1. प्रणाशान्त—according to उपसमांक्षमातिपि नोपदीण्यम् Pāṇi. VIII, iv, 14 the न of नाशु becomes q even if the र be in an Upsarga compounded or not compounded with the root 'उपसमांक्षमातिपि परसु भोपदेवसा वातावरण यों र्मात्रमातिपि' अथ—After the encampment in the garden spoken of in the last stanza of XIII. For the various uses of अथ see I, 35. द्वान्तरस्—अन्य दशा द्वान्तरस् where अन्तरस् = different, altered. In this sense as an Aṣya. comp. अन्तर तरस always forms its last member and is always in the neuter whatever may be the gender of the first member e. g. अन्तरस् पुद्धि, अन्तरस्, see Skt. notes p. 119. प्रणाशान्त—accus. dual of the prs. p. from प्रणा qualifying जननी. समेत = 'simultaneously' agreeing with अन्तरस्. उपपत्ती—The word उपपत्ती in the sense of 'supporting,' is formed by adding अय to हृत precedent by अय by Pāṇi. III. iii, 85. अपहयत्—mark the similarity in the English and Sanskrit use of the verb अपहयत् 'to see' in the sense of 'meeting.'

Trans.—Then, there (in the garden encampment) both the sons of Dasharatha met, at one and the same time, both their mothers who had come to a deplorable condition in consequence of [their] husband's death, (and who were therefore) like a pair of creepers [come to a helpless condition] on account of the cutting down of the tree supporting them.

2. उच्यति—i. e. Rāma and Laxmāna. उच्यति—to Kausalyā and Sunitrā; the datives being used on account of the pronoun being governed by प्रणास्त्र; see XIII, 70. प्रणाशान्त—see note on प्रणाशान्त presd. हतार्ती—हताः अर्थं यथोद्वितीयं यथाक्रमम् see III,10; IX, 26, to be construed with प्रणाशान्त; both the princes saluted the queens according to their ranks and one after another—thus Rāma saluted Kausalyā and Sunitrā and withdrew, and then Laxmāna saluted them. विशेषत्—विशेषत् सुह्य पथायाः स्थानयाः उपसमांक्षमातिपि अनुपमत् from actual experience i. e. direct perception as opposed to recognition otherwise than from memory. अनुपमत् of Shāku. VII, 19.

Trans.—Both of them who had destroyed their enemies, and who shone on account of their valour, while bowing in proper succession to both of them (their mothers) were not distinctly seen by the latter owing to their sight being bedimmed by the [flow of] tears, but were recognised by the direct experiencing of the sensation of happiness by the touch of a son.
3. Mark the dissimilarity between the tears of joy and the tears of grief—the first being cool and the second being hot. The poet uses the word तपस् with reference to the tears of joy which are by themselves not so copious and flowing as those arising from grief which are called चोटि, cf. *Ma. Ma. I, 32, Shā.VI, 8.* अविभेद—mark the sense of contrariety in ज and the particle of negation. विभेद—broke through, rushed into. ताजासरक्रोऽ—The propriety of mentioning both the rivers is on account of the poet speaking of both Kausalyā and Sumitra. For *सूर्यो विदा XIII, 63.* तिरस्त्र—a rivulet, a thread of water. For the formation of the word see *Shā. notes p. 27.* The principal sentence is दिनारतिनिर्हस्त: चाप: व्यक्तासं जतं विभेद: The reference to the climatological phenomenon may be noted. The sun in his course northward, i.e. after the 21st of March, first heats the plains of the Ganges basin and the waters of the rivers and their tributaries flowing through them; and then sheds his rays on the snow-capped peaks of the Himalayas. The melted snow sends forth volumes of water in torrents and they rush into the Ganges, the Jumna, the Indus, etc., resulting in the inundations of these rivers.

Trans:—Their cold tears of joy rushed into their scorching flow of tears of grief just as the cold flow of the stream descending from the (snowy-mountain) Himalaya rushes into the summer-heated waters of the Ganges and the Sarayu.

4. दो—The two windowed queen-mothers. नैचरासायांसो—नैचरां (see X, 34) समानी now common. आर्द्र—fresh, not yet healed, cf. the Marathi ओळा बाज़ा. जन्मस्वभन्द—affectionately, fondly. अक्रमकालानाथसुप्रसन्न (of the Kshatriyas) कुलानि क्षत्रियां (For क्षत्रियां see II, 53; Shā. I, 22), तेषां अनुभार: तातासारः. The sentiment of Kshatriya ladies coveting the title of ‘mother of a hero’ is indicative of the chivalrous feeling throbbing each heart just like the Spartan mothers, whose feelings have been immortalised by their well-known exhortations to the youth who marched under Leonidas “Come with thy shield or on thy shield.” Although such was the idea yet a mother’s feeling got the better of it in the minds of Kausalyā and Sumitra when they felt the raw wounds on the bodies of their sons.

Trans:—Both of them (the mothers), on tenderly feeling on the bodies (of their sons) with the marks of the raw wounds caused by the weapons of the demons, did not care to gain for themselves even the title “mother of a hero” coveted by the ladies of Kshatriya families.

5. क्षेत्रावहि—क्षेत्रान जावहसे शति, one who brings on perils. अक्रमकालानि one having inauspicious marks, hence ‘ill-oomened’—the prefix अ being used in the अमारस्व sense. वैदिर्यस्ती—see II, 9; IX, 34. श्रवेदतिलक—agreeing with पुरो: of the venerable person (i.e. Dasharatha)—prajā residence, abode; see VI, 21. महिष्य—accent: dual. Roots meaning "to
salute' govern the dative or accus.; cf. Ku. II, 3 or VII, 27. अभिविन- ोऽदेन—सर्वं वेदः मलिनेदः; तस्य बचनः अभिविनेदः, सन. By तुर्यसाधारणयोत्पलय पाणि. II, iv, 84 the change to अत्र of the third and seventh case-affixes coming after an अत्र comp. that ends in अ occurs in various ways. There are some special exceptions for which see Sidd. Kau.. In this stanza Sitä speaks of herself as one who was ill-starred and whose coming into Dasharatha's family was inauspicious inasmuch as immediately after her coming in it Râma had to go into exile and Dahratha died. This arrival of a new daughter-in-law into the house is watched with keen interest by the Hindus and all good or evil befalling the family after her arrival is ascribed to her. वरस्वदि—see XIII, 72.

Trans:—"I am Sita the bringer of misery to my husband, and am the ill-omened one"; thus announcing her own name the daughter-in-law bowed with no difference of respect to both the queens of [her] father-in-law who had made Heaven his residence.

6. नृम्—This, though properly an interrogative, is an emphatic particle made up of न and ज् in fact the न here announces an affirmative answer like the Latin neans. Moreover, in such cases as the one in the text, the present tense is used with it in relating past actions, see Pâñj. III, ii, 120 with regard to which Patanjali finds fault. Malli construes it with तत्; but perhaps it would be better to take it with सीता; since the mothers-in-law wish to be evidently emphatic in asserting that Sitä was faultless. वसि—oh dear one; darling. सातुः—अतुमें लक्षित सातुः: लगते सातुः: along with [the] younger brother. क्रिय्र—see XIII, 77. दियाहै—विवेक अथवा सा, ता 'to one who deserves, is worthy of affection'. ते—the two mothers-in-law. मियमस्यात्या—agreeable and yet not false. Generally 'truth is bitter' but in the present case they spoke what was agreeable and at the same time the truth.

Trans:—Rise, oh darling! Verily it was by thy virtuous conduct alone that this thy husband with his younger brother got safe through the great calamity: thus did both address pleasing yet undisguised words to her who deserved kindness.

7. अविपेक्षम्—lit. sprinkling, bathing; thence, 'coronation, installation by ceremonies, among which anointing with unguents and bathing with consecrated waters' formed the principal one. The word is from सिर्वका with साय 6th conj. Ubha, in which the य of सि is changed to ए when preceded by an Upsarga. The other roots taking the same change are तु, त्रत, त्रत, त्र, त्रत, सा, सेसर, सिद्र, सितु, सम and सध. दुवंशाकेन्द्रोऽ—see मनाइत्रेतयां सु, II, 33. निबबत्त्यासात्या—निवेद 1st conj. Atma. 'to accomplish,' 'to perform' see III, 33.

Trans:—The venerable ministers, with waters brought in golden jars from sacred water-descents, accomplished the coronation-ablation of the Banner of Raghu's race (Râma), which had already been begun by the joyful tears of the mothers.
8. सरसी:—*acous*: plu. of नहानि सरसि सरस्य: large lakes. 
जिवति:—विबु: one accustomed to conquering, see X, 18. The affix सन्त 
comes after स्त्र, जित, जल, and सू, in the sense of 'the agent having such a 
habit.' पारि, III, ii, 139 quoted by comm. 
शेतार्धवः:—arising, originating from, derived from the clouds; cf. सूक्ष्मसब्ज: शेतः; Ku, III, 15. 
सुमः:—waters; this word is always in the plural. The falling of waters 
in a continuous stream is described in Buddha, I, 27-35.

Trans:—On the head of that ever-victorious Rāma there fell 
waters—fetched by the leaders of the demons and monkeys who went to 
rivers, seas, and lakes [for them]—like the waters from the clouds 
falling on the head (sumit) of the Vindhyā mountain.

9. तावत्:—This particle usually advances a statement which is 
asserted—"at all events", "before others." It is generally used with 
the first of a series of statements and may be compared to the French 
'd'abord'. 

Trans:—Even, as it was, he appeared exceedingly charming by 
the assuming of an ascetic's dress; of him to say [that] the beauty of 
weaving regal adornments bloomed out (shone out) in him would be 
the fault of tautology.
of trumpets, and who was followed by his army, entered the metropolis
of [his] family, where showers of Laj's poured down [upon him] from
the white-washed mansions, and wherein had been erected welcome-
arches.

11. सावर्जन—(in an adjectival sense qualifying सौमित्र) by
(सावर्जन) the younger brother (see XI, 54; XIII, 76. कनिष्टासोवर्जन see common). The सावर्जन—(सावर्जन)—is made of the
hair of the Boris Grumines, the wild ox of Tibet, and much used
as one of the insignia of royalty. राजा:—(राजा:) one seated in a
chariot. घुलायमान:—घुलायमान (घुलायम नायो दत्त) वस्त्र तवार्ततः: The bearing
of an umbrella—usually a white one, and chauris—(fly-flappers—
चारुस: अर्थात् अपाध्यायताः अपाध्यायताः (अपाध्याय: 'means or
expedients of success against an enemy.'These अपाध्याय are generally taken
to be four viz. सात्त्विकonsiliation; दान bribery; वृद्ध sowing dissension;
and विक punishment, open attack,) सावर्जन: (a collection केसरीसिकातात
वारसंत्वायताः सावर्जन: Amara). बुध—as it were. This particle conveys the
sense of the figure of speech known as उद्भक्ता.

Trans:—Seated in a chariot, fanned gently by a pair of Chamaras
by सावर्जन and his younger brother and with an umbrella held [over
his head] by Bharata, he appeared as if he were the collection of the
political expedients in a visible form.

12. प्रापायगालिनि:—सपा दललित असिन्न मानाति नवाति व इति माताद: a
palace; राजगुरु the black sandal; see IV, 81; तम सूर: , तद राजिव a line,
a streak (the word राजि is used at the end of a compound to indicate
the line of almost anything e. g. इण्डराजिनि II, 7; कमालाजिनि VII, 19). तत्वा:
पुर: (geni. sing. of पुर:) of that city viz. Ayodhya. चापायगालिनि:—पाणि: काळी
(power, influence) तेन. चापायगालिनि:—पाणि: उज्ज्वल: तान्त्रिक: (head, best, foremost),
see XI, 54. आयामालि:—appeared; cf. Ku. VI, 11; JD. I, 4. The idea of a
woman whose husband is away from her on a journey is not to adorn
herself nor to braid her hair; see Me. II, 31. न प्रोत्साहित अश्वकुलव्र नेवी
विनम्रतेति is the maxim laid down by हरिता. Kalidasa here figury.
speaks of Ayodhya being in a dejected condition and, therefore careless
about her decorations during the absence of her lord—Rāma—in exile,
and now on his return he is himself adorning her etc.

Trans:—The streak of smoke [issuing] from the palace being
broken (into lines) by the force of the wind, looked, as if it were the
braid of hair of that city untied and let loose by the best of the Raghus
himself (now) who had returned from the forest.

13. स्वायत्वशास्त्र—वहस्तसली देवल्ल (स्वायत्वात्मक charming adornment
and dress); स्वायत्न अनुभवति (रचित: arranged) स्वायत्वकिर, श्रेय दिति नाव
वेर: यस्या: सदा च सीताः. The word जन is not very significant in sense
except as in the compounds श्वालय, शैलय, सामीय, जापरिका just to
signify 'individuals', or sometimes 'a body', 'a collection.'  

**NOTES AND TRANSLATION. [CANTO XIV.**

14. Tāṣṭhānim—Mahāyāta: pāñjavyā; prājñāvīrājā prājñāvīrājā pāñjavyā tātā—

Tāṣṭhānim—Mahāyāta: pāñjavyā; prājñāvīrājā prājñāvīrājā pāñjavyā tātā—

The description in VII, 4–12 is more picturesque.

**Trans:**—The women of Śīkṣa bowed with folded hands, the fold-
ings of which were perceptible through the windows of the palaces, to the wife of the bravest of the Raghus who had been richly apparelled by her mothers-in-law and who was seated in a Karniratha.

15. Ṛṣṭhini—House; pāñjavyā; prājñāvīrājā prājñāvīrājā pāñjavyā tātā—

**Trans:**—Bearing the eternal unguent given to her by Anasuyā which flashed forth a halo of light, she appeared, as it were, standing once more in the flames of fire, and being pointed out by her husband to the people of his capital that she was pure.

Before this suffix the final ए is lengthened.  

**विभ्रम:**—Malli takes
it ज्ञानुकुञ्ज; other comm. however take it to signify पुष्यमन्दिरवृत्तम् but
the first interpretation appears to be more in keeping with the situation.

Trans:—[After] having assigned to his friends nicely furnished
houses, Rāma, the very store-house of kindheartedness, with tears in
his eyes entered the house of his father—who was now only left as a
portrait—that house which contained only the worshipping materials
[of his sire].

16. अर्थ—Voca: sing. of अर्थ; this is addressed to Kaikeyi who
being the cause of sending Rāma into exile was naturally abashed; but
Rāma is pictured as showing his high sense of duty and respect even
towards her by assuring her that he viewed her conduct as right and
conducive to the welfare of the family; and by saying this he
leaves her no room to feel humbled. सत्त्वार्य—see XII, 9 where we
are told that Rāma went to the forest to enable his father to keep
his promise by Kaikeyi. It is believed that he who does not fulful
the promise of a gift goes to hell and drags his ancestors with him; but
if he makes good his word then the result is attainment of heaven.

Trans:—There [in that house] with folded hands he removed the
embarrassment of the mother of Bharata thus—Oh mother! that our
respected (elder) sire did not swerve from that moral rectitude whose
result is attainment of heaven, is [due to] your foresight of
religious merit.

17. उपाध्य—Honoured, entertained; see V. 62. इतिमसक्रियानि—इतिम: (see XIII, 75) अ त: संविन: (see commen. and VII, 16)
न, भासित:—mark the sense here as different from that in St. 9
supra. Here it is used in its literal sense 'sprung up,' 'arisen.' लिखित: accomplishment; see I, 42; II, 21. विकास्यन चेतससि कान्ता—note the
colloquial phrase—'over-powered with astonishment.'

Trans:—He entertained Sugriva, Bibhishana and others with
(diverse) manufactured articles of enjoyment in such a way that
[even] those who had the power of attaining the accomplishment of
their desires by the mere thought [of them] were filled with wonder-
ment in their mind.

18. समाजनाय—see XIII, 43. पुस्मक्य—Having honoured; cf.
दैविकस्वद्य भक्तिना पुराणस्तोलिरिति Skā. I.

Trans:—Having honored the celestial sages who had come to
congratulate him, he heard from them the account commencing from
the birth of the enemy whom he had slain and which cast greatness
on his own valour.
19. तपोवनशून्य—तप: वर वने रेण्य ते तपोवन; तेनु. ।अर्थमात्राः—see note on कोषांश्च XIII, 79 and mark the difference of meaning by the position of अर्थ either before or after the noun whose half it signifies.

Trans:—After the departure of the sages whose sole wealth was asceticism, Ram appeared the demons and monkey-lords who had unconsciously passed half a month pleasantly and who had received excellent worship brought forward by the hand of Sita herself, to depart.

20. आस्थाशुल्क—आस्था: चिन्ता, तया द्वजः—easily obtainable by his own desire. तदनावः—for the purpose of carrying. देव: गुणः—the flower of heaven—an epithet probably suggested by the name of the aerial car which was known as गुणक and which originally belonged to वृक्ष, the god of wealth, whose abode was कालसा. For the formation of the word गुणक see XIII, 40.

Trans:—He allowed that aerial car—Pushpaka which was the Pushpa (flower) of Heaven, which was easily obtainable for service by merely thinking about it, and which had been brought away from the enemy of the gods along with his life—to depart for the purpose of bearing [about] Kubera.

21. नियोजाति—नियोज न्योजन, order, command; see V, 11. नियोजित—having passed through; see III, 7 and 'नन्देशवाच पतिज्ञान नियोजित मुद्रारतिवि' Mudra. I, where is used almost literally.' प्रतिपदरत्वः—प्रतिपद अन्तःकूल पान श्राच वेन स: see VI, 86. ब्राह्मचारिकामिषु—The four primary ends of human existence are वर्ग (correct conduct, virtue); वस्त्र (worldly prosperity); भोग (enjoyment of life by means of the senses); and गृह final emancipation); see I, 21. प्राप्ते—gave, entered upon. The senses of प्राप्त 4th conj. Atm., are very various and ought to be carefully discriminated.

Trans:—Rama, having thus passed through a residence in the forest under the orders of his father, and [now] having come to the kingdom, entered upon an even conduct, just as much with regard to virtue, wealth, and enjoyment of life, as with his younger brothers.

22. निरीक्षित—निरीक्षे: निरीक्ष: काया: सा निरीक्षोच्च; निरी (अभिभ) चासो प्रतिपदित (honour, respect, see XV, 12, Shā. IV, 16; VII, 1). कृतिकालु—These nymphs, called Pleiades, were the foster-mothers of the Indian Mars or War-god. The Skanda Purāṇa gives a full account. Kārtikeya—the destroyer of Tāraka and Sūra is viewed as the son of Shiva and Pārvati. He was brought up on the banks of the Ganges. With six mouths he sucked at the breast of each of the nymphs. Such is one account. The other is that they were six infants. Pārvati was transported with their beauty on beholding them, and embraced all of them at once with the result that they were all compressed into one body while the six heads and twelve arms remained.
Trans:—On account of an affectionate nature he was same—without any special respect to any particular one—towards his mothers like the leader of armies [of the gods] to the Krittikas whose breast he sucked [simultaneously] with his six mouths.

23. The words अन्तरे, निष्कासित, बिनिर्माण and पुनः all with the संतुष्ट or possessive sense are to be construed with तोहः (the people in general). तत्समस्थलेन्तराः (turned away, averted) गुलः परा: परार्थिः, लोभे पराक्षेत, तेन by him who was averse to greediness. विनिर्माण—mark the dissolution of the compound with the ablative of the first member by प्रभु मनने पृ. II, i, 37 and Vartika thereon. निष्कासित—निष्कासित्वच्यासिद्धम् acquisitional and other sacred rites ‘आरम्भो निष्कास्य: दिशा पूजने संयम्भयणि’ उपादः केवल च जिनिस्या ज नब विष्या: Amav. These rites were frequently interrupted by the demons and the Kshatriya rulers were always expected to protect the performers of these rites, see Shā. ‘सीधविनिष्कासितीपोषण् भारविविष्यपदस्याऽ’ पृ. I, p. 40 and III, p. 113. भास्य—Instru. sing. of हृद्य। प्रे. p. of हृद्य: to kill, destroy. निष्कासित—Instru. sing. of निष्कासिता a leader. शोकापनुष्ठत—By Pāṇ. III, ii, 5 the affix अनु after the verbs परिशुद्ध ‘to wash out’, and अनुसुद्ध ‘to drive away’, when in composition with the words तुद् ‘navel’ and दोष ‘grief’ as objects respectively. The Vartikas lay down that the affix is only to be applied when the words to be formed mean ‘lazy’ and ‘giver of happiness’. Thus शोकापनुष्ठत means ‘giver of happiness’, and शोकापनुष्ठत ‘remover of sorrow by teaching the nothingness of the world, etc. पुनः—one having स्वयं a good son, ‘यस्तेऽत्यानानिनि प्रसादः’ आस—see XI, 31. This is looked upon as an Avyaya as observed by the comm., see also Ku. I, 35.

Trans:—On account of his being disinclined to avarice, his subjects became rich; on account of his removing the fear of obstacles they carried on [all their] religious rites; on account of his being their leader they had a father [in him]; and on account of all grief being removed by him they were blessed with a good son.

24. जीवः—पूर्व सा: पौरः now commen. कालः—at the proper time; at the appointed hour; punctually. विदेहस्थिति: Videha was the country lying to the N. E. of Magadha and must have covered in ancient times, besides a portion of Nepal, the northern part of the old district of Trilok and the N. W. portion of Champār. Its capital was Mithila. द्विहितत्र—Instru. sing. of द्विहित—Yāska derives the word as दूवे हिता one placed at a distance, or दूवोहिता one appointed for milching. उपस्थित: approached near, at hand; of: उपस्थिता रशनी Shā. or उपस्थिता दोषितपारणा II, 35. तद्विर—तस्मा: this तदविर appert: to her.

Trans:—Having punctually looked into the affairs of the citizens he diverted himself (in the company of) with the daughter of the king
of Videha, as if he was waited upon by Laxmi, who being herself eager to enjoy [his company] had assumed the charming form of that individual (Sita).

25. श्रापराधितन—an Aeya: comp. used adverbially. इत्निमात्रायते: इत्निमात्रायते: (whatever can be perceived by the senses, objects) तांत्र. The objects perceivable by the senses are स्न, मस, मन, तार्क & साम. आसेहुेऽ: the two who had come across; gen. of the perf. par. of सदु with ता by the addition of the affix सदु in place of the past tense. Such forms are generally of the verbs सदु, बलु, स्तह, स्त, etc. according to Pāṇi. III, ii, 107, 108. द्विवके:—Extensive forest tracts near the Godavari. Rama was living in a hermitage in this forest when Rāvana carried off Sita.

Trans:—Even the recollections, of the sufferings that befell them in the Dandaka forest, became pleasures to both of them who had come across the enjoyments (according as they liked) of the objects of sense.

26. चिधविधिजोतेन—By means of a steady gaze; चिधविधिजोतेन—By means of a steady, charming, delightful. शारीपारुषेण—Pale as the Shara-reedgrass.

वरिष्ठे:—पि तत्सदु: परिपूर्ण one who leads round i. e. round the sacrificial fire at the time of marriage; leading the bride in this manner is the most essential ceremony in a Hindu marriage. अनिधरंवोहद्येन—see commen. अनिधरं विषयता व्यस्तित (manifested, indicated p.p. of व्यस्त 7th conj. Paras.) दोह: (दोहों अङ्कों वस्त्रित है; any craving, any object wished for; [2] pregnancy: ‘दोहों) गृहस्पतिः अगमर्यम तथा गरीं Haima.) येन तत्सदु: ते, ते.

Trans:—Then Sita, with her face as pale as the Shara-reedgrass, having eyes more amiable and lustrous than hitherto and which indicated her delicate condition without the utterance of words, became the delighter of her husband.

27. अस्म आयोप्य—placing on the lap, see III, 26. Note the idiomatic use of the accusa. बुधामृतिः—अङ्कोन्य विद्य: अभ्यः; ह्वा अभ्यः: गयः: सा, ति. The word विद्य: primarily means ‘a stick’, ‘a pole’, but at the end of compounds after words meaning ‘a body’ it means ‘slim, slender’ of. शरीराति:; गामयः; or सत्ताध्यति:। स्थानोप्रस्थृतो:—अन्तः गर्भः गर्भान्तरः, तेन आक्रमो (व्यापी); दिक्ष: दिक्ष: परी, परी गर्भपूर्ण: परी: अंगे पुगोऽ: मिष्कातां लङ्काः परीवृत्ताः द分化ः: सा, तामः. The change of colour of the nipples of the breasts in pregnancy to a darker hue is a physiological fact alluded to more pointedly in बृद्धिमानान्यां बृद्धिसम I, viii, 3.

Trans:—Having installed in private on his lap his lustrous wife whose frame of body had become emaciated and the nipples of whose
breasts had undergone a change of colour, the delighted husband asked [to know] her desire.

28. नित्यारा-बली—The Nityāra-bali was an offering of rice-grains to the house-hold deities supposed to hover round and protect the house; see Manu. III, 80. As a fact the crows, ants, and such insects are the consumers of it. This bali was one of the five great religious rites which the householder who maintained a perpetual fire had to perform. In the Mriccha. Act I, Chārudatta speaks of it as being eaten up by रेण:; सारसा: and finally by दक्ष:। The नित्यारा is a kind of wild rice which grows without cultivation. It is called देवभाग, and is a coarse grain. In the compound the word अग cannot be said to be very appropriate. Different commentators have endeavoured to bring out a sense. Thus, one says नित्याराकल: stands for बलिबेत अविभागिनि नित्याराकलन्यि by which the propriety of अग: can be established taking the word to signify अविभागिनिव: but अग if taken as अविभागिनि 'made a morsel of' or 'devoured' would make a very good sense—The Nityāra-bali was left out at the door for birds and the meeker animals but was devoured by dogs, bulls, etc. वैधानस—वैधानसी a forest-dweller, an anchorite. कण्या—is a young maiden—the ए being taken either in जित्यारा or जित्याराकला. Sitā may look upon them rather with condescension in comparison to her own position. कुषा—कुषा: सलित एक full of Kusha grass. One commentator perceives in the use of this phrase a distant allusion to the future birth of बुध one of the sons of Sitā. गामीरि—one of the names of the river Ganges on account of the flow of her waters having been brought down by Bhagiratha, see Rama I, 35-44 and Raghu. IV, 32 for the mythology.

Trans:—She desired to go once more to the penance-groves on the banks of the Bhāgirathi, [which were] covered with Kusha grass, and where the offerings of wild-rice were devoured by ferocious animals and in which young hermit-girls had been her companions.

29. प्रतिपुर—(see XII, 69) having promised. तत्र is the direct object, by पूजनं कतोलैऽ्युं हि: Pāṇi. I, iv, 40. तद्दृश्यम्—तत्वा: इचित्तम् (see III, 1) or separately, taking it as a demonstr. pronoun. पार्श्व-चरातुपत:—पार्श्वो: चरति ते पार्श्वचरय: तै: अतुतात:। अवतिह्रस्—see common. The affix ह्रस् comes after the verb तिरु to lick when the word in the objective case in composition with it is the word ध्रु: 'the shoulder of an ox' and तिरु 'the cloud' e.g. तिरुलिरु: च: अवतिह्रस्ता: Me. II, 1.

Trans:—The excellent hero of the Raghu race, having promised her the object of her desire, ascended [to the top of] his cloud-licking palace, followed by his attendants, desirous of viewing Ayodhya which was happy under his rule.
30. फूलपानी—धाम (favouring) अपान: (संस्कृता पानींत्व अथ [carry on business] हृति अपान: a market-place) मलिन तत्। राजश्रेष्ठा = नरेन्द्रमाणी
as in VI, 67. The word पुलिन् is substituted by उम्मु and takes the suffix र at the end of any compound along with the words कः, पुरु, अपि, and, यु when it does not mean the yoke of a carriage by प्रांति, V, iv, 14.

सन्तू—see XIII, 63. विलासिनि:—see comment., men and women given to enjoyment. This compound is an एक्शेष्यार्थ by the सूत्रa mentioned, by which a word in the masc. similarly spoken, along with the same word but ending with the femi. suffix becomes एक्शेष्य and the latter is dropped. असुग्धितासि—resolved to, पुरोपानासि—अपान: कृर्मच उपकट्: a प्रदि comp. उवाक्ष्यान्तिकाम्यान्या अवक्ष्योत्सवस्य Amara; see VI, 9.

Trans:—He amused himself viewing the royal road with rich shops, the Sarayu ploughed by vessels, and the gardens on the skirts of the city resorted to by gallants and belles from among the citizens.

31. किंवदंतसि—rumour, report, लोकवाद: what people say. वदतां पुरोषः—foremost, first, among the eloquent; cf. VI, 55 and Ks, VII, 40. स्वद्वसमुदितस्य—referring to his own conduct. अपसर्वस्य—to the spy, the emissary; see XVII, 35.

सुदरस्—The Adhyātma Rāmā. gives सुजस् as the name of the spy, and the Uttar-Rāmācharita calls him सुदरस्.

Trans:—He who was the first among the eloquent, of unblemished conduct, had arms as long as the serpent-king, and who had overcome the most powerful among enemies, asked [his] spy the popular talk about his own conduct.

32. अन्याय—except, save; with the abla. cf. न च वशातू नन्तुस्वन न्या लार्यासिनि: अन्याय बिंदरामात्वासात्सात्सनमात्ससात्मात् Mahā Bhā. परिवहताः—परिग्रहः accepting, receiving back; परिवहः क्रृपे न मुक्तकायोपिरिरिम Amara.

Trans:—Being asked in a pressing manner he said—The citizens praise the whole of your conduct except, Oh king of men! your receiving back the queen who dwelt in the palace of the Rākshasa.

33. कल्याणसि—कल्याण (the word is neut., as दार is masc. and always in the plural. वैदेशियान्यो:—of the protector of Vaidehi. The sūtra (Pāṇi, VI, iii, 63) quoted by comment. lays down that the short vowel is diversely substituted for the feminine affixes र and ज in a name and in the Vedas.

Trans:—The heart of the protector (husband) of Vaidehi being thus struck by something contrary to fame (slander) which was extraordinarily heavy on account of the scandal about his wife, spread out like heated iron beaten by an iron hammer.

34. उस—a disjunctive particle used as an alternative (उस हृति विलासिनि) between two assertions of which the first is headed by क्ष and then in the latter are used ना, अथवा, उस, अस्वादः. विलास—distraction, mental trouble about decision of a point.
Trans:—How [now]; am I to overlook this slanderous talk about myself or am I to desert my innocent wife; being thus distracted in regard to adopting one of the two alternatives he was in a mental condition similar to the oscillation of a swing.

35. अन्त्यनिरूपितः—see comm.; निबृतः: termination, end; cf. IV, 87. वाच्य—scandal, censure, cf. VIII, 72; and Shād. V, 15. सम्प्रदः—see I, 31, 47. कियुतः—कियुताविषये प्रये निकसे च प्रयुजते; कि with उ or उत or पुनः: conveys the sense of 'how much less' or 'how much more' according to context; cf. II, 62; Ku. VII, 65. इत्यार्थार्थृतः—objects which attract the senses; see commen. and st. 25 supra. For the use of abla. see Pā. II, iii, 42 quoted in comm. वस्तोनान्तः—see II, 1. हि—verily, certainly. The particle though generally causative in sense is often used in connecting statements.

Trans:—Having made up his mind, he who came to the conclusion that there was no termination (wiping out) wished to wipe off the censure by abandoning his wife: for, to those whose very wealth is fame is their name more valuable than their own body; how much more so then [is it to them] than the objects attracting the senses.

36. अवरज्ञान सन्निवाल—having collected together (his) younger brothers; cf. XI, 54, XIII, 76 for अवरज्ञान; and Shād. I. for another use of सन्निवाल. हत्या:—हत्या बोधा भवनि:; तद्देहार्पशुरू विनिर्मण: see commen. निबित्वा: change in appearance; cf. XIII, 71 and बर्ता: प्राचीनताविनिर्मण: Shād. VII; सुहणवान्तः those whose joy had been dispelled. कौलीनम्—see commen. and Ma. 112. The word is derived from जुल family, and may therefore signify 'report relating to family matters,' cf. एतमविहि विस्मयादे Vikra. II. आत्माधवस्—referring to himself अत्मा आधवः यस्य ततः.

Trans:—He, whose spirits had been depressed, called together his younger brothers whose cheerfulness had been blighted by the sight of the change that had come upon him, and communicated to them the evil report pertaining to himself; furthermore, he addressed the following words to them.

37. राजसंवेदायस्तः—राजैः: ब्यं तस्दा. The more important sages are सदी, राजस्य, महर्षी and ब्रह्मचारी, see notes Shād. I. The royal sage alluded to in this place is Manu the founder of the throne of Ayodhya who was रिविद्यानि: i.e. belonged to the solar race. उपस्थित:—come upon; cf. II, 39; X, 63 Shād. notes p. 20; p. 173. स्वयम्बावश्च—समु चासी आचार्य or सत्ता आत्मारः; तेन विद्याः: (pure) तत्तादान. पवित्रदानात्माः—wind charged with water from the clouds. कर्त्ता: उपस्थित: पद्धत:—The word कर्त्ता ought to have been in the accusa. being the object to the verb but accurately the sense of the whole clause 'कर्त्ता: उपस्थित: is the object, as in यद्यपि द्वेषी ध्वनि where for instance the deer in the act of running is seen and the whole is the object to वद्य.
Trans:—Look, what kind of stain is this (in the form of evil report against me) to the family of the royal sage who is pure by good conduct, and who is sprung from the Sun, on account of me—just like the stain on a mirror by the breeze laden with moisture.

38. गोरेषु बुधीलोकलक्षेण—spreading about among the citizens; cf. बुधीलोकलक्षेन न कथ्यते Shā, VI. सोक्षम—That I. The correlative of न: is not necessarily required to complete the sense as it can be easily inferred, see I, 5; V, 23; XIV, 66. तलिलविनिस्तुध्य—a drop of oil easily spreads as a film on the surface of water; it is only in regard to the spreading that the poet speaks of it here; the other property of oil viz. that of calming down ‘troubled waters’ has no reference here. तल्लुम्—that which is the first, that which has no predecessor. पूर्ण: is equ. to ग्रामः: For the comp. see comm. अवर्णः—विहः (प्रशास्त: यथा स: तत्: scandal, ill repute. आङ्किन: स्वायम्—a tying post; see I, 71. The commen: explains the formation of the word आङ्किन: from आङ्कान: by the addition of त् in two ways; of which the second appears preferable. सोदुः स ईत्ते—see comm.

Trans:—That I (as described above), just like a powerful elephant who cannot tolerate its tying-post, am not able to bear the scandal which is the first of its kind, and which is spreading among the people like a drop of oil on the ripples of waters.

39. तत्स अपोतोदाय—for the removing, wiping out of that (scandal). फलमवृत्तै:—in the condition of, lit. yielding fruit, viz. giving birth to children. निवृत्तैः—indifferent, careless, heedless. पुरस्तातृ—ind., formerly. सामुद्रहिस्—see comm. and cf. सामुद्रसतायोऽआ Shāhua, II.

Trans:—I, being indifferent even to the fact that she is in a condition about to deliver, will abandon the daughter of the king of the Videha’s just as I formerly did the ocean-girdled earth in former times under the orders of my father.

40. अनंत—sinless, innocent. इति—see Ap. Gu. § 235 (a). लोकालप्राधि:—lit. evil talk among people, scandal; cf. लोकालप्राधिलिङ्गश्च Bhār: Niti. मत: स (मय:)—लिङ्गिृक्तप्राधिनिःश्च Pāṇī, III, ii, 188 lays down that roots signifying धिः inclination, धिः comprehension, and पूर्ण respect, and those having the same sense, as also similar participles are used in literature with the force of the present tense and the particles formed by अ: see VIII, 8 and notes for the use of the genitive. चायथे यथै:—The modern theory of the eclipse as resulting from the shadow of the earth does not seem to have been unknown to Kalidāsa at any rate.

Trans:—I know her to be innocent, but public talk weighs very strongly with me: the shadow of the earth is invested with the notion of stain on the clear moon by the masses.
41. रक्षणन्—रक्षसः (रक्षस्य) वनः, सः अन्तः (limit) वस्त्र सः. वैरप्रति-
मोचनाय—for the purpose of retaliation. अस्त्रकोषी—intolerant, irritated
ef. III, 53. द्विकिर्तः—डे निके वस्त्र सः one having two tongues; the
serpent. प्रदा—optional form of the instr. sing. of पद. The sense in
the last quarter that of प्रकाशप्रकोपः.

Trans:—My endeavour (contest) which came to an end with the
destruction of the demon (Rāvana) was not for nought; it was for
the purpose of retaliation of hostility; the irritated serpent bites him
who touches him with the foot;—is it with the craving for blood?

42. यथा उ मा सर्यः this resolve of mine; mentioned in st. 39. कहना-
दृष्टम्—कहास्य आदानाः कहादुरः; कहादुराः विचारानु वेञ्च ये, तैः. अभिध्या—
अवश्य साधः condition of an object or aim in view; cf. XI, 2. The forma-
tion of the abstract noun by the addition of तथा and सा is of very
frequent occurrence in Sanskrit, see Pāṇ. V, I, 119. निन्देश-शाल्यायुः—
see commen. वाच्यस्त्रयम् is a splinter in the form of evil report, see st. 35
supra. and VIII, 38; IX, 78.

Trans:—Therefore, this resolve of mine should not be prohibited
by all of you by having your minds moved with compassion, if your
desire be that I should hold on a long life with the dart of scandal
extracted [from it].

43. निन्देश-विनिन्देशम्—निन्दानं (excessive) रक्षः (hard, unkind) निन्दुः
अभिध्या: (firm resolve ef. Ku. V, 7; Md. III, 1) वस्त्र सः: तपः.

Trans:—None from among the brothers had the power (courage)
to either prohibit or to acquiesce to the lord who had (formed this)
extremely hard resolve, and who spoke in this manner in reference to
the daughter of Janaka.

44. कठमण्डुनयाजनम्—कठमण्डु पूर्वः कठषुद् कस्म वस्त्र सः; according to
the Rāmāyana, Bharata was senior to Lakshmana but Kālidāsa seems
to regard him younger to the latter, see XIII, 72; or प्रायांनाह प्रकल्पतािि
रामः as remarked by Hemādri. लोकवैगीतत्वकादीनि—लोकवैगीतत्वकादेव:
कते: लोकश्चेत्य गौत्त सत्त: लोकवैगीतत्वकादीनि; कौशल्या, कीमः: वस्त्र सः: सूक्ष्मः—Oh gentle-
natured one. यथार्थत्रापिः—यथा सर्यः यथार्थेः; यथार्थे अपरेन र्वति. नितेषे
स्विन्तसम्बृहस्म—standing in the posture of receiving order.

Trans:—That correct-speaking elder brother of Lakshmana whose
glory was being sung in the three worlds, on beholding Lakshmana
standing in the posture of (taking) orders, called him 'Oh gentle one,'
and ordered him apart (i. e. taking him aside from his other brothers).

45. प्रजावती—see comm. and XV, 13. दोहलासीती—अवतं अन्तीकरणः
बा संस्कृति र्तिति प्रहरिन्द्रु, the addition of the affix कृत्रिः (ृ) gives the feminine
form; दोहताः (for दोहलासीतीदोहताः. कवितवेन वक्ष्यम्—
one craving for the hermitages, on the analogy of the rule (Ap.G. § 94)
the verb द्वृत्त governs the locative of the place or person for which there is a longing. For the formation द्वृत्तयादु see Pā. III, ii, 158 quoted by common, whereby the affix अश्वे comes in the sense of ‘the agent having such a habit.’ रूपः—रघ: अयासीत रघु ‘one having a chariot, taking a chariot, riding a chariot.’ तद्यथाशत्रेष्याम्—स नाति अरपेशः: (dissimulation) viz. that of gratifying her longing; देवता. प्राप्तः—The suffix अश्व is optionally substituted for the अ of अन्ते before the affix अश्व after the verb अश्व. The optional form may be प्राप्तिऽः.

Trans:—Your sister-in-law who told me of her longings during pregnancy has a yearning for the penance-groves: so you who are here taking your chariot carry her away under that dissimulation (of satisfying her yearning for the penance-groves) to the hermitage of Vālmiki and leave her [there].

46. For the mythology about Bhitragava and his mother see Pānapurāṇa Pāṭalalakhaṇḍa and note on XI, 65. अपरिवर्तण:—The idiomatic use of the instru: is under Pā. II, iii, 69 whereby the geni-case-affix is not used to express agent or object when a word is governed by an active participle, therefore it cannot be परिवर्तन प्रहारः.

हिस्त्रश्र:—The affix अश्व is used here in the sense of “like what is there-in.” Prose construc. of 2nd half—तद्यथा अर्जितानन्द प्रसंगविन्द हि गृहणं साहा अविचारिणा.

Trans:—He, who had heard about the blow dealt by Bhitragava under paternal order to his mother as to an enemy, accepted the task imposed [upon him] by his elder brother: for the injunction of elders is not to be called in question.

47. आश्व:—see I, 35. अर्जितान्त:—अनुभव: च ततु अश्व: च (hearing what is agreeable), now common, प्रिति see 27 supra. अनुभवः:—not trembling, not unsteady. The affix अश्व: comes after the verbs नृष: नृष:, नृष: and नृष: in the sense of ‘the agent having such a habit’ according to the rule quoted in common. गृहणंपर:—उत्तर तृत्तीय तथा: The word अश्व: becomes अश्व at the end of a compound by शिरस्व: प्रयासानान् Pā. V, iv, 14.

Trans:—Now, he started after having placed the daughter of Vaidheka (i. e. Stā), who was pleased by hearing acquiescence (in her wishes), on the chariot whose pole had strapped [to it] steady horses whose reins were held by Sumantra.

48. शिक्षकः:—see common. By Pā. III, ii, 44, the affixes अश्व: and अश्व: comes after the verb अश्व: when the words गृहणं, कम्य, and पद्म 'joy, are in composition in the objective case and we have शिक्षकः: or शिक्षकः, क्षेमकार: or क्षेमकार:, see शिक्षक V, 53. न अश्वः—did not know: अश्व: aorist 3rd per sing. of अश्व: to know. कल्पतुरसनी:—कल्पनमय: मात्र: कल्पना, ताम्. The Kalpadruma was a tree giving whatever was desired.
49. सत्येतेल्य स्फुरला अथ्य—सत्याय (असं शरीरं सर्वं) हलरः सम्बोधितः
तेन (the throbbing of the right eye or right arm etc., in a woman is always looked upon as unauspicious, see Kađa. Uttar. 50 where Sīkā says 'अवृत्तानि बृक्षाय परमाय प्रकाशनन नवन मे स्फुरलय गाभोत्कर्षेय जातेति' also Shā. I, 16 where the king hopes to meet a beauty; compare also XII, 90 and तिन्म नामतं नवन विकरुति Shā. V. अथ्य—instr. sing. of अविन्य से ते eye.
अतः अल्पायाः—The idi. use of the dative असे with स्था to tell is noteworthy, by 'कम्बेव वामनः सेव कंकपवान' Pāñj. I, iv, 32 and Patanjali thereon. This dative is the 'dative of concern' and denotes the person or thing concerned by the action in whose behalf or against whom it is done, or who is any how interested by it.

Trans.—That great misfortune [in store for her] in the future was concealed [from her] by Lakshmana during the journey, [yet ] it was indicated to her by the throbbing right-eye which was to loose for a long time the sight of her husband.

50. दृष्टिनिमोक्षताः—indicated by an unpropitious omen. निमित्त—see I, 85; and Shā. I. सूचि—see VIII, 95. परिरिविद्धा—विविद्धी सुलिं मुलारिविद्ध, परिवर्तन मुलारिविद्ध वस्त्राः सारः: विषावधात—see III, 40; VII, 68. साधुमाक्षम्य—see XIII, 76; XIV, 11. राजतः—the idioma. use of the geni. is noteworthy. By Pā. II, iii, 73 the dative as well as geni. may be employed when a blessing is intended in connection with the words अत्तुय, मद्, भद्र, भगवत, लोक, अषे and धित. अविद्धे: करणे:—lit. not by external actions; but by internal senses. According to the Vedānta Sūtra the four internal working-senses are ननः, इन्द्रि, अभिकार, विचि, and their results are संज्ञ, विश्वय, स्व, and सारं. अविद्धे—note the use of the Atmanepada which is used when it is intended to convey the sense of an expected fulfilment of a desire.

Trans.—She whose lotus-like face had faded abruptly in consequence of the dejections produced by the ill-omen said [to herself] by means of her inner activities 'may there be the welfare of the king with his younger brothers.'
51. युरे: नियोगन—on account of the enjoiment, command, of the गुरु (lit. the elder) i.e. the elder brother रामा. तजान्ते—The meaning of the word अत्त here is different from that in II, 12; cf. Ki. VI, 17. अपनेपक्षेपि गुरुं स्वयं नियोगिते Vaiṣṇa. विहायकुर—about to abandon. जाहें: हुक्कित्रा—By the daughter of Janhu; see VIII, 95.

Trans.—The son of Sumitṛa who, under the command of his elder brother, was about to abandon the chaste lady [i.e. the wife of his brother in the forest], was as it were, prevented by the daughter of Janhu, which was flowing in front of him, with her wave-hands that were raised.

52. गार्हा—see I, 54. निगुरुहीतवाहरु—agrees with र्वातु—निगुरुहा: (reined in, curbed) नावा: (see IV, 59) यज्ञ हृ.; तसादु: निकायविशेष:—नात: विशेष: नीविशेष: निर्णयवाहन; निर्णयवह: नीविशेष: यथे स:; निशाद is a forester, or one of the wild tribes. He is defined as the issue of a Shudra woman by a Brāhmaṇa. बिरामाणार्काचित्तु जानिवार विनिवार जिवा: जिवा जातोधस्यशुण्ड दृढ़वाम्य निशाद: परशवोधिणि च:; see also XIII, 59. सर्वसंवर्तः—समा तीथा ययसः

Trans.—He who was true to his word, as it were crossed across his promise (i.e. carried his promise through), [when he]—having assisted his sister-in-law on the sandy bank from the chariot whose steeds had been reined in by the charioteer,—crossed the Ganges by means of an excellent boat brought to him by the Nishāda.

53. अय्य—see I, 35. अन्तराक्षुद:—see commen. अय्य is अय्य: पूर्वकास the hot moisture that overspreads the eye before the tear-drops are formed; cf. अय्य: समिवासवाभिषिक्तानि: Shā. IV, 5. कायकृतम्—with great difficulty, see VIII, 71. व्यवास्थाकुर—see commen. one who had formulated his speech. औपातिकः—see commen. ‘formed at the period of an उष्ण’ which is explained by Malli. as a shower of stones, hail storm, etc. Hemādri explains it as merely portending some great calamity उष्णात्युनास्तुपद्यं शोकोपवं यस्माद्: संबोधनात: but Malli’s interpretation is preferable. उष्णागार—perfect of उष्ण to vent out, to utter; cf. Vemi. V, 14.

Trans.—Then Saunmitri whose throat was choked with tears, having formulated his words with great difficulty, uttered out the order of the king just like a portentous cloud showering down stones.

54. अभिप्रायतिलिपिविद्यान—see commen. अभिप्राय is an unexpected reverse, sudden calamity, see Ra. VII, 75; Ku. III, 73. विलिपत्रता—विशेषेण प्रियता keenly pierced. समूलिनामप्रकृतिः—agrees with भरीस्कि कथा: मूर्ति (मूर्ति: पुनः प्रतिमाद्य काव्यग्रन्थिवरि Hā.; form, person; cf. नौवलकािपणुविषयाति Mu. II, 3; and Ra. III, 27); तस्या: स्वाह:; तस्य प्रकृति: (origin, source ‘प्रकृतिकालोधिकारिष्ठ’, cf. नामाद्: सत्वप्रायतिः: Shā. I, 1).

Trans.—Thereupon Sītā who was greatly agitated by the sudden calamity and who with her ornaments cast away resembled a creeper.
violently shaken by the wind and therefore with its flowers fallen
down, at once dropped on the Earth which was the prime cause of her
gaining her corporeal form.

55. द्राक्षप्रभावः—स्थलाकृति (see III, 1). सः: प्रचन्दः (source) वस्त्रः
अर्थातः—अर्थः (noble, such as can only be seen in an Arya, respect-
able, honorable; cf. तुहारीमसायमभिवायि में पन्त: Sha. 1, 22; नयि दि सबहारो
न पनेन न विद्या Ma. Bha,) वृत्तः (conduct, mode of life) वस्त्रः; न तात्त—
mark the use of तात्त as an emphatic in the sense of ‘indeed,’ ‘certainly,’
or it may also be taken in the sense of ‘on her part’; (see XV,
81–84). अक्षाकारः—may be taken in its etymological sense—nothing
whatever ‘अकाराकारः’.

Trans:—‘How can your husband, who is of an honorable conduct
and is born in the Ikshwāku family, abandon you without any
cause—thus doubting, as it were, mother Earth did not give an
entrance [within herself] to her ( to Sītā).

56. द्रुसंधा—उषा (नादः) अंधा (consciousness) वया सा. प्रविष्टा
गतास्तु:—स्वाभावः (returned) अर्थः: (vital breathings शृंगि चूल्यतः प्रणाः)
शरा: सा. अन्तः: an inde—internally, mentally. समतपत—The sense
of the root तात्त with सम्म appears to be active from the intransitive verb
tā, 4th. Atma. According to Pāṇi. quoted by commen. the root तात्त is
generally used in the reflexive passive when it has for its object a
cognate form derived from the sense of the root—thus we have सुध्धतःते
तात्ता: but not so in उदासित सुध्धतं सुध्धतःकारः. प्रवोधः—regaining of conscious-
fulness; cf. अवतोष्ण सुध्धत Ra. XII, 50.
सहल्प कहतः:—Words in the
compar. or such as have the sense of comparison are used with the
abla.
of that with reference to which a comparison is made.

Trans:—She—when with consciousness benumbed did not ex-
perience any pain, but, when returned to consciousness, she burnt
within herself; her revival brought about by the efforts of the
son of Sumitṛā became more torturing to her than her swoon.

57. अवद्यः—Blame, censure. Here the sense is a little different
from that in st. 38 supra. निराकरिण्यः:—geni. sing. of निराकरिण्य ‘desir-
ous of repudiating, discarding’. बृजनि—see commen. अकते:—This inde:
as also अन्तः and अवरूप govern the abla.; see III, 63.
विषयवारम्भं—सिंधुः
च तथा हर्षाद च विद्या मंगलकबन्ध तत्: अः शिरु: सिंधुःसर्वांक, त. पुनः: पुनः—repe-
etedly, over and over again; by नित्यानित्यान्त्र: Pa. VIII, i, 4. दुष्कृतिनः—
दुष्कृतिनः = One doing a bad deed.

Trans:—That noble-minded lady did not speak ill of her husband
who had repudiated her without any fault of hers; but she abused her
own self over and over again as being a wicked individual consigned:
steady misery.
58. आवरण—see XII, 5. सामारज्ज—सामय आवरण: (see XI, 24; XIII, 76). आवरणाकार:—नित्य: residence, abode. This word is generally found used in the sense of ‘mansion,’ ‘dwelling’ etc., of worldly persons (see VIII, 33 and Ku. V, 25) more than those of anchorites and hermits, such as Vālmiki was. नित्य—dependent, subservient, see Ki. III, 12.

Trans:—The younger brother of Rāma who had directed the road to Vālmiki’s residence (to Sītā) having consoled that lady who was faithful to her husband, prostrated himself before her (and said to her, Oh madam!, pardon my hardness in the execution of the order of the King whose dependent I am).

59. प्रीताम्याः ते—I am pleased with you. Mark the use of the genitive with the past participle ending in -म्य and used in the sense of the present tense by ‘कल च कलमाणे’ Pa. II, iii, 67; cf. II, 63. प्रीताम्य सीता—The word सीता is used in the singular of all the oblique cases except the nominative in the sense of ‘for a long time.’—Thus we have the accusative in III, 35, 62; the instrumental in V, 64; the dative here as well as in Ku. V, 47; the ablative III, 26; XI, 63; Sūd. IV, 18; the genitive in Sūd. V, 15. ब्रह्माण्यसा—By Indra. How—on what mythological episode is Indra looked upon as the elder brother of Vishnu is not known although we have उद्धोदन इत्यावस्थापणि: Amar. अनुक्रमेन—see VIII, 78. परावर्त—dependent,’ ‘in the power of’ is used with the instrumental: cf. परावर्तसि भावसेन Md. Md. VI. It is also used with the genitive and locative.

Trans:—Having made him get up Sītā spoke the following sentence “Gentle [brother], I am pleased with you, may you live long. As Vishnu is dependant on Indra so are you upon your elder brother.”

60. अब्रुजन—The four mothers-in-law. प्राप्तिमात्राणाम्—प्राप्ति: (conveyed) िर शािमार: (my respects) देश सं: प्राप्तिमात्राञ्च—क्षेत्र: (of progeny, issue) निप्पुर: (infusion of semen, impregnation; cf. Ku. III, 16) तन्म् अनुप्रयायात—Impera. sing. of अनुप्रयो to wish well of, to bless; cf. रुपायामुखायात्वते अव Utt. I.

Trans:—You, as the conveyor of my respects, request all the mothers-in-law in their due order that they should mentally wish well of the embryo that is in me from their son.

61. The seven stanzas from 61—67 is a message from Sītā to her husband; hence, she says to her brother-in-law—महावर्तात आवरण: a very common expression which occurs in numerous places in classic literature e.g. Mudra. Pa. I; Sūd. IV. It seems to convey a slight indication that the hearer is to be in no way responsible for the consequences of the message; the idiomatic use of the abla. is explained in the common. by a reference to the Vārtika on Pa. I, iv, 31 see Ap. C. § 156. ब्रह्माण्य:
The mythological account of Sītā having thrown herself in the fire, so pathetically described in Rāmāyana, Yuddhakanda Canto 116, is too well-known to be repeated here. It has been alluded to in XII, 104 and Uttar: II. Sītā's referring to this incident at this time indicates her to be a महात्मा नानाधिकारी who is defined as शिवं सोंकाळवकोऽत्यन्त बिहार दक्षा Sākti. Dar. III, 61. अर्थात्—see commen. अर्थात्—lit. of that which is heard; hence 'renowned', 'celebrated'; cf. III, 40. The word गुण means 'the Vedas and mantras' which contain many rules of conduct.

Trans:—Please communicate to the king as a message from me thus:—Is it befitting your renowned race that on simply hearing popular talk you should have abandoned me who had even been proved to be pure by a fire-ordeal.

62. कल्याणकृतः—सल्यासी (salutary, favourably disposed) तुदि: येष स: (one whose mind is inclined to do good). कामचार:—wilful conduct, wanton act; cf. न कामचारो मन नास्ति वाक्यम्: इतातुभवः स दैवेदकृतः: Bu. VIII, 49. ज्ञात्वात्माकामायम्—यन्न जनं ज्ञात्वात्, तत्य भालाकानि, तेन।: 'of the sins of a former birth.' विपाकविपाकसेव्याम्:—विपाकते ति विपाक: (fruit, result); cf. नरि. 99); तेन विपाकविपाकसेव्याम्: (sudden appearance, manifestation as in the case of a peal of thunder; the sense of the word here is different from that in XIII, 12. अर्थात्:—not forcible, not extraordinary, natural; see note on गुण in II, 27.

Trans:—Or rather, this act [of abandoning] in regard to me should not be suspected as a wilful one done by (lit. of) you who are always inclined to do good to others: it is but the manifestation of the fruit of the sins committed by me in my former life, and which manifestation is unbearable.

63. उपसििताः दक्षी:—glory, splendour which came and stood near; cf. II, 39. वर्ण प्रवृत्त:—gone to the forest; the use of the acc. with the verb प्रवृत्त in the sense of 'going' may be noted, see Ap. G. 30. यथा साधत्वम्—The indirect. सदृष्ठ, सम, साधत्व, साक्ष: always take the instru. तौ—'Therefore' as Mālā. takes it. अर्थात् प्राप्त:—'Having gained the ascendancy; in fact the reading तन्नस्यां माया is preferable in the sense of 'having got full control over you.'

Trans:—Formerly royal glory came to you whom you discarded and went with me to the forest; now out of anger I am not tolerated by her in your house, since I have got an ascendancy with you and am living in your house.

64. निषादानुकूलिता:—see commen. अपराधम्: harassed, troubled; see X, 5. The affix क in निषादानुकूलिता comes in by सन्तुष्ट पद, V, iv, 157, whereby the affix क is added to a Bahu compound in which the last member is a feminine word ending in long क or ङ or which ends in a short क.
While you are blazing, i.e., while you are in full glory.

Trans:-In consequence of your favour I was at one time the protector of the hermit-women when they were harassed by the night-wanderers; and now, while you are in full glory, how can I approach other women for protection.

65. किंतु—The inde. य is added to the interrogative pronoun and its derivative in the sense of 'possibly,' 'it is not unlikely but.' लघुभोग—अन-मिलातम निम्नत: अन्यन्त: (which has transgressed all limit.) अन्यन्ताश्रावी विस्म्यक्ष, तेन नोये (valueless, cf. सार्थ सोया वर्ण Me. I, 5), तनिकृत् कुशामू—I might, I would; mark the use of the potential in the subjunct. sense. उपेशामू—neglect, indifference; the reading अपेशामू would be preferable in the sense of 'desire,' 'need,' 'regard.' हत्यायिति—इत p. part. of हनु to kill, is used as the first member of a compound in the sense of 'wretched,' 'miserable' cf. हत्याधिकारिकपि मानस Mā. XI, 64.

Trans:-Or, I would be quite indifferent about this wretched existence [of mine] which is worthless on account of your (i.e., from you) perpetual separation had it not been that the spark [of life] i.e., the child by you in my womb which, deserving protection, comes in my way.

66. साहे—see I, 5; & 38 supra. सुप्नःप्रेदः—क्ष्यो नितिष्ठ (दत्ता) इति: यथा सा. प्रस्तृतः कन्धेयम्—ind. 'subsequent to,' 'after,' always governs the ablative; cf. ऊष्णस्तस्वरूप Manu IX, 77; and Bhāt. XVIII, 36.

यथा—in such a manner, see note I, 72; III, 66. जननालक—जननालक अन्तः—in another life; in the life to come.

Trans:-Thus situated, I shall, after the birth of the child, endeavour to practise penance with my eyes fixed on the sun in such a manner that I may gain you as my husband without (any) separation.

67. वर्गामप्यालाभस्तु—for वर्गः and अपना: see commen.; their protection is enjoined to rulers by Manu. VII, 17 and 35. प्रत्येकः—laid down, ordered, cf. सवर्गसमालाभारस Ku. V, 31. तिर्यासिता—banished, sent away. तपसिसामालाभस्तु—see commen.; an adver. compound, see XIII, 9 and Ku. II, 26. तप्सिः may be taken to signify 'any tormented individual, any one in difficulty.' अपेशामायित्रता—अपेशाम्य दीया deserving protection, from हनु with अत्र; cf. एतां दुहिताम्मेवेशेष जनानी Uuta. I, 7.

Trans:-The protection of the castes and of the members of them in different stages of life is the duty of a king laid down by Manu; hence, although thus repudiated still I am to be protected by you [even] like any (i.e., an ordinary) ascetic.
68. नहेति—This is a common expression used to imply a consent, something like the English ‘just as you like’.

69. उपातानः द्वारः—For the change of उपा in the end of a compound see note on उपलब्धित्वम् II, 18.

70. भूवुषधान्धि—Many of the Darbha grass taken in their mouths.

71. नैवर्तद्वारं—For the sign of pregnancy see V, 13. नैवार्तद्वारं—दोहारं (of pregnancy; see III, 6) विशिष्टं (mark, sign; cf. साध्विनिंहि Ki. I, 1); नावर्त अन्य एक उपाय to give’ with the affix अः.

72. शास्त्रानं—For शास्त्र see I, 74; VIII, 19, शास्त्रानं—
for the use of मृ in the sense of prohibition see commen. and III, 50.

Trans:—Through meditation I know you have been abandoned by your husband excited by false calumny: therefore, Oh Valdehi I, be not grieved; you have come to the house of your father situated in a different country.

73. अतिक्षपती—नासिनि विकसनम् (boasting, swaggering) यस्त्र सः;
(one not given to boasting; cf. विकसनम्भविकसनम् सर्वत्र मु. रा.)
कलुपस्नातृती—विकार प्रृति: (conduct, behaviour) यथा तस्येन.
लर्ताकारककृत्ये—लोकस्य कष्ट्या: The thorn of the three worlds. Rāma, having exterminated Rāvana, had become the extractor of the thorn from the side of the Universe.

Trans:—My wrath is against the elder brother of Bharata whose behaviour has suddenly been censurable towards you, although he has been the extractor of the thorn from the three worlds, has been of truthful resolve, and has been free from boast.

74. उद्वैधीति:—उहः (great; see II, 38) वीरिः यस्त्र सा:।
अवोच्छेदः—सबस्य संस्तारस् चेदेऽऽहः शीर्षे अस्यास्तीति one who is able to destroy the trammels of the world by his metaphysical lore. पटितवेत्वानां गृहीत—
in the foremost position among those who look upon their husbands as their adorable deities; cf. आपस्वातां गृहीत किवैतीया II, 2.

Trans:—Your father-in-law of wide fame is my friend, your father has been the liberator of the pious from the miseries of the mundane world and you are the foremost of chaste women. Is it not so? then what is there that is wanting to make you an object of my compassion.

75. सपसिस्फ्यस्वे—प्रसिद्धाः संस्री: (contact), तेन चिन्दैत (well-conducted, tamed) सत्तानि (animals सत्ताली त जन्तुम् Amara.) जनपदम् तत्र ततोनम, तत्सिन्यू: शीतम्भराः—वीं अथ यस्त्र: सा जो जीवे नीचे से, see note on वीत्तामास: X, 27. इत्य:—mark the use of the तस्य in a locative sense. अन्वर्यायस्ते—न अथ (निं:; अथ हुः आस्तेनानसि: Amara.) वस्त्रा सा अवम्; अन्यायां प्रृति: वस्त्रा: सा तस्याः: of her whose delivery has been without trouble, अपस्तम्याः—अपस्य संस्ताराः: (purificatory ceremonies); स्म सत्ताः असिन् इति मनुष्य अवसंत्याः...

Trans:—Remain without any fear in this penance-grove where even the animals are well conducted on account of the constant contact of ascetics. Here will be performed the ceremony of the purification of the child when you are brought to bed of one without any trouble.

76. सृष्टिस्विन्त्विते:—see commen.. The यथ i. e. the krit termi: य
is added to verbs to form nouns from roots before which the final
vowel and the penultimate a generally undergo Vriddhi and the penultimate short undergoes Gujala. 

77. आदेशम्—seasonal; see commen. & VIII, 36; IX, 27; and Kṣ. IV, 68. बालियम्—lit.  ‘appropriate for an offering,’ आदेशम्—growing without being cultivated; growing wild. नवाकोपकारम्—नव: अविष्कर्षण: (calamity, see 54 supra & VIII, 75) बल्यः सा, नामः. वदावाचः—जपाय बल्य यस्तः ततः: see V, 65. सुनितकाल:—The suffix § is added in the sense of ‘little’ अन्यः केवलः केवलः: by अधे शिति कामः: Pā. V, iii, 85.

Trans.—The little daughters of the hermits having pleasing speech, and bringing seasonal flowers and fruits and wild-grown oblation-grains, will console you who are smitten down with a fresh misfortune.

78. पुषोधे:—पापाः बल्यः; तै: स्वयमातुलुब्धः: स्वर: बल्यः; तयः अनुस्कः; (स्पः दोषः) तेः—agreeing with पुषोधे: ‘by jars proportionate to,’ or in keeping with the strength. The idea of tending garden-plants by watering them and rearing them up like children is very common in Sanskrit literature, see Sāku, I and Jāna. V, 1. अमसशयम्—without a doubt, of. अस्ताद्य अस्ताद्यमप्रतिद्वारा Sh. I, 22. प्राकः—Beforehand. ततोपपुर्वे:—तनवश्च उपपतिः: (gaining, see V, 12) तस्यः: The preposition इत्यद्वारा governs the ablative; see XI, 65 and Sh. V, 22. सान्त्राच्छिन्नकाल:—affection for a suckling child; see commen., the तु शुद्ध अत्यधिक comes after the verbs इत्यद्वारा and इत्यद्वारा when नासिकः and स्वस्त are compounded with the verbs as an object by Pā. III, ii, 29; and the nasal is retained by Pā. VI, iii, 67.

Trans.—You will undoubtedly become familiar with maternal affection for a suckling child even before a son is born to you by your tending young trees of the hermitage by watering-pots proportionate to your strength.

79. द्वारङ्गंचतत:—द्वास आञ्ज्जः (lit. wet; hence, melted) वेऽतः यस्य स: one whose heart had been melted with pity. सार्थः—an inde: ‘at evening time.’ सान्त्राच्छिन्नकाल: शाल्या: शुचः: (beasts in general, the शुचः in सान्त्राच्छिन्नकाल: meaning ‘deer’; शुचः पशुः कुर्येच च Med.)

Trans.—The tender-hearted Vālmiki took her who thanked him for the favour shown by him, with him and conducted her to his own hermitage where in the evening the deer sat by the side of the alters and the beasts were quite quiet.
80. शोकरीना—योक्त दोना, तास (सीता) she who had become despondent by grief. मिलिस्वतारी—निलिपि: (enjoyed and thus ‘emptied, finished’; see XIII, 60) सतः (essence) बस्सादः तम. अन्यः कलः—last digit. दृश्यः—the day of the new moon, अमावास्या. देवः सार्वनुसारः Amar. see comment.

Trans:-He gave her who was overwhelmed with grief, into the charge of the female ascetics who were pleased by her arrival; [it was] like Darefa consigning to the herbs the last digit of the moon whose essence had been quite finished up by the Pitris.

81. खुर्दीना—The Ingudt called Nagelia Putranjiva, is a tree whose fruits contain a large percentage of oil which was extracted by anchorites for use in lamps, and various other house-hold purposes. The fruits were made into and worn as necklaces particularly by females as they were supposed to possess prolific efficacy, hence its botanical name. खुर्दीना वेदः (oil; वेदः पूज्य प्रतिकोर्ते; see IV, 75); देवः कः: प्रदीपः युक्तसू ततः. मेख्या—मेदः हिंद वदा वोर्य मेदः फिट for a sacrifice, holy; मेदः जनत अजिन (अजिन पर्म कृतिः लो Amar.) च, तदेव तत्से यसिनः तस्मा. अस्तः—inde. inside. तस्मै उद्ध नितेषः—mark the use of the dative तस्मा with the verb तस्मा to assign. सप्तयानुपन्तः—for सप्तयाः see II, 21; and for अनुपुत्र I, 44.

Trans:-After welcoming her those [female-ascetics] assigned for her residence a hut in which was [placed] a lamp fed by Ingudi oil, and a bedding of a sacred skin spread out.

82. अभिभेकमयता—प्रभति ‘purified’, see I 34, 95; III, 44. प्रयुक्त-पुज्या—प्रयुक्ता पुज्या सता. वल्किनी—one clad in bark-garments. निम्नः—see I, 45. अजालसतत्त्वे—for the continuance of the race. For संतलि see I, 69.

Trans:-She who was dressed in bark-garments lived there purified by baths and offering worship to guests according to precepts, and sustained her body by means of wild fruits and roots for the continuance of her husband’s race.

83. अपि स्मात् किं—Is it likely. In such constructions which are apparently interrogative there is always an inherent sense of an affirmative reply: in fact the present expression is equivalent to the English ‘would that I see Rāma overcome with repentance’. सालुः—अनुशयन (अनुशय—reormose, repentance,'भवेदनशयो हे प्रशासनातुष्यो:’ Vishnu) तदनं ज्ञेता असानी. अनुशयन—whatever was done. गायनः—see XI, 65.

Trans:-Even the killer of the vanquisher of Shakra being desirous of seeing whether the monarch had by this time been smitten by remorse narrated to him (his elder brother) the manner of execution of his order including [all that occurred] up to the end of the lamentation of Sītā.
84. सहस्यचन्द्रः—सहस्यस्य चन्द्रः: ‘the moon during the month of Pausha’, which is one of the autumnal months. मनसः—मनसः: इति मनसः: ‘from the mind ’, the suffix तस्मा added in the ablative sense. निरस्त्रा—driven away.

Trans:—Rāma at once (on hearing this) became full of tears like the moon of Pausha shedding drops of cold water. By him, who was frightened of scandal, was Sītā driven away from the house but not so from his heart.

85. अधेष्णाजागरकः—अधेष्ण = watching over, taking care of; for जागरकः see X, 24. आज्ञाधारणभोगस्त:—whose enjoyment is in common with, along with the brothers. रजोरिक्षस्यनः—रजसः रिं नन: यस्य स: one whose mind was void of the Rajoguṇa.

Trans:—That sagacious King, vigilant in looking after the several castes and their modes of life, himself restraining his grief, with a mind free from Rajas, ruled over his rich kingdom which he enjoyed in common with his brothers.

86. एकभायाःपृथी—एका चासी भार्याः च, ताम: परिवार्तस्ये:—परिवार्तस्य (see V, 24 and comment.) भीर:, तस्य ‘of him who was afraid of ill-repute.’ असंवद्धसुबः—असंवद्धेन सुबः यथा तथा—in a happy manner, as there was no clash [from a rival]; संवद्ध lit. friction, clash, coming in conflict. सम्पशी-रहित: see VI, 63.

Trans:—The goddess of wealth now shone as it were without a rival living in an unexpectedly happy manner on the bosom of the king who [being] afraid of ill-repute had abandoned his only wife though she was chaste.

87. प्रतिकृतिसः—The only way of dissolving this compound is by taking it as a Tatpurusha, see note on स्विभिसः: IV, 87. क्रुद्यन्त-जहार—see IV, 86 for आजहार.

Trans:—The enemy of the ten-faced one did not take another wife after abandoning Sītā but taking the image of her [Sītā] for his partner in the rites performed sacrifices. When this account reached her ears, with great difficulty did she endure the unavoidable pain of repudiation.