1. The comparison between king Dasharatha and the flame of a lamp is sustained by the adjectival clauses being susceptible of meanings suited to each; thus निरीक्षित—(1) in reference to Dasharatha निरीक्षित: (उपपूर्वः) विषयाणां (स्पर्शस्वती) see I, 8; VIII, 10 and बु. चा. I, 70) बृहः: (प्रत्यिते) बेन स्; (2) in reference to Pradīpa (a lamp) निरीक्षित: पीता: विषयलेख: दीपभाषानेन बेन स्। दृश्यम्—(1) the end or latter part of existence; (2) the extremity of the wick. आसन्न—निरीक्षित:—निरीक्षित is (1) final emancipation; (2) finishing. अधि—a flame is sometimes masculine and hence the comparison is complete in all detail. Some of the expressions have to be strained a little, no doubt, to keep up the double entendre.

Trans.—He who had enjoyed all pleasures of the senses, who had attained the declining period of existence, and having his final emancipation at hand, was like the flame of a lamp about to go out in the early morning, with its supply of oil finished and with its wick nearly consumed.

2. न—refers to Dasharatha. कण्यापुर्वः—note the use of the accusative with the verb denoting motion, see अप. C. § 30. शि: royal insignia. कैकियाएक्षुया—King Dasharatha, as is well-known, had three wives Kausalyā, Kaikeyi, and Sumitraw. He intended and made preparations to install Rāma, being the eldest son, on the throne. At first Kaikeyi was also pleased at it. But her jealousy was excited by her maid-servant Mantharā. Taking advantage of a promise made by old Dasharatha, she demanded its fulfilment viz. consenting to give her two boons whatever and whenever she may demand. The result was the exile of Rāma, and the endeavour to install Bharata on the throne; see Rāmd. Ayodhyā Kānda ch 7-14. पलितचछन्ना—पलित: hoariness, silvery-white hair; तस्स छचन्ना (छचन्न: = छापते सरले अनेन श्लो: a deception, a guise cf. Rāmd. II, 17; मा. II, 31).

Trans.—Old Age under the guise of grey hair came to the root of his ears and, as if through fear of Kaikeyi, whispered to him ‘place the insignia of royalty on Rāma.’

3. परात्—see IV, 27. पारसक्षामत्स्य—पाराश्रयानां कान्त: (the beloved) अर्थस्वद्यं निरीतिः:—see commen. कुलाय:—a trench, a water-course; see, Shād. I, 15; Uttara III, 23. See Rāmd. Ayodhyā chap. III for the general acclamation with which Rāma was accepted.

Trans.—The report of the elevation of Rāma who was the beloved
of the citizens delighted the heart of every denizen just as a water-course refreshes the trees in a garden.

4. धर्म...सारं—तंतरं—preparation; cf. स्वतंत्रसारं: Jāna. VI, 35. कलिपं—see V, 28. कुर्निष्क्रयं—कुर्निष्क्रयं वस्त्रं: ता viz. Kaikeyi. दूषणायमास—perf. of the cause of दूषित to spoil, cf. VIII, 68.

Trans.—The cruel-resolved Kaikeyi, marred the preparations for his installation with tear-drops of the king hot on account of grief.

5. आधारितं—consolated; see Varṇa. V, 16; Me. II, 53. Malli, takes the word in the sense of ‘promised.’ चरणं—Although a term of endearment applied to one’s beloved as in Me. II, 44; or Varṇa. IV, 38 it is used here in its literal sense as given in the common. कलिपंती वर्थी—Two boons were promised to Kaikeyi by King Dasharatha when she supported the wheel of his chariot in a battle fought by him on behalf of Indra with the Rākshasas, when she said “कर्यम् विष्कृतं चिरं न्यासमुदायम् माणानाम्। यदा जयंसरी भुवातत्त्वे देहि वर्धयम्” for further details see Adhyātma Rāmāyana Canto II. It is at the time of installing Rāma on the throne that Kaikeyi—at the instigation of her maid Mantharā—demanded the two boons mentioned in the next stanza. केकलोकसानी—Indra as the presiding deity of rain i.e. Jupiter Pluvius of Indian mythology, may be taken here as such; but some annotators have taken इति to signify ‘a cloud.’ उस्त्र—see I, 28. The comparison of Kaikeyi to the earth; of (2) the boons to serpents and (3) the instigation of Matharā to the wetting of the holes in the ground by rain is worth noting. उपायाम—The use of this verb need not be taken as अवाय. Dandin in his काव्यादर्शाः has been careful to discriminate as to the use of words like विष्कृतं, अद्रितं, वाम etc. Whenever they are used as श्री they lend, he says, certain amount of charm; but, it must be said that any other verb instead would certainly have been better here.

6. सम्यक्षी—See VIII, 34. This word is always in the plural. Here it is in the accusa. case. युक्तं and द्वितीयेन—by means of the two vows promised by Dasharatha for which see previous stanza. वेशं...सत्तं—प्रियं: वरं यथा: सा विष्कृतं: तत्रात् सावः वेधचं (widdowhood); तदेत एवं पदं वस्त्रं: ता, त।

Trans.—By one of these two (boons) she sent Rāma [into exile] for fourteen years, and with the other she wished Fortune to her son, the main result of which was her own widowhood.

7. मात्र—see V, 43. प्रस्थापितं—gained; see XI, 34. This verb has so many senses and it has been so variously used that the student must be careful in noting the exact significance in each place. वाणव गतिः—The use of the dative is remarkable. It is according to स्वतंत्रवभेडं द्वितीयच चतुर्वेधावस्थानं पदाः. II, iii, 12. In the case of roots indicating actual physical motion the place to which the motion is directed takes the affix either of the accusative or of the dative in denoting the
‘object when it is not a word expressing road.’ श्रिमित—the joy may be either on account of the father fulfilling his promise to Kaikeyi or on account of his (father’s) continuing on the throne.

Trans.:—Rāma (with tears in his eyes) took charge of the earth handed over to him by his father: later on with joy he accepted his command ‘go to the forest.’

8. महाराजीसे— महाराजे (auspicious) च ते श्रीम (silken cloth X, 8) च. बलानाथ—dressed, clad; cf. nātho परिचुयेरेव बसाना; Shād. VII, 21; see XI, 16; Ku. III, 54; Bhāṭṭi. IV, 10. वल्कै—The bark garments were usually worn when one wanted to lead a forester’s life as distinguished from a town-life. समं चुकतानां—Prince Rāma had such firm mind that he was neither flushed with joy nor cast down with pain, hence the colour of his face was uniform.

Trans.:—The astonished people saw one and the same colour on his (Rāma’s) countenance when putting on the auspicious silk garments as also while clad in a pair of bark-garments.

9. सतालि अवैपयनु—सतालि (from veracity viz. keeping of the promise to Kaikeyi) च लोपनु (pre. par. of the causal of लुप ि4th अत्मा.) not causing to swerve. द्वेषकारणं—द्वेषकारणं उपलक्षितं अर्थं Dandakā was a daughter of Bhārgava. The forest of Dandakā commencing from the northern slope of the Vindhyā mountain extends to the south of the river Krishnā. Towards the east it extends as far as the borders of the Kalinga territory and to the west as far as the Vidarbhas. Rāma entered the Dandakā forest after leaving Chitra Kūta and the hermitage of Atri. सीतालालमणसः: Sītā and Laxmanā are the companions of Rāma. Here, however, we have to look upon the compound as in सुविन्दसः: IV, 87; see note thereon.

Trans.:—Not causing his father to swerve from veracity, he, accompanied by Sītā and Lakśmanā, entered the Dandakā forest as also the mind of every good man.

10. स्तवन्ति सापम्—This refers to the accidental death of Shravāna and the curse pronounced by his parents; see IX, 73-79 and Jāna. I, 74-87. तद्भवोऽर्थं—स्तव (रामस) वियोऽ (वनमानस) तेन आत्म (विदित): जसीमाश्रेष्ठ—जसानि लभे: स एव जसीमाश्रेष्ठ, तेन. द्विधार्यम्-द्विधे: काम: the benefit of purification or expiation, atonement. A friend suggests श्रावन्ति which makes a better construction. असामाय—considered, viewed. The wording of the curse was equivocal असामायमात्त्वति असामायमात्त्वति वल्कैर्नाममिवति दुक्कदत्तः IX, 79. It may be that you will come to an end by bemoaning a son. Dasharatha considered it a light retribution that he could get off by his own death and not by that of his son.

Trans.:—The king too, afflicted by the pain of separation from him (i.e. Rāma) remembered the curse brought on by his own deeds-
and considered it a gain that the atonement was only to be by abandon-
ing his own body (existence in this world).

11. विमोचितकृतां—विमोचित प्राप्तिः: (absent, gone abroad, from गृह-14th Parus,) कुमारत्: समार तत्: असत: शरसः—see VIII, 51 and 66. This also is to be an adj. clause to राणे: आत्मिष्ठ वर्षी—mark the idiom, आत्मिष्ठ is the piece of flesh attached to a book as a bait; hence 'a prey,' see II, 59.

Trans.:—This kingdom from which the princes were absent, the ruler of which was dead, fell a prey to enemies who were alert in seeking weak points.

12. अनाथा:—अधिक नाथ: वासा ताः: The word नाथ signifies lord, master, etc. and has a peculiar sense in such expressions as सुनाही त्वा etc. to cause to be possessed of a master, in Shā, VI or Viṣṇa, II, where the मुद्र is said to be मनिष्कन्तकपनाश i.e. having a slab of stone for its master which conveys the idea of a stone-slab being the most prominent feature in the arbour or कुकुशनाथ Viṣṇa, IV; see Me. II, 24, and various other places. Here, however, the word नाथ is used in its primary sense as in नाथकदत्तव लोकसंस्काराः विपससेः Uṣṭa, I, 43. प्रकाशय—Malli. takes the word to signify 'ministers, counsellors' as in VIII, 10, but it might also be taken in the sense of 'subjects' as in IV, 12. सौहि:—(सौहि भे: ) by old hereditary ministers.

Trans.:—Now the ministers (or even subjects) who were without a leader caused Bharata, who was then living with his maternal relatives, to be brought by the hereditary ministers who restrained their tears.

13. तपाविरे—of that kind i.e. brought on by the obstinacy of Kaikeyi to see Rāma away in the forest and her own son on the throne, सातः and स्थानः: are ablatives governed by पराभुक्तः: (see X, 43) used figuratively.

Trans.:—On hearing that kind of death of [his] father, the son of Kaikeyi not only turned away his face from [his] mother but became averse to his own kingly splendour.

14. आधारमात्बे—आधारे कुला आदया: वेद्ये: as in 'संधोन जनसङ्क्राता-लयाः' Rāmā वस्त्रिः see VI, 77; VII, 33. तत्र—refers to राम. उदात्तः—उद्रात्तम अमृतिः यथा सः.

Trans.:—At the head of an army he (Bharata) followed (went in search of ) Rāma observing with tears the trees which were pointed out by the dwellers of hermitages as having formed the resting places of him [Rāma] accompanied by the son of Sumitrā (Lakshmana.)

15. चित्रकूटस्य—The Chitrakūta hill is about 50 miles S. E. of Bāndā which itself is 95 miles south-west of Allahābād. It is situated near the river Paishūni or the Mandakī or Mālinī of olden times.
Rāma is said to have passed sometime on this hill after he had left Ayodhya. गुरी—of the father Dasaratha. अनु...संपदा—agrees with लक्ष्यम्. Kaikeyi wanted that Bharata should be the king during the exile of Rāma but he did not accept it; hence, he says that Laxmi has not been उत्तिष्ठत् i.e. अनुभूतिकर्ता what remains after enjoying. संपदा= essence, charm, perfection, excellence.

Trans.:—He informed him, who was staying on the Chitrakūṭa, of the departure of the father to the heavens and invited him (to return) on account of the goddess of Royal dignity being yet unenjoyed [by himself].

16. हि—For a certainty; हि हेताबुधवारप्ये Amara. प्रथमम्=loc. abso. The प्रथमम् i.e. first-born or eldest was Rāma. अन्तः...अधे—(agrees with प्रथमम् ) हिद्र: परिवहः (accepting, receiving; the sense here is more figurative. Kings have been described in various places as the lords, or husbands of their territory which is viewed as their wife; see Shā. III where King Dushyanta calls समुद्रसत्ता चोरी (as one of his wives) शीपरिवहः; अक्षुः शीपरिवहः देन हैं; तलियाः परिवहः—परिवहः is one who incurs the sin of getting married before the elder brother has taken a wife. The दीर्घकतुष्टि 8.48 अक्षुद्रकालायात्मन् अयंस पूर्व कुलायात्मन् कुसम्भ; अयंसिद्धिविदि क्षीयाजित्विशाल् परिवहः भवति | परिविग्नो अयंस | परिवहः खन्त्या | परिवृंचैः दाता परिवहः वाकः: | It is said that the kingdom of Shantaun, who began to reign before his elder brother Devāpi, was visited by a drought which lasted twelve years; see Bhāgavata IX, 22.

Trans.:—He thought he would himself become a परिवहः by accepting the kingdom (lit. the earth) while his eldest brother had not taken possession of Shri.

17. स्वालिणः—स्वः अचल अच्छ इति हिनः: belonging to, residing in or gone to Heaven; hence ‘a deceased person.’ निद्रेशः=injunction, order अववादसतु निद्रेशो निद्रेशो धारण च म:। निद्रेशेनाह अमरा. अखिलेषत्—a presiding or tutelary deity. पात्रः—These are the wooden slippers used after bath by a गुरुस (a dweller in a house) or always used by sannyāsins, Brahmacharīs etc. These slippers are held in high reverence by the survivors of the deceased. अपासः—inj. of अपक्षः 6th or 1st Pān. ‘to pull away’, ‘to draw back’.

Trans.:—He solicited the pair of wooden sandals—those sandals which he wished to make the presiding deities of the kingdom during his (brother’s) absence—from him who was impossible to be drawn away from the injunction of the father who had gone to heaven.

18. विस्थतः—see I, 44; II, 9. विद्राग्निसन:—Bharata returned from Rāma with the latter’s sandals and lived at Nandigrāma awaiting his return; see Rāma. Ayodhya ch: 115 sts. 13–24. Nandigrāma is probably a small hamlet near Ayodhya. न्यास—a deposit; cf. श्रवणिन्यास
Slut IV. Amara. Protected, took care of. The verb उभय is always Atma, except in the sense of 'protecting' etc. when it is Paras; cf. कृत्य संगरपिताविना दुष्पुराणिकः Shęd. II, 15; compare with this the use in IV, 7; VIII, 7; XV, 1; XVIII, 4 in different senses.

Trans.:—Having been given leave by the brother with the words 'be it so' he did not enter the city; but staying at Nandigrāma, looked after the kingdom (from that place) as if it were a trust [from his brother].

19. दुष्पुराणिक:—The commen. has a learned discussion on the compound, whether it is a Karmadāraya or Bahuvrihi. Malli. dissolves it as दुष्पुराणिक: वा वति and gives the opinions of several grammarians on the subject. The word वति comes under the प्रियादि words and therefore, the word दुष्पुराणिक: cannot become दुष्पुराणिक: in the compound (Bahuvrihi). It can be viewed as a Karmadāraya as दुष्पुराणिक: च नासी वति दुष्पुराणिक: by पुनःसंगरपिताविना दुष्पुराणिकः Pāṇi. VI, iii, 42. राज्याः...पराज्याः:—राज्याः हुर्य (greed, covetousness), तस्य पराज्याः: (see X, 43). तुष्काः:—तुष्काः अर्थ: purpose, object) वलिन् करणि तथाः. प्रायस्थि:—प्रायः चित्त हृदि. The word दुष्पुराणिक: comes in by the Vārtika प्रायस्थि: on Pāṇi. VI, i, 157 प्रायः सम: तप: प्रायः चित्त धियो उपयोगः.

Trans.:—Since there was firm attachment for the eldest brother, (therefore), Bharata who was averse to the greed of power did atonement; as it were, for his mother's sin.

20. वैदेही सह—According to Pāṇi. II, iii, 19 the indicati. सह 'with' is joined to a word in the instru. case when the sense is that the word in the instru. is not the principal but the accompaniment of the principal thing. वैदेही—see V, 9 for the use of the instru. in the sense of 'by means of'; compare गद्यिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुखिकामुक्त्रेषु उत्तराधि. I, 22.

Trans.:—Rāma too, with Vaidēhi subsisted by the sylvan produce in the forest, and young and peaceful (as he was) he practised along with his younger brother that course which was adopted by the Ikshvākus in their old age.

21. प्रायः...सदुपभास—see commen. वनस्पतिः—Technically, or rather botanically, there is a distinction between वनस्पति and दुष्पुराणिकः yet here the first word is used in a more comprehensive sense. Perhaps, the word वनस्पति is very appropriately used here, since the Amarakosha defines it as signifying trees of the fig-class which being unbramous are just what are intended.
22. This stanza has references which do not appear in Vālmiki Rāmāyana. Mr. Nandargikar has, with his characteristic patience, ferreted out an elucidation from the Padma Purāṇa which is quoted here:—

Rāmāyaṇa of Vālmiki does not say that the crow was the son of Indra. The only reference in it is to a crow having hovered round Śiśu when he offered part of the venison (of which they had partaken) to the birds. Rāma let fly an arrow at the crow; and the bird lost one of his eyes by it; see Rāmāyaṇa of Vālmiki, Ayodhyākanda, Chap.65 st. 38–57. One cannot say from where Kuśīlsa took the incident unless it be from some other Rāmāyaṇa like that alluded to in Bu. Cha. Canto I, 48. 

23. Aorist of अर्पत्र to throw. According to the Sūtra अर्पत्र etc. Pāṇi, III, i, 52 quoted by commen. the suffix अर्पत्र is substituted for अर्पत्र when the Aorist follows signifying ‘agent’; and by the Sūtra अर्पत्र रात्रि the root अर्पत्र gets the अर्पत्र before this Aorist. अर्पत्र कालं—रिलि (१०) तिथि is primarily काल ‘a reed’ or ‘stalk of grass’; see Jana. V, 8 and अर्पत्र would be a ‘missile made of reed’ i. e. an arrow. अर्पत्र refers to the crow. 

24. abāt—The abāt, according to अर्पत्र अर्पत्र (Pāṇi, II, iii, 25) signifies here ‘the cause of an action’ and has the sense of ‘on account of,’ ‘by reason of.’ A noun not of the feminine gender
denoting the cause of an action is put in the *Instru.* or *Abla.* तु—this particle is used here in the sense of ‘and now’ see Ap. G. § 279 (a).

II—(Restless, uneasy) तारङ्क:; (antelopes) बल्ष्यां ता। खाली—see VI, 64; XI, 58. Rāma once persuaded Bharata to return and take care of the kingdom, see sts. 14, 15, 16 *supra*; and, he (Rāma) was apprehensive lest he returned again.

*Trans.*—And now Rāma fearing the return of Bharata, on account of the proximity of the country (to the metropolis), abandoned the slopes of Chitrakūṭa which were full of eager antelopes.

25. आतिथ्येव—अहिंदं—hospital; the affix येव comes in the sense of ‘excellent with regard thereto’ after the words प्रति, अतिथि, वल्ष्या, and खाली according to *Pāṇi* IV, iv, 104 quoted in *commen.* अविजुक्लेभुः—The families of sages; and by implication their ‘abodes’ i. e. their hermitages; see *commen.* वारिष्केन्त्रु—वर्गात्रु सत्र गाँधर्वा वारिष्केन्त्रु (by *Pāṇi* IV, iii, 18) see IV, 16—pertaining to the rains. The ten राष्ट्र asterisms (नाम्पर्यां) enumerated as coming in the rainy season begin with याठ्रादि and end with याँत्री. The word राष्ट्र may also be taken in the sense of राष्ट्र; and in that case the Rāṣṭris would be from कित्वा to मकर.

Rāma, who gradually journeyed from Ayodhya southwards is likened to the sun travelling from the northern solstice to the southern. भास्करः—वांल करोदिति—one who makes light. The सू comes in place of a visarga by करोदिति च *Pāṇi* VIII, iii, 48.

*Trans.*—Staying in the hospitable families of Rishis [on the road] he travelled on towards the south like the sun passing down the rainy asterisms.

26. चेती—see II, 16. विदेहाधिपति:—of the king of Videha i. e. Janaka; see XI, 32. प्रतिष्ठितः—prohibited, from प्रतिष्ठित 1st Paras. see VIII, 23; IX, 74.

गुरुगोदालिः—eager, looking up to virtues; see XI, 23. अतुराच्छादती—following; cf. “ग्रहान्त्वमुनासहुत्वक्षुद्रां कंतकत्वाराधिका”

*Trans.*—The daughter of the king of Videha ardently [attracted] by [Rāma’s] virtues, though prohibited by Kaikeyi, still following him, looked like the goddess of wealth following virtues.

27. अस्मातासांस्युन्युं—During their sojourn the exiled Rāma and Sītā and Lakṣmana while staying at the hermitage of the Rishi Atri in the Dandakarāṇya, Sītā received from अस्मातासांस्युं a peculiar fragrant unguent which conferred lasting beauty. "हि दिव्येऽरं मन्यमुनासहुत्तेष्ट्यं जय धरामस्य वैदितिः महाएक्षमस्ते इत्य स्ववर्त्तिः शब्दादिहितं तत् गाजानि नोगोयेः। अनुस्मोचितस्य तिलिबिं भविष्यति॥ Rāma. Ayodhya 118. अतिःस्युं—conferred, bestowed; from अस्मातासांस्युं 6th Paras. see X, 42; XI, 84. पुष्पः—(sweet, agreeable "पुष्पशिपुरम् मनोहरं स्वार्थीं हस्तवतन्त्रोऽरुपः") *Vishnu* गण्यं यत: हेतुः। अज्ञातो—unguent; cf. VI, 60, Ku. V, 11. उभकितः—flown away; gone away; see *Shā* I, 24. The bees being attracted
by the sweet fragrance of the unguent abandoned the flowers of the forest-trees, and hovered round Sītā.

Trans.:—With the richly fragrant unguent bestowed upon her by Anasuyā she made the forest such that the bees gave up the flowers.

28. रुप्यान्तः—The appearance of the sky at about sunset in the tropics is peculiarly charming, the like of which is not seen in any other clime; see XI, 60. तवः—tawny, of the colour of red ochre. द्वारा: साक्षात्पिः; see Bu. Cha. I, 28. Kumāradāsa uses the adj. phrase निमितिपरिवर्धु: Jīna. X, 69. ब्रह्म:—A demon, the son of Jaya and Shatarbhidā. He was originally the demi-god Tumburu Gandharva who had become Rākshasa infesting the Dandaka forest, where, his curse bound him down till a fight with the son of Dasharatha; see Rāma. Aranyā, Chap. 23. मान: आवृत्त:—obstructing or impeding the course, though the verb अवृत्त स्थित: means 'to encompass, to go round.'

Trans.:—The current notion of Rāhu interrupting the course of the moon is known to almost every Indian to need any further detail.

29. लोकरोपणः—see commen. The compound लोक: would signify 'the sucker of the world'; hence, the torturer of the world. The Rāmāyaṇa tells us that Virādha seized Sītā at which both Rāma and Lakśmana were highly incensed (see Rāma. Aranyā Kānda chap. II, st. 15, 26). नरोत्सानयोः:—नमः सं आवृत्त यो: तथा: and रुप्यान्त: आवृत्त मार्गापल्ल: तमः: Amara. अवृत्त:—see I, 62; X, 48. The months of Shrāvāna and Bhādrapada are the months during which rainfall is generally the strongest; and the absence of it just then makes people most anxious, hence the comparison is very appropriate, cf. Jīna. X, 70.

Trans.:—He, the torturer of the people, forced away Maithili from between those two just as drought takes away rains from between the months of Shrāvāna and Bhādrapada.

30. सिन्धितसृष्टम्—Having pounded, crushed. काकुलखोऽ—see IV,41. The demon Virādha was invulnerable by weapons, since "तपसा जामिसंसापम् राज्ञो: हि प्राप्त: | राज्यारूढसता लोकेकंद्रायक्षैवं स ि ||" and all the arrows discharged at him by Rāma and his brother had no effect; he caught both the brothers and put them on his shoulders, and they सुनिधिसाधितिहेतु: रघुनात: तु रघुसः | उद्योगाय चावेच्य अविन्दे निलिपिपेदः: ||". The Rāmāyaṇa of Vālmiki differs from Kuṭilāda's account about the disposal of the body of Virādha. It says "आवृत्त: चारूर्ति: साग: राम निषिप्त: कुरुक्षेत्रे ततोऽते || राजसं गताल्पामायेः सभेः सनातनः: || अन्ये ये विशीलयेः तेश्व: लोकः सनातनः: तत्क्षु: तत्क्षु: रासाय वधमय क्षट्कः || कुरुक्षेत्रे राज्यसुखी राजस्वाल: क्षट्कः बनेवसेनं दुमानन: अभर: सत्यानां रारक्षणः: || ...अन्तत्यार्पेतस्सिद्धिन: विरास्ति नाहातनः: ||
NOTES AND TRANSLATION, [ CANTO XII

In the near future, before long. In this sense the adverbs अग्नि-तावत् and गृह are usually found with the present tense to which they impart a future sense. Moreover, these two particles denote certainty.

cf. आलके से निपाति गृह सा अभिलक्षुणम् वा। Mi. 85; पुण्डरिकः भवत्ति देवस्ता। Nai. I, 18; & Kś X, 50. अत्री—see XI, 58. चिकित्सः—Perf. 3rd dual; of लोभ्यं to bury; see Bhatti. IV, 3.

Trans.:—The two descendants of Kākutstha ground him down, and lest he should ere long, by a noisome stench, contaminate the whole tract they buried him (in the ground).

31. पञ्चवती—The Panchavati is none else than the tract which is even now known under that name on the banks of the Godāvari near Nasik. For compound see commen. The five trees which have given the name to the tract are अश्वत्त, विल्युत, भृगु, मद्यक, and वज्र. शालनाव—see XI, 65. कुमज्ञानन—see IV, 21; VI, 61 where the allusion is fully explained. अयोगत्विनिविष्ठाति—न अन्येऽ (given up, abandoned, from अवकट 1st Paras. see XI, 25) स्थिति: (see XI, 65, and Kś. I, 18) हेन स: This adj. phrase applies to the mountain as well as to गृह: In the latter it signifies ‘one who did not give up his original line of conduct.’ प्रेमका—in the natural condition.

Trans.:—Then Rāma, without deviating from his inborn conduct, sojourned in Panchavati by order of the Pitcher-born-sage just as the mountain Vindhya remained in his normal state under the command of that sage.

32. राक्षसवात्सरा—The younger sister of ऋषि, viz., Shūrpanakhā. Kaikasi was the mother of Rāvana, Kumbhakarṇa, Shūrpanakhā, and Bibhishaya by the sage Vishravas; for ब्रह्मज्ञान see VI, 58; 84. मद्यात्युतः—पुराणनाथी see st. 34, infra. अभिप्रेते—went near, approached; from प्रव् with अभि: The prefix प्र्व has various senses; see Paṇ. I, iv, 90. The Ganaratnamahodadhī says अनि चूजङ्गप्रेरणात्स्वलीभाविन्युपथलिहर्वत्राहरस्त्राभि: पुराणनाथी. Here it conveys the sense इत्य: निद्रागताः—A serpent is never able to bear the least heat. In the case of the demoness the heat is that engendered by carnal passion.

Trans.:—The younger sister of Rāvana infatuated by passion, went up to Rāghava just as a she-serpent tortured by heat resorts to a Malaya-tree.

33. सीतासंरक्षी—This is different from the account in Jāna. X, 70 where it is सीतासंरक्षी. The Rāmāyana, however, narrates that Shūrpanakhā began her libidinous talk even in the presence of Sītā. She says 'स्त्रिया राज गद्यायति मे सीताया कि कार्यविस्ति॥ See Aranya, cha., XVIII, st. 20-26. जस्य—from ृ 5th Ubdha. to solicit. कन्यताः—कन्यताः (see I, 9) दत्ता स: अकाशः—see Veṣi. III, or Mu. VII. The sense here is slightly different from that in st. 81.
Trans.:—She, who detailed her lineage, made overtures of love to Rāma even in the presence of Sitā; for, the passion of women when grown to excess knows no time.

34. The Rāmāyaṇa tells us that Shūrpanakhā assumed the form of a young attractive damsel, and approached Rāma. Hence the vocative अर्जुन—Do thou resort to; cf. महात्मिन भक्त. The verb रज्ज has several meanings which are modified according to the noun with which it is connected. It is used in the sense of 'to enjoy carnally' as in भोजनमाजल मुनिभक्तमान। Panch. IV, 50. It also means 'court the love of.' अर्जुन—Directed, ordered; cf. शार्म कराम किंवद कत्तव भारे. IX, 68. युद्धदलित—see commen. The affix कुच is optionally employed, in the sense of 'wishing' after a word ending in a case-affix denoting the object wished as connected with the wisher's self. Before the addition of the Denominative affix कुच the augment अर्जुन is added after a number of words enumerated in Pāṇi. VII, i, 51, when the delight of the subject of these things is to be expressed, and then it takes the femi. affix दीप. युद्धदलित—स्वस्त करा किंवद युद्ध स; see I, 13.

Trans.:—I have a wife, young girl! do thou, therefore, resort to my younger brother. Thus did Rāma, who had shoulders like those of a bull direct that lustful woman.

35. उद्धारसिपालाल—उच्च प्रति अर्जुननान् (visiting, going to; the verb गा acquire the peculiar libidinous sense by the prefixing of the particle अर्जुन). अर्जुननान्तार्गत—त्रि अर्जुननान्तार्गत (accepted, approved; cf. नाम वर्तमानसत्सदी विद्येष विदुर्वास जी वाक्य. Ki. XI, 73 or असो वसो नासिन्दासि. रामायणा—राम आर्यचित्रं वसो जा. मृत्यु—indedi.—once more, over again. उद्धारसिपालाल—Although the commentary dissolves the compound on the analogy of the compound in the Mahābhāṣya still opinions are very varied on the subject. According to Kātyāyaṇa अर्जुन has no dual number, but according to Haradatta it has. The word उद्धार सिपाला may always be looked upon as a sarvanāma; see Pāṇi. VII, i, 52 and discussion thereon.

Trans.:—In consequence of her having at first sought to gain the love of the elder brother she was not accepted by him too (by Lakshmana). She again tried to gain the protection (favour) of Rāma: she became like the stream of a river touching both banks.

36. सर्पस्म—see IV, 64. मैथिलीस्वर—मैथिल: हाव: Maithili (Sitā) was so amused at the discomfiture of Shūrpanakhā in her overtures to Rāma and Lakshmana that she could not help laughing. लक्षणास्माय—Shūrpanakhā was not naturally लक्षणास्माय—gentle, but had only assumed that condition for the time to entice Rāma. The compound may be dissolved as in commen. or लक्षणास्माय. चिन्त—The verb चिन्त is one of those which govern a double accusative; see Sidd. Kau. on Pāṇi. I, iv, 59.
The laughter of Maithili [at the rejection of Shūrpanakhā by both of them] cast her, who had assumed temporary calmness, into an agitation just as the rising of the moon does to the ocean’s waters which are smooth during the absence of wind.

Trans.:—The laughter of Maithili [at the rejection of Shūrpanakhā by both of them] cast her, who had assumed temporary calmness, into an agitation just as the rising of the moon does to the ocean’s waters which are smooth during the absence of wind.

37. उपहास—see I, 3. सहः—see V, 68. पक्ष साध—(may be said to be a colloquial expression equivalent to the English ‘mark me.’) परि (पि) अचर—insult, disrespect, jeering, Utt. IV, 23; Mu. IX, 4. अवेष्टि—see II, 35.

Trans.:—Mark me! thou shalt, before long, get the fruit of this jeering; understand! what has been done by thee is an insult to a tigress from a doc.

38. इति उक्ता—what was said by the demoness in the previous stanza. दिवियाधिनी—entering, taking refuge. शूरपानख्र—The sister of of Rāvana; see 32 supra. शूरपिण्डि न नसानि रस्ता: श्र।. The न here is replaced by ओ since the ज which occasions the substitution is in the first member of the compound and the whole compound is a proper name and the first member does not end in the letter न (see द्रव्यतात्त्वशास्त्रान्न: Pān. VIII, iv, 3). नास्ति: रद्दौ—in keeping with the name, as signified by the name. प्रचापनम्—regained, assumed again; see Ku. IV, 16; Shā. VI, 20; mark the difference between the meaning here and that in st. 7 supra.

Trans.:—Having said this to Maithili who was seeking the side (lit. the lap) of her husband through fear, [that demoness] Shūrpanakhā assumed a form which was in keeping with her name.

39. कोकिन...दिलीस्म...रन्चु (charming, delightful. ‘कान्तं नन्दनं रन्चु नन्दनं रन्चु’ Amara.) वदक्षिणी मन्नुपाजिनी: see V, 74; now see comments. दिवियाधिनो...नास्ति—दिना: see VII, 50; गोरी terrible, “गोरी शीर्ष मयात्मक” Amara. सह—see VII, 64. Shūrpanakhā first came to Rāma and Laxmana in an attractive form; on her disappointment, however, she assumed her monstrous form and with it her terrific voice. Note the idiomatic use of the verb गृह with वादिनिक्षु and तेष्व. It is analogous to the English idiom ‘I heard the sweet-singing damsel at etc.’ विकल्पं इति शुक्ले—For विकल्प; see VIII, 87. This word is virtually the object to जुब्जु but instead of being put in the accusative case it is in the nominative account of the use of the indeclinable. इति to specify it, see कमाशु मार इत्यपिनिः: Ma. I, 3 and Malli’s remarks on this idiom, as well as Ap. G. § 255 (a).
Trans.—Lakshmana first hearing her speak sweetly like a cuckoo and then in a terrible voice like that of a she-jackal made her out as one who had an 'assumed appearance.'

40. पण्डार्चना—see I, 95. This is the hut of Rāma; and Lakshmana is supposed to be on the outside of it. विरुःपार्श्वम्—विरुः (drawn and therefore unsheathed) गृहि: (sword) वेण सः. श्रेष्ठम्—indeed, promptly, "नथु षर्मस्य हर्त अस्मि" Amara:, वैरूपपार्श्वम्—विरुपार्श्वम् अन्त: वैरूपम् (deformity, ugliness); रुष्य: यविविलित, तत्: भाव: पैतनस्य, नाम: सावस्य, now see commen. तीव्रपणि—This is one of those numerous words which are formed according to Pāṇini. III, i, 134 whereby the affixes लु (अन) गिरिस्त (हृत) and अरु (अरु) come after the verbs of the three classes नल, ग्रह, and वर respectively. The verb तीव्र comes under the तर्क class; now see commen. Shūrpaṇakha had naturally a hideous form; it was made doubly so by Lakshmana lopping off her ears and slitting her nose, see Jāna. X, 73, and श्वङ्कुकू ठाकुरलाय: अश्वो रास्मच पवत: ! दुष्पलै खं चिच्छेर कपयासि नहुवः: ॥ २२ ॥ Rāma. Aranya. ch. XVIII. अयोध्य—made; brought unto. This circumlocutory way of expressing an idea is peculiar to the Sanskrit language.

Trans.—Now with drawn sword he (Lakshmana) promptly entered the hut and made her [doubly] hideous by a repetition of [her] uncouth form.

41. वर्णमाविष्ठो—वर्णो न तत्त्वम् च वर्जनेऽन, now commen. ब्राह्मार्चिनी—करक्षाणि (hard करक्षाणि पश्चि: श्रेष्ठ सिद्धेऽदे Vishva) च तानिन पवार्यम् च; (joints मुनिनां पश्चि: पश्चि Amara), now commen. The instrumental sing. of पवार्य at the end of a Bahuvrīhi compound will be पवार्य or पवार्य by Pāṇi. IV, i, 13 whereby the affix दान comes optionally after the nominal stem ending in रु and a Bahuvrīhi compound ending in अन. The simile is very happy. The handle of the elephant's goad is generally of the solid bamboo or malaca cane; hence the comparison of the joints of the finger to the knots of the handle and of the crooked nail to the iron part of the goad. अलुक्तो—see IV, 39. The अलुक्त is probably the first finger. अत्तेभस—threatened, menaced; the root भस belongs both to the 1st as well as the 10th conj. but is met with more frequently in the latter, see IV, 28; XI, 78.

Trans.—She, hovering in the upper regions, menaced both of them with her finger resembling an elephant's goad on account of having a curved nail and joints hard as those of a Bamboo.

42. आश्वो—see V, 35. अश्वासनस्—A part of the Dandakā forest probably near Palaverama where the Godavarti rushes from the mountains; see Ina. Anti. vol. II, p. 243. तापविस्तार—according to the description in st. 40; see III, 4. भारादीयम्—कर: आदि: यथा तेष्य: Khara and Dūshaṇa were the two brothers of Shūrpaṇakha to whom she
applied for help and for reparation of the loss of her limbs. रामो-पूर्वकम्—रामन उपकम् ‘beginning, commencement’. According to Pāṇī, II, iv, 21 a Tatpuruṣa ending with the words उपकम् ‘invention,’ and उपकम् ‘commencement’ is neuter in gender when it is intended to express the starting point of a work which is first invented or commenced. रक्ष:परिबर्त—रक्षा परिबर्त, see st. 37 supra.

Trans.:—And reaching Janaśthana without loss of time she narrated to Khara and others that insult which was given to her and which was a new degradation of the Rākshasas started by Rāma.

43. नेद्रेदातः—see XI, 21. गुरः—in front. रामाभिविविषाण्वितः—रामसं अभिविविषाण्वितः (assailants; from अभिविषा 2nd Paras. to go forward; see V, 30). अमहाकूमु—Certain things are considered very inauspicious by the people of India so much so that there are treatises on omens in Sanskrit. The sight of a mutilated individual among other things is considered very inauspicious. Hence, the fact of the demons with her mutilated face being placed as a guide on the van of the army was in itself inauspicious.

Trans.:—The fact that the demons placed her who was mutilated in parts of her face in front [as there guide] became by itself an inauspicious omen to those who went forward (as assailants) against Rāma.

44. उपवृध्दापन्—Those with uplifted arms. र्जाः—arrogant, proud, wild; from ज्ञ 4th conj. अपतत्: see V, 50. विश:—वितंत—वितंत आरासा ( wish, expectation ).

Trans.:—Rāghava, beholding those wild Rākshasas rushing on him with uplifted weapons, placed [his] hope of victory in [his bow] and Sītā in [the care of] Lakshmana.

45. काम्—see IV, 13; VI, 22. बालुचालन:—the demons बालुचालन्: ‘uplifted arms’ Amara. सहस्वास:—see VI, 22. The formation of this Karaka is by the Sūtra सहस्वासन्तानास चौधसयास Pāṇī, V, iv, 45 whereby the affix श्रृः comes in optionally after crude forms denoting numerals especially when a distributive sense is to be expressed. It may also be formed according to अस्तितवविविषाण्वितः v Pāṇī, V, iv, 43 whereby the affix विष comes after a numeral when the sense is a change in the apportionment or distribution of substances. यावत्:—साहस as a correlative of तावत् in the sense of ‘many as’ दानालावस साहसविविषाण्वितः मानवें नागर्जुने Amara. आर्जि:—आर्जि: (according to रोगविविषाण्वितः श्रुत्वहृम Pāṇī, III, iii, 108 ) see VII, 57.

Trans.:—Admitted that the son of Dasharatha was only one and the Rākshasas by thousands; however, he was seen by them in the battle to be just as many as they were.

46. असस्वन्—by the body of the bad persons i.e. by the demons. प्रसोकः—incited, prompted, used. तुषाणम्—mark the puns on
this word (1) name of the brother of Surpanakha and Khara; (2) censure, दूरविशिष्ट दृष्यः. जनावराणापकारः—मुनि: आचार: कल्य स: काकुत्स्वः—see IV, 41; VI, 2.

Trans.:—Now Kākusthā who conducted himself correctly did not excuse the demon Dushana who was sent out [to fight] by the body of the wicked demons; just as he, being spotless in his behaviour, would not overlook any censure [bruited] against him by bad people.

47. प्रितित्वाद—see IV, 40. कमः—indeed, in regular series, one after another; see note on sāhāya: at 45 supra. खरिबिदिवसः—Khara and Trishiras. The latter was perhaps three headed just as Rāvana is said to be ten-headed. समगुप्तोऽ—flew off simultaneously; see VII, 57.

Trans.:—He attacked him and Khara and Trishiras too with his arrows; they (the arrows) though (let fly) one after another from his bow [appeared] as it were issuing simultaneously.

48. शिष्टे:—Sharp, whetted p. p. from शिष्टेश्व रोही. यशोऽसि:—see commen. शिष्टुः is cleanliness, see 104 infra. not being smeared with blood. यीते—see Jāna. X, 75. पत्रिविन्यः:—see XI, 11.

Trans.:—The life (lit. period of existence) of [those] three was drunk (cut off) by those sharp arrows which though piercing right through the bodies remained as clean as before, while the blood was drunk by the birds.

49. रामः—कुः—see VII, 49. कित्रण—चन and नित्र, लित्र, अथि are added to interrogative pronouns and their derivatives to impart to them an indefinite sense. केत्तेत:—A केत्ता is the headless trunk of a human being during the time there is vitality and heat in it; see VII, 51. The fifth case affix is used when a noun is joined with words meaning ‘other than,’ or with अतर ‘near or remote’ or इतर ‘different from’ or कते ‘without’ or words indicative of the ‘directions,’ or with words having अत्र ‘to bend’ as the last member of the compound or with words ending with the affix अत्राच्छ अनाहारिते: Pāni. II, liti, 29. cf. केत्तेत्व: नित्र: अत्र: सा.

Trans.:—And in that large army of the demons, which was cut down by the arrows of Rāma, nothing else but headless trunks was seen standing.

50. सुयोग्यायां—सुरुग्यो दित्र:; see II, 97. अमोकायां—न प्रक्षम: (see V, 65; 74) तः. Mark the idiomatic use of the dative in the sense of ‘for the purpose of.’ गृहाच्छयः—see commen. and note on गृहाच्छयः in IV, 20. The word गृह conveys by ‘implication’ the shade cast by the wings of the vultures who hovered round. वर्णिनी—see XI, 58.

Trans.:—That army of the demons having made Rāma, who was
discharging arrows, fight with itself, fell asleep, under the shade of vultures, never to wake again.

51. रामे...पादि—एवम् see III, 31; विनिन्दा see VII, 40. कृष्णगला see st. 38 supra. 

The affix -म् comes after the verb (ि) when it does not mean 'to raise up' when the object is in composition with it according to Pani. III, ii, 9 quoted in commen.

Trans.:—It was Shurpanakha alone who became the conveyor of the evil-news of those Rākshasas who had been mangled by the missiles of Rāghava to Rāvana.

52. निग्रहत्—from punishment; see XI, 90; and st. 60 infra.


अन्वयत्—The younger brother Dhanada, the God of wealth. This was Rāvana, see Rāmayana, Uttarakanda ch. I.

Trans.:—From the chastisement inflicted upon his sister and the slaughter of his kinsmen, the younger brother of Kubera considered that the foot had been implanted on (his) ten heads by Rāma.

53.  सम्पाद्ये—सम्पाद्ये द्वे हरे वर्ष स: see Rāma, Aranya, ch. 42 vs. 31-42.

Jahār—While Sītā was collecting flowers she beheld a golden deer who was covered with various precious stones and she persuaded her husband to chase it, kill it, and get the skin. Rāma in doing so was decoyed to a distance by the fleet animal. Now Sītā heard a wail of her husband and sent her brother-in-law to his succor. Then both of them had gone away Rāvana came to the hut and carried away Sītā. At this juncture appeared Jātāyu, the friend of Dasharatha, and said "नहि मे जीवस्तु तांदवस्तु द्वारामिसास्तु" A fight ensued in which Jātāyu was wounded; see Rāma, Aranya, ch. 50-51. Hence the poet says पश्चिनायनचालनचित्रितति:—see commen. तिलिंगति:सिगित्व शासन अस्य according to तत्व संज्ञाते तातादेशस्य इत्यर्पणम् Pani. V, ii, 36.

Trans.:—Both the descendants of Rāghu were decoyed by means of a demon (Mārtchā) in the guise of an antelope, and Rāvana bore away Sītā in spite of his being obstructed for a time by the efforts of the great bird.

54. सीतावल्लिदिः—अन्येर्वदः इति अन्येर्वदः, सीताम्: अन्येर्वद: the two who were seeking Sītā. 

Jātāyu, the son of Shyen and Aruṇa. अन्युपाय—(see VIII, 30), he who has paid off the debt due to an elder; the word अन्युपाय is generally used with the genitive of the person or thing to whom something is due. Jātāyu did his best to prevent Rāvana from taking away Sītā but was mortally wounded and lived only to inform Rāma of this mishap.

कुष्ठवतिस्य:—करोंे बनाते इति कुष्ठवतिस्य: तेन.
Trans.:-The two seekers of Sītā,—Rāma and Lakshmana,—saw the great bird, with his wings lopped off and with his breath clinging to his throat (with his life about to depart) having (thus) discharged his debt of friendship towards Dārāratha.

55. तथा आचरणः—Verbs having the sense of ‘to tell’ and the causal of विद्यā with विद्यास्दृष्टि and other roots having the same sense govern the dative of the person to whom something is told, and the thing told is generally put in the accusative e. g. XI, 37; and अत्यायादेशमानः—पुरुषः क्षेत्रशः II; आचरण—perfect 3rd sing. of अत्याचारण अत्यन्तं 2nd conj. Atma, with ते to tell, to narrate. सैक्षतः—see VIII, 72.

Trans.:-He (Jatāyu) narrated to them by words the particulars about Maitīśi having been carried away by Rāvana; and himself became still (expired) after having brought to notice by means of his wounds the great deed done by him.

56. तदार्थः…सोक्तोः—स नवः अत्याचारणः अत्याचारणः नवः संस्कारायाः संस्कारतिः: (a विद्याय संस्कारिति दोषे संस्कारायाः विद्यायाः) प्रथमः. V, iv, 50. The suffix विद्याय comes after a word, when the agent has attained to the new state expressed by the word, what the thing previously was not and when the verb विद्याय to make, विद्याय to be, and विद्याय to be, are conjoined with it; विद्यायाः संस्कारतिः: (generally calamity, misfortune as in नक्ता परीत्या) संस्कारति VI, VI, 20; here it may be taken as the greatest of calamities viz. death, from the root अत्याचारण 4th Atma. ‘to die’, ‘to perish’) विद्यायास्तिः संस्कारतिः: होक्ति: प्रतिव...होक्ति: now see commen. अत्याचारण—अत्याचारण is the burning of a dead body upon the funeral pile. It is one of the series of ceremonials that are enjoined to be performed. The abla. indicates commencing from. cf. V, 63 and Ku, I, 31. परिक्षेतः—the subsequent ceremonial rites; परिक्षेत is any ceremonial rite; see II, 16; VIII, 4. The offering of oblations to a deceased person and all other ceremonies after death is a sense derived from the context and from the word विद्याय which is used in the text—the offering of oblations to a deceased. विद्यायाः—performed in a regular series.

Trans.:-The after-ceremonies in regard to him went on in a regular series commencing with that of burning on the funeral pile as in the case of the father [at the hands] of those whose grief for the death of their father had been revived.

57. काव्यम्—A Gandharva who had been metamorphosed into a demon by the curse of Indra and then again by that of the sage Sthūla-shīra but with the proviso that he would be restored to his original form and beauty after his limbs had been cut off by Rāma, see Rāma. Aranya ch.71,72. उपदेशतः—From the advice, at the suggestion of. The suffix ताः imparts the ablative sense to nouns. Here it is with the Karaka force by अपादने चार्दिकास्त्वहि: Pāṇi. V, iv, 54. मुख्यः—see X,
79. and common. समान्यतः—सनातन व्यस्त (trouble, calamity, व्यस्त विपद जिने Amara. cf. अविराजस्थानेन चुभिता Kusa. IV, 30 ) वय तसिन्। Sugriva, a monkey chieftain in the Rishyamukha mountain was in a similar plight as that of Rāma inasmuch as his wife, too, had been carried away by his brother Vāli and he had been also deprived of his kingdom. Rāma helped him, restored his wife, and replaced him on his throne. In return Sugriva assisted Rāma with the whole of his army to fight Rāvana and regain Sītā. In one of the battles Sugriva was wounded and suffered greatly from the wounds. He was restored by the medicinal herbs brought by Hanumāna from Kailāsa. See Rāmāyaṇa Kishkindhakanda ch. XLVIII (particularly).

Trans.:—In consequence of the advice of Kabanjha, whose curse had been removed by his being killed by Rāma the latter's friendship for the monkey (Sugriva) who was also in a similar plight as himself grew strong.

58. बालिम् हत्या—see Kishkindha chap. XVI. तिरकान्तिके—निरेष नाशित (p.p. from कश्य 1st Atr. to long for, to yearn after; cf. न सिसैर निरेष कुञ्ज Bha. Gī. I, 32), तसिन्। ततपदे—तय पदे (see VI, 6), तसिन्। आदेशा—substitute; another word of similar import.

Trans.:—That warrior having killed Vāli established Sugriva in his place, which had been longed after for a long time, just as an Ādesha (substitute) is put in place of a root.

59. अर्जूनोदिताः—The monkeys had been sent in all directions by Sugriva to find out Sītā—thus a body was sent to the north under Vināta, another under Hanumat and Jambavat to the south, the third under Sushena to the west, and the fourth under Satabali to the east. Kālidāsa is here closely following the Rāmāyaṇa.

Trans.:—The monkeys, enjoined by their lord to seek out Vaidelii, wandered about like the thoughts of troubled Rāma.

60. संपत्तिदृश्यानां—संपत्ति was the elder brother of Jatayu who informed Hanumāna that Sītā had been carried away by Rāvana; see Rāmā. Kishkindha, ch. 58. सार्वति—Hanumat, the son of wind or sometimes the incarnation of Vāyu-god himself, who was endowed with extraordinary powers and who alone of all the monkeys was able to cross to Lanka by a leap. सार्वति—see I, 2. निरेष:—one who has renounced all worldly ties तिरकान्तिके: (सिसैर) वचस्य सार: न नि is prim. the geni. sing. of अस्त्र hence the notion 'this is mine' and thence, 'attachment to worldly objects'. The Bha. Gītā has "विसंह हास्यमयूः स्वास्तस्य यस्मात्य निरेष:। निरेषो निरेष:मत: त सायनंमितप्र्या" II, 71 one who renounces all attachments gains संपत्तिदृश्यानां देव अयुक्त य or नोक; see Vaid. 10 and 11.

Trans.:—Maruti, having gained news about her from having met Sampati, crossed the ocean just as one having no attachment for worldly objects crosses this ocean of worldly existence.
61. सुरूता—surrounded, circumvented; see Utta. IV, 18. परिता—p. p. of सूरूता to surround; cf. तुतिपूर्वीतः शुद्धितम् Shâ. V, 10. जानकी हृदय—see Râmâ. Sundar. ch. XIV.

Trans.:—Jânaki, surrounded by demonesses just like a potent medicinal plant entwined by poisonous creepers, was discovered in Lankâ by him who was making a search [for her].

62. तर्के—For the use of the Dative see V, 18. अभिष्रान्त—अभिष्यायते अत्रे इत्यादि, a sign or token of recognition, from अभिष्रान्तः नाम् 9th Ubha. ‘to recognise’ अवे दैविकाधिकारी कार्यस्थलाभ प्रतयीयम्, Bhatti. VIII, 118; see also Shâ. n. on the name of the play. मनुयुद्धम—welcomed, received by going forward to meet; see II, 20 & XIII, 64.

Trans.:—The monkey handed over to her a ring, as the token of recognition from her husband, which was received by her with cool tears of joy.

63. निर्जीवम्—Having cooled, allayed; cf. मर्य एव तापस्यस्थिति विषाणुभिः स एव ने जातः Shâ. III, 2; or दैव।नामिनि: शारीरि: ज्योऽक्षीतः Shâ. IV. अक्षे—क्षे:—अक्षे: थे the son of Râvana killed by Hanumâna; see Sundarakânda, chap. 47. अक्षे—emboldened. अणं:नियमः—The word नियम is used with a double signification: (1) lit. seizure, capture; (2) punishment, discomfiture; see XI, 55; XII, 52. The Sundarakânda ch. 48 says that Hanumâna was seized by Indrajit and tied round as fast as possible by the Râkshasas, and the tuft as well as the whole length of his tail wrapped with pieces of cloth steeped in oil. Somehow the whole length could not be covered with all the available cloth in Lankâ. It was, however, lighted, and it was hoped that Hanumâna would thereby be killed. Instead of this he jumped from house-top to house-top in Lankâ and set the whole place a-blaze.

Trans.:—Having consoled Sîtâ with tidings of her dear lord, he, who was emboldened by the destruction of Aksha, and who for a moment suffered capture at the hands of the enemy, set the city of Lankâ on fire.

64. प्रयो...रङ्ग—A jewel-ornament as a counter-recognition. रङ्गी—see XI, 29, III, 51; being successful in tracing out the place where Sîtâ had been confined by Râvana it was but natural that Hanumâna should feel a certain amount of satisfaction. रामाय अदर्शः—The idio: sense of the dative here with अदर्शः may be noted. मूलितम्य—in a material form. For the sense of नीति see Shâ. I, 1.

Trans.:—And that successful (monkey) showed to Râma the counter-token ornament which was, as it were, the very heart of Vaidehi itself come (to him) of its own (free will) in a material form.

65. निनिमित्ति:—lit. eyes closed; here on account of the pleasurable feeling or मोहिति: infatuated as commen. निर्धितम्—delight; see IX, 38; Shâ. IV.
Trans.:—He, with his eyes closed through infatuation on account of the touch of the jewelled ornament placed on his heart, gained the satisfaction of an embrace of the beloved one without the touch of her breasts.

66. तत्सिनोस्मधुकः—दशा: (सीतावर।) स्वमन:—तत्सिनु: उत्तसकः: see Shâ IV. महाभारतपरिश्रेण—नहानु चाली अणमः: (see I, 16) च: परिवालतमुकः—परिश्रा (a ditch, moat round a fort or a town 'लेक्षे तु परिश्रा' Amara.परिः: एको इति ड: by Vârtika on Pâñj. III, ii, 101) इव भूः: (small, insignificant, and therefore easy to cross), तमः.

Trans.:—Râma, who was eager to have a meeting with her (Sîtâ) on hearing tidings of his beloved, considered the belt of the great ocean round Lankâ to be as small as a moat.

67. प्रतिक्षे—see IV, 60. अर्निपाशय—The Dative here expresses the sense of the Infinitive of purpose from the root by त्रस्तस्तिन्य नानेशनानु Pâñj. II, iii, 15. हस्तिनन्य—see 57 supra for हस्ति: a monkey. It is very likely that this monkey-army is no more than that of the aborigines who were pressed southward by the Aryans coming from the N.W. into India and settling in the most fertile plains of the Gangetic valley. Râma managed to have the sympathy of Sugriva and others through his good conduct. This is not the place to discuss the interpretation of the epic poem. अनुपुत—see III, 38; cf. अपुत्र: संविन बेह जेव मेव मत. I, 52. सेवकेन—see II, 63; III, 19; XI, 19. संस्कृतायक्षिपितः—संस्कृत (by means of a crowd, or a large gathering of individuals pressing against each other) करते तानिं साध्यानि, ते:

Trans.:—He, who was followed by hosts of monkeys gathered together and pressing against each other not only on the surface of this earth but even in the sky, set out to destroy his enemies.

68. निविद्धः—one who had halted or encamped, from निविद्ध 6th Ubha. see V, 42. वद्धः—उद्वकादि धीरजने अव द्वि उद्धि: according to कमीयम्यस्यकरमे न Pâñj. III, iii, 93 whereby the affix की comes after the y roots when a word in the accusative case comes in composition with it and when a relation of the word so formed to its verb is that of 'location'. कृते—see 37 supra. प्रवद्धे—arrived, came in front of; see V, 1. Here the verb is almost in its literal sense. विभीषण—see commen. the younger brother of Râvana. The idea of this and the next stanza will be pretty clear from the following account. Vibhishâna practised rigid austerities for a series of years and Brahmâ offered to confer a boon on him. Vibhishâna asked that he might never mediate any unrighteousness. When his elder brother Vaishravana (Kubera) was expelled from Lankâ, Vibhishâna followed him to Gandhamâdana, keeping himself aloof from Kumbhakarna and Râvana. Vibhishâna repeatedly advised Râvana to liberate Sîtâ and restore her to her husband. At this Râvana kicked him off his seat. Smarting under this insult, Vibhishâna
kept himself away and met Rāma when the latter encamped on the Indian side of the ocean with his army to cross over to Lankā. Vibhishana was first taken for a spy, but Rāma having been convinced of his conduct accepted him as his ally. On the death of Rāvana he was placed on the throne of Lankā; see st.104 infra. बोधिसेठ:-see 58 supra.
हाशसत्कृत्य:-By the good fortune of the demons. संहात:-out of friendship. The general idea is this—The good fortune or the favourable genius of the Rākṣasas influenced Vibhishana to go to Rāma and secure his friendship.

Trans.:—Vibhishana being prompted by the favourable genius of the Rākṣasas and being influenced by it with the sense of doing what was most desirable, went to him who had encamped on the shore of the ocean.

69. तत्तद:-to Vibhishana. निधापथे:-विचरस वानेष्येवेव अधिकतमी ( see VIII, 5 ) निधारणार्या राज्येम्. प्रतिकृत्युपाव:-promised, see II, 25. The rule quoted by common. (Pāṇi. I, iii, 59) says that the Atyamopada of g is not used after the desideratives of the verb when preceded by पर and तत्र; the words पर and तत्र must be upasargas; if however, they are Karmapratvamjava then the rule does not apply. क्तः—for a fact, certainly. फलोऽवधितः—Bear fruit; see Sha.VI, 4. नीतिः:-Right conduct; hence, prudence, policy, political expedients.

Trans.:—Rāghava promised him the sovereignty over the Rākṣasas: political expedients made use of at the right juncture do most decidedly bear fruit.

70. बनयास्यान:-caused to be constructed. श्रुताः:—(श्रुतापन गुणशाक्तिः सुभाष: 'दुम्न: क्रियान्वितं बकुरव: तासम्) Hasma). राष्ट्रदाताः—from the nether world. भारिण्यः:-राजी अप्रत्येकीर्ति चालितम् Vishnū, the possessor of the bow Shāmanga. श्रेष्ठे:-The great serpent Shesha who is supposed to support this sublunar globe and is also believed to form by its numerous coils the couch of Vishnu. क्षमाय:-for the purpose of sleeping; see VII, 61, Ku. II, 8.

Trans.:—He caused to be constructed by the monkeys, over the briny waters a bridge which was like the Shesha come out from the nether regions [ to be a bed ] for the purpose of Shāmanga’s sleep.

71. वायेः—crossing, see I, 2. हेमदाकारं:-हेम दाकारं (a rampart). It is not exactly a wall; cf. Mu. Ed. II, 13. The army of the monkeys that was made to encircle the city was so numerous that it formed a tawny-coloured environment to it. वायेः:-The etymology of the word is interesting वाय विचि ते वाय which has the Darwinian theory of a monkey being the ‘missing link.’ The word is also derived as श्राय श्राय (केंद्रीच) वाय by Pāṇi IV, iii, 53; वाय रात्स where श्राय signifies taking, seizing.

Trans.:—Crossing [ the ocean ] by that path, he ( Rāma ) caused Lankā to be blockaded by the tawny-coloured monkeys who formed, as it were, another golden rampart round it.
72. धरण: रणः—a fierce combat. दिविरः...विश्वन:—दिहु विदुर्मस्तिं filled, pervaded, see VII, 42; नवोपग: proclamation of victory; cf. वाजानी, नवोपासिन विदिष्ठष बाकसस्यालाना हत: Mu. III, 26. Combatants of each side cried out their own success. This and the next verse form a सङ्ग: see I,15.

Trans.—There came to pass a fierce contest of the monkeys and demons wherein the war-cries ‘victory to Kākutstha,’ ‘victory to Paula-stya’ filled up all quarters;

73. The four adjectival clauses in this stanza go with रणः: in the foregoing stanza. पादपातिनिधपिताः—पार्व: आदित्रा: (broken, splintered, from आन्त्स् 4th P. to pierce, break through) राजसः: (clubs studded with nails and hooped with iron) विनितस:— भुदरा—a mallet, a hammer. ऋण:—see IX, 63. अवलोकः—सतहुः: जात: by पक्ष्यानात्तो पाणि III, ii, 98; see note V, 53. The weapons of the monkeys are all as wild as themselves viz. trees, stones, their own nails, and mountains, which is interesting and shows the judicious sense of adaptability of the poet.

Trans.—A contest in which iron-studded clubs were broken by [the hurling of] trees, mallets were pulverized by stones, wherein nail-wounds far transcended [the wounds from] weapons and huge elephants were destroyed by mountains.

74. रामः—चत्तानाम—see commen. उक्तानि (agitated, bewildered, distracted) क्षत: तत्सात्त्वम: see Rāma. Yuddha. ch. 48, wherein are narrated the exploits of Indrajit who was skilled in magic and all mystic lore. He seized a great number of the monkey-warriors as well as Rāma and Lakshmana, the latter of whom he put in a deep trance and exhibited the severed heads of both the brothers (all the result of गाँव=magic) to Sītā. It is this fact that is referred to in the text. The commentary says that this magical representation was brought about by a demon called Vidyutajivākhya. विजया—A demoness appointed by Rāvana to look after Sītā. She was favourably disposed towards her charge and whenever the other Rākhasis harassed Sītā this demoness frightened them and sent them away. It was she who assured Sītā that neither her husband nor her brother-in-law were dead and that they were only in a swoon.

Trans.—Then did Trijata restore to life Sītā who was bewildered ('and had swooned') at the sight of the severed head of Rāma, by assuring her that it was [only] delusion.

75. कामस—see VI, 22, 45 supra. सुचम्—see VIII, 58. श्राक—see st. 7 supra.

Trans.—She gave up her grief since her husband was alive for a fact, but she was ashamed that she continued to live although some time ago she considered his death to be a fact.

76. गाहः—बानन:—The animosity between Garuda and the serpents
being inveterate the loosening of the bands from the missiles of Megha-
nāda (which consisted of serpents) can easily be understood; see Rāma
Yuddhakāndā chap. 50. विरित्ति=loosened उत. विगतः श्रेयं वस.
दुःसार्वयों=—of the two sons of Dasharatha—Rāma and Lakshmaṇa.
श्‌ज्ञानेत्=—वीणे देखा यस्य श्वसन।—क्षे तपः बोधी:
Trans.:-The tying fast with the missiles hurled by Megha-
nāda being loosened by the sudden coming of Garuda, became to both the
sons of Dasharatha painful for a moment and, as if, befallen in a dream.

77. श्रव्यस्य—see IV, 80. बाल्या—शक्तिः is a particular missile
which is described “as being furnished with eight bells, giving out a
terrible roar, as made full of art and guile by the wily Mayāsura, as
sure of aim, as destructive to enemy’s life, and as flying rapidly and
leaving behind it a fiery track” Nandar. see also Rāma. Yuddha. chap.
100.
Trans.:-Then Paulastya struck Lakṣmaṇa on his breast with
the Shakti missile; Rāma though not struck became one with his heart
broken to pieces, by grief.

78. मारः—see st. 60 supra. समावृत्तमहिषिणिः—From the Rāma-
Yuddhakāndā chap. 101, it appears that Māruti did not bring the
herb as the poet says, but he brought away the whole Gandhamadana
mountain itself on which the plant grew. Susheṇa, the physician, took
the plant, and Lakṣmaṇa who was lying wounded was made to smell
it whereby he was restored to life; see Rāma. विद्वानवाचार्यं—आचार्यः
(a teacher, a preceptor) स भावः आचार्यः (by Pāṇi. V, i, 132 by which the
affix भः comes in the sense of ‘nature or action thereof’) instruction,
teaching; cf. सत्यवचः विद्वान मन्त्रसत्यविद्यार्थीति Md. Ma. I, 27. Note the
poetic way in which the troubles of the inhabitants of Lanka are
described: instead of saying anything direct, the poet says he taught
the women of the place how to lament, of course, in consequence of
the loss of their husbands; compare श्वागीख्रालोन्नतिः etc. Mu.Rā. I, 12.
Trans.:-He whose agonies had been removed by the powerful
medicinal herb brought by Māruti, once more performed the task of
teaching lamentations to the women of Lanka.

79. मेघनाद—see st. 76 supra and commen. मन्त्राध्याप्तर्थं—प्रज्ञामयी
प्रभा वषप्रभा वषधरः. पर्यावर्तयति=—imper. of the causal of परिश्रार 7th Para’s.
to leave behind.
Trans.:-He allowed nothing to remain behind—neither the
war-cry of Meghaṇāda or [his] bow dazzling as the bow of Indra (i. e.
Rain-bow) just as the autumnal season does in the case of the sound of
the clouds as well as the rain-bow.

80. कुशमकारः—The brother of Rāvana and Shūrpapakṣa. He is
represented as a type of sloth and laziness, rolling in stupefaction for
months and years. The Rāmāyana Yuddhakanda gives an extravagant
description of this Rākshasa who, being roused with great difficulty
by Rāvana, went to the battle-field and brought away Sugriva who was in
a swoon. When Sugriva came to consciousness, he cut off the nose and
ears of Kumbhakarna and brought him on a par with his sister Shūr-
panakhā. तुला—sulka:—मत: शिला is an arsenical ore of a reddish brown
colour. The mountains are often spoken of as rich in metallic ores by
our poet, see Ku. I, 4 and 7. तुला is a chisel to cut out pieces of ore (called
जिकू in Gujarāthī). Kumbhakarna had his nose and ears cut and as a result
blood dropping from them covered his body, giving it the appearance of
a huge mountain whose sides exhibit marks of metallic nodes of a red
colour like that of iron oxide. स्तोथ—obstructed, became an impediment,
see Rāmd. Yuddha, chap. 68 “निचनासाकांचन विसहरुऩिरिय न।। कृपा द्वारे शरीरम्
वज्राय: पांडतपप:।।”

Trans.:—Kumbhakarna having been brought to the same condi-
tion as that of his sister by the chief of monkeys, obstructed the pro-
gress of Rāma just as a mountain, whose slopes showing the red-ore on
account of being struck with a chisel, would have done.

31. अर्ना वाकशित:—Kumbhakarna was aroused from his deep
slumber by Rāvana to go and fight with Rāma; see note st. 80.
दृष्टिज्ञान:—Long sleep, of course the sleep of death.

Trans.:—“In vain have you, who are fond of sleep, been aroused at
an unseasonable time by your brother”—with these words, as it
were, he was sent to eternal sleep by the arrows of Rāma.

32. वातरकोडित्य:साराणां कोटय: (hoardes of mokeys), तेनु. समरस्थानिं
—समर (see IV, 69) तथानि. The rising of dust in a stampede is a very
common occurrence; see Dasha. story 1st. तत्त्वोपि:—Malli, says the
blood of the demons. I would rather prefer ‘blood from the bodies of
the combatants’ i.e. the demons as well as the monkeys.

Trans.:—Other demons too fell on hoardes of monkeys like particles
of dust raised on the battle-field falling in the streams of blood flowing
from the bodies of the combatants.

33. अय:—Thereafter; इतरं र्वस्ती पवानन्धरं. युन:—once more,
again; the first attack is narrated in sts. 72-73; the second is described
in st. 77; the third in st. 80; and in this stanza appears Rāvana in
person. युज्ञाय:—for the dative see st. 67 supra. मन्दिरास:—from the
palace. Primarily मन्दिर means only a sleeping place from विस्त्र going
from any house. Shriharsha in speaking of a king’s resi-
dence or palace is not satisfied with using the word मन्दिर alone but says
‘स्वयं: मन्दिर’ see Ratnd II, 2.

Trans.:—Now, Paulastya again came out of the palace to fight,
being resolved that the world was to be made to-day either without
Rāvana or without Rāma.
84. तमिनु—One seated in a chariot. The word may be also taken to convey the idea of ‘being well protected’ as in IX, 11. हसिमच —see common. and V, 49. (The word गृहय is formed by the addition of the affix दुस in the sense of ‘what bears it’ which is appended to the three words या, गृह and वान्द being in the accusative), हरय: (bay coloured) गुरया: (horses) वस सः; तमि—For the dative which refers to Rāma see V, 19; VIII, 79 and XV, 21. पुरुरुर—see II, 74; XI, 2. The unequal position of the combatants was noticed by the gods, see Rāma. Yuddhakanda Chap. II.

Trans.:—The destroyer of the cities of the enemies i.e. Indra, seeing Rāma moving about on foot and the Lord of Lanka in a chariot, sent [his own] chariot having bay-coloured horses to him (Rāma).

85. वोमो... वायुमि:—वोम: नाम the river of the heavens, Ganges. This river is supposed to flow in three streams one in the Heavens, one on this earth, and the third in Pātāla; hence called जिज्ञसा), तर्क जामर; तस्माः प्रत्यक्ष बाबा तै: आयुर्ध्वजर्जन्त्य—वायस १२ (the cloth of the banner, see Vikra, I, 5), बायूर्ण धनार्जर्जन्त्य तै: अयुर्ध्वजर्जन्त्य—वायस १२ (成功的, leading to victory; see common). अता पर माय: by Pāṇi. V, iv, 38 quoted by Malli, whereby the affix अर comes after the words युर्ण etc. cf. हरिमिन्दु मनस्य जैनमय। Md. Md II, 6. देवाः...लम्बी—देवस्य युत: (Mātali the charioteer of the god, Indra) तस्माः युजस: (arm; note the appropriately accurate use of the word by the poet) तो आलबोटे असी (रामः).

Trans.—Rāghava, supporting himself on the arm of the charioteer of the gods, took his seat in that ever-victorious chariot whose banner-cloth was wafted by the breezes [coming] over the ripples of the celestial river.

86. माति:—see III, 67. माहेरस्य...स्युर्य स्यें belonging to the great Indra. आयुमोच—The verb गृह is generally understood in the sense of ‘to release,’ ‘to throw;’ but with the prefix गृह it signifies ‘to wear,’ ‘to put on,’ see XII, 21; Kau. V, 66; Bhatti. XVII, 6. तस्माः देवस्य—an armour, see common. The affix अर generally comes in the sense of ‘an instrument,’ or ‘location’ after a root, when the word to be formed is a name and is masculine in gender by Pāṇi. III, iii, 118 quoted by Malli. उपा...क्रिया—उपस्य दुर्लभिनि (petals; दुर्लभ छुड़: पुनर्दुर्लभिनि Amara), तथि क्रिया (क्रिया अभि: the condition of powerlessness). अयु—see II, 11.

Trans.—Mātali put on him (Rāma) the armour of the great Indra or which the missiles of the enemies of the gods proved as ineffective as the petals of a lotus.

87. अयुमोच...स्युर्य—see VI, 65; अयुमोच a fit or opportune moment, hence ‘a chance’ cf. कपोलयोगमासावर्ण प्रकाशयितम् Shā. 1 वितल—an indirectly. after a long time. The singular of any of the oblique cases of गृह may be used adverbially; III, 26,35; V,64; XI,63; XIV,59; III,26; Shā.
V, 15 will illustrate sufficiently this note. रामायणवोधुः—This is quoted by several Alankārikas as an instance of अनन्तवाचाभुत् i.e., 'self-comparison' which is a figure of speech in which a thing is compared to itself; since there is none equal to it. चरितायुं—see X, 36; and cf. तपसेणु निरत्वाचाभूत्यम् Ki. XIII, 62.

Trans.—The fight between Rāma and Rāvaṇa wherein an opportunity for [showing] bravery presented itself by the sight (the facing) of each other became as it were one that had accomplished its object.

88. सुदृढ़ो...व्यावहारः—see commen. घनदानुमः—see commen. 'not as at first' i.e., having lost all his demon-followers in the fight he was not situated as at first, but was left alone on the battle-field. साहिष्णवः:—Rāvaṇa was a demon on his mother's side, being the son of Keshini or Kaikasi (see st. 32 supra). The reading suggested by Mr. Nandargikar 'स द्रा०पूर्वः' appears preferable; for, after the expression ज्ञानद्वि in the first line, अवशापृः: appears superfluous, स द्रापूर्वः मात्यदेवेन इति सिद्धः, would then mean 'surrounded as before among his maternal kinsmen, the Rākshasas.'

Trans.—The younger brother of Dhanada though single [and] not being as at first [in consequence of not being surrounded by followers] appeared on account of the plurality of his hands, heads, and legs, as if standing among his maternal kinsmen.

89. कोपविदमानः—see II, 75 where the different presiding deities of the quarters are enumerated. स्वपुःच—By means of his own heads, see X, 41. अविच्छेधायसु—अन्वि: रेवः वेन (Shankara; see st. 76 supra). तुर्भक्षरालासु—तुर्भितः (upheaved, lifted up) कैलासः: वेन तसः; see IV, 80; Mahābhīrā V, 37. अराजति—र राज ददवति हुक्तम् शति अराजति: an enemy; 'अविच्छेधायसुः अराजति: अन्विति राजाराजसिद्धार्थिनिनः: Amara. cf. योहसातिरिति: Dasha. विन्यमन्यति—The adj. वृष & वृष्टि are used with दुः idiomatically in the sense of 'to think highly,' and 'to think lightly,' respectively; cf. कल्याणं न वृष्टि जन्ते Bhaṭṭa. VIII, 12; तया मोक्षितं वृष्टि सहजे अभान्त शति. VII, 1.

Trans.—Rāma thought highly of the enemy, who had conquered the guardians of the quarters, who had worshipped Śiva by the offer of his own heads, and who had lifted up Mount Kaiśāra.

90. तसः refers to Rāma. चौलसमस्यः—IV, 80. निराग्नाति—see III, 55. संवेदित्रे—सन्यात (पैठ left; बाहेर श्रेयं संव नात्र Amara.) श्यार, तस्य—The throbbing of the right arm in the case of the male prognosticates union with his beloved. This common notion is found alluded to in various places e.g. Dushyanta experiences it when about to enter the hermitage of the Sage Kanva; also अभिभुतकला्र्गी चारु पुस्तर नाऴः: Bhaṭṭa.

Trans.—The highly infuriated, Paulastya drove an arrow into his (Rama's) right hand which was throbbing and therefore betokened the meeting of Sītā.
91. रामाल:—रमेश अल: (hurled, thrown, from क्रृ 4th conj. Pa.); आजु:—आजु रूखः रिति इति आजु:; see III, 54 आजुः आजुगा:; अमर. उशेशः:—see I, 28; VI, 59. The Dative is used in reference to आजुः आजुः see Ap. G. § 60. For the propriety of an announcement to the denizens of पात्त्यादि see Rāma. Uttar. Chap. 24. The inhabitants of the Nāga Loka were in terror of Rāvaṇa since he had forcibly seized their damsels. The news of his having been pierced through the heart would of course be naturally welcome to them.

Trans.—An arrow discharged by Rāma, pierced the heart of Rāvaṇa and also went right through the earth to announce, as it were, this happy news to the serpents.

92. अन्योय:—see st. 87 supra. अश्वरं—pride, arrogance; the sense here is different from that in st. 36 supra. We would render it by ‘vehemence, energy’ cf. संभवाविभति भास्वभिबिभानान् Ghata. वादिन: (वादिन् a disputant, an antagonist; cf. त्वामाहोरेशु वादिन हि शाख्यामिनो निश्चित: Mu. Rā. V, 21).

Trans.—Between the two adversaries, just as the words of one were met by those of the other, so of both of them, the weapon of one striking that of the other, the vehemence of the victory over each other increased like that of two disputants.

93. विक्रमभ्रमित्वभूतः—स्वामक(ती)हर or हर exchange, reciprocity. सामान्य:—common ( to both ) सामान्य अव: इति नव. The goddess of victory was undecided since the valour of both the combatants was equal. She did not know which of the two to select and declare herself as belonging to his side. This is of course all figurative. अन्तरा:—in the middle, between. This is to be viewed as an indecl. especially because, otherwise according to the Sutra Pāṇi. II, iii, 4 quoted by the commen, the nouns इत्य: and अन्तरे: इत्य: ought to be in the accusative if joined with अन्तर or अन्तरेः. वेदिः:—or वेदिका a heap, a mound, a buttress; primarily a Vedi is a raised quadrangular altar tapering towards its upper part.

Trans.—In consequence of the goddess of victory going to one or to the other she became even common to both like a mound of earth to two infuriated elephants between them.

94. The idea is that the gods were pleased at the achievements of their hero and showered flowers on him but they were intercepted by the volley of arrows furiously hurled against that hero by his adversaries and vice versa. प्रतिक्षत रेतिलित, सुरासुरे: is to be construed with वृहं, and प्रतिक्षत respectively. The compound is usually found in the plural; it is not to be taken like प्रतिक्षत according to Pāṇi. II, iv, 9 रेषा व निरोऽ: साध्विकः but is to be classed in the शाश्वस्तिव class because शाश्वस्तिविवरणे दिनेव धार्मिकां हि शाश्वस्तिविवरणे देवानां विरोऽ: न ज्ञातिः शाश्वितः शाश्वितिकः देवानां विरोऽः नेत्रमाखः.
The shower of flowers to be poured by the gods as well as the demons who were gratified with the charge of their own respective (hero) and the retaliation of the adversary, was intercepted by the collection of each other's missiles.

95. अपरमाणवती—see commen. शताङ्ग—शतांग इन्द्रसिद्धि, a club or mace capable of killing a hundred at a blow, ताप्य. भाष्य—तस्मान इराड्डर of the God Yama कारो दण्डच: आदेव्यो वैवस्तवस्त: अमरा. कूटशालमलिः—The Kuta Shālmali is an instrument of torture studded with very hard spikes on which a sinner is impaled “अर्थिय्ये वे स्वाभिस्मिन्तुम निर्बले खेतामां वर्ज्यकर्ता—शालमलीधर्मम् निर्धारिती.” The use of the dative शताङ्ग ‘at the enemy’ is not so frequent as the locative with the verb त्रस्ति to ‘throw’ to ‘hurl.’

Trans.:—Then the Rakshasa (Rāvanas) hurled on his enemy the Shataghni club, which was studded with iron spikes, which had been [successfully] obtained and which resembled the Kuta Shālmali of the god Yama.

96. ताप्य—The Shataghni mace. सुरविच्छ वास्त च—The hope (of victory) of the enemies of the gods. अभ्यंत्र—सुरतेय: बाण:—Kumāradasa calls this kind of arrow मृत्युं: जना. V, 39. It is also called 'कुमारि'...

Trans.:—By means of the crescent-shaped arrows Rūghava cut off the Shataghni mace even before it had reached his chariot as easily as he would have chopped off a plantain-stalk, and [along with that he cut off] the hope of the enemies of the gods.

97. प्रकवमम—see III, 31. अपरमाण—unfailing, infallible, reaching the mark; see I, 45; III, 53; Ku. III, 66 and XI, 83. अस्सै संदर्भे—note the idiomatic use of the dative with त्रस्ति 3rd Conj. Ubha. ‘to put’ ‘to fix’—on the bow,—in the sense of संज्ञान as explained by commen. क्रासासवं—the missile presided over by Brahmā. निपाता...पाठस—शव्य a splinter, a shaft, which acting as a foreign body in the human frame is most painful; see VII, 88; IX, 78.

Trans.:—That unrivalled archer (Rāma) fixed on [his] bow to be let fly upon him (Rāvana) the infallible missile which had Brahmā for its presiding deity, and which was, as it were, the remedy for the extraction of the splinter in the form of grief on account of the separation of [his] beloved.

98. अनेना—For the suffix त्रस्ति according to Pāṇini V, iv, 43 see note on हथस्व: in st. 45 supra; some copies read रथत्र in reference to the ten beads of Rāvana.

Trans.:—That missile being scattered in hundred parts (direc-
tions) in the sky with as many dazzling tips, resemble the body of the great serpent having a terrific circlet of hood.

99. तेन—By the Brahmāstra mentioned in the foregoing मञ्जनपुक्तयोऽनु—agrees with तेन; every missile was to be discharged in the incantations of certain spells e.g. see V, 57 where the Gandharva has taught Rāghu the incantations to be uttered at the time of discharging as well as retracting the missile. निमेशपापीय—In one half of a Nimisha, which is generally the twinkling of the eye from विष्णु 6th P. to wink, to twinkle. ‘लख्यं विष्णू प्रोक्तो निमेशपापीय वद्यदाम’—For the use of the ablative see Ap. G. § 80. रावणणपापीय—The row of the heads of Rāvaṇa. Rāma cut off all the ten heads of Rāvaṇa by one stroke.

Trans.—By that missile, sent off after being [ properly ] incanted, did Rāma cause within half a twinkling, the falling of the whole row of the heads of Rāvaṇa without the pain of the cutting being felt.

100. वालाकाक्षतिस्य—बलधासी अकर्ण (the early sun which is usually of a reddish hue) तस्य प्रदर्शिन (image) तीर्थीयिन्या—(see comment) lit. broken by the ripples. कण्ठस्मुद्रसप्तर्पणा—see comment. कण्ठ is lit. the cut; mark of a cut left behind after it has been made; e.g. ते देवस स द्रिघ-कण्ठसाधयनान्धूप्त्यं (see comment. Jāna. II. 58. The idea is something like this—the circular surfaces left on the upper part of the body of Rāvaṇa being covered with blood appeared like so many (circular) discs of the morning sun reflected on different ripples and therefore appearing as so many different suns. In the stanza quoted from the Jānakihāra the idea is that each of the heads being placed standing on the नीलकुंड्रिन its base i.e. the severed portion left a circular mark on the ground.

Trans.—The row of necks, cut off from the demon’s body which was about to fall, appeared like the disc of the early sun [ reflected ] in water separated [ into so many images ] by the ripples.

101. चुवम: सन्तप्पणाक्लिनायार्कन—संपीयक्ति हति संपर्यात् (by चुवम and Pāñj. III, iii, 115; the affix चुवम is added to a root when the name of an action is expressed in the neuter gender), चुवम: सन्तप्पणान्तः, सन्तप्पणान्त—agrees with मल्लां. The gods had a misgiving in their mind that the severed heads would be again united to the trunk, since Rāvaṇa had been promised immortality by Śiva, see X, 41. न अतिसन्वचास—Did not put much faith.

Trans.—The mind—of the gods, though seeing his heads drop down were afraid of their being again joined [ to the trunks ] and therefore,—did not fully put faith [ in his death ].

102. मद्राम्यभृण्यः—मद्रेष गुप्ति (heavy, weighted; see I, 34) प्राप्तिः येविपक्ष्यां, लोकणघिरायाय—For the Lokapālas see II, 75. The elephants of
Trans.:-Then fell a shower of fragrant flowers, poured down by the gods, on the head of the enemy of Paulastya, whereon the crown was soon to be placed—the shower which was followed (accompanied) by swarms of bees which had left the broad temples of the elephants of the guardian-deities of the quarters, and whose wings had been made heavy by being covered with the ichor (from the temples of the elephants of the regents of the quarters).

103. यन्त्र—see I, 54; VII, 37. हरे:-of Indra; see III, 43, 55; VIII, 79. सप्त—see III, 40. संस्थाकृतिकाश्च युक्ता कोष्ठीकृतत्वः, संस्था (loosened, released) सन्धिकर्मी वस्त्रे द्राक्षरास्त्रीयः. आदिक्षेत्र—potion, par. of आदिक्षेत्र 6th conj, which is अटाम in the sense of ‘to bid adieu’ ‘to take leave’; see VIII, 49; Me I. 10. तपासा..यद्यन्त्र—see comm. हरिषर्वनयुज्यम्—see comm. The number of horses to the chariot of Indra is only seven according to all accounts. The metre of the stanza is Vasantatilakā 'उत्तर वसन्तमिका ओजोस्याचारी'; see Appendix.

Trans.:-The charioteer of Indra took leave of Rāghava,—who had at once released the bowstring, and who had accomplished the task of the gods, and—took to the upper regions his chariot, the banner-staff of which had been indented with the arrows of Rāvaṇa stamped with his name, and to which were harnessed a thousand horses.

104. जालवेदोपिवियुधाट्रोऽजालवेद्युधः (fire):= जालवेदः (परं) यथाया—जाल बदल विचार, या जले विषये वा. The account of Sītā having been purified by fire is too well known to be recounted. Rāma was so jealous of his own name and honour that he repudiated his wife; she shed tears and entered a funeral pyre from where she emerged and the god fire said “Rāma, here is thy wife; no sin has visited her; do, therefore, receive back thy wife Sītā; I command thee”. And Rāma accepted her: see Rāmd. Yuddhakānda chap. 115. अभुद्ध——Having received; from अभुद्ध 9th Ubbha. संगमन्त्र—p. p. of the causal of संगमः to bestow, to confer upon. रक्षुत—The monkey-leader Sugrīva. It is said Brahmā while engaged in Yoga contemplation happened to drop a tear of joy from which arose a monkey. This monkey while roaming on
mount Meru in search of drinking water came across a lake wherein he saw his own reflection. Believing it to be an enemy he jumped into the water and came out as a beautiful damsel. The Sun, along with Indra, happened to see this damsel and was smitten with passion.

The nature of this stanza is nārācḥ consisting of eighteen syllables of which the first six make up two gānas and the remaining twelve make four gānas. The pause is first after the eighth syllable, then after the fifth, and lastly at the end of the quarter. This difference of metre of the last Stanza of a canto from the general metre in it is in keeping with the definition of a Māhākāvyya.

Trans.—Raghupati also, having accepted his fire-purified wife, and having bestowed the wealth of his enemy on his dear friend Vibhīṣaṇa, rode that excellent aeroplane acquired by him by the force of his arm, and set out for [his] town accompanied by the son of Sun, by him (Vibhīṣaṇa), and by Saumitri.