Raghuvarsha Canto XIII.

Notes and Translation.

1. अध—see I, 35—'after' Rāma had set out to return to his own kingdom. गुणणः—For compound see commen. According to Pāñj, I, iii, 139 quoted by commen., a verb ending in a consonant preceded by अ, ह, उ and the verbs य, प, and क 'to scatter' take the affix अ (अ). शवद्वर्ण—see Tarkasangraha; according to it 'शवद्वर्ण' (अच्छास' ether') (अच्छास') is that which has sound for its special characteristic just as गन्धकी गृहीती small is the peculiarity of earth, शालशिवक्षण: while शालशिव आविर्भल्ला. Rāma being an incarnation of Vishnu, the विपुलति i.e. विष्ड 'ether' was the locality wherein Rāma could move about with a right. पदर्स—see V, 56; VI, 27. विग्रहसायः—pre. p. of विग्रह lit. to enter and move about in. The participle of the Pre. Atma. is formed by adding अन्त्र to the root which undergoes the same changes before it as before the terminations अन्त्र or अन्त्र of the 3rd plu. of the pre. tense and the अन्त्र is changed to न अन्त्र in the case of roots of the 1st, 4th, 5th, and 10th conj. and all derived roots.' राजाकर'—the sea; 'राजाकरो जातिति' Amara. The ocean has been viewed as the store-house of jewels राज्याकर. Bhāravi has a fanciful description of the ocean 'राजाकरणे पूर्णात यत्र' अभासिनेत्रुमिद्धर्मतीर्थिः: // अभासिनेत्रुमिद्धर्मतीर्थिः मर्यादारिः। राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर राजाकर Mā. III, 33; also see Vīra. I, 12. निम्यः—see commen. and VIII, 67. हरि:—one of the names of Vishnu, see III, 49.

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

2. आस्त्यायाः—For the particle अत्र, which governs the ablative see I, 5; 17. Here it is not compounded with the word अस्त्यायाः बिभक्तिः—divided by the bridge that had been constructed. भूहित्याः—The affix इत्याः as also इत्याः comes after the word इत्याः in the sense of the possessive affix इत्याः as also does the affix इत्याः itself. अन्तरारिः—see VI, 57. अस्त्यायाः—by the galaxy or milky-way which appears stretching right across the sky. Chāritra, describes it as 'सर्वी कस्ते बिबद्ध: प्राणस्वारी इत्यायाः नन्दिनीकावे विशेष-यात्राः. शालशिव—pure, transparent, during autumn; see VII, 30; Śā. V, 21. आविष्क्षुरो...तांस्य—चारवर्ष ते चारवर्ष (तत्र न. त्र. a star, a planet) चारवर्ष, आविष्क्षुरो (disclosed to view; see Śā. IV, 2 & 5) चारवर्ष: भविष्यद् तदः.
Tran.;—Oh Vaidehi! mark the foaming ocean divided as far as the Malaya mountain by the bridge erected by me, just as the clear autumnal sky showing pretty stars, appears divided by the galaxy.

3. युरौः—The word गुरु in the sense of ‘ancestor’ is used here in reference to Sagara, the ancestor of Bhagiratha; see IV, 32. स्मिष्टोः—gen. sing. of स्मिष्टी agreeing with युरौः; वाद्विक्षचा दिव्यचा, सा अति यथा सा विबः one desirous of performing a sacrifice. कपिलेन—The sage Kapila, near whom the sacrificial horse was found, (see III, 50) or Indra कपिलेन—gen. sing. of कपिल: पाकाधर्मं: Vaiṣṇa. भ्रेष्ठे—see I, 84; III, 31. रसातास्मन—one of the divisions of the nether regions described in the Bhāgavata, and the Padma and Vayu Purāṇas. दुरौः—see III, 38. संक्रमिते—‘taken possession of’; or ‘carried away.’ परिविख्यातिः—‘increased, widened’. The sixty thousand sons of Sagara excavated the earth (see Bālakanda, chap. 39 and 40) in their search of the horse. Bhagiratha brought the stream of the Ganges from Heaven and its waters filled this big hollow in the earth which came to be called Sāgara. Its waters were naturally fresh and sweet but became briny after it had been drunk by the sage Agasti and again given up by him. न:—our (ancestor) i.e. of Bama.

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

4. For the elucidation of the stanza read X, 58. आभिरत्वयः—अक्रमेययपरीत्य: असात्त: from the रहाकर which had been वरिष्ठित: by the ancestors of Bhagiratha. वसूनि—riches; jewels; see commen. and K., I, 13. ‘वह तोपे वह मणि’ Vaiṣṇa. अवसेव्ये—3rd plu. of अव 5th Atma. to gain, to obtain; see IX, 3. This may perhaps be in reference to the formation and development of pearls, as observed by Mr. Nandargikar. अविन्ध्यन्—अन (The word अन जँ: water; see I, 89.) यथा वालयं (fuel, wood) यथा सः; त विन्ध्य i.e. the submarine fire Vaiṣṇa—an offspring of the sage Dadhichi. This child had a tremendous appetite which could not be satisfied by anything. He was persuaded by Saraswati to satisfy his voracious hunger by drinking the waters of the ocean. See Prayāga Mahātmaya. प्रस्थारां वरीति:—The joy-giving-flame, viz. the moon. Among the fourteen jewels churned out of the ocean one was the moon. अज्ञानि—3rd sing. of the Aorist of अज्ञान to produce.

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

5. तत्तो अवस्थाः—एष यदा विव: प्रकृता कालार्जी तु सा हि या नमुनयाः
Md. III, 18 for the repetition of a pronoun in the sense of 'various,' 'diverse.' This refers to the different Avatāras (vī. satya, krūma, kāraṇa, nāratīta etc.) of Viśnū. In reference to the ocean it may allude to tides and ebbs and storms etc. प्रतिपर्यय—pre. p. of प्रतिपर्यय.

4th conj. अत्मा ‘to enter upon,’ ‘to attain;' see VIII, 5; XI, 34.

अनवधारणीय—न अनवधारणीय अनवधारणीय poten. parti. of अनवधारणीय 10th conj. ‘to make out,’ ‘to comprehend’—with the suffix अनवधारणीय—conveying the sense of ‘capability’ by अनवधारणीय पद्ध. III, iii, 169.

इन्द्रज्ञाता—इन्द्रज्ञाता मात्र: स्मृति, a state of things indicating ‘condition,’ kind.

इन्द्रज्ञाता—see VI, 77.

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

6. नान्दिनी...सन्यस्न—agrees with नान्दिनी. Brahmā is said to be seated on the lotus sprung out of the navel of Viśnū. संतुष्टतान—pre. par. of संतुष्टतान 2nd conj. to praise.

प्रथमेऽद्भावा—By one of the first patriarchs; they were ‘सोरविवर्त्यक्षरसैं पुरुषां पुरुष: नमः। पुरुषविविद्वृत्ताय नारायणसमस्ति। द्वारा अभ्यासान द्वारे दुःसारे निभयान भवता॥ सुगृहस्तो...मित्र—agrees with पुरुष; see common. For नान्दिनी see III, 34; IV, 88; and for नान्दिनी see I, 8 & VIII, 22. उचित—appropriate, usual. लोकानां—all the worlds, the universe. पुरुष—see VIII, 78. अत्मा अभिवेद्यते—अत्मा i. e. on the ocean.

Note the use of the accusative instead of the locative by ‘अभिवेद्यते’—Viśnū. I, iv, 48; the verb अत्मा, अत्मा and अत्मा when preceded by अत्मा take the accusative ‘अभिवेद्यते, अभिवेद्यति, अथवाते व भृष्टवट हृति:’ Sk.

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

7. पश्चिमध्य—पश्चात् स्थिनति श्य श्य श्यामध्य, तेन. For the mythology connected with the wings of mountains see the references under नित्य, and also नित्य. नित्यमित्र—see III, 53, VI, 73. Both these words are formed by पद्ध. III, iv, 61 by which the affix विष्कते comes after the verbs enumerated in the Sutra when in composition with a word ending in a case-affix though it may be an upasarga.

अत्मग्रहणः—अत्मा (taken away, removed, from अत्मा 3rd अत्मा.) नाशः (pride, arrogance) वेषों न ते those whose pride had been humbled; see common. श्यामध्य—see II, 30 and VI, 21. श्यामध्यः—see IX, 13 and common. नाशः—see III, 60. The word comes under the Vārtika to पद्ध. III, ii, 5 and takes the affix क. उपन्यासः—उपन्यासः (see II, 48;
V, 6) a neutral sovereign; see supra. An English word 'as the last member of a compound is used to convey the sense of 'full of,' 'rich in.' आधुनिक—full of (the sense of) right conduct. The word आधुनिक as the last member of a compound is used to convey the sense of 'full of,' 'rich in.' आधुनिक—a neutral sovereign; see comm. आधुनिक seek refuge with,' 'dwell with;' cf. सबे गुणा: कथनमाधवते Bhārati. गुण—though a neutral sovereign is one who is ready to help the weaker party.

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

8. उत्तानाका—see st. 3 supra. आदिभेद युक्ता—By the first born i.e. the primeval being; see st. 6 supra. शुभा—किया:—see comm. पुष्पता:—performed; see Ku. VII, 86. उद्विक्षिताः—This phrase has two senses; the first is the direct one (1) that of lifting and supporting as in XI, 66; and (2) of ‘marrying,’ ‘taking for a wife’ as in XI, 54 or Manu III, 8, or Bhārati, II, 48. पुष्पता:—pure, transparent. पुष्पस्वप्न—see comm. & VIII, 80; the idea of the waters of the ocean rising and deluging the whole earth at the time of the पुष्प is well-known.

प्रेमसा मनुष्य—सुर्ख्या:—see st. 17 infra. वर्षासरण—Malli, adopts this reading and says ‘वर्षासरणवक्र:’ while वर्षासरण is an ‘ornament.’ The reading वर्षासरण is certainly preferable since, as Chāritra observes ‘यथा पुष्पे दुःखशितकर्त्तव्यविद्वाट्योऽव्यासा विवाहाकोषणले पुष्पे कृष्ण पुष्पवर्षासरणं सर्वत्रिति वक्रः.’ This stanza alludes to the condition at the time of the Varāha incarnation when the world was supported on the tip of its tusk by the boar. The waters of the ocean dropping down in a sheet are compared to the cloth with which a woman is supposed to cover her face. For details about the Varāha incarnation see Viṣṇu Pu. I, 4.

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

9. The poet looks upon the rivers as so many wives of the ocean, and figuratively describes them as being kissed by the sea.

सहस्यात्मक:—(1) in holding forth their mouths; (2) in discharging their waters by their mouths. The plural is not used here simply for the metre, as Mr. Nandargikar says, but to convey the idea of frequency since the rivers discharge their waters every year with increased volume during the rains. पुष्पस्वप्न—see comm. पुष्पस्वप्न see V, 54; मया: bold, intrepid, as opposed to 'coy,' 'bashful;' see II, 41; Ratna. I, 2. तरंगाणां तरंग:—VIII, 59; ‘सहस्यात्मक:’ अभिव्य लिङ्गा धीमया.
Amara. नवन्द्व- see XII, 11; Ratnā. I, 6. अनप्रवन्द्व—see commen; अन्व प्रवर्तित:-see commen; साधनां see I, 30; IV, 7; VI, 38; साधनां common, general; see Ku. VII, 44; वृत्ति see II, 45; कवत्तिक्षि = a wife; (this word is always in the neuter gender). साधनक्षेत्र may also be taken to signify ‘a prostitute’ since the womankind has been classified as (1) वीर, (2) परिज्ञ, (3) साधन्य. The commen. applies साधन्य to नृति. पायवन्ते—as a general rule (निचाला Pāṇi. I, iii, 74) the Atnamapada is employed when the fruit of the action signified by the agent accrues to the agent, but according to निचालन कारः पाणि. I, iii, 87 the causative of verbs which have the sense of ‘eating or swallowing’ as also of ‘shaking and moving take the Parasmaipada even when the fruit of the action of the agent goes to the agent itself; hence it ought to have been पायवित्तत but अ पायवितात्मान: the affixes of the Paras. are not used after the causals of ति, द्व, आयस, आयस, परिदृक्त, दृश्य, दृश्य, दृश्य, दृश्य, दृश्य, दृश्य. सिरु:—acc. plural of सिरु river, see commen.

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

10. सतरथ्य—सति: (see II, 14) साधित्वम् (असम्म). नदीपुष्काशः:—वादीमा इत्यादि, तेषां अनेकः: समेतावतः—closing; आसन्ति is to be supplied before this participle. विक्षुण्तयत्रह-विद्युत्त न तदाननं च; तथा मानः: (according to Pāṇi. V, i, 119. see I, 22.) विक्षुण्त्य तस्मात्त; तिमयः—तिनि is a monster-sized fish; it is probably ‘a whale’ from the description; see commen.

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

11. मालकन्तकः:—The compound may be looked upon as belonging to the शाक्षाप्रक्षित class and dissolved as मालकन्तकानि: नमि: (कार्यारि: hippopotamuses), त: or it may also be a Dwigu as नालकान्तक नक्षानि: त: but the first is preferable. कपोषलसंपदिता:-संपदितत्व संपदिततः संपदितयुक्त साधन्य, कपोष: संपदितम्, ततः: ये—refers to केनानि and एवा to मालकन्तकानि: कपोषः—स्वप्नः—see commen, the abstract noun चापन्तत्व is formed by Pāṇi. तस्मावस्तवस्तति see I, 22, or st. 10 supra.

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

12. बेलकानिकाय—वेलि=sea-beach; see VIII, 80. बेलिया: अनिल: the
breeze on the sea-shore. The current notion of serpents inhaling the air for their food is well-known; hence his name Jitṛkṣī. For the use of the dative, see I, 29. Jitṛkṣī...ṣeṣṭa:-$tātā:—Swollen, form. The sense here is different from that in XIV, 62. According to Pāṇini. III, iii, 89 quoted in commen. a verb, which has an indicator $ (e.g. ṛṣi, 'to tremble,' ṛṣṭi, 'to sneeze,' and ṛṣṭi, 'to throb, to swell') takes the affix $ with the force of denoting mere action. विद्यमानः=no difference; see Vaiśeṣika, 50; at the end of a compound it means 'having no difference, not differing from'; as पुरातनोपनिषदेशम् Ku. I, 46. The adjt. phrase agrees with सुवर्णः: सुवर्णः...कीर्तिः—$वर्णःसंपर्कः (संपर्कः—contact; from: संपर्कः 7th Parās. or 2nd Ātma. to come in contact); सुवर्णःसमक्षकः सघनः: सुवर्णः: रङ्गः (beauty, lustre) वेषः सैं. कण्ठायः (प्रेमे विद्याति हि कण्ठास्य हः). मणिरः—For the phosphorescent stones on the hoods of serpents see X, 7. स्वर्णमन्दी—pass. 3rd piu. of वर्ण to show, to exhibit.

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

13. अभरस्यविद्यत:-The commen. renders स्थविन्दू by सङ्गुरः but there is greater force in स्तविन्दू which has the sense of 'emulating', 'vying.' विद्यमानः—(विद्यमान corollary of द्रव्यमान: द्रव्यमान: वायु: भाष्यकृत: Vishyavṛtti). पर्यस्त टूटो द्रव्यमानः (टूटो dhrūto, see Ku. I, 42. द्रव्यमानः—see III, 15, XIII, 11; द्रव्यमानःसम्मृद्धः—कण्ठायः ते अनुरक्षत, है: प्रातितिन (transfixed, see IX, 75) कण्ठायःप्रातितिन, कण्ठायः प्रातितिन कण्ठायः वर्ष तत्र. कथयिते—see VIII, 71.

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

14. This stanza has an indication that Kālidāsa was aware of the phenomenon of water-spouts. महायज्ञमेतः—a Mayuravasāya compound, see commen. महायज्ञमेतः—begun, commenced (generally with the infinitive of the verb indicating the action begun; see V, 45; cf. ओर्जेक्कोष्ठी दिस्मायुपलमि वर्ण्यः महायज्ञमेतः Ku. III, 25. आयत्य= a whirlpool cf. मोडकं-हुळ्ळारा Vaiśeṣika. आयत्का—appears; see V, 15; 70. आयत्का—indeed. Excessively, in the highest degree. For the formation of the word see VI, 4. The श and श of the affixes सम् and श्वः are elided before श्वः, and श्वः is substituted for श्वः. The augment श्रः is added to श्वः and श्वः replaces श्वः by Pāṇini. VI, iv, 158—59. The churning of the ocean is a familiar account; see Rāma. Bālakanda ch. 45.

Trans.:—This ocean, in consequence of the cloud which no sooner
it begins to suck in water is made to whirl round by the force of the whirlpool, appears to a great extent, as it were, churned once more by the mountain.

15. दूरान्—on account of the distance. Although this as well as the inflected cases of दूर are generally used as *indeed*, here it has an ablative sense. अभिकर्मनिभाय—अभिकर्मनिभाय (अभिकर्मनिभाय; लोहीकोल तावङ्क तीक्ष्ण पिण्डाळ्यावाहिनः अभिकर्मनिभाय: आ马拉.) चर्फ़ (wheel). तसा निम्न (उद्दी: 'सुरुचिरपरेषीषी लम्बी निमंकोलनाकापरिषद्योपमाद: आ马拉.) तसा. तमालो...नीळा—तमाल a tree noted for its dark bark and blossoms. तसा *see* IV, 34; कर्तार*see* I, 38; III, 3; तमालो मल्लः तमालः तमालः* see *commen. when the *adj*. clause तमालो नीळा is to be applied to कर्तारा the compound may be dissolved as तमालो राजिवर नीळा. आभासः* see 14 supra. This verb when used in the sense of ‘appears’ conveys at first the idea of the figure चुम्मा or simile but leads in the end into उद्दी ‘Fancy.’

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

16. वेलालासिः—*see* st. 12 supra. केतकसेवयि:—by the pollen of the Ketaka (Pandanus odoratissimus). This is a plant having strong fragrant leaves and belongs to the Agave class. It is generally found in marshy, light, saline soils. It is supposed to be the resort of serpents who are attracted there by its rich smell. समावयतिः—causal 3rd pers. of समु to treat, to honour by making a present. आयुत्तिः—आयुत्तिः (long-drawn, hence large; from आयुत्तिः 1st Ubhya.) अभिकर्मनिभाय: शाक्सूनिक्षित: अक्षमः—न क्षमते अतः अक्षम: one who cannot bear. मण्डलकालयः—*for* comp.* see* commen. Rāma was so eager to have a kiss that he could not bear the delay caused by Sītā decorating herself. विमⅱाहद्वोऽसुन्त्यस्तः—विम्बाह्य बद्ध लुन्यः बनें तें; विम्बाह: फलं विस्तं, विम्बाहारः अलं; विम्बाहः a Shākajīrl-thīva compound. The word विम्ब तें being the standard of comparison, it ought to come as the last member of the compound according to उपदित्तः आयुत्तिः: सामाजिकयोऽः Pāρि. II, 1, 56, and become अवर्तितः. The grammarian Vāmana looks upon the compound विम्बाह as a ज्ञायतस्तः; or, he takes it as विम्बत् अभिषो हीर्यं समावयति.

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

17. लेहस्तः...पुडः—*see* X, 69; विच broken, opened; दुप्तिः: a pearl-oyster shell, ‘सुल्लसिद्धी: विय: दुप्तिः: आ马拉: ’ of: जयवित्तः सम्रूलिकी सुल्लसिद्धीं मल्लाकंठसं पयोदब्यः मल्लाकंठसं पयोदब्यः मल्लाकंठसं पयोदब्यः मल्लाकंठसं पयोदब्यः
ing; thence a heap, a mass; see IV, 63. For the compound see *common.

कुट्ट—*the bank, shore; 'कुट्ट रोपाय तीरिं ज प्रतीरि ज हरि जिनु' *Amara. This word is more frequently used in reference to the banks of a river; see XII, 35, 68. फला—*bank bent down under the weight; see III, 54; Ku. II, 26. पुरुस—see VI, 64. मुहत्तेन—*is usually a word indicative of the smallest portion of time and we find it used in that sense in numerous places in literature but sometimes it is used to indicate the idea of two *Ghatikas. मुहात्मयकार्ये सवात मंसिद्विनी रिहिं *Shabdārya. From the *Amarkosha, we gather that 30 *Muhātrās make a day and night of 24 hours. Here the last meaning would suit best. Words like प्राण, पुरुस, etc. though nouns, are often used in their inflected case-forms as *indecli. पुरुष—*an idiomatic expression equivalent to the English 'here we are.'

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

18. करमोहसः—कुर्य इत्य अः वल्ला: सा तस्मः: सूमुडःः: *Malli. as well as *Rāgava-bhattan seem to take the word कर्म in the sense of 'the thick or upper part of the hand,' 'the part between the wrist and the fingers;' and to compare the thighs to it. Some commentators are inclined to take कर्म in the sense of 'the round upper part of the trunk of an elephant,' and take the word करमोहसः—having thighs gracefully tapering like the trunk of an elephant; cf. दिन्दाससोरसः भात्तिः IV, 17; also see note on करमोहसः: VI, 83. The feminine affix अः comes at the end of अः when it forms an object to be compared (उपायम) and is the last member of a compound by *Pāṇi. IV, i, 66. तान्त्रः—*a particle of very frequent occurrence in dramatic literature in various senses; see *Ap. *Gu. 278. Here it is used in the sense of 'first,' 'before doing anything else' or (2) 'just,' 'now.' मुपमेल्लिंगः—*सुग इव अवकते सा देवासुदिः: 'one who sees like a deer.' The deer is known to cast a look behind when going forward. cf. बीमाघनिचारमः मुद्युरसत्वि सत्त्वे रुतिधिः *Shā, I, 8. *विदूरसम्बन्धः—*a *द्व compound न दूर: अदूर: अदूर: दूर: समयमानः दूरसम्बन्धः विक्षेपण दूरसम्बन्ध विदूरसम्बन्धः तसः.

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

19. The regions in the sky are assigned thus:—The gods are supposed to move through the uppermost strata, in those under them do the winds move; next below them do the clouds fly about, still lower
is the region in which the birds fly. The aerial car of Rāma is described as moving through all these, at times in one, and at times in another. नामः—= instruct. singu. of पथ्यः a course, a path; it is to be construed with सुपराण, वनवान & वातान. पथत्वो—geni. plu. of पथत् a bird नामः—= अमरः The verb चार् is Atmanepadi when preceded by सा and is connected with a noun in the instrumental case according to पाणि. I, iii, 54.

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

20. महें...गर्वः—= दामः चासी दस्त्र महेंणः, ततः दिस्म; (दशम् मुनिन दुर्घारां विचलिती दिस्म;) महेंष्ठिं रेलवारः; ततः दानः (सदलः), ततः गच्छः अर्थांति हि। For the change of कम्य to क्माय: see I, 38; IV, 57 and पाणि. V, iv 135 and वार्तिकास thereon. विसार्गा—see common. & X, 63; XII, 85.

०क्रिः—see I, 43; VI, 56. तिरंगः—touch, close contact. तिरंगः—तिरंगम्—a curious phrase दिस्म् कीर्तन् (the forenoon). आशायोति—drinks up, licks; hence, absorbs; cf. आशायोमांसुरिधितिरस्तिकाले कोऽि: समः.

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

21. वातानासिलिमेल्लेन—बालणे (see VI, 24) लिङ्कः (held out) वेनः चणिलः—Three or four commentators explain the propriety of the term चणिल thus:—विष्टुर्यु नेत्यालोकय परार्माणाण्विजः सरस् हयस्लस्यान्ति सत्याविः कोऽि सुधुच्चं ज्ञातिशास्यार्म चार्चयेद सत्याविः. I believe, there is hardly any necessity of swarming the word so much. कुरुढ़केल्लेन—वाल, see III, 54. आकुञ्जितं—see XII, 86 & XVII, 25; The verb may be taken in the usual sense of 'gives' as well. दृष्टं as it were, a particle showing that an उद्वेषः is meant. आग्रवः—see IX, 7. उस्तिः...विव्वः—विशेषः वधः निव्वः निव्वः (कात्सितं मनोक्तिति) विजूरुवः वेनः.

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

22. जनांस्याने—see VI, 62. अपोङ्खंस्वाध्यायिनि (पास्त. पास्त. पास्त. of अप्रण्डकार्यो to carry off, to remove) विसर्गः वसाल सतः The Janaśāna was infested with demons and Rāma freed the locality of all of them whereby he gave peace to the sages in the performance of their ceremonies; see XI, 24, & 30. चौरसस्यः—Those wearing bark-garments; चौरसस्यानि चौरसस्य, इति; see चौरसिलिमेल्लेन: Ku. VI, 93. वधास्य—see common. आश्माः...साठालिनि—the respective groups of huts आश्माःमुहानि; or वधास्य may be taken in the sense of 'area' which is better.
These ascetics dressed in bark garments, becoming aware that Janasthāna had been freed from obstacles, are now again betaking themselves to their long-abandoned areas of hermitages, each one to his own, wherein they have commenced new huts.

23. छा — see VI, 64. भिविन्वता — see XII, 61. नुष — is an ornament used by women for the foot and is put on the ankle. It has got small tiny bells which make a jingling sound at each step.

24. भीय — Voca. sing. of भी ए a timid woman. चार—mark the use of the चार in the instrumental sense as explained in the commen. अपनीता — forcibly taken away ; the use of the prefix अ with the verb चार conveys the sense of 'force.'

25. दुमा — धुमा...अध्ययन regard, desire. The poet means to indicate the dismay of even the antelopes at the forcible carrying away of Sītā. The deer as a class have been known to suddenly give up nibbling the grass and staring at any extraordinary occurrence.

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

26. मात्यविन्त — मात्यविन्त a mountain supposed to rise up from the
eastern part of the base of Mt. Meru. — an inde. in front, yonder; used generally with the geni. or loca. of the noun with which it goes. — The particle आंत्र्वति—'before the eyes, openly, evidently' is prefixed to the roots अ, म and स—see IX, 55; Mā. Md. I, 26; Śāṇ. V, 14; Ku. II, 2. — ॐर्वे—अब करण (sky away / sky to, रात्रि हिति‘घोष पूकऱ्मब्रम्बन्ध Amara) लिखनें अर्थयो; cf. अम्ब्राह्माय्यान्त्रा: आमरा: Mā. 64. — अधिनित्व गुड़गाम Jāma. I, 3. — इल्लम— the pinnacle, the summit of a mountain; see Mā. 11; Ku. V, 42 फूलकों दिखार नक्शन Amara. For the idea in the stanza see Rāmd. Kishkindha. ch. 27.

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

27. धारा...पल्लवानि—see commen. पल्लवानि a puddle; नेत्रस्तु: पल्लवानि बालस्तु: Amara, see II, 17. — कादस्वरस्—कडस्वरस्; the singular conveys the sense of 'a collection'. Kadamba, Nauidea orientalis, is a tree said to put forth buds of flowers at the burst of the monsoon. In the vernacular it is called कादस्वर; it is largely used in medicine. अर्थात्—केसरस्तु—अर्थात् तथा बुद्धानि अर्थात् बुद्धानि; अर्थात् केसरानि दिखार (see IV, 67) बसार तत्. धिम्मां—lovely, agreeable. cf. I, 36; Utta. III, 22. — त्वन— the cries of the peacocks; see VII, 69; The peacocks are highly delighted at the approach of a shower of rain and utter loud cries during a drizzling shower. विना—This particle, along with अक्क्तु and नाना, governs the instrumental. यन्त्रि refers to Mālyavat.

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

28. यत्र—Where, refers to Mālyavat in stanza 26 supra. कस्यातस्वा कस्यातस्वा विद्वानि; the word उत्तर at the end of a compound conveys the sense of 'accompanied by', 'full of' cf. Ku. V, 61. जीर—see st. 24 supra. उपगुस्डम—embrace, clasping; see VI, 13. Mā. IX, 38. गृहि:—विस्तारिति—उचितु विस्तरणित (spread out, diffuse, from the causal of विस्ते) हि. अतिबाहितानि—endured, borne. कथानित्—somebow, with difficulty, see st. 13 supra.

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

29. आनारा...फोग्नार—सासर = a smart heavy shower; सितक्र—sprinkled. The vapours rising from the parched ground wetted by a shower of rain are compared to the smoke of an altar at the time of a
marriage ceremony. अभियोगित्र—imper. 3rd sing. of ब्र्ह्म Paras. to destroy. विसिनकायसि—कोष see VI, 66. बिहास्यमानाः—pro. pass. part. of बिहाय to imitate, see III, 52. कन्दुक— the flower of the wild plantain which dries away at the close of the monsoon but annually sprouts out at the commencement of the rains. The flower of this plantain tree is of a dark reddish colour and the comparison is an appropriate one; see Vikra. IV, 5.

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

30. उपात्तोऽ...प्रूवालिते—अल्लाह रामीयं उपायं; नांिराणा (नारीर the cane; see Ma. 11; Uttar II, 20) वानानि वा वणानि; उपालतावं वणानि अपात्तवा वणानि हे: उपात्तुप्यि (covered) concealed. The sense of उपात्त here is different from that in st. 28 supra. आलक्षे...सातालिते—परिधिवनति न परिधिव:—swimming, moving in the water. Malli. takes the sense to be नवजपरिधिवाते ते सारसः (cranes) न पारिसारसः; प्रव, कक्षा: (slightly seen) आलक्षः. The particle एि besides its meanings of ‘till, or from’ as in आकेिलाण्ड Megha. or नातकलं त्रू. has the sense of ‘a little’, ‘slightly’ “सहीतिरेष्यन्यित्वात् सीमाध्यं धातुगोत्” as in आलक्षेपदुपुक्तान Shb. VII, 17. now see commen. अवकाशीयां—descended, fallen. Being in the balloon-Rama sees the waters of the Pampa from a great distance, of course. एषा—a small river which rises in Rishyamuka mountain; see Kishkindhakshatra canto, 1. खेदातू—Through fatigue; cf. अवकाशियुपुदुपुप्तस्यस्यस्यस्यस्य Uttar. I, 24; Me. 32. The eye-sight is figuratively compared to a pedestrian traveller who, being exhausted by the journey, takes a deep draught of water.

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

31. रथाङ्कम्याः—see III, 24 and VIII, 56; and also Vikra. IV, 18. अन्योर्तोऽ...केशंकतालि—अन्नोत्स व see VI, 65; VII, 23. The amusement of giving filaments of flowers by birds to their mates is a common theme for Sanskrit poets to describe. दूरालक्षंपतितं—दूरं न तस्म अन्तरं न, तत्सिनू वत्तै असी, हेन. सर्वध्रुवाः—see Ratnd. I, 1.

Trans.—Here, my dear, were ardently gazed at by me who was far away from thee, those pairs of unseparated Rathanga birds who exchanged louts-fibres between themselves.
32. श्नानं...नरपथम अभिराम see I, 39; सतता a cluster, a bunch; आमरा a cluster: Amara. असिन्न = slightly bent. तन्वी—slender, delicate; see Ma. II, 19. तत्तासोकलाता—ले (on the shore) श्रीको: (see VIII, 62); तस्म शता (a branch, a twig) तत्. परिहासतः—see note on प्रतिहासतः: V, 18. सौमिनित्यः—By the son of Surimitra.

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

33. श्नमेः—the jingling sound, अनिधानन्यस्यान: Amara. कायनिके-स्वास्तीनां—विद्धिक एका small bell, see Uttar V, 5. नसारस...प्रश्चयः the rows of Sarasa birds on the banks of the Godavari. The coming up of birds in front and of others passing athwart is viewed as an auspicious omen. प्रस्थुतजनितः—go forward (to welcome you); the verb is used in the same sense as प्रस्थुतः in II, 33. इव—a particle indicating the figure उद्देशः.

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

34. पेशालाम्याया—पेशाया (thin, slender, delicate) स्वायः (waist) वस्यः: सा, तथा. भाटानं...तुता—धातानं (of jars) अस्मृति, तै: संबंधिताः वातचुता: (नालास्ते चूषणं mango-trees) वस्यः: सा; see Ja'na, VI, 1. उन्मुखः (see I, 38 ; VI, 21) कुण्ठसरस: (the spotted deer कुण्ठकुण्ठ हार: शब्दः=spotted rahi according to Pdni, II, i, 30 तीत्तिया तत्तासरसं गुणवचनेन वस्यः: सा. पञ्चवती—see XII, 31.

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

35. अजुपर्वसु—नोद्याया: सिंहिपे अजुपर्वसु. The particle श्रन् ‘near to’ is optionally compounded with the object to which nearness is indicated by it and the resulting compound is an Avyayibhāva. Although गोदावरी is the familiar name (even in the Purānas) of the river which takes its rise in the Western Ghauts and falls in the Bay of Bengal, its name गोद्व अप- in the Shaubdabhadraprakrīsha. For being called गोद्व—गोद्व गोदावरीयां नरुपा मधुपुर्वी। कविकं कविकारं ब गोदावरी नामरुपाः. गुणवन्दितः—one who had desisted from hunting; see V, 23. तक्ष्यालोकन—सर्प्सम (see st. 9 supra) बलेन. विनित्केषु:—see IX, 71. श्रस्तु—accus. sing. of the neuter noun—in solitude, in privacy. The word is not to be viewed as an indeclinable here; see III, 3.
Trans:-Here, in the bowers of canes, on the banks of the Godavari, I remember to have slept, resting my head on your lap, in private, on returning from the chase; and my fatigues was lessened by the breeze blowing over the ripples of the waters of the river.

36. सूपेद्रस्तावेन=-मुनि: पद, तेन=# By mere frowning. मद्रोन:-

see I, 26. पदां:-from the position; see st. 1 supra. नसुप:-The eldest of the five sons of Ayus, who having attained the rank of Indra, compelled the Risbis to bear his litter, at which he was cursed by them to fall from his state and reappear on the earth as a serpent. From this he was liberated by Yudhishtithra and received final emancipation. See Vishnu-Purana; and Mahabharata, Vanaprava ch. 180. Buddha-charita Canto XI has मुनि-पाणिरेक्षणसि जमीं: शतकाली खुशयालनें। दर्पकसुवतावीचारतिमाने तनुप: पवत: II 11. आतिर:--अतिरः (turbid, muddy; see VII, 49) च तः अवर्जनः तस परिधुलिः। तस: इत्यः तसः। For पशुसावित्तो चकार see note on पाताय आस IX, 61. शीवः: see commen. शामिकतः:-see commen. परिधिः:-taking, accepting as in XII, 16. The star Agastya or Canopus rises about the beginning of August when the waters of rivers etc. gradually settle down and lose their turbidity; see IV, 21.

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

37. नेतानमित्रप्रयासः--विशिष्टिः: नेतं, नेता नाती अतिशः नेतातिः: [the three fires here alluded to are the ग्रहेशाल (household or nuptial fire), दशिय (ceremonial fire), and आहनवीय (sacrificial fire); पिता न ग्रहेशायिनीवातिः: दशियः: रुष्टः तु ग्रहेशायवस्था तातिरिहित गरीयति II Manu II, 231.] तस भुसाप्रयासः अतिशिकः:तत्स निन्या अतिशः। (In a Nāyika-Tatpurusha the न becomes ॐ before a word beginning with a consonant and अन्तः before a vowel Pāñj. VI, ii, 6); अनिष्व: श्रीदिः: तस तसः। द्रुसः: तस्य विधिः। आकारः...मार्गसः-आकारः: विभाषित नाते: शेष तसः। हिविशिष्ठिः see commen. रजोविष्मुकः:-रजः: विकुलः। The smoke issuing from the sacrificial fire purifies the object with which it comes in contact; the material objects which are imbued with the रजुगुरु (for which see IX, 74) are divested of it.
by the touch of this smoke. शालित्वाभासू—lightness resulting from the 
removal of the रज्ञ इमपुरता. समाप्तिः—3rd sing. of the गृहेः 
5th conj. उभा. to obtain, to acquire.

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

38. सुने:—see XI, 7. मात्रतिः—मात्रमा आलेष्टी उसमुद्वा. शालकृपा:—
The sage spoken of in the रामायणा आरण्यकंड Ch. IX is 
गार्वीक नामी: as the possessor of the lake, and perhaps शालकृपा है his other 
नामार्थः—For comp. see commen. The sage मंडकार्मि, we 
are told, performed very auster penances and as a consequence तत: 
करुण विनम्रित सहंगिन्द्रकोणिगिता: अनाप्सरसस: पथ बिमुखबलितव: त्रस: 
वप्सिरिकस्ख्यसातिन्मुनिश्वेतर: नाती मनस्तावर्ण देवानां कार्यनिर्धार: 
तार्कापपसरसस: पथ सुने: पश्चिमागता: 
हट्टां किमिति तासां बलिश्निन्ति सुव: 
तारापपसरसस: पथ: निक्षेत्रो यथाहुः: 
रस्विति तश्येवेयेचनुसनि यीतमालिता: 
ततः संहीमानानावानि बारीमलिता: 
मूलमे भूमेयेवंशियो गीतश्च यो नोर्लर: || रामो, आरा. ch. IX. 
विहारावारि—विहारारि बारि व्यः 
From the रामी, it appears that the lake was created by the 
sage for enjoyment, hence the propriety of this adj. पर्वतन्त्रमु:—see 
commen. मेधायसाराहस्यस:—see commen. आलक्ष्यस (see commen.) slightly 
seen. आसालि:—see st. 14 supra.

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

39. दृष्टि:—सर्वाणि अकुर्ष ते पत्य=भव्याभास्त्र, भव्याभास्त्र: वृत्ति: 
(means of subsistence see II, 38; केदारपुरुषिता Ku. V, 28.) वस्ति भ:। 
सांसार:—see IV, 69; VIII, 25. समाप्रशिस्तेन—उपाध्ये is self-imposed 
restraint, a religious vow, meditation, or concentration of mind on 
one object vis. the supreme spirit; hence,—penance, devotion; see VIII 
79 cf. अस्तेतस्मापस्वीत्त्वं देवानाम् शिवा. I. समामिकामुद्रापि मध्यa Ku. 1, 22. 
किमु:—see VIII, 79. कप्तन: led and put into. The sense of कप्तन here 
is different from that in III, 29. पञ्जाव...वनस्मृतेन वश्यते असिश्चिति 
कृतवन्; कृत is lit. anything that is deceitful i.e. it appears harmless 
but is actually not so. The youth of the five nymphs was made to 
serve the purpose of a कृत= a trap, a snare.

Trans:—It is said that this sage whose subsistence was sprouts of 
grass only and who roamed about with wild animals was led into the 
smile of the youth of the five nymphs by Indra who was frightened 
by his penance.
40. तन्वन्द्र प्रांत्य किरितित्—अत्यन्तिन्त्यो: किरितित: विन्द्रिति (p. p. of अत्यन्तिन्त्यो: 3rd conj. तन्वन्द्री) शांचि (शांचि: विन्द्रिति: a white washed palace, mansion तोमालोऽक्र तास्वार्णम् अमरान्.) च अन्तः सीधः । तव नक्ति अत्यसः । तसः। प्रत्यक्षानीत्रो:-सुध्धानां वीपः । सूक्ष्माय शून्य वीपः: (in Indian singing a tabour is an essential accompaniment to keep time; cf. सत्कीयताप्रत्यक्ष) वहान्त्या। जिलिनथिस्रीत्रोऽप्तः Ma. II. 1. Some annotators explain सत्कीयता as सीधां वत्सविनिवादानां गाने सहोक्षितः but the more accurate explanation is "a concert" which consists of नुक्ते, वाप, and सीधा, as defined in the Sangitaratnakara. दुर्गः: (मुद्र अर्थः असारस्तीति मुद्रः —a cylindrical drum which can be suspended from the neck or placed horizontally on a stand; primarily it was made of clay, and then made of wood; the two open ends of the cylinder being faced with stretched skins to be struck); मुद्रः प्रत्यक्षः: (continuous, uninterrupted) चारातः संगीत वीपः: न। The compound may also be dissolved in another way taking प्रत्यक्षः in the sense of 'commenced,' 'begun'—प्रत्यक्षः तव संगीतः तव प्रत्यक्षः सत्कीयताः, तस्य शुद्धानां वीपः:। विज्ञातः—विज्ञाति (in the sky 'विज्ञातिः' अमार।) नमः। प्रत्यक्षानीत्रोऽप्तः:—प्रत्यक्षः चन्द्रानातः: the upper portions (apartments) of the aerial car. प्रत्यक्षानीत्रोऽप्तः:—see commen. मुद्रा sec V. 75. प्रत्यक्षानीत्रोऽप्तः: अमारा।

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

41. हिवसुर्गाय:-हृदि (oblations) जन्तुवेति पैलेस्वित्रा। एपायात्याय:-पथः। (कारालि) विस्तरे देषां तेषां; the possessive affix म्हाः is added by तस्यार्थः स्थितिति नागः पद्यः V. ii, 94, which is changed to कत् by नागप्राप्तादि म्हाः-वर्द्धिश्च: पद्यः VIII, ii, 9। तस्यास्त्रितः:-कत्त्रितः ‘that which scorches the forehead’ see Md. Md. I or Ullar. VI. The nasal of भांत is retained by पद्यः III, ii, 36. There are several compound words in which the first member retains the nasal e. g. स्विभवः V, 53; see Bhatti. cano VI, 98-115. सत्सतिः:-one who has seven सत्सतिः: ‘horses,’ see Shā VI, 30. वालिवाह्वाचिनचापाथ्यसुविधाः: अमारा। This is a Bahuvrthi compound by itself; and कत्त्रिततः: and सत्सतिः are to be joined together as a Bahuvrthi as explained in the commen. तपस्वितः—performs penance. According to पद्यः III, i, 15 quoted by commen. the affix सत्सतिः is used after the words रूपम् रुपम् ruminating, and तपस्वितः austerity, when they are used as the objects of the action of ‘repeating’ and ‘performing’ respectively. In the case of तपस्वितरूपम् the Paras. affixes are used. The system of performing the penance described in the stanza is called प्रत्यक्षानीत्रोऽप्तः। दुर्गः:—(p. p. of दुर्गु 4th Paras.)—Patient of bodily mortification or austerities; self-controlled
Trans:—Here is another ascetic by name Sutikshpa who is self-controlled in his action and who has been practising penance in the centre of four fires fed with fuel and having overhead the seven-horsed sun scorching the forehead.

42. सहास्त्रक्षणांि—Wherein the glances were thrown upon him with a smile. This smile indicated as much as to say 'Um! we care not for Sutikshpa's rigidity, we can overcome him easily.' क्योराजैः मेलातिनि—मानैं = artifice, contrivance; the meaning is different from that in XI, 66. वर्ष = slightly. मेलवा see VI, 63. अर्थ—For the use of the infinitive with अर्थ see VI, 77. The affix तुष्य comes after a verb having in composition with it अर्थ and its synonyms, when these words express 'क्योराजैः capability, fulness etc.; compare अपूर्णतेजतान्त्रि संपूर्णितान्त्रिय देवर: कुदाम; and Ku. II, 56; Vai. III, 10. तिक्षुस्त—

to affect, to change, to disturb; from तिक्षु 8th conj. Ubha. cf. Ku. I, 57. जलिश्वासूः—जनिता स्रद्धा रवि. ध्वनि ते. सुराजनाऽवेलितानि—सुरानाय see VI, 27; VII, 51. विभ्रष—see IX, 58; चेष्टितानि lit. actions.

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

43. अस्मालालवर्णम्—अशालि (अशालिः the seed of the plant Elaeocarpus Ganitrus; see II, 54 and XI, 66 ) अशालि, see commen. गृहानांि—This is what is technically called a गृहानांि. According to उच्चाशालिः काँणि Padú. II, iii, 66 when the agent and the object of the action denoted by the word formed by a Krit-affix are both used in a sentence the genitive can be employed after either, but must be used with the object. कन्धूवितारस्य—कन्धूवितारस्य कन्धूवितारस्य one who scratches. The affix एवु is placed after the root to show agent. कुशानसिचिलम्—See commen. The affix सूक्ष्म is added here to the root सूक्ष्म since the object मूलः is in composition with it, vide Padú. III, ii, 1. समाज्जेव—समाज्जेव (welcomes, greets) इति नूः. The affix सूक्ष्म is added to the root when the name of an action expressed is in the neuter gender by Padú. III, iii, 115. The use of the locative here is by the Vārtika quoted by Malli. on Padú. II, iii, 36, by which the locative is sometimes used to denote the object or purpose for which anything is done. प्रतिभू—Bent, inclined, favourable. इति.—From here.

Trans:—From here does this (ascetic), having his one arm raised aloft, direct his favourable right arm which has the rosary of the Rudraksha for a bracelet, which scratches the deer, and which cuts the sharp needle-ends of the Kusha-grass, for the purpose of greeting me.
44. वाच्यमत्तात्—see commen. वाच्यस is an ascetic who has taken the vow of ‘Silence’, ‘समसर मातुसत्वं परिभक्तिः वाच्यसंना गृहस्त।’ The word is one of those ‘formed’ ones, which retain the nasal after the first member; see Bhatti. VI, 94—115; and st. 41 supra. The abstract noun by adding त is formed by पदि. V, 1, 119. परिभक्ति—see XI, 89. वाच्यस is to be construed with कृतं. प्रतियुक्त see II, 22. विमानसूक्त—see commen. अवशांचि—obstruction. The ablative तात्पुरुण compound is formed by पदि. II, 1, 38 whereby a noun in the ablative is compounded with the words अवशिष्ट gone away; अवशिष्टl carried away; मुक्त freed; पतित fallen; अवपत्र afraid of; when the action takes place slowly. सहासनिर्ण—loc. sing. of सहासनिर्ण, सहासनि अनन्तीिि्रि दस स: one having thousand flames, same as सहास्त्र. संपरिधते—places accurately, fixes, thence दुः तं तंत्रेवे would signify ‘gazes steadily.’

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

45. शारण्य—see II, 30; VI, 21. शारण्य an ascetic at whose hermitage Rāma halted during his journey to the south after he had killed Virāde; see Rāmāya. Araya, ch. 5. पावनस्—purifying, sanctifying, holy; cf. Shā. VI, 16. अहिरत्रस्वः—अहिति: (p. p. of अहिति with अहिति 3rd conj. Ubbh. अहिति: वेद तत्त्र—as one who has been maintaining the sacred fire in the house perpetually. It is enjoined upon the ‘twice-born’ to keep a sacred fire; see V, 25. विनाय—an indecli. ‘for a long time.’ All the case-forms of धि are used in literature in this sense. सपिति:—by the sacred sticks (see I, 49). The Samidhás are pieces of sticks of the Shami, Udumbara, Mangoe, etc. अष्ट्रीपीति—aorist 3rd per sing. of g 3rd conj. Paras. to offer, to perform a sacrifice.

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

46. अध्या—अमेरु—see commen.; and st. 35 supra. शून्यो फलेपु—समाधानवति is taken as शून्यवति excellent’ by Malli; other commens take it as शून्यवति but would it not be better to take it in the sense of ‘suitable,’ ‘appropriate,’ or even as ‘produced,’ ‘bearing’ from समुपूर्त to be born i.e. plentifully produced fruits.’ शून्यवति—see commen. see II, 21. Welcoming a guest and treating him with every consideration was one of the duties of a house-holder; see Shā. p. 22 where we are told of Shākuntala having been enjoined to the task of welcoming guests by her foster-father during his absence from the hermitage.

Trans:-Now (after Sharabhanga had immolated himself) the [task of] hospitality to guests devolved upon the trees [of the hermi-
tage] which were, as it were, the well-behaved sons of the sage and which removed the fatigue of a journey by [offering] their shade and which bore abundant fruits.

47. The principal sentence is अत्थिति: न त्वृत्य: नायाति. The mountain is compared to a bull; and hence all the adj. phrases must be interpreted in such a way as to be applicable to both. धाराः सुखः—1st., in the case of the mountain:—उद्विता ओजसी (sending out, pouring down, resounding from उद्विता, 5th Paras. cf. मलावि. V, 27; Me. 63); धाराः सना: (sounds of streams) धारासना; के: उद्वारी धाराः सना:; के: मुर्ल दरिकम् (the mouth of a gorge, see Ku. I, 8); धाराः ओजसी ओजसीसना: 2nd, as referring to a bull—धाराः (in a continuous manner, incessantly) सना:; के: उद्वारी ओजसी सना: or के: उद्वारी ओजसी सना:; अरुहः अमृवन दरिकम् अरुहः; this is compared to the mud on the (ष्च) slope of a mountain of: बंधकीड़ापरिवर्तनः गेमा. I, 5; 2nd ा is prim. a rampart, hence the slope or side of a mountain, see I, 30; VI, 40. बन्धुति—lit. ties; 'fastens,' 'rivets.' बन्धुस्वतिः—कुशुरणि गात्राणि पवयः सा तस्मादिः; बन्धुर is 'pretty,' charming, बुधुरु मुरुगरे रसैः विश्वा. This interpretation appears to us better than taking the word in the sense of 'inclined, un-even' etc. इसः—wild, maddened. कुकुरुः—nom. sing. of कुकुर, see IV, 22. विन्दकुः—an isolated hill situated on a river called the Pishani about 50 miles southeast of the town of बंदा in Bundelkhand. It is considered the holiest spot by that sect of the Hindus who devotes itself to राम एव and is visited by thousands of pilgrims every year. It is studded with temples and shrines dedicated to राम एव and Lakshmana and is looked upon as the seat of the great sage and poet Valmiki.

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

48. एव नंदकंिनी सारी युक्ताक्षरी हर्ष भाति—is the principal sentence. प्रस्तुताञ्चाः—प्रस्तृतः 'clear, bright' applicable both to the river as well as to the string of pearls. स्वमिति = 'clear, bright, fixed.' प्रवाहः = (1) flow (2) continuity. विद्वदेशनी—विदेश च तत्र अन्तरं (condition) न तस्य मयाः (condition) तेन तत्तति (slender, fine). नरीकापकर्ते—see note on नरीकापकर्ते V, 61. IV, 34. मन्दकटिकाः—The river Ganges. युक्ताक्षरी—युक्ताक्षरी अस्तित्व a string of pearls. कार्यंताः—कार्यंताः न भाला न भाला placed on the neck.

Trans:—Here is the river Mandakini—with its clear, steady flow of waters, and appearing thin in consequence of the long distance—looks like a string of pearls hanging from the neck, as it were, of the earth near the mountain.
49. सुजातः—fortunate; noble. अनुविद्यस्मि—वर्ढ: अनु an Ayiya.
The Sutra quoted by commen, says that the affix तथा comes after an
Auvayabhāva compound ending in फित according to the view of the
grammarians Senaka. 

50. अनिश्चालनम्—निमाय (निमाय = punishment see XI, 90; XII, 52)
कृत्य:—निमायानि:—निमायानि:—न निमायानि:—मीक ते अनिश्चालनम्; अनिश्चालनम्=अनि
विनिश्चालनम्: अनिश्चालनम्: साला: ( जीवन ) स्थितम्. अनुविद्यस्मि—पृथ्व: पव
विनिश्चालनम्; फलविद्यस्मि:—फलविद्यस्मि वे फलविद्यस्मि: फुलविद्यस्मि; फुलविद्यस्मि; फुलविद्यस्मि; फुलविद्यस्मि; 

51. सहस्यंि—for comp, see commen. The Sutra Pd. II, i, 50
quoted lays down that "words expressing the point of the compass
(दिक्) or a number ( संख्या ) enter into composition with the words
correlated to them by being in the same case, when the sense of the
comp. is that of an appellative; and it is a tatpurusha." The seven
sages are दिक्: दिक्: पुलस्य: कृत्य: कृत्य:। वसिर: ( भक्ति ) महानामसंबंधते भक्ति: सुता।।
They are very variously given; the Brihadāraṇyakū has eight अत्यन्ति:;
निश्चल, निश्चल, अनि, गौतम, वसिर, कस्य, and जनस्मि। The idea of the sages
plucking the golden lotuses from the Ganges is spoken of by Kāl-
īśāna in Ku. I, 16. अमरावती—the wife of the sage Atri known as the
type of chastity and widely devotion by virtue of which she had
obtained miraculous powers. She was very kind to Sitā (vide XII,
27; XIV, 14) whom she gave very wholesome advice on the virtues
of chastity, see Ayodhyā. 118. आन्तमिश्र—see X, 63. न्यायकमित्वम्
मात्र—The word अन्तमिश्र is very variously derived but श्री अन्तमिश्रम्
(नवनामि 'अन्तमिश्र नवमिश्र दुष्') Hatā.) अर्थ is the generally accepted one.
श्रीकमित्वम्: (the matted hair नुपुड़ा कीर्ति: के जास्त संवरता श्रीकमित्वम्: अमरः)
तथा शान्ता (the Ganges adorning the hair of Shiva is well-known).
Trans:-It is said Anasatyā directed the three-streamed river—[which is as] a chaplet in the matted hair of the three-eyed God, and the golden lotuses [in whose waters] are plucked by the hands of the seven sages—to flow here (into this grove) for the [daily] bathings of the ascetics.

52. योगारिष्ठा: (lit.) by (or in) the Virāsana postures and must be connotated with अपमानित. The वीरासन is defined as ‘योगारिष्ठा’, absorbed in meditation agrees with अपमानित, see comm. समस्थापनांच्छादनं—समस्थापितानां समस्थापितानां द्वारा वेदिका, or Vedika is any raised spot; for some of the senses of the word see V, 63; here it may be taken to signify the space that is bounded by the enclosure round the trunk of a tree at its foot by a parapet of stones. वित्तपत्तया—वित्तपत्तया सिद्धिः तैन निर्मितसत, त्यां; this is preferable than what the commen. gives. योगारिष्ठा—योगारिष्ठा: absorbed in Yoga meditation (see I, 8; VI, 48).

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

53. पुरस्वाज:—see II, 14; V, 20. उपयोजिता:—solicited, see comm. Rāma Ayu. LVI, 5 & 24. दोषयुक्त—that identical one; see Shā, pp. 98, 1. 6; 134, 1. 15; 140, 1. 2. प्रतीतः—called, known as, fr. प्रति with g 2nd P. to be well-known. गार्ह्याण्डशाला—गार्ह्याण्डशालाः the green leaves of the tree are likened to emeralds (गार्ह्याण्डशालाः) and its red fruit is likened to rubies (चर्बूर्ण). विभाषित—shines; appears beautiful. The use of न with त्रित्रित्रम in the sense of appearing, is very common.

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

54-57.—The stanzas 54–57 form a कलापक; see I, 5. In these stanzas the poet describes the confluence of the Ganges and Yamunā. किंतु see I, 41. प्रभालेनिधिः—(see commen) shedding [their] lustre. इत्यति—The इत्यति is a precious stone called as sapphire. युक्तार्थी—युक्तार्थी संति अथ्वामिति. उल्लिखितान्तरा—उल्लिखितान्तरा अक्षरं अंकता: सः: which is studded in the intervals (interwoven). भयमालसातासहः—the royal swans migrate to the Mānasā lake during the rainy season—see Megha., Janakiharana, and the Sāhityadarpana which says ‘जलवरतमाय सयस्तावलिन्त्रो दंतसोऽः’, काव्यस्वरुपनवली—काव्यस्वरुप: (a काव्यस्वरुप is the waterlue; ‘काव्यस्वरुपकाव्यस्या: पृथ्वी: सुभद्रे तुस्ते: अभ्य:; सा भासति अथिर्विति. अवक्षय—अवक्षयसु लाले: काव्यस्यात्तर्थ: (see IV, 81) तेन दक्षा चन्द्र (युक्तार्थी दक्षा: सा, agrees with सुव: संडितः ‘a small piece of ground.’ चन्द्रकल्पिता—चन्द्रकल्पिता (ornamented, designed, from the causal of कल्प).
(variegated, interspersed with dark spots) a formation. The autumnal cloud. This class of clouds is particularly known for its whiteness; see *Madhurā*, तन्व येना. आत्मनामयमेदस्यः—आ (रेड़क्ष्य) वशः: नमः: क्वः: यशा: सा. The idea is this—Rāma and Sītā in their aerial voyage were below the clouds, and the blue sky which was above them was visible only in small patches through the interstices of the broken white clouds. क्षेत्रशकुषुक्षां—क्षेत्रशकुषुक्षां से उर्गाङ्क क्षेत्रशकुषुक्षां: ते पनुष्णाणि यशा: सा त्वम् हरस्य हरस्य: शिवस्य: भुस्वर्च्छाया—whose (uniform) stream was broken or diversified by the ripples of the Yamunā; see *V*, 45. The waters of the Ganges are white or greyish and those of the Yamunā are of a deep black colour; hence the description is very apt.

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

58. जालानमिलाते—जालान निमिलातः: (falling together, confluence), तमिस्त्र मधुप्रक्ष्यः:—The rivers are poetically called the wives of the sea inasmuch as they all rush and join the waters of the latter, besides the idea of the magnitude and power of the sea as compared with those of the rivers has much to do with this idea. पूराणवनामः—पूर्णा: आत्मानः: (अर्थां भूतिः see *X*, 65) देवी ते पूर्णण: देवी। In the *AdikaKhanda* XXII it is said—सहायतायितवितविद्यायानामात्मावतार्निर्णयविद्या स्वरूपी श्रीभागवतार्निर्णयविद्या निर्णयात्। Likewise शः गर्भमयुक्तस्तलक्षसपनिषिद्धः गपान्तु ग्रहणयुक्तस्तलक्षसपनिषिद्धः विद्या स्वरूपिः। सत् निर्णवर्तमतः; नरणानु ग्रहणयुक्तस्तलक्षसपनिषिद्धः विद्या स्वरूपिः। The sense of किंचिद here is that of 'certainty' and is different from that in st. 57 *supra*. ततुवतः—see *commem.*, on I, 8. *तत्तथायोऽवच्च विना:—without the knowledge of Tatwa' which is 'the real nature of the human soul or the material world as being identical with the Supreme Spirit pervading the universe.' शारिरवल्पः:—clinging to the material body, and therefore subject to repetition of births, see XVIII, 7.
Trans:—In the case of those who are purified by bathing in the confluenced waters of the two wives of the sea, and [who have] left this material tenement, there certainly is no clinging to the [material] body even without a correct knowledge of the real nature of the supreme Spirit as being identical with the corporeal world.

59. निषपापेः—निषादनां अविनिः: (The Nishādās were one of the aboriginal tribes of India who subsisted mainly on hunting, fishing &c., and were driven down to mountain-fastnesses by the Aryan invaders). Guha was the lord of गुहा a town on the banks of the Ganges near the modern Mirzapur. साक्षिमसिद्ध—The crest-jewel, a mark of royalty. कृता.—कृता; mother of Bharata who had helped Dasaratha by supporting his chariot-wheel which was about to come off while he was engaged, as an ally of Indra, in a war with the demons. As a reward for this timely service she had then obtained the promise of a grant of two boons. This promise she now urged forward and compelled Dasaratha (1) to send Rāma into the forest, and (2) to install Bharata on the throne.

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

60. युक्तनाधनानाम्—The युक्तनाधि are the Yakshas or semi-divine beings who are said to be subordinate to Kuber, the god of wealth, and who are supposed to inhabit the region around lake Mānasā. निमित्तेवुषः—अनुष्ठानिः: देवा रेखा: (pollen), now see commen. निमित्तिः: p. p. of निमित्ति 6th P. to enjoy, see XII, 1; VI, 50. युक्तिः: refers to सर्प in st. 63 infra. ग्रहणम्—see commen. which quotes पद्य, VI, iv, 144 for the form of the word and the dropping of त. The Brāhma-lake is supposed to be the Mānasā by some and to have been formed by the waters from the Kamandalu of Brahma. कारणम्—the first-cause, source, origin of (the word is used in a semi-metaphysical sense) the river Sarayu since the latter takes rise from it. आत्मावः—आत्माः ता अध्य या आत्माः या: These are generally the Purāṇas. They also mean ‘the Vedas’ see X, 28. The commen: takes the word to signify ‘sages’ too. अवभासम्—Invisible. कारणम् principle. The Sāṅkhya’s particularly speak of the Invisible Principle being the cause of intelligence. "उद्भवन्त...मूलनि...सहस्रनामिः सत्त्वमात्माः मूलव्यक्तिः । यथा कुलश्रृण्वतीहि विष्णुप्रविष्णुदिविस्वतिविज्ञानाद्वादन्यते प्रकृतिः" says Kṣitraswāmi.

61. नीरबिन्दवयुष्—(see VIII, 95, IX, 20, and XVI, 35) तीर्थोऽधिकारिः: नीराचीता: (fixed, implanted)कुर्वः (sacrificial posts)सर्पः: ता. अवभासम्—is a Karmaprayachanīya preposition (governing the acaus. अवभासम्) as also are प्रति and गृह in the sense of संल्प ‘by the side of,’ by पद्य. I, iv, 60
A horse-sacrifice was generally performed by kings. In Vedic times it was performed by those who desired offspring; but later on it was performed by those who were anxious to establish themselves as Emperors. A horse was let loose to wander for a year in charge of a guardian; when the animal entered foreign territory its ruler was either to seize him and prepare to fight or to accept its owner as suzerain. In the event of the successful return of the horse after one year a sacrifice was performed. It was believed that the performance of 100 such sacrifices was needed to secure the seat of Indra himself.

The word शक्तिताना— abbreviated, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con.

The word अस्तित्व is lit. a lap, but here it is used metaphorically in ref. to the bank of the river in the sense of 'surface, slope' (see XIV, 76). अस्तित्व is also used to indicate a locality but is adjectival in sense; hence, the suffix ताना is added to it by पाणि. V, ii, 104. अस्तित्व— customary, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras. शक्तिताना— used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras. अस्तित्व— customary, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras. अस्तित्व— customary, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras.

62. शक्तिताना— शक्तिताना— शक्तिताना— शक्तिताना— शक्तिताना—

The word शक्तिताना— does not here indicate a locality but is adjectival in sense; hence, the suffix ताना is added to it by पाणि. V, ii, 104. अस्तित्व— customary, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras. शक्तिताना— used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras. अस्तित्व— customary, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras. अस्तित्व— customary, used to (see I, 50; II, 25; or XI, 9) from तथा 4th con. Paras.

63. शक्तिताना— शक्तिताना— शक्तिताना— शक्तिताना— शक्तिताना—

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

Trans:—Whose source, the Purâns declare to be the Brâhma lake just as the Invisible principle is the cause of Intelligence; the pollen of whose golden lotuses is enjoyed by the breasts of the wives of Pûnyajanâs; which, with the sacrificial posts fixed on its banks, flows her waters past the metropolis Ayodhyâ—those waters which have been highly sanctified by Ikshvâku rulers by entering into them for the ceremonial ablutions required during the horse-sacrifice—whom my own mind
respects as a nurse common to all the rulers of Uttar Kosas who are used to the enjoyment of the pleasure on her sandy banks and have been nurtured by her plentiful waters; that very Sarayu—like my own mother—abandoned by that venerable king (my father)—embraces me, as it were, though at a distance, with her arms in the form of waves which have cooled the breeze (passing over them).

64. विरुद्धकविरतम्—विरोधेण रचा विरुद्धम्; विरुद्ध चासौ संधिन् न नयो com-

men. also see Shā, III, 27. पुरातान see 53 supra. पार्श्वम्—earthly appert to the soil. उज्जिते—‘rises, ‘springs up’ from हि with उत. हनुमःप्रबृत्ति:—Malli. refers to Pāṇini VI, i, 120 for the lengthening of the vowel s of हनु. There are nine words—दा, दा, दुम, etc., in which the final vowel is lengthened before हनु when the word so formed is a name. Hemādri, however, goes a step deeper; he says हनुप्रवक्षेपः

कड़ित: कस्य इति निदाया मनुष्य and explains the lengthening of the उ according to अनेष्यमिष्ठुद्रूढे Pāṇini VI, i, 127 and says both forms हनुमः as well as हनुमः are permissible. प्रबृत्ति:—information, intelligence ‘वाती प्रतिष्ठितकृता उत्तमः स्वातः Amara. प्रयुक्तवः: see XII, 62.

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

65. अनुर—अनुर अनुर, संतनं गमने हानि वा द्वाति इति चिन—indeed. undoubtedly, verily. पालितसंगारायाम—पालित: संग: (promise, संग: बुधि चापि) दियाकरे विद्य चाकारे हो चोपाकाए Medī. “प्रियसमुद्र संगायाम्:” The promise was of remaining in the forest for 14 years and also that of killing Rāvana. See V, 26; XI, 48) जन हसी agrees with the dative हस; the dative being used संगाते with the verb प्राप्तिज्ञाति. अनुर च see commen. X, 80. स: सातुः that good person referring to भरत. मृत्यु—

in a battle ‘उपासकानां संदेह समस्तकरारे’ Amara. नाम्म: refers to Sītā who was entrusted to the care of Lakṣmanā by Rāma when he went out to fight Khar, Dushana and other demons; see XII, 44. अनुर—

There is a double meaning in this word. In the case of अनु it signifies that all regal splendour had not been enjoyed by Bharata during his fourteen years regime: In the case of सातु it refers to her chastity which was taken care of by Lakṣmanā.

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

66. अर्द्धे—Bharata. पुरस्कृतम्—see II, 20; III, 41; VIII, 9. पद्धति:—पादायामातियतं गच्छति इति पद्धति: see VII, 37; the word यदि being
substituted for ॅ before आँि, आँि, अ and उष्ण according to पारस्परिक पद्यम् (निष्णपतेतु) पानि, VI, iii, 52. प्रक्षीणकः—see comment. & VII, 36. The suffix अ is added to a भावुर्विविष्ठ the last member of which is a न दी word (a जेन. word ending in long ए or ऑ) or which ends in a short अ according to पानि, V, iv, 153; quoted by comment. चीरवास:-नायिनः (सुविवकः) वासः: कथ सः:-अयं वापि यशः सः: for अयं see I, 44; V, 2 and VII, 18; or अतुल्यविपिनः: वापि: यशः सः: where the comp. may be viewed as a शाक्षपाविवाहि.

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

67. विकट्य:-given, see XVIII, 7. मदवेह्या:-गं मदवेह्या तथा, see I, 94 and X, 3 for विकट्यः. प्रत्येक असोक्तः—mark the use of the Accusative: इत्यादि, since according to पानि, II, iii, 69 quoted by comment. the genitive case-affix is not used to express the agent or the object when the word is governed by an active participle which is the substitute of अ, or when the word is formed by the affix इ or उ, or governed by an indeclinable, or by a past participle in अ or अष्ठत, or by a word ending in an affix having the sense of धर, or by a noun of agency formed by चुरुणात्मकः—अते, गता come in the lap i.e. come within full grasp, see II, 38. The असंवाहित is fully explained by comment., also see Niti, 28 and 64.

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

68. एताचुक्षविवि ito. abso. दसरथी ito. siny. of दशरथिः: see XI, 13. अधिवेशतवय:-through the presiding deity; see IV, 84. अयोत्वपथातु:-अयोत्वपथातुः पथाधविष्ठः:-धविष्ठः:-दधविष्ठः:-धविष्ठः:-धविष्ठः:-धविष्ठः: the region of the planets i.e. the sky. The word पथिविनं becomes पथिविनं at the end of a Tatpurusha by the शुद्ध न. पथिविनं becomes पथिविनं at the end of a Tatpurusha by the शुद्ध न. पथिविनं, and the formation of अ of पथिविनं is by पानि, VIII, iii, 44 by which the visarga of words ending in मुक्त and अमु and अमु before a hard guttural or labial, is optionally substituted by अ when the two words stand in correlate relation with one another. प्रकृतिविवि: see IV, 12; V, 54.

Trans:-On the son of Dasyaratha having said this much the celestial car gathered his desire through its presiding deity and descended from the region of the planets (sky) while it was being gazed at by the people who had followed Bharata.
69. जागृतिकर्तवाः—परः जागृतिकर्तवाः। विविध: (the brother of Rāvana) तथा वाणिज्यः। विविधः—see V, 19; IX, 18, 36.

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

70. स्वप्नः—स्वप्न: तस्मात्; तस्मात् (सिद्ध:) वही the dative being used as the verb गृहः to salute follows. This verb either takes the Dative or the Accusative, see Ap. Guide § 67 (c). प्रयत्न: see I, 90; V. 28.

अर्थपरिप्रहारः—after the acceptance of the worshipping materials see 36 सुप्रा. पयथः—बहु वर्णः: यथः: a Tatpurusha comp: by गुरुलिपिः: Pāṇ. II, ii, 18 which lays down that “the इश्वरः, the particles of the नित्य वर्णः and the prepositions यु and others are necessarily compounded with words with which they are in construction and the resulting comp. is a Tatpurusha.” सूर्यः ध्वर्जः—The custom of smelling the crown of the head of a junior as a mark of affection was at one time much prevalent in India and a reference to it is frequent in dramatic literature; see Skā., Mudra., and other plays. लक्षणसिद्धेके see commen. the comp. phrase qualifies सूर्यः; for श्रोते see XI, 25.

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

71. इश्वरविविधान्—The ministers had not cleaned their faces by shaving during Rāma’s exile. विविधः—alteration not for good. शहुषा:—The Banyan or Ficus Religiosa trees, see VIII, 93. अनुमानः—received, greeted. वातानुष्ठयः etc.—वातानुष्ठयः—welfare, good health; see V, 13; अनुमानः = a question, an enquiry fr. अनुमानः 7th conj. Atm. see V, 18; XI, 62. वाचः instrus. sing. of वाचः speech.

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

72. दुर्गातन्त्रः—lit. a brother in calamity or difficulty; दुर्गातन्त्र: (in calamity, see commen.) करु:। भक्तोः:—रामः: (bears; ‘अय भक्तोः सशक्तोःमहाभाकः’ Anurā.) तथा वर्जः: (apes, monkeys) तथा भक्तोः: तेर्स: विशः: (ruler, leader); this was Sugrīva as noted by commen. विशः:—the son of Pulastya; Vibhishanā, the friend and admirer of Rāma, who was the
son of Pulastya and younger brother of Rāvana. For the etymology of the word see IV, 80 where it refers to Rāvana. Vibhishana, though discomfited in battle, is introduced as a valiant hero by Rāma which shows the magnanimity of the latter. अद्वैत कविता उभये—both described with great regard, viz. Sugrīva and Pulastya; objective to the verb तस्य.

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

73. सामयिष्णा—लक्ष्मिनाय: नोतरपल पुरायु कौटिल्य: i.e. Laxmana and brother of Shatrughna, son of Dasharatha by his second wife.

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

74. मनुष्यवर्गः कृपा—making up i.e. assuming human form.

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

75. सा०चूः—मनुष्य: सहित: सा०चूः: one with followers, see commen. अभावदारणाः—सर्वसु (सर्वसु 'रांगिणिकामाः सुपदा सुपदा' Amaru.) चरती ते भ्राताराजः

Trans:—The car of Vibhī́
shana though created by magic and therefore complete to perfection in every particular, could not, says the poet, come up to the chariot of Rāma. 

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

76. भूषः—| भूषः स युज्ञेस्वरमातासः I, 63. वित्तवपताकाः—वित्तवपताकाः पताका वश ततः. The comparison of the वित्तवपताकाः with तरस्वित्तवुष may be noted.

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

77. अपातं प्रथमात्—From the dissolution (destruction) of the whole Universe (see Bhag. Gitā VII, 6 or Kū. II, 8). The dissolution of all things is taken to be of four kinds—the general resolution of the elements into their primitive source or Prakriti, which is the Prakritika destruction. For further information on the subject and the other three kinds of annihilations the student is referred to Vishnu-Purāṇa. बर्तीलोकेन—at the termination of the rains, अपातः: अन्पिः: (termination see Kū. III, 61; अन्पिः p. p. of अल्प 2nd conj. Paras.) नैन. मेंसन्मुनिनां—मिदिमाया: अविकतः: मैसिल: (the king of Mithilā otherwise called Vīdea or North Berar between the Gandaki and Kāsi river) तस्य कृताः i.e. सिता. The comparison of the rescue of the earth and of Sītā is very apt and may be noted.

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

78. हंकःखचतः—अपाति bendings, falling down in supplication; नूर repudiation, rejection; नूर firm, unswerving. जेतनासुवतीमतिः— जेतनासुवतीमतिः राजस्य अनुवृत्ति: following the course or imitating the conduct of the elder brother. अन्योत्तप्पल्लं—अन्योत्तप्पल्लं (see VI, 65) पावन one that sanctifies the other.
Trans:—That adorable pair of the feet of the daughter of Janaka, which had kept the firm determination of repudiating the supplications of the lord of Lankâ, and the head of this good man which was covered with matted hair on account of his having adopted the course of his elder brother—both having come in contact with one another—became mutually sanctifying.

79. क्रोशार्धम्—There is a nicety in the meaning of the phrase according as अर्ध is taken as a neuter noun or a masculine adjective. If the former then the compound signifies ‘the exact half of a Kosa’ क्रोशस्य अर्धम् since the neuter sub: अर्ध means exactly half; in the second case it may be dissolved as क्रोशस्य अर्ध: half a Kosa. Kâlidâsa appears to have used it in the second sense. प्रकृतिपुरस्तरेण (see commen. & IV, 12 for प्रकृति and I, 37 for पुरस्तरा). काङ्कस्त्थः—see IV, 41. पुष्पकेन—by the aerial car called पुष्पक. प्रतिविहितोपकारः—प्रतिविहिता: (arranged, put up, erected) उपकारः: (tents, see V, 63; XI, 93) वसित्त्र तत्. साकेतोपवनम्—For साकेत see V, 31. उद्यारं—splendid; see VI, 6. अश्युवाः—see XI, 61.

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