by
the comment, were given to Bharata and Shatrughna. **सुमध्यसे—A
महाशाय is a girl who is arrived at puberty and the word need not be
viewed in its literal sense ‘having a beautiful waist.’

**Trans.**—The continuer of the race of Raghu married the daugh-
ter of the earth and then Lākṣmāṇa married Urmilā who was born
after her; the other two powerful ones who were their juniors took
for their wives] the two marriageable daugheters of Kushadhwaja.

55. **चन्द्रेश्चन्द्रिता:—चत्वारी संवापृष्टः: चत्वारं: देन शुद्धेन सहितः.** The
compound and the construction are “awkward” as observed by Mr.
Nandargikar and probably “introduced for the sake of metre”. He
further quotes similar expressions दु:धारासन्तुहृद्देशः समन्यामासुरसः, अयामा-
दित्रीयो नतः नवऽ...अहाः—वृहु मर्यादः ( taking in marriage; cf. नवी
Trans.:—The three sons accompanied by the fourth, all of whom had accepted wives quite recently, looked charming like the four expedients of that protector of the world viz. peace-making, act of bribing, creating disunion, and war endowed with success.

56. कृतार्थनामागमनः—lit. went to the condition of having secured their object; see VIII, 3. प्रवयेः...सत्तमः—प्रत्येक क्रिया: अनेन इति प्रवयः; प्रत्येके आवारे जितेति इति प्रकटः: (this is the crude form of a word to which affixes and case terms are appended and प्रवयं=an affix.) Another sense can be derived from the expression by taking प्रवयं=confidence; see Skā. I, 2; Ku. VI, 20; or the four expedients; and प्रकटः=counsellors; see XII, 12; तेषा बोधः: coalition; इति सत्तमातिलितः.

Trans.:—The daughters of the King by the princes and the latter by the daughters gained the fruition of their object: that coming together of the bridegrooms and brides was like the joining of the affixes and crude forms (of words).

57. आच्छादितः—आच्छादः (पृष्ठ, समाहार, see VII, 34) रूपः (pleasure, satisfaction) स्वः (दशरथः). आच्छादनाभित्र—those sons. सिविलितः—Having got married; cf. दौष्टिनाभित्रस्त्रयं सिविलितः Skā. IV, 19. अच्छलु तिष्ठः—see comment. and VII, 33. सिविलितः:—see II, 9.

Trans.:—Here (Dasharatha) having got all his four sons married there, and having given leave to Maithila after three marches on the road commenced his journey to his capital with satisfaction.

58. जस्तु—once upon a time, on a certain day. प्रतिष्ठानः—प्रत्येक (अतिष्ठा: आपः ब्रह्म) गच्छन्ति द्वे adverse, see 62 infra. आदशः...विष्णु:—see comment. and प्रवाहिनिः:—treading down. विक्रियः:—troubled, harassed, from दिनम् 9th. Paras. युज्यात्—रूप प्राप्तः श्रुतः, अविशेषःसाक्षात्स्वरतिमात्रिज्ञ:अरमारामार, कहेतीला=an army 'तकाविनि वलेंटेन्ट्यु' Amara, cf. XII, 50 and XII, Mad. 77. उत्तरः—तत्प्रसादः those that had overflowed the banks. नारायणः—the streams or currents of the waters of a river, see Ma. 20. खलील—सली is natural firm ground as opposed to स्थल i.e. land drained and artificially made firm; see VI, 64.

Trans.:—Once upon a time [during the journey] on the road adverse winds tearing down the banner-trees harassed [his] army by their intensity just as the currents of the water of a river overflowing its banks cause trouble (destruction) to dry land.

59. अङ्क्षे—IV, 65. परिवेश—a hallow. मण्डलः=a circle; see V, 74; VI, 13 cf. तनौति यानी: परिवेशमण्डलः Nai. I, 14. दौरानस्वाभिः—वैतस्य: विना: अयस्य by Pāṇi. IV, 1, 120 (whereby words ending in a femi. suffix take the affix ॥ in forming a Patronymic), is the bird on which Vishnu rides just as Shiva rides a bull or Gaṇapati rides a
mouse. He, along with Aruna, is the son of Vinati, wife of Kāśyapa, and a daughter of Daksha. Āmmē is the son of Kāshyapa and the daughter of Daksha.

All serpents do not possess the phosphorescent stone. It is supposed to be on the head, or, as others say, in the mouth of the most venomous ones. It is used to decoy insects during the night, to be devoured by the owner. The Sun is compared to it in the stanza.

Trans.:—Thereafter, the Sun with a frightful hallow formed round it appeared like the stone dropped out of the circle of the body of the serpent vanquished by Vainateya.

60. अमारः (Amar) is the hawk whose colour is grey, नुलाना (Pāṇi) is the addition of the particle परि imparts an intensive sense e.g. परिपुर्ण (Paripurn). During the courses, Hindu women do not comb or oil their hair. The Sun is compared to it in the stanza.

61. अमारः (Amar) is grey: the addition of the particle अमारः imparts an intensive sense e.g. अमारः (Amar). During the courses, Hindu women do not comb or oil their hair. The word is formed according to Pāṇi.

Trans.:—The quarters having their curling hair formed of the grey coloured wings of the hawk and their garments red and moist in the shade of evening clouds were not fit to be looked at like women during menses.
Trans.:-The female jackals resorting to that quarter which was occupied by the Sun set up a terrible howl inciting, as it were Bbal'gava, who was accustomed to make offerings to his ancestors by means of the blood of the Kshatriyas.

62. प्रतिः—प्रत्येक: (see 58 supra) न असी पवनश: स आदि: नस कल; agrees with बैक्रूं—an occurrence portending a calamity; तिति (सिकलस नाथ: दि कत) a change in condition, see Nādi. II, 5. शासिम्—is a ceremony or any act done to avert the effects of an evil whether natural or supernatural, and in Hindu works, on rites and ceremonies, there is a Shānti enjoined for almost anything. अविभक्त—an inco. 'with reference to,' 'concerning' of श्रीपाठमयसिद्धार्थa.ं शा.ं. I. क्लीभीत्र—see IV, 3. अत्यन्तुक—imper. of अत्यन्तु 7th At. asked, interrogated; see V, 18. सुश्रमसस—विविध. खान्त—सुश्रमा अन: (end, termination) वस तद्व. अल्पवस—be-little; made light of. तुत्याशस—see comment. श्वसा is anything that troubles the mind, an anxiety; as in 'न विष्णु तस्मात न हि विष्णु' for a parallel with the idea in the stanza, see Bu. Chao. XIII, 29. and Jāna. IX, 25.

Trans.:-After observing the ill-omens in which adverse winds were the chief, the ruler of the earth who knew what to do [as such junctures] asked his spiritual adviser in reference to its pacification: 'it has a good result' thus did the latter minimise his mental pain.

63. सपतिः—see 48 supra. आदृतास—see XI, 15. किति—see VI, 38 & III, 39. वाहिनीसुसे—वाहिन्या: (see XI, 6 वाहिनी स्तातविक्षणया स्वस्थान: समपत्रेद्वीनोऽधीक्षव: Vishnu.) सुसे (the front, the van) तितिसा. अश्रुस्य—see III, 41. Compare अर वकालीनदेवीं दिवि क्षणमुद्रीविहाराय दीलिमः I देवेन तेन: पुरुषार्कालिन्यो विश्रुततपसः तदस्यते I Jāna. IX, 25.

Trans.:-It is said that a pillar of brightness, sprang up and manifested itself in front of the army, which after some time was discerned by the soldiery, after they had rubbed their eyes, to be a human form.

64. विष्णम्—पितु: द्रव्य or पितु: आपात इति transmitted from father to son. The Sūtra quoted by the commen. Pāñj. IV, ii, 31 is by itself not sufficient to give the form विष्णम्. By the Sūtra the affix वत्र comes after वस्, चतुर्दशा, and तुर्वस in the sense of 'this is its diety'. But it does as only in regard to वस् & चतुर्दशा, and we must resort to रोड़ा: Pāñj. VII, iv, 27 by which इ is substituted for the final short इ of a stem before an affix beginning with ि when it is nos a krit nor a Sārvadhatuka and before इति; thus पितु+वष्टी becomes विली +ि and the इ being elided by यष्टीति च Pāñj. VI, iv, 148 the form becomes विली+ि =ि. Now पात्तुक does not take the affix वत्र but the इ in the sense of 'come thence.' उपविलक्षणय—see comment. The 'upavita' was an indication that Parshurāma was a Brähman. He was the son of the Rishi Jamadagni. Being the son of Reşkā he may be said to be
a Kshatriya as well, which was indicated by his bow. कश्त्रीय - powerful, strong. The several comparisons may be carefully analysed; thus that with Soma indicates Parashuram's magnanimity; with वर्मीतिः conveys an idea of his power; that with शिविरः conveys the idea of the bow; and that with तड़कः of his kind-heartedness. The poet seems to have here in mind the fact that the moon cannot shed its lustre unless imparted to it by the sun and the general notion of poets that the sandal tree is always engirt by serpents attracted to it by its fragrance, compare Jāna, IX, 27.

Trans.:—Wearing the paternal mark which was the sacred thread as also the strong bow which came from the maternal side, he who was, as it were, the hot-rayed one in company with the moon or the sandal tree with the two-tongued one (serpent).

65. रेणुः...न:—रोपोऽ प्रस्तः (stern, harsh) आत्मा (mind, intellect; see commen.) यदु तथः पितुः: the incident alluded to may be seen in the Mahābhā. Renukā the daughter of king Prasenjit was the wife of Jamadagni. She was a very dutiful and well-conducted wife. Once, however, she was overcome with some excitement on beholding Chitraratha the prince of Mṛttikāvati with a garland of lotuses on his neck sporting with his queen. Jamadagni noticed this and was so incensed that he ordered his sons to kill her. The four eldest neither made any reply nor did they act according to the father's command. Parashurāma however, decapitated her at which the father was mightily pleased and told the obedient son to ask a boon. He asked for his mother's life; and among other things invincibility in single combat for himself. शासने—शासन=command, injunction; मित्रेश: शासन = Amara III, 69; see Bu.Cha.V, 71. तत्रुष्या—instr. sing. of तत्रुष्यु see II, 29; V, 61. By him who 'obeys' or conformed to.' In this sense used in the loca. as in Vi. V, 17. स्वयंतिमित्र: refers to पितुः; स्वयं: is steadfastness in the path of rectitude or duty, see III, 27 and नर्त्तिग्रिसिदितिस्वरा Shā. V. प्राक्.—At first, see VII, 34 and Bhatti. VIII, 106. घुणा—कामावर्दः कपल्ला दृश्या ‘pity, tenderness’ or it may signify 'reproach' or even 'aversion' to kill the mother. In the last sense it is used by Śriharsha, जगाः प्रेमाक बद्रिशुरा दृश्या. Nai. I, 20 and this seems appropriate here.

ततो सहस—This of course refers to the extirpation of the Kshatriyas and the conquering of the whole world by Parashurāma.

Trans.:—By him who, in spite of every other feeling, obeyed the command of the father whose mind had become stern by rage, and had lost equanimity of temper first conquered the aversion [ of doing the act of ] felt in the cutting off the head of the trembling mother and then the earth.

66. Compare ततो द्यान: श्रवणसुधिनी विश्वकर्मद्वृहस्य स्वधायकम्. Jāna. IX, 27. अश्रव्यजः=is the well-known हद्राय the fruit of the eels
caraus. The literal meaning would be 'eye fruit.' It is said that Shiva once in war with the Asuras, having burnt three cities wept at the loss of lives involved and the tears falling to the ground sprung up as shrubs producing berries, which were thence called Rudraksha. 'व्यासपूजः'—(for आज्ञ see IV, 33,58,) having the semblance in prominence. 'निविष्ठाः'—perfect 3rd sing. of निविष्ठ 2nd Paras. to shine forth.

Trans.:—Who by the rosary of Rudrakshas on his right ear appeared bearing, as it were, in a semblance, the number twenty-one which was the number of times he had destroyed the Kshatriyas.

67. पितृव्यायममानसा—Kārtavirya a king of the Haihaya tribe was endowed with a thousand arms by the favour of Dattātraya and with a golden chariot. While Jamadagni was absent from his hermitage this king entered it and although hospitably received by the wife of the sage, forcibly carried away the calf of the hermit's cow. On hearing this from his father's mouth Parashurāma cut off the thousand arms of Kārtavirya and killed him. The sons of Kārtavirya taking advantage of an absence of Parshurāma from the hermitage of Jamadagni attacked it and killed the sage. On his return from the forest Parshurāma saw the dead body of his father and bewailed his unmerited fate. He now made a vow to extirpate the whole Kshatriya race and, as said to have done so twenty-one times. See Mahābhārata Vanaparva. Chap. 116. जनविध्वंसाः—विवाह = destruction, annihilation.

Trans.:-The king, whose sons were [too] young, became dejected on seeing the son of Bhṛigu, who had taken the firm resolve (for the purpose) of destroying royal families in consequence of the anger aroused by the murder of his father, and (bringing to mind) his own condition.

68. नाम राम द्वयस्मात्—The name Rāma is applied to both (1) the eldest son of Dāsharatha as well as to (2) Parashurāma the son of Jamadagni both of whom are the enemies of one another. द्वयस्मात्—(fierce, ferocious; see Sūkta VI, 28). अहिते—(अहित see IV, 28; IX, 17).

Trans.:-The name Rāma was equally applicable to his own son as also to the furious enemy: it became pleasing as well as fear-inspiring just as jewels in a necklace and on the hood of a serpent produce joy and fear.
69. अस्तित्वमयू—अर्थे ये पदविन्यास च Paññì. V, iv, 25; see V, 2. The repetition is to indicate the eagerness of Dasharatha to show respect to Parsurāma. अनवेद्य—without regarding, or being unmindful. भारतायजः: read मरतायजः the one born before भरत hence, रामा. यतः—The suffix तत् generally comes in the ablative or locative senses but it is allowable with other case-suffixes also by Paññì. V, iii, 14 quoted by commen. काण्वियम्—see VIII, 38. उद्द्वानकाम्—agrees with मृतृं उद्योगः 'up-turned' तारका pupil, see commen. This is an indication of extreme rage. Compare with this stanza ‘अन्यान्यायानुसारे न वाक्य यदा सदेवण तथा कुमारे’। भुज्यपाकाशुवराणामेवोदयताविनिर्णयस्मि तस्मि Bhāti. II, 51.

Trans.:—Unmindful of the king who cried out ‘worshipping materials, worshipping materials!’ he (Bṛghava) directed his eyes which had their pupils raised up and which shot out flames of fire (in the shape of) fire-anger against the Kshatriyas.

70. कामीयो...मुद्दिना—कामीयो; see 43 supra; नितिक fixed, thrown round, placed upon from निधन 1st Para, see IX, 50 अंजु...रिं—अन्हुला विहरेल, तस्मिन नरसीं तां. पुकुंदिना—instr. sing. of पुकुंदु formed according to समानंतरार्थम् Paññì. III, ii, 168—the affix अं comes after roots that have taken the affix सुं (i.e. the Desiderative) and after the verbs सहुं and मिः, to convey the sense of ‘the agent having such a habit’. cf. परिक्षेत्रृष्टिः समन्तवेत मुक्तिवेत। पाण्डव: Bhā. Gt. I, 1. विजयादि—Passive 3rd per. sing. of गृह to speak.

Trans.:—By him—who was desirous to do battle, who had placed his hand on (the centre of) the bow and who was making an arrow pass through the interstices between his fingers—was addressed the intrepid scion of the Raghu-race who was standing before him.

71. श्रवणात्सम्—श्रवणं जातस्य (collection, race, आतिवात छ साधर्मये Amara, see रूपायण at 68). अपकारायिर—अपकारण (by harm, injury as opposed to उद्योग, cf. उपकारिण्यं सत्संख्यिने वित्तापाकारिण Ma. II, 37) वेदिः this of course refers to the killing of Jamadagni by Kārtavirya; see St. supra. वहुः—repeatedly, frequently; see Skt. I, 24. The वहु suffix is appended to वहु in the Locative sense which could have been brought out by putting the word वहु in the Locative case. Kayāta however, in his discussion on वहु कस्तिकावेदिः सहिकारिणी from Mahābhāṣyā interprets the वहु affix as carrying with it the idea of ‘particularising, individualising’. The वहु does not here carry that sense and may, therefore, be looked upon only as लोके। रघुप्रत्यात्म—रघुप्रत्यात्म (disturbing, stirring. It is interpreted as ‘striking’ but that is hardly appropriate).

Trans.:—The whole Kshatriya race is my enemy on account of the injury (that it has done me): having repeatedly destroyed it I have been pacified; [but] I have been provoked by the report of your exploit just as a slumbering snake is (aroused) when stirred by a cudgel.
72. फृधस्त्—see commen. and II, 53. सरयौः—Imperf. 2nd Sing. of '8th Utha. to break to pieces.' सार्वभूताः—I regard, I believe; cf. अतुलनात्मिकाभावम् समये शद्रुषोः Shad. VII, 3. वीर्यस्थः—see commen. The word शूक् is used here as indicative of 'excellence,' 'supremacy,' 'predominance' शूक्ष्ण प्राचीनसम्बन्धोऽन्तर्यात्म अमार्श, see IX, 62. The Rāma. Bāla. ch. LXVI, 14—25, gives an account of the discomfiture of the various princes who had gone to Mithilā to try the bow whose breaking was fixed as the condition for the hand of Sītā.

Trans.:—It is said you have broken the bow of the Maitilā king which, hitherto was never even bent by any other prince. On hearing this I have come to the conclusion that you have, as it were, broken down my bravery—predominance.

73. अन्तव्र—indecli. at another time, at any other juncture cf. अन्तव्र पूर्णं पुंसा कश्म केसव वोदिति Māgha. II, 44. मां अबावु—went after me, followed me, was applicable to me. This idio. use of the aorist of गम्य may be noted. वीरमालवति The root आवरत् lit. means 'to bring.' Here it signifies 'tends to produce shame'; as in Shāhu III, 4.

व्यासवृत्ति:—यदा (changed and therefore lost its original significance) ः (function, indication; the word derived from वृत्त 1st Atm. to be, to exist prima. signifies, 'conduct.' ) वसः:

Trans.:—At any other time in this world this word Rāma when uttered went to me (was applicable to me alone); that [epithet], however, now produces a feeling of shame in me since on account of your rising into prominence its meaning has been reversed.

74. अन्तवरिवत्त—not obstructed; hence, taking effect on; from तुष्टः 1st Paras. to be mutilated or dulled. Parashurāma is said to have studied archery along with Kārttikeya. On the completion of his course he let fly an arrow at the side of the Krauncha peak which is said to be the residence of the god of wealth. "कैलासे यन्त्रावसे स्वस: कोष्ठोत्सवीयशः" The peak is located by geographers in Assam. The arrow went right through to the other side and made a hole which is described as the passage for the Hansas to come to the south during the winter. This शिखरम् is called सुप्रियवशिष्ठम् by Kālidāsa. अपहत्वस्य—see Nīli 18. समाकलो:—सम: (equal) स्वस: (fault, transgression अन्तवरिवत्त परापरलोकम् अमार. the word अरहार्त is also neuter as सत्तित्व शतमानासि मित्त स्वस: 108) द्वोलोः. धार्मिकम्—see commen. and note on अपकारेपि st. 67 supra. हैद्रयः—Kārttīviśa a descendent of the Yādava race. See commen. for the reference to Bhārata.

Trans.:—To me, who bear a missile unobstructed even by the mountain (Krauncha), there are, to my mind, two equally offending enemies [one is ] Haihaya on account of his carrying away the calf of [our] cow, and [the second is] yourself engaged in depriving me of my fame.
75. असतिः करण: विकासः—क्रियारूपः अन्तः; ततः करणः से common. तेन—therefore, तथां असतिः—ioe. also—while you are unconquered. न अवतिः—does not satisfy or give pleasure; cf. न समावति सहिः रक्षसः पद. 1, 65. पावकः—(one that purifies from ज to purify with the affix व ा to express 'agent,' by छ. III, i, 133). The fire in the ocean refers to नङ्गालंका the submarine fire. यहाँ: पश्चकोर: अमरन. कक्ष$—कक्षः dry grass 'कक्षः स्थूलिः मनुमृत्युिं ब्योगोद्धारणे च भैरविः। कक्षः दुधकः प्राज्ञयं कक्षः कक्ष उदाहरणः' धरणे, से VII, 55. The affix कक्ष is here used in the sense of 'like what is therein, or thereof, by the rule in common, e. g.

76. बिहऽ—Imper. 2nd Sing. of बहि to know. आसाचः—deprived of all energy; cf. V, 26. एहुरं—एकरसः हदुः—appertaining to एकर Shankara 'एहुः सर्वद्यरः शुद्धयथरुक्तविश्रातः' अमरूः. For an account as to how the two gods Vishnu and Shiva came by two bows etc., read the following from Rāmā. Bāla, ch. IXXV vs. 11-20 हे मे हे मुमुही अड़े दिवे लोचापूर्विटि। हुः कक्षवो शुद्धे श्रेष्ठे विकासः अबुतुः शुद्धेरः स्वास्थ्याः दुधकः। तिरुपड़ू नरसह अभ बालक शत्याः। हे देवता हे दुधकः विश्रातिः शुद्धेरः। तदः हे वेदता: स्वां पृच्छिः तस्मा पितामहः। शिष्ठगाढः विश्रातिः करारलिनीत्तिव्रूहः स्विज्ञाय तु विजाय देवताः पितामहः। निरोऽन्त्यामाय त्रिः तलवतः स्वरः। निरोऽन्त्यामाय त्योऽत्तरः नक्षत्रं वितुः। तदः हे जूःमिति है:वः भूमि श्रीमान्यमन्दिरं। द्रोशारेण महाबः सर्नितिः नित्यविश्रातः। देवस्त्र काम्यं हुविष्ठाः: स्वारः। स्वारः: श्रीविश्रातिः श्रीन भूमिः। भूमिः भूमिः श्रीविश्रातिः। अथवे वै वै विश्रातः करारलिनी। जूः श्रुवे यभी वित्वा नाशवाः। देवस्त्र काम्यं हे तस्माः। असाति—also जूःमिति, 3rd per. Aorist of the passive of मुनु to break. लाभाः—लाभाः (excavated, dug up, from मुनु to dig) मूलिः मूलिः। The erosion of the banks of rivers and the consequent washing away of the roots of trees by floods is a phenomenon of common occurrence on the banks of rivers like the Narmadā and the Krishną.

77. तदु—an indecl. 'therefore,' तद्रायः—सर इदं मदीयं। तिलत्तु—Let aside, let it remain, never-mind. cf. तिलत्तु त्रावदासिनीयः: Mv. I. प्रवन्तः—a battle, a fight; cf. यज्ञ व: प्रस्तुतिः चन्द्रेतुः: Uthr. V, 1. एवः—refers to the discharging of an arrow from the bow of Parashurāma.
Then do string this bow of mine and putting on an arrow to it, pray, draw it, nevermind the fighting: if even this much were done by you then I [shall deem myself] as vanquished by you having an equal power of the arm.

78. कातरिः—discouraged, frightened, अभरी कातरि: Anir. तत्तति:—
Scared, terrified. उद्वतासिंह—उद्वा (issued, emitted) अथिः: (see IV, 25) वस्या: सा, तत्ता। परशुपथी—by the blade of the battle-axe which is the characteristic weapon of Parashurama. उत्तालता...कि: see st. 40 supra. अभयो—जिल्ली:-अभय वायत, तत्‌: अभावि: (folding of the hands to solicit immunity from danger; see Vaira 99). Note the idiom अभावि: अभद्रि।

Trans.:—If thou art frightened or feel scared by the battle-axe-blade of mine which flashes forth bright radiance then your fingers hardened by the friction of the bow-string are of no avail; you had better make the cavity of [your] hands to solicit immunity from danger it (no-fear).

79. भीमदश्रेणी—भीमं (awful, frightening) दृश्यं वसा तत्तसिम्: तदकु-मोहिः—तस्य (परशुरामस्य) हुरुः, तव प्रद्रश्यं taking of the bow offered by Parashurama, see st. 77. सम्बद्ध उत्तरं प्रद्यत्तात्—Regarded (it) as a significant reply. The verb पृथु with प्रति 4th Atm. has various senses which must be carefully discriminated.

80. पृथजन्मभुपा—see commen. also see quotation from Rāmāyaṇa in the notes to st. 76 and Jūna. IX,36-37. अविःसागरसुदरोपी:-नारि (नवंद) अविःसागर अविःसागर (exceedingly) हुः (agreeable, pleasant,) हुः an Avya: compound. अविःसागर दृश्यं वसा तत्‌: केवल: single, isolated. Malli. explains it as रूपा: मुस्मा: lovely, charming; (see Ku. IV, 34 or Shā. III, 9). नाबासुः:-अविःसागर दृश्यं हुः; तव दृश्यं taking of the bow offered by Parashurama, see st. 44 supra the bow. बालिः:-the enemy of kings; viz. Parashurama, because the kingly tribe was the Kshatriya one. चूम-केतः: signifies fire which has smoke for its characteristic mark. Often such words become very confusing e.g. भीमकेतु, यज्ञकेतु, the first signifies Cupid and the second the sea; but both can be interchanged as to meaning and have to be interpreted by context. आस—This is looked upon as an Avyaya, 'तित्तिर्ताचिष्ठस्मयस्य वर्धरूपे' just as आस in the sense of ऊष्ठा. अधिकृती—p. p. of the causal of अधिष्ठ।

Trans.:—Having come by the bow which he had in his former life he appeared extraordinarily charming: if a fresh cloud is beautiful even by itself, how much more then if it be marked with the celestial bow.

81. भृमिः...कोटिः—एका चालो कोटिः (see IV, 14); भृमी बिश्विः भृमी-निष्ठिता, भृमि-निष्ठिता एककोटी: वस्य तत्‌: कातुःकं (see st. 44 supra) the bow. बिश्विः—कं अवज्ञ अस्माति विश्वि: भृमीतः रुद्रः—the enemy of kings; viz. Parashurama, because the kingly tribe was the Kshatriya one. भृमी-केतुः: signifies fire which has smoke for its characteristic mark. Often such words become very confusing e.g. भीमकेतु, यज्ञकेतु, the first signifies Cupid and the second the sea; but both can be interchanged as to meaning and have to be interpreted by context. आस—This is looked upon as an Avyaya, 'तित्तिर्ताचिष्ठस्मयस्य वर्धरूपे' just as आस in the sense of ऊष्ठा. अधिकृती—p. p. of the causal of अधिष्ठ।
ful one with one of its extremity put on the ground and strung up; and the enemy of the kings became like fire with only its smoke remaining.

82. पर्स्परस्थिति—The two rivals standing face to face. For पर्स्पर see VI, 65; VII, 14 and for स्थित see st. 52 supra. वहि...तेजसी see commen. The glory of Rāma was heightened and that of Parshurāma was proportionately lessened, see st. 77 supra. प्रस्तुति स—For the addition of त् see IV, 65. जनता—mankind, an assemblage of persons. The affix त् comes after the words याम, जन, ब्रह्म, सहार & जश according to the rule quoted by commen. in the sense of a ‘collection consisting thereof'; see XV, 67 and Ma. V, 14. दिनानलये—रितख अस्तित्वें (end, termination) see I, 52; Ku. IV, 14. पांडवो—प्रवाहित आन: शात्रवर्ग falling on a Parvat i.e. full-moon or new-moon day; पर्वतार्दस्तिपितोऽस्य त्वाचिं परमास्तो धरानि. see Mu. III, 10.

Trans.:—The people saw them both standing face to face against each other, the one having his glory increased and that of the other proportionately decreased as if they were the moon and the sun on a conjunction day in the evening.

83. कुपास्युः—कुप्सा सुः: soft, gentle, on account of kindness; see VIII, 9; IX, 57—refers to Rāghava. आत्मिस्वतिकत्वस्रीसम्—see commen. संहिताय—placed (in position) upon the bow; see III, 53; Ku. III, 66. अनोऽर्थ—see III, 53. आयुः—an arrow. ‘आयुःप्रां श्रे बलोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽয
Megha. II, 43. तत्कर्ता—an indeclinable, in reality, truly; cf. तत्कर्ता यथा वर्तमाने Shā. I. पुरातने पुत्रम्—The Being who is supposed to survive each महापर्व (deluge); see X, 19 and 25. गां गताहिः सम सम सम एकसं भस्म उः Pāṇi III, ii, 168 see I, 2; IX, 54 and दिशासुरन्: सरसी Jāna. I, 5,

Trans.:—The sage said in reply to him:—it is not that I do not recognise you as the Primeval Being in reality; but I assure you I have provoked you with the sole desire of marking the Vaishnava power of you who are now descended upon earth.

86. अस्तसात्—The affix सात is optionally employed in the sense of विस्त (i.e. making a thing like what is expressed by the base-word when something is changed in all its parts into something else by Pāṇi. V, iv, 52 quoted by commen.) see note on अस्तसात VIII, 72. उत्ततवत्: applies both to अस्तसात and to पापसात्. पितृशिष्यः—the enemies of my father i.e. the Kshatriyas. पापसात—according to the rule (Pāṇi. V, iv, 55) quoted by Malli, the affixes न अस्तात्र as well as सात come in the sense of ‘to be given to that.’ The whole of the world was made over by Bhārgava to the sage Kāshyapa अस्तसात् मम यथा कन्या च रुद्र बुधस्य। निष्ठये मे न बल्लामय तत्वं माता कार्योऽविद्याम्॥ तोस्य युक्तोऽनुवेदुष्योऽनुवेदाध्यायम् न वसे निन्याः। तदा मर्यादा काश्यपस्य त्रयो बद्ध नागस्य हि। तात्त्वि तत्त्वम देह फळस्य बस्य हियां। मनोज्ञो गौतमस्य महादेववतीतिः। कैलाश्वरसत्त्वमार्ग तिरिक्तान्तम् मन्याः॥ िइरतित तान्त्रिकानेति भवति काश्यपस्य बतेभः। Rāma. Bāla. ch. 75. सत्तावास्य वतुयाः—

The whole earth enveloped by the several oceans. वद्विवाममंशेनकामुः 'विदायुः बुधस्य = बुधि भार्त सवत्तित्व बुधयाः see VIII,1. आहितः—inflicted, from सात 3rd Udbh. Note that the word आहित is used in the sense of ‘completed’, ‘performed’ as in आहितकुटुः. अविवर्तित्व: see VIII, 89; Kā. XI, 44. परलोकोऽन्ति—

परसे वृद्धिः निद्राकालविद्वादयः यव विन्याः। परसे केवल में तत्त्वम एवगतो तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात् यस्ते नियतो तत्त्वम एव तत्त्वम सात्

Trans.:—Even the opposite of victory (i.e. defeat) inflicted by the Primeval Being, is certainly agreeable to me who have reduced to ashes the enemies of my father and who have made over the whole earth bounded by the oceans to the deserving.

87. अस्तित्वम्—to the wise. The word अस्तित्वम is formed by the addition of the possessive suffix मुतु by Pāṇi. V, iī, 94. Note the use of the genitive, for which see I, 59, under त्रोऽविद्; or V, 23 under नेताबद्धर। दिप्तिता—see I, 79. निधी—see I, 85. दिप्तिताः—impeded, blocked up; see st. 14 supra and Ka. II, 45. समुपद्वरतस्य: literally पद्वरतिः is ‘moving by the feet’ पदपराः हिंदौ मुखते and hence, any course ‘सारिंश: पद्वतिः यथा Amara.

अभोगोपस्मायुम—भोगेतु (in physical enjoyments) भोगेतु: ardently longing for, न भोगोप्य: अभोगोप्य: तत्वः। The Jānakiḥaraṇa, which appears to closely follow the Raghuvansha, has a slight deviation here— it does not say anything about the choice given to Parashurāma as in st. 84
but at once mentions of an arrow having been discharged blocking Parasurama’s path to heaven, see *Jada*, IX, 45. He who seeks or final emancipation is not anxious to secure a position in heaven.

_Trans._—Therefore, Oh you best of the intelligent! Spare my coveted power of motion for the purpose of going to holy places. The blocking up of the road to Heaven for me, who have no yearning for physical enjoyments, shall cause no pain.

88. **सत्यप्रत्यक्ष—** assented, agreed; see XV, 93; and note on same st. 79. **मात्रमृत्यु—** one whose face is towards the east, the heaven being guarded by Indra who is the presiding deity of the east, it is but appropriate that Raghava should face that direction when shooting an arrow to block the path to Heaven. **सुस्कुलः—** दोभं इति वस्त्र तव आर्कयत् of him whose deeds were meritorious; hence, the pious **विद्ययः—** a beam put behind a gate to securely fasten it—the *श्रीयम्* see XVI, 84; *Shād.*, II, 15. **हरिलः—** दुखेन अल्यः (नाथः) वस्त्र तद्; for अल्य see stanza 82 *supra.*

_Trans._—Raghava assented, [saying] be it so; and with his face towards the east discharged an arrow, which became an impassable barrier to the path to Heaven for Bhārgava, though he was a righteous personage.

89. **तरसः—** by vigour, by energy; see V, 28; *Md.*, IX, 72. **श्रिविनाः—** a courageous person, a hero. **प्रणालि—** lit. a bow, a salutation, as in IV, 88; hence humility, courtesy.

_Trans._—Raghava also touched the feet of the treasury of asceticism saying, pray, excuse me. Courtesy on the part of the valiant towards enemies vanquished by vigour is for their glory.

90. **राजसत्त्व—र्रसः—** द्वं राज (composed of the *Raja Guṇa*, which is the cause of the activity seen in creatures); राजस च दृष्ट सल्ल (nature, ‘सल्ल गुणेन विशालावसा’ क्योऽस्त्रिकवमयम्) *Medima.* च The other two qualities are (1) शार्ग which is supposed to endow a creature with the highest individuality and (2) तमस चोलर, darkness, (ignorance which is predominant in the lowest individuals.) **मात्रयक्ष्ययः—** see st. 64 *supra.* **शष्ण—** see VIII, 80. **निम्नः—** restraining. *Malli* seems to take the word in the sense of ‘punishment’; see XII, 52, 63. **अनुमेकष्टः—** अनुमहिस्तः is favour, a kind turn. cf. *निवर्जनः* Pancha., I; see II, 35.

_Trans._—Even by discomfiture having an unspotted termination a favour has been (made) by you; since you have led me into peacefulness—the quality proper to my paternity after having shaken off from me the principle of Rajas peculiar to my maternal side.

91. **सामार्थ्यः—** The root सः 5th conj. also 10th conj. has various senses: भावाविधिश्च विश्वासवोष्टमोऽनुमित्तः: अनेकार्थ: हि धातः: This root is found more frequently used in the sense of ‘to go, ’ to depart’ in dramatic literature e. g. *क्षितिः—सामार्थ्यं तव सायणाम्* *Shād.* I; *वामेक्षः—भागवन् कृतिकः
...Notes and Translation, [Canto XI]

सम्बन्ध अनोर्गा also अवि साध्य साध्य प्रथित सरसा: समये न्यः वयः Nai. II, 62. 
अविलि—without any obstacle; this word is always neuter, though मिस is masculine. According to the rule quoted in the comment. it expresses 
‘condition’ see I, 91. उपराधिप्रयः—geni. sing. of the participle of 
the desiderative of उपर्. The sense conveyed by the Desiderative is 
usually that of a person ‘wishing or about to perform an action.’ 
सहस्रस्याम्—is a Bahuvrhi compound as said in the comment. according 
to पौरु. II, ii, 28 whereby the word शह is compounded with a word 
in the instrumental and the compound is a Bahuvrhi provided the 
companion and the person accompanied are equally affected by any 
action in a similar manner. Here Lakshmana and his Agraja (elder 
brother) are equally affected by कथितापि. 
सहस्रस्याम्—sometimes 
called तरसम्पन्न—refers to Rama. 

Trans.:—I am off; may the godly work about to be undertaken 
by you have no impediment. Saying these words to Laxmana and his 
elder brother, the sage disappeared.

92. बेहाय—out of affection; cf. बेहाय समामयुक्तम् द्विनामयूक्तम् 
Uttar. I, also Shā. IV, 5. परिश्रम—embracing, from रम [रम] with परि; 
cf. Ku. V, 3. अष्ट्रय—momentary; distress; for अष्ट्र see VIII, 58 and 
Bu. Cha. V, 7. परिश्रम also परिश्रम—satisfaction; cf. अपरिश्रम शादा. I, 2; 
सम इति परिश्रमने नति। kshata...tata; see VII, 55; XI, 75; kshrit attacked, 
infllicted an injury upon; as in क्षिति एव शान्तिपायिना शाद. VI or नातपक.

Trans.:—On his having gone away, the father embraced the 
victorious Rama, and through affection he viewed him as born again. 
To him who had to suffer a momentary distress the gaining of satisfac-
tion became like a shower of rain to a tree scorched by wild fire.

93. बुधत...बाहे—कृत see VI, 3; Shā. VI, 23. उक्तम् see V, 41. 
सर्वकल्य—(see comment,) almost like Sharva i.e. एक्षरं तव (यव) इश्वरं: 
शकुर.: The suffix रत्र is used with nouns in the sense of ‘almost equal 
to,’ see V, 36; VII, 20 or Bu. Cha. II, 18. कृत्र...विषम—The formation 
of कुबधित is accord. to पौरु. V, ii, 36 (quoted in comment.) by which 
the suffix रत्र comes after certain words (of the तरसम्प्रय group) in the 
sense of ‘that is obtained or possessed by,’ or ‘that whereof this is 
observed.’ ग्राबार्त = window, see VII, 11.

The metre of this stanza is different from the meter of the larger 
portion of the canto, as required by the rules of composition. It is Mālīni.

Trans.:—Then the lord of the earth, who was almost like Shiva, 
passed some nights on the road where splendid tents had been pitched, 
and entered the city of Ayodhya, the windows (of whose mansions) were 
crammed with blue-lotuses, as it were, by the eyes of the women eager 
to have a look of Maithill.