

Raghuvansha Canto XI.

Notes and Translation.

1. कौशिकेन—कुशिकस्व (कुशाः सन्ति अस्य इति कुशिकः) अपत्यं पुमान् कौशिकः by ऋधन्धकवृष्णिङ्कुलभ्यश्च *Pāṇi.* IV, i, 114 whereby the affix अण् comes in the sense of a descendant after a nominal-stem denoting the name of a Rishi or the name of a person of the family of Andhaka, Vṛishṇi and Kuru. An account of this sage is given in *Rāmā. Bālakā* 32 where he is described as the son of Gādhi. A fierce war ensued between him and Vasishtha who ultimately had to accept him as a Brahmarshi. किल्ल may be used here in an assertive or merely in a narrative sense; see II, 27; V, 36; VIII, 79. क्षितीश्वरः—क्षित्वाः or क्षित्वा ईश्वरः since both the *geni.* & *loca.* termi. can be used accord. to 'स्वामी-श्वराधिपतीत्यादि *Pāṇi.* II, iii, 39. अश्वर—see V, 1; विहन्यते अनेन इति विधातः obstruction. For अश्वरविधातज्ञान्तये Kumārdās uses क्रतुशत्रुव्यथितास्तपस्विनः see *Jāna.* IV, 21-24. काकपक्षधरं—धरतीति धरः, काकपक्षाणां धरः The plu. of काकपक्ष is used because sons of royalty have five locks *vide* III; 28, 31, 42 *infra.* and *Rāmā: Bāla.* तेजसां...०ध्यते—For तेजस् see II, 32; a phrase which may be said to have been hardened into a colloquial one, *cf.* प्रकृतिरियं सत्ववता न खड्ग न वयस्तेजसो हेतुः *Nīti.* 38 and *Bu. Cha.* I, 51.

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

2. कृच्छ्रलब्धं—कृच्छ्रं, कृच्छ्रेण or कृच्छ्रात् an *indī.* 'with great difficulty'. This has a reference to the performance of a sacrifice etc. by Dasharatha to obtain a son, see X, 2, 3. The comp. is to be कृच्छ्रात् लब्धः, by स्तोत्रान्तिकदूरार्थकृच्छ्राणि केन. *Pāṇi.* II, i, 39; since there is a क् (p. p.) word-ending, and the comp. is a Tatpuru. लब्धं...भाक्—लब्धाः वर्णाः यैस्ते now see *commen.* The phrase 'giving due respect to the learned' refers to Dasharatha. असुप्रं *cf.* V, 24; असुनि प्रणयन्ति ते *cf.* IX, 55; अद्वा-श्रयप्रणयिनस्तनयान्बहन्तः *Shā.* VII, 17. व्यहन्यत—from विहन् 2nd Pars. to reject, to decline; *cf.* II, 58. अर्धिता—request, solicitation.

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

3. यावद्—No sooner, scarcely, and तावत् than; these correlatives

may signify *when* and *then*, or '*while*' and '*than*.' मरुत्सखैः—*lit.* By the friends of wind मरुत्सखायः मरुत्सखाः (The word सखिन् becoming सख at the end of a Tatpu. comp. by 'राजाहःसखीभ्यष्टच्' Pāṇi. सयु०...वर्षिभिः—पुथैः सहितं सयुधं; तच्च तज्जलं च सयुध्यजलं; तं वर्षन्ति ते स०—वर्षिणः, तैः.

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

4. धन्विनौ—धनु अस्ति अस्य इति धन्विन् by अस्मादानेधात्तजो विनिः Pāṇi. V, i, 121. प्रवत्स्यतोः—a *nomi. deri.* formed from the Desiderative of प्रवस् 1st Paras. to go abroad. The Desi. of a root is only permissible when the agent of the wish and the action indicated by the root, is one and the same. नम्रयोः—The two, who had bent themselves, out of respect, before their father. The र् in नम्र comes by Pāṇi. III, ii, 167 in the sense of 'the agent having such a habit etc.' see *Jāna.* IV, 48.

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

5. उक्षित—p. p. of उक्ष् 1st & 6th *Conj.* *Ubha.* to moisten, to sprinkle. शिखण्डकौ—The कर् (क) is added *optionally* to the Bahuvrihi comp. by Pāṇi. V, iv, 154 quoted by Malli. पौर०...तोरणौ—The तोरण or arches are erected and decorated with fresh flowers or even artificial ones. The eyes being compared to lotuses, the description here, is highly poetic; compare with this *Ra.* VII, 5-15 ; *Bu. Cha.* III, 13-24.

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

6. इति—Hence, therefore; see I, 31 & Ap. G. § 256. प्रयुयुजे—conferred, bestowed, see II, 70. बाहिनी—see VII, 36. सा—Refers to the one distant as opposed to अहौ the one nigh at hand just like the English 'that' and 'this' respectively. क्षमा see VIII, 60. हि—for, because, used in an assertive sense, see I, 72; हि हेत्वावधारणे *Amā.*

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

7. मुनेः—मन्ता वेदशास्त्रार्थतत्त्वावगन्ता मुनिः The word is formed by the Unādi Sutra मनेरुच् where the affix इन् comes after the root मन्् to think of which the अ is replaced by उ. प्रपद्य—following from प्रपद्य् 4th

Atm. to enter upon, set foot in. पदवी—path, course; पन्थानः पदवी सृतिः *Ama. cf.* अनुवाहि साधुपदवी *Niti.* 77; see III, 50; VIII, 11. महौजसः—मद्व ओजः यस्य तस्य. प्रवर्तिनौ—Proceeding, moving onward; from प्रवृत् 1st Atm. 'to go,' 'to move forward.' मधुमाधवौ—The two months of Chaitra and Vaishākha; see IX, 38. गतिवशाद्—रेजतुः accord. to कर्णा च सप्तानाम् *Pāṇi.* VI, iv, 125; whereby we have the two forms रेजतुः and ररजतुः of the Perf. of राज्.

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

8. वीचि०... भुजयोः—वीचीनां (see VI, 55) लोलः, ते इव भुजाः यवोस्तयोः गतं = gait, manner of walking. शैशवात्—see I, 8 and Utta I, 45. तोयदागमे—तोयानि ददति इति तोयदाः see VI, 56, तेषां आगमे *i. e.* on the advent of the rains. उद्ध्य and भिद्य are two streams the location of which is not known, although their etymologies have been given by *Pāṇi* III, i, 115; see *commen.* विचेष्टितम्—see VII, 5.

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

9. बला०—बल and अतिबल are two spells which are supposed to possess supernatural powers. They were imparted to Rāma on the road by the sage. The Rāmayaṇa says:—रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत । गृहाण बलसुखिलं माभूत्कालस्य पर्ययः ॥ मन्त्रग्रामं गृहाण त्वं बलागतिबलां तथा । न श्रमो च श्वरो वा ते न रूपस्य विपर्ययः ॥ न च सुप्तं प्रमत्तं वा धर्षेद्विष्यन्ति नैर्ऋताः । क्षुत्पिपासे न ते राम भविष्येते नरोत्तम ॥ बलागतिबलां चैव पठतस्ताव राघव । ततो रामो जलं स्पृष्ट्वा प्रलब्धवदनः शुचिः । प्रतिजग्राह ते विधे महर्षेर्मानितात्मनः ॥ विद्यासमुदितो रामः शुशुभे भीम-विक्रमः ॥ *Balakāṇḍa* ch. XXII. प्रभावतः—The addition of तसिद्धि to the word प्रभाव imparts to it the *abla.* sense. प्रदिष्ट—see II, 39. मणि०...चितौ—(pavement " कुट्टिमोऽस्ती निबद्धा भूः " *Amar.*) see *comm.* मणीनां कुट्टिमाः मणिकुट्टिमाः; ताः उचिताः यवोः तौ. मातृ०...वर्तिनौ—परिवर्तते इति परिवर्तिन्; मातृणां मातृाणि; तेषां परिवर्तिनौ.

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

10. पूर्व०...चितैः—पूर्वाणि च तानि वृत्तानि च, तेषां कथितानि, तैः see *Bāla Kāṇḍa* chap. पुरावि 23. दः—*geni. sing.* of पुराविद् acquainted with the past, see VI, 9; *Ku.* V, 28. वाहनोचितः—वाहनं (see I, 48) उचितं यस्य सः पादचारं—पादाभ्यां चर्चते इति पादचारः तं. व्यभावयत्—*from* विभू to feel; to

perceive; see *Mālatī*. I, 18; *Utta*. II, 24. For the general idea compare *Jāna*. IV, 51.

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

11. तौ—object to सिषेविरे of which the subjects are सरसि, पतत्रिणः, वायवः and जलदाः. रसवद्भिः—रसं अस्ति अत्र इति रसवत् by तदस्यास्त्वस्मिन्निति मत्तुप । रसादिभ्यश्च *Pāṇi*. V, ii, 94—95. श्रुतिसुखैः see *commen.* कृजितैः by warblings, see IV, 62. पतत्रिणः—see VIII, 56; IX, 27 and XII, 48. सुर०...भिः—पुष्पाणां रेणवः; सुरभयः च ते पु०रेणवश्च, तैः. The instrumentals in this stanza are used in the sense of 'instrument' or 'means' by which the service is done; see Ap. G. §50.

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

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

12. शास्त्रिणां—see I, 45. परिश्रमच्छिद्राम्—परिश्रमं (see I, 58, fatigue, pain) छिनत्ति इति परिच्छिद्, तेषां. लघुना दर्शनेन—by a glimpse. तपस्विनः see *Jān*. VI, 1. तपः अस्य अस्मिन् वा विद्यते तपस्विन् *Pāṇi*. V. ii. 103.

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

13. स्थाणु—Shiva; see *commen.* For the burning of Madana by Shiva see *Rāmā*. Bālakānda XXIII. and *Kumāra* III. दशरथिः—दशरथस्य अपत्यं पुमान् the son of Dasharatha i. e. Rāma. आसक्तार्मुकः—आसक्तं (गृहीतं see VII, 34; *Ratnā* I, 2) कर्मुकं (bow, धनुश्चापौ धन्वशरासन-कोदण्डकर्मुकम् *Amara* see IV, 16) येन सः. विग्रहेण see III, 39; IX, 52. प्रतिनिधिः see I, 81; V, 63.

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

14. सुकेतुसुतया—The daughter of a certain Yaksha who being cursed by the sage Agastya became a demoness and came to be known as Tādakā; see *commen* on *Jāna*. IV, 59. खिलीकृते—Devastated. This is very graphically described by Kumārdāsa *Jāna*. IV, 52-59. कौशिकान्—For the use of the *abla*. see X, 64. विदि०...या—विदितः शपः

यस्याः तथा. पयि—see II, 8. स्थलनिवेशितादनी—स्थले (see IV, 60) निवेशिते स्थ...शिते, अदनी (the notched extremities of a bow to take the loops of the string; see *Nai.* IV, 96) दाम्यां तौ; this adjectival clause must not be construed with धनुषी but with तौ. लीलया—with sport, easily. निन्द्यतुः—governs the two accus. viz. धनुषी and अधिज्यतान्, see Ap. G. § 39.

Trans.:—On the road laid waste by Suketu's daughter whose curse had been learnt by them from Kaushika, that pair [of heroes] putting the extremities of their bow-stocks to the ground quite deftly brought their bows into the strung condition.

15. ज्यानिनादं—ज्याः (ज्या the bow-string, see 13 *supra* and II, 8.) निनादः (twanging sound, see IX, 73; *Uttar.* III, 7,) अथ—see I, 35. बहु...छविः—बहुलस्य (of the dark half of a month) क्षया; तस्याः छविः appearance, complexion; see *Me.* 33, *Uttar.* VI, 27. चल...डला—Kumardāsa has a more horrid description; see *Jāna.* IV, 60—61. कालिका a bank of dense clouds मेघजाले च कालिका *Amar.* निविडा—Thick, dense, without interstices. बलाकिनी—Fem. of बलाकिन्, i. e. full of or abounding in cranes, is formed by *Pāṇi.* V, ii, 116 whereby the affixes इनि and ठन् in the possessive sense as also the affix मत्तुप् are added, but बलाका belonging to the शिखादि class such as शिखा, संशा, पताका, and चर्मन् takes only 'इनि'—Note the accurate observation of birds flying about at the sudden gathering together of clouds.; for the idea of cranes gathering together, see *Megha* 9; *Mṛichcha* V. or कचिस्सकटिकबलाकावली-वान्तवारिषाराक्षितेन्द्रायुधाः सञ्चार्यमाणा मायामिघमालाः *Kādam.*

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

16. प्रे०...वसा—प्रेतानां चीवराणि (coverings, shrouds) वस्ते from वस् 2nd conj. Atm. to wear, to put on, सा प्रेत० वा, तथा. The whole प्रेत०... व्रया can be taken as one compound phrase and may be dissolved thus:—प्रेतानां चीवराणि प्रेतचीवराणि; तानि च वसा (fat) च स्वनश्च प्रेत०...स्वनाः तैः उद्रा (furious, monstrous), तथा. अभ्यभावि aorist 3rd per. sing. of अभिभू to assail, attack. वाह्यया—By a whirl-wind (वातानां समूहः वाह्य, the affix य in the sense of 'collection thereof' comes after the words पात्र, तृण, भूम, वन, and वात by *Pāṇi.* IV, ii, 49 see *comm.* & *Kirā.* V, 39.). The adjectival phrases apply equally to तथा i. e. ताडकया and to वाह्यया.

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

17. आयती—coming, approaching. श्रोणिलम्बि etc.—see वृशि-

रस्ततिमेखलागुणस्फुरणकरकडुरणत्कदिः॥ *Jāna*. IV, 60. घृणां—घृणा = compassion. see IX, 81. पद्मिणा—पद्मिन् an arrow, a shaft; see IX, 61. For the feeling of compunction in regard to discharging an arrow at a female, see *Jāna*. IV, 63. Hemādri traces a particular motive for the use of the phrase पुरुषात्रमेखलाम् quoting Kātyāyana that पुरुषव्यः स्त्रियो बन्धाः

Trans.:— Rāghava sent off i. e. gave up [all] feeling of compunction [from his heart] in [regard to] killing a woman along with an arrow on beholding her who had raised one of her staff-like arms, and who had put on a girdle, made up of man's entrails reaching her hips.

18. Compare this stanza with *Jāna*. IV, 70. रामसायकः—रामस्य सायकः the arrow of Rāma has been always infallible; it was always sure not to miss its mark and to produce the desired effect. अग्रविषयस्य—न प्रविष्टः अष्टः, अष्टः विषयः (land, tract, region विषयो गोचरे देशे तथा जनपदेऽपिच *Medi*.) येन तस्य; it agrees with अन्तकस्य. अन्तक is the god of Death. Along with other Gods he too was imprisoned by Rāvaṇa and therefore could not enter the region occupied by the Rākshasās. Mark the construction रक्षसां अग्रविष्टविषयस्य, the विषय referring to रक्षसां.

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

19. निपेतुषी—see note on पेतुषी X, 77. न केवलाम्—not only the one. स्थिरां firm, fixed. रावणश्रियम्—the glory or splendour of Rāvaṇa was also now in a tottering condition.

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

20. राममन्मथशरेण—राम एव मन्मथ; तस्य शरः, तेन—Rāma being likened to Manmatha the word हृदय is to be taken in two senses (1) the chest, bosom; (2) the mind. गन्धं...क्षिता—see VI, 51. Compare वनशोणितपद्मकुङ्कुमप्रविलितस्तनकुम्भभीषणा *Jāna*. IV, 61. जीवितेश—has to be taken in a dual sense; (1) the lord or controller of existence i. e. Yama; and (2) *fig.* the lord of life i. e. a lover. The demoness Tādakā is compared to an Abhisārikā, a woman going to her lover. The demoness is struck by the arrow of Rāma, an Abhisārikā is smitten by that of Manmatha. Both are *Nishācharis*=night-wanderers. Both are described as having used unguents—one as the result of actual wounds and the other, *fig.* to please her lover.

Trans.:—Wounded in the heart by the irresistible arrow of that Cupid Rāma, the woman departed to the dwelling of her life's Lord—*viz.* the God of death—being sprinkled with her ill-smelling blood

as a mistress going to the dwelling of her life's lord (lover), is sprinkled over with sweet smelling sandal-wood unguent.

21. **नैर्ऋतं**—see *comment*. The suffix **त्** comes after the verb **हन्** 'to kill' when the object is in composition with it and when the word to be formed denotes an agent other than a human being. **मन्त्रवत्**—possessing or endowed with supernatural powers. The suffix **वत्** in the **मनुष्य** or possessive sense coming in by **मातृपुत्रायाश्च मातृवैश्वदेव्यादिभ्यश्च** *Pāṇi*. VIII, ii, 9 whereby a **व** is substituted for **म** of **मत्** if the stem ends in **न्** or **ञ** (short or long) or if these are in the penultimate position but not after **द्व** and words of its class. **अवदान**—prowess, heroism. cf. *Ku*. VII, 48; *Ki*. III, 43. **इन्धननिपाति**—one that (निपातयति) destroys faggot or wood. **सूर्यकान्त**—*lit.* beloved by the sun. The sun-stone is often referred to in *Skt.* literature with regard to its deriving the power of emitting heat under the rays of the sun just as the moon-stone sheds coolness. The sun-stone may perhaps be the double convex lens which must have been known to our people in the times of Kālidāsa. It is referred to in *Shā*. II, 7. *Uttar*. II, *Niti*. 30. **ताडकान्तकः**—The killer or destroyer of Tādakā. The sense of **अन्तक** here is slightly different from that in *St.* 18 *supra*, where it signifies the God of death (see II, 62 and VIII, 45). Notice the alliteration in the last quarter of the stanza. Compare with this stanza *Jāna*. IV, 71.

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

22. **वामनाश्रमपदं**—The hermitage of Vāmana, who was the fifth incarnation of Vishṇu as a dwarf to overcome the Daityas (see I, 3). He is said to be the son of Aditi and Kāshyapa. Vāmana applied to Rājā Bali, the monarch of the demons, for alms and was promised anything he might ask. He demanded only as much ground as would take up three of his foot-steps. The request being granted Vāmana enlarged himself to such dimensions as to cover the earth with one step, the intermediate space with the second, and the ethereal regions with the third, thus leaving Pātāla as the abode for Bali (see *Muir's O.S. Texts* IV, and *Vāman Purāṇa*). Rāma is the seventh incarnation and the poet implies that he was desirous to see his residence in one of his former incarnations. See *Rāmā. Bāla*. XXXI or *Bhāga*. *Skanda* VIII & *Jāna*. V, 21. **ततः परं**—may be taken as one word or may be taken as two separate words **ततः** an indec. by itself (see III, 39) = thereafter; and **परं** as an adj. to **आश्रमपदं** when **परं** would mean 'excellent' as in **न त्वया द्रष्टव्यानां परं दृष्टं** *Shā*. II. **पावनं**—purifying, see XV, 101; *Bh*. GI. XVIII, 5, **ऋषेः**—for *abla.* see 14 *supra*. **उपेयिवान्**—(This and **अनाश्वान्** and **अनूचान्** are irreg. forms see *Pāṇi*. III, ii, 109.) went near.

approached from ई with उप. उन्मत्ताः—perplexed, disturbed. प्रयः—चेष्टितानि—The deeds of former existence i.e. during Vāmanāvatāra.

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

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

24. दीक्षितम्—see VIII, 75. अन्धतमसात्—From such thick darkness as to obstruct sight. The affix अच् comes after the word तमस् when preceded by the words अव, सम्, and अन्य in a compound. For the idea, see *Jāna*. V, 12 & 28. शशिदिवाकरौ—Mark the formation of the Dvandva wherein the word शशि is put first by *Pāṇi*. II, ii, 34 and is unlike the compound सूर्याचन्द्रमसौ.

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

25. वेदि—also written वेदी.—The Vēdi is the raised square on which is lighted the sacred fire and where oblations are offered in a sacrifice; see V, 3. Kālidāsa and several other poets have prominently narrated the attacks of the Rākshasās on the hermitages of ascetics, and especially on their sacrifices; and modern *savants* conjecture that these Rākshasās were no other than the aborigines of the country who were driven by the Aryans to the mountains, and from where they took every opportunity to molest the new settlers; see *Shāku*. Act I धर्माधिकारे नियुक्तः सोऽहमविम्वक्रियोपलम्भाय धर्मारण्यनिद्रमायातः also Act III, 27. बन्धुजीवपृथुभिः—as large as the Bandhu-jīva flowers. This plant is known in Marathi as दुपारी; and is botanically named *Pentapetes phœnicea* सम्भ्रमः—confusion, haste; see IV, 72. अपोदकर्मणाम्—अपोद given up, abandoned; see XIII, 70. विककृतसुच्—The ladle made of the Vikankata wood.

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

26. उन्मुखः—उद्गतं मुखं यस्य सः—one who had upturned face. लक्ष्मणाग्रजः—लक्ष्मणस्य अग्रजः (the elder brother of Laxmana. He is

called भरताग्रज in 69 *infra* & XIV, 73). सपदि—see III, 40. आश्रय-
मुखात्—(by Laxanâ) from the mouth of the quiver. पवनेरित—shaken,
set in motion from ईर 2nd At. Cf. वतेरितपहवाङ्गुलिभिः *Shâ.* 1.

Vultures and such like birds have always been looked upon as ill-
omened (see *commen*); and Kâlidâsa, it must be said, has very aptly
introduced them as hovering on the banners of the demons. Kumârdâsa
has a slightly different but equally impressive picture; see *Jâna.* V, 25.

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

27. अधिपती—dual of अधिपति and used in reference to Râma
and Lakshmanâ. मखद्विपां—of the Râkshasas, see III, 45. तौ—refers
to सुबाहु and मारीच. शरद्वयं—(शृणाति इति शरः तस्मै हितं शरद्वयं *Pañi.* V,
i, 2 & V, i, 5) a mark, an object to be hit at. cf. कृताः शरद्वयं हरिणा तवासुराः
Shâ. VI, 28. महो० क्रमः—महान्तश्च ते उरगाश्च, तेषु विसर्पां (reaching up
to; hence, taking effect upon) विक्रमः यस्य सः राजिलेषु—दिमुखो निर्विदः
सर्पो राजिलः. This is called पाण-दिवड in Marathi, a harmless reptile.
For a comparison of the picture in this stanza and that by Kumârdâsa,
see *Jâna* V, 52.

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

28. उग्रजवं—उग्रः (strong, violent) जवः (speed; see VII, 45) यस्य
जवः. अस्त्रकोविदः—अस्त्रेषु कोविदः (skilled, proficient. विद्वान्विपश्चिदोपचः
सन्सुधीः कोविदो बुधः *Amar*). An अस्त्र is not simply a shaft but a missile
sent after it has been charged with certain incantation, see III, 31; V, 57;
thus, here Râma discharged a missile which was charged with the
power of giving rise to furious winds; hence, one whose देवत or divinity
was वायु just as संमोहन is of the missile in V, 57. शैलगुरुं—शैलः इव गुरुः
(weighty, heavy; hence—firm, immovable). पाण्डुपत्रम्—This may be
taken as a *karma. comp.* or the two words may be taken separately:
पाण्डु is 'whitish' or 'pale yellow.' An old yellow leaf of a tree is often
blown down by the barest whiff of a breeze. ताडकासुत—The son of
the demoness Tâdakâ was Mârîcha as appears from *Râmâ.* Bâla. ch. 25.

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

29. सुबाहु—Brother of Mârîcha who was one of the leaders in

infesting the sacrificial ceremonies of Vishwāmītra; see *Jāna* V, 53. इति—as such. Note the *idio. usé*; see Ap.G. § 255. तत्र तत्र—Here and there; now here, now there. मायया—by means of magical powers. क्षुर...कृतं—क्षुरप is a particular kind of arrow having a crescent-shaped blade (see III, 59; VII, 46; IX, 62). Kumārdāsa describes it as अपूर्णेन्दुमुखो पत्रो *Jāna*. V, 39. कृती—Expert, skilful. कृतमनेनेति by इहादिभ्यश्च *Pāṇi*. V, ii, 88; cf. क्षययुक्तिमपेक्षते कृती *Kā.* II, 9. पत्रिणां—पत्रिन्—Bird, *lit.* one having wings पत्राणि अस्ति अस्य इति इनि; the affix इन् in the sense of ‘possession’ by *Pāṇi*. V, ii, 115. Mark the use of the gen. in the sense of “among the birds,” व्यमजत्—distributed. cf. X, 54; also विभज्य मेरुर्न यदर्थिसाकृतः *Nai*. I, 16. आश्रमाद्बहिः—The *indecli.* बहिः governs the *abla.* cf. VIII, 14. The *indeclinables* प्रवृत्ति, आरभ्य, ऊर्ध्व, परं, and अन्तरं govern the ablative case.

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

30. इति—Thus; the sense of the *parti.* is diff. from that in the preceding stanza. अपा०...घ्नयोः—मखस्य विघ्नानि मखविघ्नानि, अपास्तानि (dispersed, driven away) मखविघ्नानि घाभ्यां तयोः. सांयुगीनम्—a great warrior; here the word is used in an *adj.* sense “heroic.” cf. संयुगे सांयुगीनं तमुच्यते प्रहसेत कः *Ku.* II, 57. The word is formed by the addition of the affix खत्र in the sense of “excellent in regard to” after a number of words such as प्रतिजन, परकुल etc. accord. to *Pāṇi*. IV, iv, 99. ऋत्विजः—the sacrificial priests; see *Ratna*. I, 2. कुलपतेः—The कुलपति here is simply the chief of the hermitage and not in its technical sense; see I, 95; III, 20. यथाक्रमं—An *Avya.* see IX, 26. The four principal priests perform their several duties in the regular order, thus अच्युतं प्रचरति । होता मन्त्रान् पठति ! उद्गाता सामानि गायति. वाग्यतः—One who has restrained his speech; see *commen.* It has been observed that the कुलपति was silent on account of being extremely over-joyed, but this appears to be rather far-fetched. Perhaps, he was naturally of few words, or being a मुनि he was silent. निरवर्तयन्—performed, completed; see III, 33. क्रियाः—the several rites connected with the sacrifice. The word is used in this sense in II, 16; V, 18, 49, 45; VIII, 4 and several other places.

Trans.:—The priests having praised the heroic action of those two who had thus removed the interruptions to their sacrifice, carried to completion, in due order, the several ceremonial rites of the silent Kulapati

31. काकपक्षकौ—The affix क added accord. to शेषादिभाषा *Pāṇi*. V, iv, 154. अद्भुतः—see *commen.* & VI, 61. अनुपदम्—see I, 44. दर्भपाटि०... तलेन—दर्भेण पाटितः (scratched, cut, from पट् to cut) तलः येन सः The *adj.* phrase shows that the sage was constantly engaged in sacrifices and that he had to handle the Darbha grass the edges of which are sharp. Kumārdāsa has मणिभिः शिरसि स्पृष्टौ हृदयमसुगन्धिभिः *Jāna*. VI, 7.

Trans.—The Muni, who had finished his Avabhṛitha ablutions, passed his hand, which was hurt by the Darbha grass, on the [bodies of the] two brothers whose side-locks of hair were shaken in the act of making obeisance to him, after having pronounced his benediction on them.

32. तं—Refers to Vishwāmītra. सम्भृतः—संभृतः (got ready: see IX, 42. & *Jāna.* IV, 32) ऋतुः (see XI, 20) येन सः; this refers to Mithilā (see *Jāna.* VI, 30) i. e. Janaka who had made all preparations to perform a sacrifice invited the sage. Mr. Nāndargikar says, perhaps the king had made preparations for the marriage too, but that does not appear to be implied here. The *Rāmā.* Bāla. canto 31 says मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति । यज्ञः परमधर्मिष्ठस्तत्र वास्यामहे वयम् ॥ ६ ॥ also see canto 65 stanzas 31—32. Some annotators take संभृतुं as qualifying तं, which also makes a good sense inasmuch as Vishwāmītra had just concluded his own sacrifice (see st. 30 *supra*) under the protection of the two princes against the molestations of the Rākhasās. मैथिलः—मिथिलायाः अधिपतिः by the Sūtra श्लेषे *Pāṇi.* IV, ii, 92 or as Malli. analyses it. मिथिला—The capital of Videha, which in ancient times comprised part of Nepal, and northern part of Tirhut. Mithilā is celebrated in the Purāṇas as the country over which the descendants of Ikshwāku reigned for a long period. वशी—see II, 70 & VIII, 90. कुतूहलं—see III, 54 & *Jāna.* III, 46. विभ्रता—Filled with. The curiosity of the two princes to see the great bow is aroused, as the *Rāmāyana* tells us, by the sages. See *Bālakānda* XXXI, 7-13.

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

33. From the *Rāmāyana* we see that a ऋषिसङ्घ went to the sacrifice at Mithilā (*Bāla.* XXXI, Sts. 5 and 14.) शिवेषु—Pleasing, auspicious, see V, 8. वसतिः—see VII, 33 'वसतिस्तु निशि स्थित्वा जनानामाश्रमे गृहे' *Vaija.* In *Rāmā.* we are told वासं चक्रमुनिगणाः शोणाकूले समाहिताः. गताध्वभिः see 42. सायं *indecl.* see I, 48; *Jāna.* IV, 73. दीर्घतपसः—दीर्घ (विपुलं) तपः यस्य तस्य—Gautama was a great sage who lived a very austere life for thousands of years in a holy hermitage. There is no particular propriety in specifying Gautama as दीर्घतपाः. Almost every sage is so. However, see *Bud. Cha.* IV, 18 and 72. परिग्रहः—see I, 92 and *Shā.* III, 18. वासवो...व्रतां—For the mythological account see *Rāmā.* Bāla. XLVIII, 15-33 and *Jāna.* VI, 14-15, *Bud. Cha.* I, 27 our notes. The *liaison* of Indra with Ahalyā is, according to Kumārila no more than an allegory of Ahalyā—the night—being seduced away by Indra—the sun. The legend of Indra having been the ravisher of

Ahalyâ is a very old one.....In the Taitiriyâ Sanhitâ of the Yajurveda and in the Shatapatha Brahmana which comments upon it, Indra is spoken of as the ravisher of Ahalyâ.' *Pandit*.

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

34. चिराय—The singular of any of the oblique cases of चिर may be used adverbially in the sense of 'for a long time', 'at last', 'finally' e. g. भूत्वा चिराय चतुरन्तमही सपत्नी *Shâ.* IV, 20 उपनीय चिराय वज्रितं *Jâna.* IV, 30; also XIV, 59. गौतमवधुः—see VII, 4. & *Jâna.* IV, 30. स्वं—see *Jâna.* II, 52. किल—see II, 53. राम०...रजसाम्—The idea of looking upon the dust of the feet of an august personage with great reverence is very common to Indian mind. cf. युष्मत्पादरजःपातयौतं निःशेषकिल्बिषं *Dandi.* प्रत्यपद्यत—Got, acquired, gained; see XII, 7; *Bha. Gâ.* XIV, 14. अनुग्रहः—see II, 35. "तथा शक्त्वा च वै शकं भार्यामपि च शप्तवान् । इह वर्षसहस्राणि बहूनि निवसिष्यसि ॥ वातभक्षा निराहारा तप्यन्ती मसश्चाविनी । अट्टह्या सर्वभूतानामाश्रमेऽसिन्वसिष्यसि ॥ यदात्वेतद्गनं घोरं रामो दशरथात्मजः । आगमिष्यति दुर्धर्षस्तदा पूता भविष्यसि ॥मत्सकाशं मुदा युक्ता स्वं वपुर्धोरविष्यसि ॥ *Bâla.* XLVIII. The Marâthi poet Râmadas has अहल्याशिवा राघवं मुक्त केली । पदीं लायतां दिव्य होवोनि गेली. The *Jânakiharana* has a longer description of this incident, see VI, 14-15; and also see *Bu. Cha.* IV, 72.

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

35. राघ०...न्वितं—see II, 67. उपस्थितं—see I, 87. देहबद्धं—देहेन बद्धं देव formed, shaped into a corporeal body. अभ्यगात्—*Aorist* of गम् with अभि—Went to, approached (a mark of respect). cf. एनमभिजग्मुर्महर्षयः XV, 59; *Ki.* X, 21. For the reception of Vishwâmitra by Janaka see *Râmâ. Bâla.* LXV; 24-40). सपर्यया—with worshipping materials. They are numerous,—the essential among them being, the seasonal flowers, leaves of the Tulsi plant, sprouts of grass, sandal-paste, red coloured unbroken grains of rice, a lamp etc. see *Bu. Cha.* I, 56-60 for the welcoming of a sage and also *Râmâ. Bâla.* L, 4-12. अर्थकामसहितं.—the four primary objects of worldly existence are अर्थे, काम, धर्मे, मोक्ष see I, 25; *Bu. Cha.* I, 13; *Ku.* V, 38.

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

36. विदेह०...वासिनां—For Videha, see मिथिला st. 32 *supra.* विदेहस्य

नगरी, तस्यां वसन्ति ते वि०...सिनः, तेषां—of the inhabitants of Mithilâ. गां गतौ—see V, 12, *Megha* I, 30. पुनर्वसू—these are the two stars Castor and Pollux of the constellation *Gemini*. In the *Râmâ*. the two princes are compared to the *Ashwini Kumâra*. The two stars are always inseparable, cf. कृतान्द्यनुश-वमितस्ततस्तौ निषीदतुः शक्यकुलध्वजस्य । विरेजतुस्तस्य च मक्षिकर्षे पुनर्वसूयोगताविबिन्दोः *Bu. Cha.* IX, 11. दिवः—from the heavens. स्म—see IV, 65. *Bu. Ch.* II, 10; *Jâna.* VI, 50. पिबतां विलोचनैः—For the idea of drinking with the eyes so frequently met with in Sanskrit literature, see II, 19; VII, 12. पद्मपार्तं—see V, 76. पद्मन् = an eye-lid, see *Shâ.* IV, 14. वञ्चना—Loss, deprivation. The interruption, caused by the closing of the eye-lids was (*fig.*) so much loss in the enjoyment of the sight.

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

37. यूपवति—the यूप is the sacrificial post either made of Bamboo, Udumbara, or Khadira (*Mimosa Catechu*) to which the victim for the sacrifice is tethered. अवसिथे—*loc. abso.* concluded, क्रियाविधौ—see III, 29; V, 7; *Shâ.* I, 13. क्रिया *lit.* means 'an action.' Here the sense is not the same as in VIII, 67, but क्रिया means sacrificial rites. कालविद्—कालं वेत्ति इति—one who has the discerning power as to the right moment for any work. कुशिकवंशवर्धन—see note on कौशिक XI, 1. Vishwâmitra has been looked upon by some as the grandson of Kushika and by others as his son and therefore he is called the continuer of his line. He may be looked upon as "one who had raised the status of the family by his rigorous austerities." Not belonging to the Brahmanical or the sacerdotal class he had great difficulty in being admitted into its pale; and it was after a series of years of unbroken austerities that he was accepted on a footing of equality by Vasistha. दृष्यसन—an appliance to let fly arrows; see *commen.* दर्शनोत्सुकं (तं) मैथिलाय—Mark the direct and indirect object used with the verb. कथयांबभूव—see Ap. G. §68. From the *Râmâyana* it appears that some time elapsed between the arrival of the two Ragu brothers at Janaka's house and their seeing the bow. From *Bâla-Kânda* (ch. 50) we find Vishwâmitra on his reaching Mithilâ only indicated to Janaka the object of the coming of the princes, and the actual performance of the exhibition of strength with regard to the bow took place some time later on as narrated in *Bâla.* Cantos 65-6.

Trans.:—He who had raised the status of the family of Kushika and who could understand which was the right time (for at hing) narrated to the king of the Mithilâs who (this) Râma was that was so eager to have a view of the bow.

38. ललितं—see VI, 37. पार्थिवः—*is of course Janaka. प्रथि०... न्नवः*—agrees with तस्य, see *commen.* प्रथित=well-known, celebrated, see *Ku. V. 7.* स्वं—a pron. adj. agreeing with धनुः see XI, 34. दुहि०... स्वया—दुहितुः शुल्कं (the money or its equivalent given by the bride-groom to the bride; see *commen*) तस्य संस्था (condition, fixing upon); तथा—the condition was that instead of any bride-money the bow of Shiva which was with Janaka (see *Ramâ. Bâla. ch. 66*) must be broken by the suitor to his daughter's hand.

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

39. भगवन्—a Muni is always addressed thus. See I, 71. 'भगवन्निति वक्तव्याः सर्वैर्देवर्षिलिङ्गिनः' *Sâhi. Darpa. VI, 149.* मतद्गजैः—see V, 53. तत्र—in that कर्म. Note the use of the indecli. in the sense of a pronoun. अनमन्तुं—to consent, to give permission. उत्सहे—venture, dare (usually an with infi.) *cf.* अदृष्टलोकव्यवहारमन्धीर्मुहूर्तमप्युत्सहते न वर्तितुम्—*Mu. Râ. IV, 14*; also *Fai, 52*; *Ku. V, 63.* मोघवृत्तिः—मोघव्यापारः, see note on शरीरवृत्ति II, 45. कलभस्य—see III, 32. चेष्टितम्—see IV, 68.

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

40. हेपिता—past pass. parti. of the causal of ही to be ashamed. हि—see V, 10 & *Jâna. IV, 22.* तात—Here used as a term of respectful address, see I 72. धनुर्भृतः—see II, 11 & *Jâna. IV, 68.* ज्यानि०... स्वचः—see *Shâ. II, 4.* धिक्—धिह्निर्भर्त्सननिन्दयोः *Amara. fie, shame.* This particle governs the accusa. by the rule उभसर्वतसोः कार्या धिक्पुपयादिषु त्रिषु। द्वितीयात्रेडितान्तेषु ततोऽन्यत्रापि वृश्यते *Vârtika on Pâni I, iv, 48.* *cf.* धिनिध-वतान्पुरुषाधनान् धनकणांवाञ्छन्ति तेभ्योऽपि ये *Vairâ. 59.*

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

41. प्रत्युवाच—said in reply. सारतः—*indecli. vigorously.* अथवा—it would be better to take the words अथ & वा separately in the sense of 'now, however'. कृतं गिरा—The indecli. कृतं and अलं in the sense of 'enough' govern the instrumental, *cf.* कृतनाविष्कृतपौरुषैर्भुजैः *K; II, 17.* कृतमतिप्रसादेन *Kadam p. 133.* चापः एव or चापे एव—The word चाप can be taken either as *nomi. or loca. singular.* In the first case the adjectival compound व्यक्तशक्तिः agrees with चापः; in the second it would be चापे एव अर्थ [राधवः] व्यक्तशक्तिः (व्यक्ता शक्तिः येन सः) भविष्यति.

Trans.:—The sage said in reply—hear him as 'vigorously endowed'; but now, enough of talk: on your bow itself will he have shown his strength just as the thunderbolt does on the mountain.

42. आसवचनात्—From the words of him on whom reliance could be placed; see XV, 48. त्रिदशगोपमात्रके—त्रिदशगोप is a peculiar insect generally seen during the monsoon; it has either a white or red colour. For the formation of the compound see *commen.* and रेखामात्रम् I, 17. कृष्णवर्त्मनि—कृष्णः वर्त्मो यस्य सः, तस्मिन्, *lit.* that whose path is black; hence, fire.

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

43. गणशः—The words बहु, गण and those ending in the affix वतु and इति are termed numerals (संख्या) 'बहुगणवतुइति संख्या' *Pāṇi.* I, i, 23; and the taddhit affix शस् is appended to numerals and words denoting measure in (दीप्ता=) a distributive sense according to *Pāṇi.* V, iv, 43 quoted by *Malli.* व्यादिदेश—particularly ordered. पार्श्वगान्—पार्श्वे गच्छन्ति तान्=adherents, attendants; see *Jāna.* VI, 43. कार्मुं...णाय—कार्मुक=कर्मणे (प्रभवति इति) उक्त्वा *Pāṇi.* V, i, 103. The affix उक्त्वा comes after the noun कर्मन् in the sense of 'able to effect that.' The word means nothing else but a bow; see *Shā.* I, 6. For an account of this particular bow read *Rāma.* Bāla. ch. 66, "तदेतदेवदेवस्य धनूरक्षं महात्मनः । न्यासभूतं तदा न्यस्तमसाकं पूर्वजे विभौ ॥ अथ मे कृपतः क्षत्रं लाङ्गलादुत्थिता ततः । क्षेत्रं शोषवता लम्बा माम्ना सीतेति विद्धता ॥ भूतलादुत्थिता सा तु व्यवर्धत ममात्मजा ॥ वीर्यशुक्तेति मे कन्या स्वापितेयमदोनिजा" ॥ अभिहरणाय—the Dative or the affix of that case is appended to the crude form which ends in an affix denoting 'condition' (सुमर्थाच्च भाववचनात् *Pāṇi.* II, iii, 15) and having the force of the affix तुम् i. e. infinitive of purpose; cf. समिदाहरणाय प्रस्थिता ववम् *Shā.* I, सैजसस्य—'consisting, made up of light, the adj. qualifying धनुषः which refers to the rain-bow. प्रवृत्तये—प्रवृत्ति = display, exhibiting. The dative here is accord. to the Vārtika 'तादर्थ्ये चतुर्धा वाच्या' which allows the use of the dative in the sense of 'for the purpose of.' सहस्रलोचनः—the thousand-eyed i. e. Indra; see VI, 23 & *Bu. Cha.* I, 27.

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

44. दाशरथिः—see XI, 13. विद्रुं...सारिणं—cf. कृष्णसारे ददच्छशुस्त्वयि चाधिज्यकार्मुके । सृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम् ॥ *Shā.* I, 6. Daksha performed a horse-sacrifice to which he invited all the gods except Shiva. Highly irritated at this he suddenly appeared at the sacrifice

with his wife, confounded the whole arrangement (see *Rāmā. I. 2*), gave chase to *Yadnya* that fled through the air in the form of a deer; see *Rāmā. Bāl. canto 66 & Mahābhā. Shānti. विद्रुतश्चासौ क्रतुः* (see *Jāna. VI, 37*) च; स एव मृगः, तं अनुसरतीति; तं. The affix णिनि in the sense of 'habit' comes after a verb provided the word with a case-affix in composition with it, does not mean a genus. वृषध्वजः—वृषः ध्वजे अस्य. The bull is one of the attendants of Shiva, see II, 35. असृजत्—Threw, hurled *cf.* दिशामुपान्तेषु ससर्जे दृष्टिः; *Ku. III, 69.*

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

45. आततज्यम्—आतता (see I, 19) ज्या (II, 8) यस्य तत्. संसदा—*instru. sing. of संसद् an assembly (संसदीदन्ति अस्यामिति क्तिप् 'समासमिति संसदः Amara)* subject to ईक्षितः. ऽविस्म...नेत्रम्—an *adver. phrase*; for वित्तमित् see I, 73; III, 17. शैलसारं—see *commen.* सार= weight, heaviness, or strength, see II, 74. नातियत्ततः—a *supsupa comp.* for which see *commen.* The णसिद्ध suffix is used in the ablative sense. पुष्पचापं—पुष्पाणां चापः. The bow of Cupid is made up of flowers and is therefore very पेशल 'delicate.' See *Rāmā. Bāla. ch. 66.*

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

46. भङ्गमानं—*pre. pass. part. of मञ्ज् to break.* अतिमात्रकर्षणात्—मात्रामतिक्रान्तं अतिमात्रं that which has gone beyond measure; too much. अतिमात्रं कर्षणं अतिमात्रकर्षणं, तस्मात्. वज्रपरुषस्वनं—see *commen.* परुष=harsh, grating; स्वन=see I. 39; VIII, 64. also see *Rāmā. Bāla. XLVII, 18.* भार्गवाय—भृगोः गोत्रापत्यं भार्गवः the affix अण् comes, in the sense of a descendant, after a nominal stem denoting the name of a Bishi, or the name of a person of the family of Andhak, Vrishni and Kuru accord. to *Pāni. IV, I, 114.* Bhārgava (Parashurāma,) the descendant of Bhrigu and the son of Jamadagni was the mortal enemy of the Kshatriyas whom he is said to have exterminated twenty-one times. दृढमन्यवे—दृढः (firm, strong) मन्वुः (fury, enmity; मन्वुः पुमान् क्रुधि शोके च यजे च *Medi.*). यस्य तस्यै. क्षत्रं—क्षत्रात् त्रायते इति क्षत्रः क्षच्छब्दे उपपदे सुदीति योगविभागात् कप्रत्ययः प्रपो-दरादित्वात् क्षत्वश्चान्ताकारलोपः । *cf.* क्षतात्किल त्रायत इत्युदग्रः । क्षत्रस्य शब्दो भुवनेषु दृढः ॥ *Rā. II, 53.* उद्यतं—ready, eager to do some action. न्यवेद्यत्—announced. For the use of the dative भार्गवाय with the causal of the verb निविद् to tell, see *Ap. G. § 68; compare Jāna. VI, 42-48.*

Trans.:—The bow while breaking by being drawn in too much (and therefore) producing a sound as harsh as that of a thunder-bolt,

announced as it were to Bhârgava who [bore] excessive enmity towards the Khastriya race that it had risen up again.

47. **दृष्टसारं**—दृष्टः सारः (the essential part, the main portion, cf. अज्ञादज्ञात्सुत इव निजो देहजः खेहसारः *Uta.* VI, 22. यस्य तत्. रुद्रकार्मुके—The bow, whose breaking was fixed as the condition for the hand of Sitâ, and which belonged to Shiva who had “इक्षयश्वधे पूर्व धनुराबन्ध वीर्यवान् । विध्वंस्य त्रिदशान्तोषान्सलीलमिदमब्रवीत् ॥ *Râmâ. Bâla.* 66; It was a ‘न्यास’ with Janaka from Devarâta: and says Janaka ‘न्यासभूतं तदा न्यस्तमसाकं पूर्वजे विभौ ॥ अथ मे कृपतः क्षत्रं लाङ्गलादुत्थिता ततः ॥ क्षेत्रं शोधयता लम्बा नाशा सीतिति विद्युता । भूतलादुत्थिता सा तु न्यवर्धत ममात्मजा । वीर्यशुल्केति मे-कन्या स्थापित्यमवोनिजा । *Râmâ. Bâlakând* Canto 66. वीर्यशुल्कं—see st. 38 *supra*. **रूपिणीं**—रूपमस्वास्तीति having a corporeal form. **राघवाय न्यवेदयत्**—offered to Râghava; see note in the preceding stanza, and the difference in the meaning of न्यवेदयत्. **अभिनन्द्य**—rejoicing at, approving; see st. 30 *supra* & XVI, 64.

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

48. **सपदि**—an *inde.* see V, 75; *Jâna.* IV, 62. **सत्यसङ्गरः**—सत्यः सङ्गरः (promise; see V, 26) यस्य सः. **राघवाय**—The dative is used in reference to **अतिसृष्टवान्**—from अतिसृज् 6 conj. Paras. to bestow, to give; (see X, 42) akin to दा=to give; see Ap.G. § 60; and V, 18. **अग्निसाक्षिकः**—keeping fire as a witness. Fire is always the principal witness in Hindu marriages see VII, 20, 24. Fire in the present case was not actually a witness when the resolve was made, but the sage was looked upon *fig.* as fire itself.

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

49. **महितं**—see V, 25; agrees with पुरोधसम्. **महाद्युतिः**—one whose splendour was great; said in reference to Janaka कोसलाधिपतवे—see IV, 70. **प्राहिणोत्**—Verbs meaning ‘to send’ or ‘despatch’ generally govern the Dative of the person, but Accusative of the place, to whom or which a thing is sent; see V, 39. **पुरोधसं**—see VII, 20. Sbatânada, the son of Gautama by Ahalyâ was the family-priest of Janaka. “विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरसूता । शतानन्दं पुरस्कृत्य पुरोधितमनिन्दितः ॥ *Râmâ. Bâla.* ch. L. **परिग्राहत्**—by the taking under protection. **निमेः कुलम्**—Nimi was one of the three distinguished sons of Iskvsâku of the solar race and the founder of the dynasty of Mithilâ. Janaka, the father of Sitâ, was the twerth-second in descent from him. **दिश्यतां**—Be pleased to grant, see Ap. G. § 197.

Trans.:—And that illustrious monarch sent the venerable family-priest to the lord of the Kosalas to say 'Be pleased to grant to this family of Nimi the condition of a servant [to your race] by the acceptance of my daughter'.

50. सरशी—appropriate, befitting. अन्वियेष—see XVII, 47. अनुकूलवाक्—one whose speech was favourable. द्विजः—the twice-born refers to Shatánanda, the Purohita of Janaka, च, च—mark the use of the two copulatives in the sense of no sooner than; see X, 6. सद्यः एव—at once, the very moment; see V, 68. सुकृतां—of those who have performed good sacrifices; hence, meritorious. पच्यते—comes to ripening. कल्पवृक्ष see note on कल्पतरु I, 75. काङ्क्षितम्—whatever is desired; a wish.

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

51. कल्पितं...विधेः—कल्पितः (arranged and offered, see st. 23 *supra*. from कृप् 1st. Atm.) पुरस्क्रियायाः (पुरस्क्रिया hospitable reception) विधिः यस्य, तस्य. अग्रजन्मनः—see V, 20. उच्चाल—started, set out; see II, 6 & Jāna. VI, 1. बलभित्सुः—The friend of Balabhid i. e. Indra who corresponds to the Jove of Roman mythology. Indra is frequently assisted in his battles by mortal heroes and Kālidāsa speaks of it in the Shākuntala and the Vikramorvashi. In the former he speaks of Dushyanta as बलभित्सुः see VI, 71-73. The word सखिन् becomes सख by *Pāṇi*. V, iv 91. वशी—see VIII, 90. सैन्यरेणु etc.—see VII, 39.

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

52. पीडिं...दपां—पीडिताः उपवनानां पादपाः यस्याः तां. It appears to be a general practice to make a halt in some garden or grove in the vicinity of a city before entering it. If the traveller be an important personage or an invited guest &c. a députation goes thither to receive him. During the temporary halt the horses and elephants are haltered to the trees whose barks get rubbed and bruised; see IV, 31 & VII, 18 प्रीतिरोधं—प्रीत्या रोधम् (shutting up, blocking); this would apply to the city but in the case of स्त्री it may convey the idea of obstructing her movements by tight embraces. असहिष्ट—Aori. 3rd per. sing. of सह्, to endure. कान्तपरिभोगम्—परिभोग=Enjoyment. आयत—this word is used in the sense of 'large, strong' in V, 50; but here it signifies 'ardent'.

Trans.:—He arrived at Mithilâ the trees of whose gardens [on the out-skirts] were bruised by his armies which engirt it: that city tolerated that ardent friendly seige as a woman does the obstructions of love from the enjoyments of a lover.

53. **समये**—at the right moment. The word **समय** if taken in the sense of **आचार** a 'ceremonial usage' it may be compounded with **स्थितौ**: the two monarchs standing face to face to ratify the usage of giving the daughter and accepting her 'मया कन्या देया त्वया ग्राह्या इति समयः तत्र स्थितौ अनबलहितमर्यादौ भूपती जनकदशरथौ.' **वरु०...पमौ**—वरुणश्च वासवश्च; तयोः उपमा यदोस्तौ. *Varuna*, the Neptune of Hindu mythology, is represented as having unlimited control over the destinies of mankind, the attributes and functions ascribed to him impart to his character a moral elevation and sanctity far surpassing that attributed to any other vedic deity. Moreover, he is represented as a beneficent god who is the dispenser of justice. *Vāsava* is one of the epithets of *Indra*, the ruler of the Heavens so frequently referred to and assisted by the monarchs of the Solar race; see *Shā.* VII. He is looked upon with no small respect by mortals. He is invoked at almost every ceremonial rite and in marriage ceremonies he is invoked with his wife *Shachi*. **कौतुकक्रियां**—The ceremony with the marriage thread (put on the wrists of the pair) preceding the marriage; see VIII, I & *Ku.* V, 66. **स्वप्र०...दर्शी**—in keeping appropriate to their grandeur; for **सदृशी** see St. 50 *supra*, **वितेनतुः**—3rd per. du. of the Per. of **वितन्** to perform a ceremony; see *Ku.* II 43.

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

54. **पार्थिवी**—*Sitā*, having issued from the furrow in the earth, is called **पार्थिवी** according to *Pāṇi.* IV, i, 92 and IV, i, 50 noted in the *commen.* **रघूद्भवः**—रघूणां उद्भवः (one who continues the race, see IX, 9 and *Uta.* IV, 22. **अनुजां**—*lit.* born after, the younger daughter *Urmilā*. **अवरजौ**—see VI, 58 and XIV, 11. **वरौजसौ**—वरं (excellent, 'वरः श्रेष्ठे जामातरि') ओजः (see II, 54) ययोः तौ. **कुशध्वजसुते**—*Kushadhva* was the younger brother of *Janaka*. His two daughters as mentioned by the *commen.* were given to *Bharata* and *Shatrughna*. **सुमध्यमे**—*A* **मध्यमा** is a girl who is arrived at puberty and the word need not be viewed in its literal sense 'having a beautiful waist.'

Trans.:—The continuer of the race of *Raghu* married the daughter of the earth and then *Laxmana* married *Urmilā* who was born after her: the other two powerful ones who were their juniors took [for their wives] the two marriageable daughters of *Kushadhwa*ja.

55. **चतुर्थसहिताः**—चतुर्णां संख्यापूरकः चतुर्थः तेन शत्रुघ्नेन सहिताः. The compound and the construction are "awkward" as observed by Mr. *Nandargikar* and probably "introduced for the sake of metre". He further quotes similar expressions दुःशासनचतुर्थांस्ते मन्त्रदानामसुरेकतः, छायाद्वितीयो नलः. **नव०..ग्रहाः**—वधूनां परियदः (taking in marriage; cf. नवे

दारपरिग्रहे *Uta*. I, 19; असंशयं क्षत्रपरिग्रहक्षमा *Shā*. I, 22) व०...ग्रहः; नवः व०ग्रहः
 देशं ते. **साम०**...see *commen.* for the latter half of the stanza.

Trans.:—The three sons accompanied by the fourth, all of whom had accepted wives quite recently, looked charming like the four expedients of that protector of the world *viz.* peace-making, act of bribing, creating disunion, and war endowed with success.

56. कृतार्थतामगमन्—*lit.* went to the condition of having secured their object; see VIII, 3. प्रय०...संनिभः—प्रतीयते अर्थः अनेन इति प्रत्ययः; प्रकियते आदौ कियते इति प्रकृतिः (this is the crude form of a word to which affixes and case termi. are appended and प्रत्यय=an affix.) Another sense can be derived from the expression by taking प्रत्यय=confidence; see *Shā*. I, 2; *Ku.* VI, 20; or the four expedients; and प्रकृति=counsellors; see XII, 12; तेषां वोगः coalition; स इय संनिभातीति.

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

57. आत्तरतिः—आत्ता (गृहीता, संप्राप्ता, see VII, 34) रतिः (pleasure, satisfaction) यस्य सः (दशरथः). आत्मसंभवान्—the sons. निवेद्य—Having got married; cf. दौष्यन्तिमप्रतिरथं तनयं निवेद्य *Shā*. IV, 19. अध्वसु त्रिषु—see *commen.* and VII, 33. विसृष्टमैथिलः—see II, 9.

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

58. जानु—once upon a time, on a certain day. प्रतीपगाः—प्रतीपं (प्रतिगताः आपः वयं) गच्छन्ति ते adverse, see 62 *infra.* ध्वज०...यिनः—see *commen.* and प्रमायिनः=tearing down. चिह्नियुः—troubled, harassed, from क्लिश् 9th. Paras. भृशतया—भृशस्य भावः भृशता, अतिबिलभृशात्पथान्तिमात्रोद्गाढनिर्भरं *Amara*. वरुथिनी=an army 'वरुथिनी बलं सैन्यं' *Amara*, cf. XII, 50 and XII, *Mā.* 77. उत्तटाः—तटादुद्रताः those that had overflowed the banks. नदीरयाः—the streams or currents of the waters of a river, see *Ms.* 20. स्थलीम्—स्थली is natural firm ground as opposed to स्थल i. e. land drained and artificially made firm; see VI, 64.

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

59. लक्ष्यते स्म—IV, 65. परिवेष—a hallow. मण्डल—a circle; see V, 74; VI, 13 cf. तनोति मानोः परिवेषमण्डलान् *Nai.* I, 14. वैनतेयशमितस्व—वैनतेयः विनतायाः अपत्यं पुमान् by *Pāṇi.* IV, i, 120 (whereby words ending in a *femi.* affix take the affix लक्ष् in forming a Patronymic), is the bird on which Viṣṇu rides just as Shiva rides a bull or Gaṇapati rides a

mouse. He, along with Aruṇa, is the son of Vinatā, wife of Kāshyapa, and a daughter of Daksha, वैन्तेयेन शमितः (subdued, vanquished; see IX, 12; cf. शमयति गजानन्वान् गन्धद्विपः कलमोऽपि सन् Vikra. V.18. भोगिनः see IV, 7. द्युतो मणिः All serpents do not possess the phosphorescent stone. It is supposed to be on the head, or, as others say, in the mouth of the most venomous ones. It is used to decoy insects during the night, to be devoured by the owner. The Sun is compared to it in the stanza.

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

60. इयेन०लकाः—इयेनस् (इयेनै is the hawk whose colour is grey, शशा-
दनः पत्नी इयेनः *Amar.*) पक्षाः, ते एव परिभूसराः (भूसर = grey: the addition of
the particle परि imparts an intensive sense e. g. परिशुष्क, परिपूर्ण.) अलकाः
(केशाः see IV, 54) यासां ताः. During the courses, Hindu women do not
comb or oil their hair. सान्ध्यमे०...वाससः—सान्ध्यायां भवः सान्ध्यः
(सन्धिवेलाघृतनक्षत्रेभ्योऽपि *Pāṇi.* IV, iii, 16) forming, gathering in the evening
(see *Megha.* I, 36); सान्ध्याश्च ते मेघाश्च now *commen.* अङ्गना—प्रशस्तानि
अङ्गानि वस्त्राः सा. रजस्वला—a woman in the courses. The word is formed
according to *Pāṇi.* V, ii, 112 noted in *commen.* whereby बलच् comes
after the words रजस्, कृषि, आसुति and परिषद्. नो—same as the negative
particle न but not so frequently used. 'अभावे नखनोनापि' *Amara.*

Trans.—The quarters having their curling hair formed of the
grey coloured wings of the hawk and their garments red and moist
in the shape of evening clouds were not fit to be looked at like women
during menses.

61. दिशं अधुवास—The idiomatic use of the accusative is to be
noted. When the verb वस् to dwell, with उप, अधि, अनु and आरु is used
in reference to a particular site, it is always put in the accus. case.
श्रिताः—p.p. of शि 'to approach, resort to for protection.' प्रतिभयं—fear-
ful, terrible. ववासिरे—perf. 3rd plu; of वास् 4th Atm. to cry, to howl.
cf. शिवाः सम्यगववाशिरे *Bhatti.* XIV, 14. क्षत्र०...चितम्—The reference
is to Parashurama's deadly enmity towards the Kshatriyas whom he
killed so often and the poet *fig.* makes him use the blood of that race
in the obsequial rites to his ancestors. पितृक्रिया is the ceremony usually
performed with oblations of ghee, sesamum, rice, etc. in honour of the
departed, see *Prayo. Ratnā.* under मन्त्रेष्टि. उचित=accustomed, used to
generally as the last member of a compound; cf. I, 50; XI, 9; Ki. I, 34.
भार्गवं चोदयन्त्यः इव—'inciting Bhārgava, as it were, to once more begin
the slaughter of the Kshatriyas. चोदयन्त्यः = pre p. of चुच् 10th *Ubha.*
to inspire, cf. IV, 24. इव is used here to convey the idea of an उत्प्रेक्षा
i. e. poetical fancy. see Kane's notes on उत्प्रेक्षा p. 138 in *Sāhi. Dar.*
शिवाः jackals in general; see VII, 50, and Ki. I, 38.

Trans.:—The female-jackals resorting to that quarter which was occupied by the Sun set up a terrible howl inciting, as it were Bhārgava, who was accustomed to make offerings to his ancestors by means of the blood of the Kshatriyas.

62. प्रती...दि—प्रतीपः (see 58 *supra*) च असौ पवनश्च; स आदिः यस्य तत्; agrees with वैकृतं = an occurrence portending a calamity; *lit.* (विकृतस्य भावः इति अण.) a change in condition, see *Nai.* II, 5. शान्तिम्—is a ceremony or any act done to avert the effects of an evil whether natural or supernatural, and in Hindu works, on rites and ceremonies, there is a Shānti enjoined for almost anything. अधिकृत्य—an *inde.* 'with reference to,' 'concerning' *cf.* ग्रीष्मसमयमधिकृत्य *Shā.*I. कृत्यविद्—see IV, 3. अन्वयुक्त—*imper.* of अनुयुज् 7th At. asked, interrogated; see V, 18. गुरुम्=वसिष्ठं. स्वन्तं—सुष्ठु अन्तः (end, termination) यस्य तत्. अलघयत्—be-littled; made light of. तन्मथाम्—see *commen.* मथाम् is anything that troubles the mind, an anxiety; as in 'न विव्यथे तस्य मनो न हि प्रियं' for a parallel with the idea in the stanza, see *Bu. Cha.* XIII, 29. and *Jāna.* IX, 25.

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

63. सपदि—see 48 *supra*. प्रादुरास—see XI, 15. किल—see VI 38 & III, 39. बाहिनीमुखे—बाहिन्याः (see XI, 6 बाहिनी स्वात्तरक्षिण्यां सेना-सैन्यप्रभेदयोः *Vishwa.*) मुखं (the front, the van) तस्मिन्. प्रसृज्य—see III, 41. Compare अथ प्रकाशीभवदप्रतो दिशं क्षणादुदीचीभवभास्य दीप्तिभिः । बलेन तेजः पुरुषाकृतिभिया विभक्तमुत्पातमनु व्यवृश्यता ॥ *Jāna.* IX, 26.

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

64. पित्र्यम्—पितुः इदम् or पितृतः आगतं इति transmitted from father to son. The Sūtra quoted by the *commen.* *Pāṇi.* IV, | ii, 31 is by itself not sufficient to give the form पित्र्यम्. By the Sūtra the affix यत् comes after बायु, ऋतु, पितृ, and उपस् in the sense of 'this is its diety'. But it does as only in regard to बायु & ऋतु. For पितृ & उपस् we must resort to रीङ्गुतः *Pāṇi.* VII, iv, 27 by which री is substituted for the final short ऋ of a stem before an affix beginning with य when it is nos a *kṛit* nor a Sārvadhātuka and before च्चि; thus पितृ+यत् becomes पित्त्वा + य and the इ being elided by यस्येति च *Pāṇi.* VI, iv, 148 the form becomes पित्र्+य = पित्र्य. Now मातृकं does not take the affix यत् but the ठञ् in the sense of 'come thence.' उपवीतलक्षणं—see *commen.* The 'upavīta' वात् an indication that Parshurāma was a Brāhmaṇa. He was the son of the Rishi Jamadagni. Being the son of Repukā he may be said to be

a Kshatriya as well, which was indicated by his bow. ऊर्जित—powerful, strong. The several comparisons may be carefully analysed; thus that with Soma indicates Parashuram's magnanimity; with वर्मदीपिति: conveys an idea of his power; that with द्विजिह्व conveys the idea of the bow; and that with चन्दनद्रुम of his kind-heartedness. The poet seems to have here in mind the fact that the moon cannot shed its lustre unless imparted to it by the sun and the general notion of poets that a sandal tree is always engirt by serpents attracted to it by its fragrance, compare *Jāna*, IX, 37.

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

65. रोष...न:—रोषेण पर्यः (stern, harsh) आत्मा (mind, intellect; see *commen.*) यस्य तस्य पितुः the incident alluded to may be seen in the *Māhābhā.* Renukā the daughter of king Prasenjit was the wife of Jamadagni. She was a very dutiful and well-conducted wife. Once, however, she was overcome with some excitement on beholding Chitraratha the prince of Mruttikāvati with a garland of lotuses on his neck sporting with his queen. Jamadagni noticed this and was so incensed that he ordered his sons to kill her. The four eldest neither made any reply nor did they act according to the father's command. Parashurāma however, decapitated her at which the father was mightily pleased and told the obedient son to ask a boon. He asked for his mother's life; and among other things invincibility in single combat for himself. शासने—शासन=command, injunction; निर्देशः शासनं च *Amara* III, 69; see *Bu. Cha.* V, 71. तस्थुषा—*instru. sing.* of तस्थिवस् see II, 29; V, 61. By him who 'obeyed' or conformed to.' In this sense used in the loca. as in *Vi.* V, 17. स्थितिभिदः refers to पितुः; स्थितिः is steadfastness in the path of rectitude or duty, see III, 27 and नरपतिरभिन्नस्तिरसा *Shā.* V. प्राक्—At first, see VII, 34 and *Bhatti.* VIII, 106. घृणा—कारुण्यं करुणा घृणा 'pity, tenderness' or it may signify 'reproach' or even 'aversion' to kill the mother. In the last sense it is used by Shriharsha. अवारि पक्षेषु यदङ्घ्रिणा घृणा *Nai.* I, 20 and this seems appropriate here. ततो मही—This of course refers to the extirpation of the Kshatriyas and the conquering of the whole world by Parashurāma.

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

66. Compare ततो दधानः श्रवणावसङ्गिनीं विशुक्पद्मेरुहवीजमालिकाम् । *Jāna.* IX, 27. अक्षवीज—is the well-known रुद्राक्ष the fruit of the *elas*

carpus. The literal meaning would be 'eye fruit.' It is said that Shiva once in war with the Asuras, having burnt three cities wept at the loss of lives involved and the tears falling to the ground sprung up as shrubs producing berries, which were thence called *Rudrāksha*. **व्याजपूर्वम्**—(for व्याज see IV, 25, 58,) having the semblance in prominence. **निर्वभौ**—perfect 3rd sing. of निर्भा 2nd Paras. to shine forth.

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

67. **वितुर्वचभवेन मन्थुना**—Kārtavīrya a king of the Haihaya tribe was endowed with a thousand arms by the favour of Dattātraya and with a golden chariot. While Jamadagni was absent from his hermitage this king entered it and although hospitably received by the wife of the sage, forcibly carried away the calf of the hermit's cow. On hearing this from his father's mouth Parashurāma cut off the thousand arms of Kārtavīrya and killed him. The sons of Kārtavīrya taking advantage of an absence of Parshurāma from the hermitage of Jamadagni attacked it and killed the sage. On his return from the forest Parshurāma saw the dead body of his father and bewailed his unmerited fate. He now made a vow to extirpate the whole Kshatriya race; and, is said to have done so twenty-one times. See Mahābhārata Vanaparva. Chap. 116. **राजनिधनाय**—निधन = destruction, annihilation. **दीक्षितम्** = lit. ready, with a firm determination; from दीक्ष् 1st Atm. This word has appeared in the secondary sense in VIII, 75; XI, 24. **भार्यवं**—भृगोरपत्यं पुमान् इति अण् by Pāṇi. IV, i, 114. **विषसाद्**—per. 3rd sing. of विषद् 1st Paras. to despair, to become dejected. अकृदार्या विषीदन्तः परलोकमुपासहे Bhatti. VII 86.

Stanzas 64 to 67 make up one sentence and convey a whole complete idea.

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

68. **नाम राम तुल्यम्**—The name Rāma is applied to both (1) the eldest son of Dasharatha as well as to (2) Parashurāma the son of Jamadagni both of whom are the enemies of one another. **दारुणे**=(fierce, ferocious; see *Shā.* VI, 28). **अहिते**—(अहित see IV, 28; IX, 17). **रत्नजातम्**—for जातं see V, 1.

Trans.:—The name Rāma was equally applicable to his own son as also to the furious enemy: it became pleasing as well as fear-inspiring just as jewels in a necklace and on the hood of a serpent produce joy and fear.

69. अर्घ्यमर्घ्यम्—अर्घ्य by पादार्थान्यां च *Pāṇi.* V, iv, 25; see V, 2. The repetition is to indicate the eagerness of Dasharatha to show respect to Parshurāma. अनवेक्ष्य—without regarding, or being unmindful. भारताग्रजः read भरताग्रजः the one horn before भरत hence, Rāma. यतः—The suffix त्स् generally comes in the ablative or locative senses but it is allowable with other case-affixes also by *Pāṇi.* V, iii, 14 quoted by *commen.* क्षत्रार्चिषम्—see VIII, 38. उदग्रतारकाम्—agrees with दृशे उदग्रा=‘up-turned’ तारका pupil, see *commen.* This is an indication of extreme rage. Compare with this stanza ‘अजीगणदाशरथं न वाक्यं यदा स दर्पेण तदा कुमारः ॥ धनुर्व्यकाक्षीद्रुवाणगर्भे लोकानलावीद्विजितांश्च तस्य ॥ *Bhatti.* II, 51.

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

70. कार्मुं...मुष्टिना—कार्मुकं; see 43 *supra*; निषक्त fixed, thrown round, placed upon from निषक्त 1st Para, see IX, 50 अङ्कु...रिणं—अङ्गुलीनां विवरं, तस्मिन् चरत्यसौ तं. युयुत्सुना—instru. sing. of युयुत्सु formed according to सनाशंसमिक्ष उः *Pāṇi.* III, ii, 168—the affix उ comes after roots that have taken the affix स् (i. e. the Desiderative) and after the verbs आशंस and मिक्ष, to convey the sense of ‘the agent having such a habit’. cf. धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः। पण्डवाः *Bha. Gī.* I, 1. विजगदे—Passive 3rd per. sing. of गद् to speak.

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

71. क्षत्रजातम्—क्षत्राणां जातम् (collection, race, जातिजातं च सामान्यं *Amara.* see रत्नजातं st. 68). अपकारवैरि—अपकारेण (by harm, injury as opposed to उपकार. cf. उपकारिणा सन्धिर्न मित्रेणापकारिणा *Ma.* II, 37) वैरि; this of course refers to the killing of Jamadagni by Kārtavīrya; see *St. supra.* बहुशः—repeatedly, frequently; see *Sha.* I, 24. The शस् suffix is appended to बहु in the Locative sense which could have been brought out by putting the word बहु in the Locative case. Kaiyata however, in his discussion on एकां कपिलाभैकैकशः सहस्रकृत्वो दत्त्वा from *Mahābhāshya* interprets the शस् affix as carrying with it the idea of ‘particularising, individualising’. The शस् does not here carry that sense and may, therefore, be looked upon only as स्वार्थे. दण्डघटनात्—दण्डेन घटना (disturbing, stirring. It is interpreted as ‘striking’ but that is hardly appropriate).

Trans.—The whole Kshatriya race is my enemy on account of the injury (that it has done me): having repeatedly destroyed it I have been pacified; [but] I have been provoked by the report of your exploit just as a slumbering snake is (aroused) when stirred by a cudgel.

72. किल—see *commen.* and II, 53. अक्षणोः—Imperf. 2nd Sing. of क्ष्ण 8th *Ubha.* 'to break to pieces.' समर्थये—I regard, I believe; cf. अनुपयुक्तमिवात्मानं समर्थये *Shā.* VII, 3. वीर्यशुद्ध—see *commen.* The word शुद्ध is used here as indicative of 'excellence,' 'supremacy,' 'predominance' शुद्धं प्राधान्यसान्त्वोश्च *Amar.* see IX, 62. The Rāma. *Bāla.* ch. LXVI, 14—25, gives an account of the discomfiture of the various princes who had gone to Mithilā to try the bow whose breaking was fixed as the condition for the hand of Sitā.

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

73. अन्यदा—*indeclī.* at another time, at any other juncture cf. अन्यदा भूषणं पुंसां क्षमा लब्धेव बोधितां *Māgha.* II, 44. मां अगात्—went after me, followed me, was applicable to me. This *idio.* use of the aorist of गम् may be noted. व्रीडमावहति The root आवह् *lit.* means 'to bring.' Here it signifies 'tends to produce shame'; as in *Shāku* III, 4. व्यस्तवृत्तिः—व्यस्ता (changed and therefore lost its original significance) वृत्तिः (function, indication; the word derived from वृत् 1st *Atm.* to be, to exist *prim.* signifies, 'conduct,') यस्य सः.

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

74. अकुण्ठितं—not obstructed; hence, taking effect on; from कुण्ठ् 1st *Paras.* to be mutilated or dulled. Parashurāma is said to have studied archery along with Kārtikeya. On the completion of his course he let fly an arrow at the side of the Krauncha peak which is said to be the residence of the god of wealth. "कैलासे धनदावासे क्रांचः क्रोधोऽभिधीयते." The peak is located by geographers in Assam. The arrow went right through to the other side and made a hole which is described as the passage for the Hansas to come to the south during the winter. This कौचरन्ध्र is called स्युपतियशोवर्त्म by Kālidāsa. अपहर्तुम्—see *Nīti* 18. समागतौ—समः (equal) आगः (fault, transgression आगोऽपराधोमन्तुश्च *Ama.* the word आगस् is also neuter as सहिष्ये शतमार्गासि *Mā.* II, 108) यवोस्ती. धेनुवत्स—see *commen.* and note on अपकारवैरि st. 67 *supra.* हेहयः—Kārtavīrya a descendent of the Yādava race. See *commen.* for the reference to Bhārata.

Trans.:—To me, who bear a missile unobstructed even by the mountain (Krauncha), there are, to my mind, two equally offending enemies [one is] Haihaya on account of his carrying away the calf of [our] cow, and [the second is] yourself engaged in depriving me of my fame.

75. क्षत्रि० करणः विक्रमः—क्षत्रियाणां अन्तः; तस्य करणः see *commen.* तेन—therefore. त्वयि अजिते—*loc. abso.*—while you are unconquered. न अवति—does not satisfy or give pleasure; *cf.* न मामवति सदीपा रत्नसूरपि मेदिनी I, 65. पावकः—(one that purifies from पू to purify with the affix प्बुल् to express 'agent,' by *Pāṇi.* III, i, 133). The fire in the ocean refers to बह्वानल the submarine fire. कुशानुः पावकोऽनलः *Amara.* कक्षवत्—कक्षः dry grass 'कक्षः स्मृति भुजामूले कक्षोऽरण्ये च वीरधि । कक्षः शुभ्रकृत्णे प्रोक्तः कक्षः कच्छ उदाहृतः' *Dhara.* see VII, 55. The affix वत् is here used in the sense of 'like what is therein, or thereof, by the rule in *commen. c. g.* मथुरायां इव मथुरावत्.

Trans.:—Therefore, so long as you are not subdued my prowess, though it has achieved the destruction of the Kshatriyas, does not satisfy me: that is looked upon as the [true] energy of fire which inflames even in the ocean as in dry grass.

76. विद्धि—*Imper.* 2nd Sing. of विद् to know. आत्तबलं—deprived of all energy; *cf.* V, 26. ऐश्वरं—ईश्वरस्य इदम्—appertaining to ईश्वर Shankara 'ईश्वरः सर्वं ईशानः शङ्करश्चन्द्रशेखरः' *Amara.* For an account as to how the two gods Vishṇu and Shiva came by two bows etc., read the following from *Rāmā. Bāla.* ch. LXXV vs. 11-20 इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते । दृढे बलवती मुख्ये सुकृते विश्वकर्माणा । अनुसृष्टं सुरैरेकं व्यम्बकाय युयुत्सवे । त्रिपुरां नरश्रेष्ठ भग्नं काकुत्स्थ यत्नवा । इदं द्वितीयं दुर्धर्षं विष्णोर्दत्तं सुरोत्तमैः । तदिदं वैष्णवं राम धनुः । परपुरजय । समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम् । तदा तु देवताः सर्वाः पृच्छन्ति स पितामहम् । शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया । अभिप्रायं तु विज्ञाय देवतानां पितामहः । विरोधं जनयामास तयोः सख्यवतां वरः । विरोधे तु महद्युद्धमभवद्रोमहर्षणम् । शितिकण्ठश्च विष्णोश्च परस्परजयैषिणोः । तदा तु जृम्भितं शैवं धनुर्भीमपराक्रमम् । हुंकारेण महादेवः स्तंभितोऽथ त्रिलोचनः । देवैस्तदा समागम्य सर्पिसन्धैः सचारणैः । याचितो प्रशमं तत्र जन्मतस्तौ सुरोत्तमौ । जृम्भितं सृजनुर्दृष्ट्वा शैवं विष्णुपराक्रमैः । अधिकं मेनिरे विष्णुं देवाः सर्पिणास्तथा । धनू रदस्तु संकरो विदेहेषु महाशयाः । देवरातस्य राजर्षेर्देवौ दृष्टे ससायकम् । अभाजि—also अभञ्जि, 3rd per. Aorist of the passive of मञ्च् to break. खातमूलं—खातानि (excavated, dug up, from खन् to dig) मूलानि यस्य तन्. The erosion of the banks of rivers and the consequent washing away of the roots of trees by floods is a phenomenon of common occurrence on the banks of rivers like the Narmadā and the Kṛishṇā. नदीरचैः—see st. 58 *supra.* सृदुरनिलः Rāma is deprecated by comparing him to a light breeze of wind. द्रुमम्—तदस्य द्रुमम् or तदे स्थितद्रुमम् see *Jāna.* IX, 33.

Trans.:—Understand that the bow of Īshvara that was broken by you had been divested of its strength by the power of Hari; also [understand further that] even a light wind lays low a tree situated on the bank of a river when its roots have been dug up by the current of the stream.

77. तत्—an *indecli.* 'therefore.' मदीयं—मम इदं मदीयं. तिष्ठतु—Let aside, let it remain, never-mind. *cf.* तिष्ठतु तावदाशानियोगः *Mu.* I. प्रघनं—a battle, a fight; *cf.* छत्वा वः प्रघनमुपैति चन्द्रकेतुः *Uttar.* V, 1. एवं—refers to the discharging of an arrow from the bow of Parashurāma.

तुल्यं...सा—तुल्यं च तत् बाहुतरः (strength, vigour of the arm; see V, 28) च, तेन. विकृष्यताम्—note the use of the potential conveying the sense of 'request;' see *Jāna*. IX, 43.

Trans.:—Then do string this bow of mine and putting on an arrow to it, pray, draw it, nevermind the fighting: if even this much were done by you then I [shall deem myself] as vanquished by you having an equal power of the arm.

78. कातरः—discouraged, frightened, अधीरे कातरः *Amar.* तर्जितः—Scared, terrified. उद्गताचिवा—उद्गता (issued, emitted) अग्निः (see IV, 25) यस्याः सा, तया. परशुधारया—by the blade of the battle-axe which is the characteristic weapon of Parashurāma. ज्यानि०...लिः see st. 40 *supra*. अभयं...जलिः—अभयस्य वाचना, तस्याः अजलिः (folding of the hands to solicit immunity from danger; see *Vaira* 99). Note the idiom अजलिः बध्यताम्.

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

79. भीमदर्शने—भीमं (awful, frightening) दर्शनं यस्य तस्मिन्. तदनु-ग्रहणं—तस्य (परशुरामस्य) धनुः, तस्य ग्रहणं taking of the bow offered by Parashurāma, see st. 77. समर्थं उत्तरं प्रत्यपद्यत—Regarded (it) as a significant reply. The verb पद् with प्रति 4th Atm. has various senses which must be carefully discriminated.

80. पूर्वजन्मधनुषा—see *commen.* also see quotation from *Rāmāyaṇa* in the notes to st. 76 and *Jāna*. IX, 36–37. अतिमात्रलघुदर्शनः—मार्गा (मर्यादा) अतिक्रान्तं अतिमात्रं (exceedingly) लघु (agreeable, pleasant,) अलघु an Avya: compound. अलघु दर्शनं यस्य सः केवलः single, isolated. Malli. explains it as रिक्तः. सुभगः lovely, charming; (see *Ku.* IV, 34 or *Shā.* III, 9). नवाम्बुदः—अंबूनि ददाति इति अम्बुदः, नवश्यासी अम्बुदश्च. किपुनः see *Ap. G.* § 267. त्रिदं...लाम्बितः—see *commen.* cf. ध्वजैरुपाकल्प्यत काकलाम्बितैः V, 25.

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

81. भूमि०...कोटि—एका चासी कोटिश्च (see IV, 14); भूमौ निहिता भूमि-निहिता, भूमिनिहिता एककोटिः यस्य तत्. कार्मुकं—(see st. 44 *supra*) the bow. बलिना—बले अस्य अस्तीति बलिन्. भूसृतां रिपुः—the enemy of kings; *viz.* Parashurāma, because the kingly tribe was the Kshatriya one. धूम-केतनः signifies fire which has smoke for its characteristic mark. Often such words become very confusing *e. g.* मीनकेतन, जलकेतन, the first signifies Cupid and the second 'the sea'; but both can be interchanged as to meaning and have to be interpreted by context. आस—This is looked upon as an Avyaya, 'तिङन्तप्रतिरूपकमव्ययम् बभूवार्थे' just as आह in the sense of उवाच. अधिरोपितं—*p. p.* of the causal of अधिरूढः.

Trans.:—That bow [of his former birth] was fixed by that power-

ful one with one of its extremity put on the ground and strung up; and the enemy of the kings became like fire with only its smoke remaining.

82. परस्परस्थितौ—The two rivals standing face to face. For परस्पर see VI, 65; VII, 14 and for स्थितौ see st. 52 *supra*. वर्धं०...तेजसौ see *commen*. The glory of Rāma was heightened and that of Parshurāma was proportionately lessened, see st. 77 *supra*. पश्यति स्म—For the addition of स्म see IV, 65. जनता—mankind, an assemblage of persons. The affix तल् comes after the words ग्राम, जन, वन्धु, सहाय & गज according to the rule quoted by *commen*. in the sense of a 'collection consisting thereof'; see XV, 67 and *Mā.* V, 14. दिनात्यये—दिनस्य अत्ययः (end, termination) see I, 52; *Ku.* IV, 44. पार्वणौ—पर्वणि भवः पार्वणः falling on a Parvan *i.e.* full-moon or new-moon day; 'पर्वस्यादर्शप्रतिपदोः सन्धौ स्यात्थिः पश्चान्तरे *Dharaṇi*. see *Mu.* III, 10.

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

83. कृपामृदुः—कृपया मृदुः soft, gentle, on account of kindness; see VIII, 9; IX, 57—refers to Rāghava. आत्मनि स्वलितवीर्यम्—see *commen*. संहितम्—placed (in position) upon the bow; see III, 53; *Ku.* III, 66. अमोघं—see III, 53. आशुग—an arrow. 'आशुगोऽके शरे वायौ' see III, 54; *Jāna.* V, 54. हरसुनुसन्निभं—हरस्य सुनुः (Kārtikeya, see VII, 1, the son of Shiva), तस्य सन्निभः (सदृशः). व्याजहार—spoke from व्याहृ 1st Paras. to speak, to say, see *Ku.* II, 62; also स्वागतं व्याजहार *Ms.* I, 2.

Trans.—Rāghava who was like the son of Hara, being softened with feelings of kindness, beholding the son of Bhṛigu powerless in regard to himself and his own arrow which never went in vain when once put to the bow, spoke.

84. प्रहर्तुमलम्—अलं = able, competent (पर्याप्तवचनेष्वलमेषु *Pāṇi.* III, iv, 66. The affix तुमुन् comes after a verb having in composition with it अलम् and its synonyms when these words express 'to be capable of something'; *e.g.* भोक्तुमलम् see *Ku.* II, 56). निर्दयं—निर्गता दया दस्मिन् कर्मणि तत्तथा an adverb qualifying प्रहर्तुं. इति = therefore. अभिमवति *loc. sing.* of the pre. par. of अभिभू to attack, to assail; see XI, 16 and *Mu.* I, 4. अनेन पत्रिणा किं हन्मि ते (तव) गतिं उत मखाजितं लोकम्—पत्रिणा see III, 53; उत=or, whether. मखाजितं = मखेन (see III, 39) अर्जितम् gained, acquired; see VII, 63.

Trans.—Although you are the assailant I am not inclined to mercilessly strike you as you are a Brāhmaṇa: say what I am to do with this arrow of mine—whether to stop your motion or to close the world acquired [by you] by sacrifice.

85. न...न—"स्तुतिनिश्चयसिद्धार्थेषु नन्वयप्रयोगः सिद्धः" two negatives not only convey an affirmative sense but impart an intensive force to it; *cf.* न पुनरलङ्कारश्चिदं न पुन्यति or नेवं न वक्ष्यति मनोगतमाभिहेतुम् *Shā.* III,

Megha. II, 43. तस्वतः—an *indecli.* in reality, truly; *cf.* तस्वतः एनां उपलक्ष्ये *Shá.* I. पुरातनं पुरुषं—The Being who is supposed to survive each महाप्रलय (deluge); see X, 19 and 25. गां गतस्य see X, 72; XI, 36. वैष्णव—see X, 54 विष्णोः इदं relating to or appertaining to Vishnu; by तस्येदं इति अण् *Pāṇi* IV, iii, 120. दिदक्षुणा—दिदक्षुः desirous of seeing by 'सनाज्ञसं मिश्र उः' *Pāṇi* III, ii, 168 see I, 2; IX, 64 and दिदक्षुरन्तः सरसी *Jāna.* I, 5.

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

86. भस्मसात्—The affix सात् is optionally employed in the sense of च्चि (i. e. making a thing like what is expressed by the base-word when something is changed in all its parts into something else by *Pāṇi.* V, iv, 52 quoted by *commen.*) see note on अभिसात् VIII, 72. कृतवतः applies both to भस्मसात् and to पात्रसात्. पितृद्विषः—the enemies of my father i. e. the Kshatriyas. पात्रसात्—according to the rule (*Pāṇi.* V, iv, 55) quoted by Malli. the affixes त्रा as well as सात् come in the sense of 'to be given to that.' The whole of the world was made over by Bhārgava to the sage Kāshyapa काश्यपाय मया दत्ता यदा पूर्वं वसुंधरा । विषये मे न वस्तव्यमिति मां काश्यपोऽश्रवीत् ॥ सोऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशां । तदा प्रमृति काकुत्स्न कृता मे काश्यपस्य ह ॥ तामिमां मद्रति वीर हन्तुं नाहंसि राषव । मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमं ॥ लोकारूचप्रतिमा राम निर्जितास्तपसा मया ॥ जहि ताञ् शरमुख्येन मानूत् कालस्य पर्ययः । *Rāma. Bāla.* ch. 75. ससागरां वसुधां—The whole earth environed by the several oceans. 'उदधिमात्रमेखलाभूः' वसुधा = वसुनि धारयतीति वसुधा see VIII, 1. आहितः—inflicted, from आधा 3rd Ubbha. Note that the word आहित is used in the sense of 'completed', 'performed' as in आहितक्रतुः. जयविपर्ययः see VIII, 89; *Ki.* XI, 44. परमेष्ठिना—परमे व्योम्नि त्रिदाकाशे वा तिष्ठति (परमे क्त् the affix इनि comes after the root स्था 'to stand' preceded by the word परमे, and it is an Aluk by *Pāṇi.* VI, iii, 14 and the स्था is changed to ष्ठी by the *Vārtika* on *Pāṇi.* VIII, iii, 9).

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

87. मतिमतां—to the wise. The word मतिमत् is formed by the addition of the possessive suffix मतुप् by *Pāṇi.* V, ii, 94. Note the use of the genitive, for which see I, 59, under वदतांवर; or V, 23 under वेदविदांवर. ईप्सिता—see I, 79. तीर्थ—see I, 85. खिलीकृता—impeded, blocked up: see st. 14 *supra* and *Ku.* II, 45. स्वर्गपद्धतिः literally पद्धति is 'moving by the feet, 'पादाभ्यां हन्यते गन्वते' and hence, any course 'सरणिः पद्धतिः पद्वा' *Amara.* अभोगलोलुपम्—भोगेषु (in physical enjoyments) लोलुपः ardently longing for), न भोगलोलुपः, अभोगलोलुपः, तम्. The *Jānakīharāṇa*, which appears to closely follow the *Raghuvansha*, has a slight deviation here—it does not say anything about the choice given to Parashurāma as in st. 84

but at once mentions of an arrow having been discharged blocking Parshurāma's path to heaven, see *Jāna*. IX, 45. He who seeks मोक्ष or final emancipation is not anxious to secure a position in heaven.

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

88. प्रत्यपद्यत—assented, agreed; see XV, 93; and note on same st.

79. प्राञ्जुलः—प्राञ्चि मुखं यस्य सः one whose face is towards the east, the heaven being guarded by Indra who is the presiding deity of the east, it is but appropriate that Rāghava should face that direction when shooting an arrow to block the path to Heaven. सुकृतः—शोभनं कृतं यस्य तस्य मार्गवस्य of him whose deeds were meritorious; hence, the pious स्व...परिधः—स्वर्गमार्गस्य परिधः (*orig.*) a beam put behind a gate to securely fasten it—the अनेक see XVI, 84; *Shā.* II, 15. दुरत्ययः—दुःखेन अत्ययः (नाशः) यस्य तद्; for अत्यय see stanza 82 *supra*.

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

89. तरसा—by vigour, by energy; see V, 28; *Mā.* IX, 72. तरस्विनां—तरस्विन् a courageous person, a hero. प्रणतिः—*lit.* a bow, a salutation, as in IV, 88; hence humility, courtesy.

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

90. राजसत्त्वं—रजसः इदं राजं (composed of the *Rajo Guṇa*, which is the cause of the activity seen in creatures); राजं च तत् सत्त्वं (nature, 'सत्त्वं गुणे पिशाचादौ बले द्रव्यस्वभावयोः' *Medini*.) च The other two qualities are (1) सत्त्वं which is supposed to endow a creature with the highest individuality and (2) तमस् cholera, darkness, (ignorance which is predominant in the lowest individuals.) मातृकं विष्यं—see st. 64 *supra*. दामं—see VIII, 80. निग्रहः restraining. Malli. seems to take the word in the sense of 'punishment'; see XII, 52, 63. अनुग्रहीकृतः—अनुग्रह is favour, a kind turn. *cf.* निग्रहानुग्रहकर्ता *Pancha*. I; see II, 35.

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

91. साधयामि—The root साध् 5th conj. also 10th conj. has various senses धातूनामनेकार्थत्वात्प्रयोगतोऽनुमन्तव्याः अनेकार्था हि धातवः. This root is found more frequently used in the sense of 'to go,' 'to depart' in dramatic literature *s. g.* वैखानसः—साधयामस्तावत् *Shā* I; वामदेवः—भगवन् कौशिक

साधय *Anargha* also अयि साधय साधयेत्सितं सरणीयाः समये वयं वयः *Nai.* II, 62. अविघ्नं—without any obstacle; this word is always neuter, though विघ्न is masculine. According to the rule quoted in the *commen.* it expresses 'condition' see I, 91. उपपाद्विष्यत्—*geni. sing.* of the participle of the desiderative of उपपद्. The sense conveyed by the Desiderative is usually that of a person 'wishing or' about to perform an action.' सहस्रमणम्—is a Bahuvrīhi compound as said in the *commen.* according to *Pāṇi.* II, ii, 28 whereby the word सह is compounded with a word in the instrumental and the compound is a Bahuvrīhi provided the companion and the person accompanied are equally affected by any action in a similar manner. Here Lakshmana and his Agraja (elder brother) are equally affected by ऊद्विग्नान्. लक्ष्मणाग्रजम्—sometimes called भरताग्रजम्—refers to Rāma. तिरोदधे—see X, 48.

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

92. जेहात्—out of affection; *cf.* जेहात् सभाजयतुमेव दिनान्यमूनि *Uttar.* I also *Shā.* IV, 5. परिभ्रम्य—embracing, from रम् [रम्भ] with परि; *cf.* *Ku.* V, 3. क्षणशुचः—momentary² distress; for शुच see VIII, 58 and *Bu. Cha.* V, 7. परीतोष also परितोष—satisfaction; *cf.* अपरितोषात् *Shā.* I, 2; सम इह परितोषो *Nīti.* कक्षा°...तरोः see VII, 55; XI, 75; लङ्घित attacked, inflicted an injury upon; as in लङ्घित एव शकुन्तलाव्याधिना *Shā.* VI or आतपलङ्घनादलवदस्वस्या शकुन्तला *Shā.* III, The metre of this verse is *Vasantatilakā.*

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

93. क्लृप्त°...कार्ये—क्लृप्त see VI, 3; *Shā.* VI, 23. उपकार्यो see V, 41. शर्वकल्पः—(see *commen.*) almost like Sharva i. e. ईश्वरः सर्वं (शर्वं) ईशानः शङ्करः. The suffix कल्प is used with nouns in the sense of 'almost equal to,' see V, 36; VII, 20 or *Bu. Cha.* II. 18. कुव°...क्षम्—The formation of कुवलयित is accord. to *Pāṇi.* V, ii, 36 (quoted in *commen.*) by which the suffix इत्च् comes after certain words (of the तारकादि group) in the sense of 'that is obtained or possessed by', or 'that whereof this is observed.' गवाक्ष = window, see VII, 11.

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

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