

## Raghuvansha Canto XII.

### Notes and Translation.

1. The comparison between king Dasharatha and the flame of a lamp is sustained by the adjectival clauses being susceptible of meanings suited to each; thus निर्विष्टः—(1) in reference to Dasharatha निर्विष्टः (उपभुक्तः) विषयाणां (रूपसादीनां see I, 8; VIII, 10 and *Bu. Cha.* I, 70) खेदः (प्रीतिः) येन सः; (2) in reference to Pradipa (a lamp) निर्विष्टः पीतः विषयखेदः दीपभाजनत्वेन येन सः. दशान्तं—(1) the end or latter part of existence; (2) the extremity of the wick. आसन्ननिर्वाणः—निर्वाण is (1) final emancipation; (2) finishing. अग्निः—a flame is sometimes masculine and hence the comparison is complete in all detail. Some of the expressions have to be strained a little, no doubt, to keep up the double *entendre*.

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

2. तं—refers to Dasharatha. कर्णमूलं—note the use of the accusative with the verb denoting motion, see Ap. G. § 30. श्रीः royal insignia. कैकेयीशङ्कया—King Dasharatha, as is well-known, had three wives Kausalyâ, Kaikeyi, and Sumitrâ. He intended and made preparations to install Râma, being the eldest son, on the throne. At first Kaikeyi was also pleased at it. But her jealousy was excited by her maid-servant Mantharâ. Taking advantage of a promise made by old Dasharatha, she demanded its fulfilment *viz.* consenting to give her two boons whatever and whenever she may demand. The result was the exile of Râma, and the endeavour to install Bharata on the throne; see *Râmâ. Ayodhyâ Kânda* ch 7-14. पलितच्छयना—पलितं hoariness, silvery-white hair; तस्य छयना (छयन् = छाद्यते स्वरूपं अनेन इति a deception, a guise *cf. Râmâ* II, 17; *Mâ.* II, 21).

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

3. पौरान्—see IV, 27. पौरकान्तस्य—पौराणां कान्तः (the beloved) अम्युदयश्रुतिः—see *comment.* कुल्या—a trench, a water-course; see, *Shâ.* I, 15; *Uttara* III, 23. See *Râmâ. Ayodhyâ* chap. III for the general acclamation with which Râmâ was accepted.

*Trans.*:—The report of the elevation of Râma who was the beloved

of the citizens delighted the heart of every denizen just as a water-course refreshes the trees in a garden.

4. अभि०...भार—संभार = preparation; cf. सत्रसंभार: *Jāna*. VI, 35. कल्पितं—see V, 28. क्रूरनिश्चया—क्रूर: निश्चय: यस्या: सा viz. Kaikeyi. दूषयामास—*perf.* of the causal of दूष् to spoil, cf. VIII, 68.

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

5. आश्वासिता—consoled; see *Vikra*. V, 16; *Me*. II, 53. Malli, takes the word in the sense of 'promised.' चण्डी—Although a term of endearment applied to one's beloved as in *Me*. II, 44; or *Vikra*. IV, 38 it is used here in its literal sense as given in the *comment*. तत्संयुतौ वरौ—Two boons were promised to Kaikeyi by King Dasharatha when she supported the wheel of his chariot in a battle fought by him on behalf of Indra with the Rākshasas, when she said "त्वय्येव तिष्ठतु चिरं न्यासभूतं ममानघ । यदा मेऽवसरो भूयात्तदा देहि वरद्वयम्" for further details see *Adhyātma Rāmāyaṇa* Canto II. It is at the time of installing Rāmā on the throne that Kaikeyi—at the instigation of her maid Mantharā—demanded the two boons mentioned in the next stanza. किल see III, 39. इन्द्रसिक्का—Indra as the presiding deity of rain i. e. Jupiter Pluvius of Indian mythology, may be taken here as such; but some annotators have taken इन्द्र to signify 'a cloud.' उरग—see I, 28. The comparison of Kaikeyi to the earth; of (2) the boons to serpents and (3) the instigation of Matharā to the wetting of the holes in the ground by rain is worth noting. उद्ग्वाम—The use of this verb need not be taken as *ग्रन्थ*. Dandin in his *Kāvya-Darsha* has been careful to discriminate as to the use of words like निष्ठवत्, उद्गीर्ण, वान्त etc. Whenever they are used as गौण they lend, he says, certain amount of charm; but, it must be said that any other verb instead would certainly have been better here.

6. ससाः—See VIII, 34. This word is always in the plural. Here it is in the *accusa*. case. एकेन and द्वितीयेन—by means of the two vows promised by Dasharatha for which see previous stanza. वैधव्यं...फलां—विगतः धवः यस्याः सा विधवाः तस्याः भावः वैधव्यं (widowhood); तदेव एकं फलं यस्याः सा, तां.

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

7. प्राक्—see V, 43. प्रत्यपद्यत—gained; see XI, 34. This verb has so many senses and it has been so variously used that the student must be careful in noting the exact significance in each place. वनाय गच्छ—The use of the dative is remarkable. It is according to गत्यर्थकर्मणि द्वितीया चतुर्थ्यां चेष्टावामनध्वनि *Pāṇi*. II, iii, 12. In the case of roots indicating actual physical motion the place to which the motion is directed takes the affix either of the accusative or of the dative in denoting the

'object when it is not a word expressing road.' मुदित—the joy may be either on account of the father fulfilling his promise to Kaikeyi or on account of his (father's) continuing on the throne.

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

8. मङ्गलक्षौमे—मङ्गले (auspicious) च ते क्षौमे (silken cloth X, 8) च वसानस्य—dressed, clad; cf. वसने परिधूतरे वसाना; *Shd.* VII, 21; see XI, 16; *Ku.* III, 54; *Bhatti.* IV, 10. वल्कले—The bark garments were usually worn when one wanted to lead a forester's life as distinguished from a town-life. समं मुखरागं—Prince Râma had such firm mind that he was neither flushed with joy nor cast down with pain, hence the colour of his face was uniform.

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

9. सत्यात् अलोपयन्—सत्यात् (from veracity viz. keeping of the promise to Kaikeyi) न लोपयन् ( *prs. par.* of the causal of लुप् 4th Atma. ) not causing to swerve. दण्डकारण्यं—दण्डक्या उपलक्षितं अरण्यं Dandakâ was a daughter of Bhârgava. The forest of Dandakâ commencing from the northern slope of the Vindhya mountain extends to the south of the river Krishnâ. Towards the east it extends as far as the borders of the Kalinga territory and to the west as far as the Vidarbhas. Râma entered the Dandakâ forest after leaving Chitra Kûta and the hermitage of Atri. सीतालक्ष्मणसखः Sitâ and Lakshmana are the companions of Râma. Here, however, we have to look upon the compound as in सचिवसखः IV, 87; see note thereon.

*Trans.*:—Not causing his father to swerve from veracity, he, accompanied by Sitâ and Lakshmana, entered the Dandakâ forest as also the mind of every good man.

10. स्वकर्मजं शापम्—This refers to the accidental death of Shrâvana and the curse pronounced by his parents; see IX, 73-79 and *Jâna.* I, 74-87. तद्वियोगार्तः—तस्य ( रामस्य ) वियोगः ( वनगमनात् ) तेन आर्तः ( पीडितः ). शरीरभात्रेण—शरीरस्य त्यागः, स एव शरीरभात्रे, तेन. शुद्धिलाभं—शुद्धेः लाभः the benefit of purification or expiation, atonement. A friend suggests शुद्धिलाभं which makes a better construction. असम्यक्त—considered, viewed. The wording of the curse was equivocal दिष्टान्तमाप्स्यति भवानपि पुत्रशोकादन्त्ये वयस्वहमिदंति तमुक्तवन्तन् ॥ IX, 79. It may be that you will come to an end by bemoaning a son. Dasharatha considered it a light retribution that he could get off by his own death and not by that of his son.

*Trans.*:—The king too, afflicted by the pain of separation from him ( i. e. Râma ) remembered the curse brought on by his own deeds-

and considered it a gain that the atonement was only to be by abandoning his own body (existence in this world).

11. विप्रोषितकुमारं—विशेषेण प्रोषिताः (absent, gone abroad, from पृथ्वी 4th Paras.) कुमाराः यस्मात् ततः अस्तम्भरम्—see VIII, 51 and 66. This also is to be an adj. clause to राज्यं. आमिषतां ययौ—mark the idiom, आमिष is the piece of flesh attached to a hook as a bait; hence 'a prey,' see II, 59.

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

12. अनाथाः—नास्ति नाथः वासां ताः The word नाथ signifies lord, master, etc. and has a peculiar sense in such expressions as सनाथी कृ etc. to cause to be possessed of a master, in *Shd.* VI or *Vikra.* II, where the ऋषदृष is said to be मणिशिलापट्टसनाथ इ. e. having a slab of stone for its master which conveys the idea of a stone-slab being the most prominent feature in the harbour or कुमुमसनाथ *Vikra.* IV; see *Me.* II, 24, and various other places. Here, however, the word नाथ is used in its primary sense as in नाथवन्तस्त्वया लोकास्त्वमनाथा विपत्स्यसे *Uta.* I, 43. प्रकृतयः—Malli. takes the word to signify 'ministers, counsellors' as in VIII, 10, but it might also be taken in the sense of 'subjects' as in IV, 12. मौलैः—(मूले भवैः) by old hereditary ministers.

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

13. तथाविधं—of that kind इ. e. brought on by the obstinacy of Kaikeyi to see Râma away in the forest and her own son on the throne, मातुः and स्वस्याः are ablatives governed by पराङ्मुखः (see X, 43) used figuratively.

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

14. आश्रमालयैः—आश्रमाः कृताः आलयाः वैस्तैः as in 'सर्वान् जनस्वानकृतालवान्' *Râmâ* वसति see VI, 77; VII, 33. तस्य—refers to Râma. उद्भ्रुः—उद्भ्रानि अभ्रुणि यस्य सः.

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

15. चित्रकूटस्थं—The Chitrakûta hill is about 50 miles S. E. of Bândâ which itself is 95 miles south-west of Allâhâbâd. It is situated near the river Paishûni or the Mandâkinî or Mâlinî of olden times.

Râma is said to have passed sometime on this hill after he had left Ayodhyâ. गुरोः—of the father Dasharatha. अनु०...संपदा—agrees with लक्ष्म्या. Kaikeyî wanted that Bharata should be the king during the exile of Râma but he did not accept it; hence, he says that Laxmi has not been उच्छिष्ट i. e. अनुभूतशिष्टा what remains after enjoying. संपद्=essence, charm, perfection, excellence.

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

16. हि—For a certainty; हि हेतावप्यवधारणे *Amara*. प्रथमजे—*loc. abso.* The प्रथमज i. e. first-born or eldest was Râma. अकृ०...ग्रहे—(agrees with प्रथमजे) श्रियः परिग्रहः (accepting, receiving; the sense here is more *figurative*. Kings have been described in various places as the lords, or husbands of their territory which is viewed as their wife; see *Shâ.* III where King Dushyanta calls समुद्ररसना चोक्षी as one of his wives) श्रीपरिग्रहः; अकृतः श्रीपरिग्रहः देन सः, तस्मिन्. परिचेत्तारं—परिवेत् is one who incurs the sin of getting married before the elder brother has taken a wife. The *हारीतस्मृति* says अकृतदाराभ्याधानस्य ज्येष्ठस्य पूर्वं कृतदाराभ्याधानः कनिष्ठः । ज्येष्ठेऽनिर्विष्टे कनीयान्निर्विष्टान् परिवेत्ता भवति । परिविष्णो ज्येष्ठः । परिवेदनीया कन्या । परिदायी दाता परिकर्ता राजकः । It is said that the kingdom of Shantannu, who began to reign before his elder brother Devâpi, was visited by a drought which lasted twelve years; see *Bhâgavata* IX, 22.

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

17. स्वर्गिणः—स्वर्गः अस्ति अस्य इति इनिः belonging to, residing in or gone to Heaven; hence 'a deceased person.' निदेशः=injunction, order अववास्तु निदेशो निदेशः शासनं च सः ॥ शिष्टिश्चाज्ञा च *Amara*. अधिदेवता—a presiding or tutelary deity. पादुके—These are the wooden slippers used after bath by a गृहस्थ (a dweller in a house) or always used by sannyâsis, Brahmacharios etc. These slippers are held in high reverence by the survivors of the deceased. अपाकृष्टं—*inf.* of अपकृप् 6th or 1st Paras. 'to pull away', 'to draw back'.

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

18. विसृष्टः—see I, 44; II, 9. नन्दिग्रामगतः—Bharata returned from Râma with the latter's sandals and lived at Nandigrâma awaiting his return; see *Râmâ. Ayodhyâ* ch: 115 sts. 13-24. Nandigrâma is probably a small hamlet near Ayodhyâ. न्यास—a deposit; *cf.* प्रत्यर्पितन्यास

इवान्तरात्मा *Shd.* IV, 21. पुमानुपधिर्न्यासः *Amara*. अभुनक्—Protected, took care of. The verb भुज् 7th *Ubha.* is always Atma. except in the sense of 'protecting' etc. when it is *Paras*; cf. एकः कृत्वा नगरपरिघप्रांशुबाहुर्भुनक्ति *Shd.* II, 15; compare with this the use in IV, 7; VIII, 7; XV, 1; XVIII, 4 in different senses.

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

19. दृढभक्तिः—The *commen.* has a learned discussion on the compound, whether it is a Karmadhāraya or Bahuvrīhi. Malli. dissolves it as दृढं भक्तिः अस्त्व इति and gives the opinions of several grammarians on the subject. The word भक्ति comes under the प्रियादि words and therefore, the word दृढा cannot become दृढ in the compound (Bahuvrīhi). It can be viewed as a Karmadhāraya as दृढा चासौ भक्तिश्च दृढभक्तिः by पुंत्वकर्मधारयजातीयदेशीयेषु *Pāṇi.* VI, iii, 42. राज्य०...पराङ्मुखः—राज्यस्य तुष्या (greed, covetousness), तस्यां पराङ्मुखः (see X, 43). शुच्यर्थे—शुद्धेः अर्थः purpose, object ) वसिन् कर्मणि तद्यथा. प्रायश्चित्तं—प्रायः चित्तं इति. The मुद् comes in by the Vārtika प्रायस्य चित्तिचित्तयोः on *Pāṇi.* VI, i, 157 प्रायः नाम तपः प्रोक्तं चित्तं निश्चय उच्यते.

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

20. वैदेह्या सह—According to *Pāṇi.* II, iii, 19 the *indecli.* सह 'with' is joined to a word in the *instru.* case when the sense is that the word in the *instru.* is not the principal but the accompaniment of the principal thing. वन्येन—see V, 9 for the use of the *instru.* in the sense of 'by means of'; compare मदसिक्तमुखैर्मृगाधिपः । करिभिवर्तयते स्वयं हतैः *Ki.* II, 18. वृद्धेक्ष्वाकुवृत्तं चचार—note the idiomatic use of चर् with वृत्; the kings of the Ikshvāku race have always betaken to the fourth state, वानप्रस्थाश्रम, see III, 70; VIII, 11 and पुत्रसंक्रान्तलक्ष्मीकैर्यद्वृद्धेक्ष्वाकुभिर्भृत् । धृतं वाक्ये तदायेण सुष्यमारण्यकं वृत् *Uttā.* I, 22.

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

21. प्रभा०...च्छायम्—see *commen.* वनस्पतिम्—Technically, or rather botanically, there is a distinction between वनस्पति and वृक्ष; yet here the first word is used in a more comprehensive sense. Perhaps, the word वनस्पति is very appropriately used here, since the *Amarakosha* defines it as signifying trees of the fig-class which being umbrageous are just what are intended.

*Trans.*—Resorting to a tree, whose shade had become motionless by his extraordinary power, Râma, through slight fatigue as it were, slept at times on the lap of Sîtâ.

22. This stanza has references which do not appear in Vâlmiki Râmâyana. Mr. Nandargikar has, with his characteristic patience, ferreted out an elucidation from the Padma Purâna which is quoted here:—राघवश्चित्रकूटादौ सानुजोऽरमत खिया ॥ कदाचिदङ्गे वैदेह्या निद्राणे रघुनन्दने ॥ ऐन्द्रः काकः समागम्य जानकी वीक्ष्य कामुकः । विददार नखैस्तीक्ष्णैः पीनोन्नतपयोधरं ॥ तद्दृष्ट्वा राघवः क्रुद्धः कुशं जघाह पाणिना । ब्राह्मेणाखेण संयोज्य विश्लेष ध्वाङ्गमारणे ॥ तं दृष्ट्वा बोरस्तक्काशं ज्वलत्कालानलोपमं । दृष्ट्वा काकः प्रदुद्राव निनदन् दारुणं स्वनं...यत्र यत्र ययौ काकः शरपार्थी स वायसः । तत्र तत्र तदस्त्रं च प्रविवेश भयावहं ॥.....भो भो बलिभुजां श्रेष्ठ तमेव शरणं व्रज । स एव रक्षकः श्रीशः शरणागतवत्सलः ॥ इत्युक्तः सोऽथ बलिभुग् ब्रह्मणा रघुनन्दनं । उपेत्य सहसा भूमौ निपपात भयातुरः ॥ प्राणसंशयमायत्तं दृष्ट्वा सीता तु वायसं । ब्राह्मि ब्राह्मीति भर्तारमुवाच दक्षिता विभुं ।...ररक्षासौ निजास्त्राय तदेकाक्षि दक्षे तदा ॥. The Râmâyana of Vâlmiki does not say that the crow was the son of Indra. The only reference in it is to a crow having hovered round Sîtâ when she offered part of the venison (of which they had partaken) to the birds. Râma let fly an arrow at the crow; and the bird lost one of his eyes by it; see *Râma*. Ayodhyâkânda, Chap. 65 sts. 38-57. One cannot say from where Kâlidâsa took the incident unless it be from some other Râmâyana like that alluded to in *Bu. Cha.* Canto I, 48. पौरोगम्यं—fault-finding; see *commen.*

*Trans.*—A crow, the son of Indra, it is said, scratched her breasts, with his claws (thereby) exhibiting, as it were, his fault-finding with regard to the marks of enjoyment made [on them] by her husband.

23. आस्यत्—Aorist of अस् to throw. According to the Sûtra अस्यति etc. *Pânî*. III, i, 52 quoted by *commen.* the suffix अह् is substituted for लि when the Aorist follows signifying 'agent'; and by the Sûtra अस्यते स्युक्त्वा the root अस् gets the युक् before this Aorist. इपीकाशं—इषि (षी) का, is primarily काश 'a reed' or 'stalk of grass'; see *Jâna*. V, 8 and इपीकाशं would be a 'missile made of reed' i. e. an arrow. तस्मिन् refers to the crow. रामावबोधितः—see *commen.* अबोधितः awakened; see *Jâna*. III, 76. एकनेत्रव्ययेन—The arrow of Râma was infallible. The crow begged for life from Râma when the arrow let fly by him began to pursue him; whereupon he got himself liberated by the loss of one eye. The verb सुमुचे—which is generally Paras.—requires an object in the Atmanepada when it is कर्मकर्तारि आत्मनेपदम्; also see *commen.*

*Trans.*—Râma, being awakened by Sîtâ, let fly a reed-missile at him (the crow): he wandered about (to escape it) but got himself liberated [from its pursuit] by the abandoning of one eye.

24. आस...त्वात्—The *abla.* according to विभाषा गुणेऽस्त्रियान् (*Pânî*. II, iii, 25) signifies here 'the cause of an action' and has the sense of 'on account of,' 'by reason of.' A noun not of the feminine gender

denoting the cause of an action is put in the *Instru.* or *Abla.* तु—this particle is used here in the sense of 'and now' see Ap. G. § 279 (a). उत्सुकसारङ्गा—उत्सुकाः (Restless, uneasy) सारङ्गाः (antelopes) यस्यां तां स्थलीं—see VI, 64; XI, 58. Râma once persuaded Bharata to return and take care of the kingdom, see sts. 14, 15, 16 *supra*; and, he (Râma) was apprehensive lest he returned again.

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

25. आतिथेयेषु—आतिथेय = hospitable; the affix ट् comes in the sense of 'excellent with regard thereto' after the words पथि, अतिथि, वसति, and स्वपति according to *Pânî* IV, iv, 104 quoted in *commen.* ऋषिकुलेषु—The families of sages; and by implication their 'abodes' i. e. their hermitages; see *commen.* वार्षिकेषु—वर्षासु भवं साधु वा वार्षिकं (by *Pânî* IV, iii, 18) see IV, 16—'appertaining to the rains'. The ten ऋक्ष asterisms (नक्षत्राणि) enumerated as coming in the rainy season begin with आर्द्रा and end with स्वाति. The word ऋक्ष may also be taken in the sense of राशि; and in that case the Râshis would be from कर्क to मकर. Râma, who gradually journeyed from Ayodhyâ southwards is likened to the sun travelling from the northern solstice to the southern. भास्करः—भासं करोतीति—one who makes light. The सू comes in place of a visarga by कस्कादिषु च *Pânî* VIII, iii, 48.

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

26. बभौ—see II, 16. त्रिदेहाधिपतेः—of the king of Videha i. e. Janaka; see XI, 32. प्रतिषिद्धा—prohibited, from प्रतिषिद् 1st Paras. see VIII, 23; IX, 74. गुणोन्मुखी—eager, looking up to virtues; see XI, 23. अनुगच्छन्ती—following; cf. "गच्छन्तीमनुगच्छतोष्टकलुषां कंसद्विपो राधिकां."

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

27. अनसूयातिष्ठेन—During their sojourn the exiled Râma and Sîtâ and Lakshmanâ while staying at the hermitage of the Rishi Atri in the Dandakâranya, Sîtâ received from अनसूया the wife of अत्रि a peculiar fragrant unguent which conferred lasting beauty. "इदं दिव्यं वरं माल्वं वरुणमाभरणानि च । अङ्गरागश्च वैदेहि महाहर्मनुलेपनं ॥ मया दत्तमिदं सीते तव गात्राणि शोभयेत् । अनुरूपमसंक्रिष्टं नित्यमेव भविष्यति ॥ Râmâ. Ayodhyâ 118. अतिसुधेन—conferred, bestowed; from अतिसूज् 6th Paras. see X, 42; XI, 84. पुण्यगन्धेन—पुण्यः (sweet, agreeable "पुण्यस्त्रिषु मनोज्ञे स्वात्कीर्णं सुकृतधर्मयोः" *Vishwa*) गन्धः यस्य तेन. अङ्गरागेण—unguent; cf. VI, 60, Ku. V, 11. उच्चलिताः—flown away; gone away; see *Shâ* I, 24. The bees being attracted



by the sweet fragrance of the unguent abandoned the flowers of the forest-trees, and hovered round Sītā.

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

28. सन्ध्याभ्रकपिशः—the appearance of the sky at about sunset in the tropics is peculiarly charming, the like of which is not seen in any other clime; see XI, 60. कपिशः=tawny, of the colour of red ochre. इयावः स्यात्कपिशः; see *Bu. Cha.* I, 28. Kumāradāsa uses the adj. phrase तनूनपादचिर्वभ्रुः *Jāna.* X, 69. विराध—A demon, the son of Jaya and Shatabridā. He was originally the demi-god Tumburu Gandharva who had become a Rākshasa infesting the Dandaka forest, where, his curse bound him down till a fight with the son of Dasharatha; see *Rāmā. Aranya*, Chap. 23. मार्गं आवृत्य—obstructing or impeding the course, though the verb आवृत् *liter.* means 'to encompass, to go round.' ग्रहः—The current notion of Rāhu interrupting the course of the moon is known to almost every Indian to need any further detail.

*Trans.*:—The monster Virādha by name, who was tawny like the evening cloud, stood obstructing the path of Rāma as the planet (Rāhu) does of the moon.

29. लोकशोषणः—see *commen.* The compound *lit.* would signify 'the sucker of the world'; hence, the torturer of the world. The Rāmāyana tells us that Virādha seized Sītā at which both Rāma and Lakshmana were highly incensed (see *Rāmā. Aranya Kānda* chap. II, sts. 15, 26). नभोनमस्त्वयोः—नमः खं श्रावणो नमाः and स्युर्नमस्त्वयौऽपदमाद्रमाद्रपदाः समाः *Amara.* अवग्रहः—see I, 62; X, 48. The months of Shrávaṇa and Bhādrapada are the months during which rainfall is generally the strongest; and the absence of it just then makes people most anxious; hence the comparison is very appropriate, *cf. Jāna.* X, 70.

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

30. विनिष्पिप्य—Having pounded, crushed. काकुत्स्थौ—see IV, 41. The demon Virādha was invulnerable by weapons, since "तपसा चाभिसंप्राप्ता ब्रह्मणो हि प्रसादाः । शशेणावध्यता लोकेऽष्टेषामेवत्वमेव च ॥" and all the arrows discharged at him by Rāma and his brother had no effect; he caught both the brothers and put them on his shoulders, and they मुष्टिभिर्वाहुभिर्पद्भिः सदयन्तौ तु राक्षसं । उद्यम्योद्यम्य चाप्येनं स्वण्डिले निष्पिपेवतुः ॥". The Rāmāyana of Vālmiki differs from Kālidāsa's account about the disposal of the body of Virādha. It says "अवटे चापि मां राम निक्षिप्य कुशली व्रज । रक्षसां गतसत्वानामेष धर्मः सनातनः ॥ अवटे ये निधीयन्ते तेषां लोकाः सनातनाः । तच्छ्रुत्वा राषवो वाक्यं लक्ष्मणं व्यादिदेश ह ॥ कुञ्जरस्येव रौरस्य राक्षसस्यास्य लक्ष्मण । बनेऽसिन् सुमहान् श्वभ्रः सन्त्यतां रौरकर्मणः ॥ ...अखनात्पाश्वतस्तस्य विराधस्य महात्मनः

विराधं प्राक्षिपत् श्वश्रे नदन्तं भैरवस्वनं" *Aranya* ch. III. पुरा— in the near future, before long. In this sense the adverbs दावत्-तावत् and पुरा are usually found with the present tense to which they impart a future sense. Moreover, these two particles denote certainty. cf. आलोके ते निपतति पुरा सा बलिर्व्याकुला वा *Me.* 85; पुरेदमूर्ध्वं भवतीति वेधसा *Nai.* I, 18; & *Ki* X, 50. स्वर्णी—see XI, 58. निचक्षतुः—Perf. 3rd dual; of निक्षन् to bury; see *Bhatti.* IV, 3.

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

31. पञ्चवट्याम्—The Panchavati is none else than the tract which is even now known under that name on the banks of the Godâvari near Nasik. For compound see *commen.* The five trees which have given the name to the tract are अश्वत्थ, विल्व, शत्री, अशोक, and वट. शासनाव्—see XI, 65. कुम्भजन्मनः—see IV, 21; VI, 61 where the allusion is fully explained. अनपोदस्थितिः—न अपोद ( given up, abandoned, from अपवह् 1st Paras. see XI, 25 ) स्थितिः ( see XI, 65, and *Ku.* I, 18 ) येन सः. This adj. phrase applies to the mountain as well as to राम. In the latter it ignifies 'one who did not give up his original line of conduct.' प्रकृती—in the natural condition.

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

32. रावणावरजा—The younger sister of रावण viz., Shûrpanakhâ. Kâkasi was the mother of Râvana, Kumbhakarna, Shûrpanakhâ, and Bibbîshaha by the sage Vishravas; for अवरजा see VI, 58; 84. मदना-तुरा—वृषस्यन्ती see st. 34, *infra.* अभिपेदे—went near, approached; from पद् with अभि. The prefix अभि has various senses; see *Pâni* I, iv, 90. The Ganaratnamahodadhi says अभि पूजाभूषार्थेच्छासौम्याभिसुखसौरूप्यवचना-हारस्वाभावेयु. Here it conveys the sense इच्छ. निदाघातां—A serpent is never able to bear the least heat. In the case of the demoness the heat is that engendered by carnal passion.

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

33. सीतासन्निधौ—This is different from the account in *Jâna.* X, 70 where it is सीताविद्रवणात्. The Râmâyana, however, narrates that Shûrpanakhâ began her libidinous talk even in the presence of Sitâ. She says ' चिराय भव भर्ता मे सीतया किं करिष्यसि ॥ See *Aranya.* cha., XVIII, st. 20-26. चञ्चे—from वृ 5th Ublia. to solicit. कथि...या—कथितः अन्वयः ( see I, 9 ) यया सा. अकालज्ञः—see *Vepi.* III, or *Mu.* VII. The sense here is slightly different from that in st. 81.

*Trans.*:—She, who detailed her lineage, made overtures of love to Râma even in the presence of Sitâ; for, the passion of women when grown to excess knows no time.

34. The Râmâyana tells us that Shûrpanakhâ assumed the form of a young attractive damsel, and approached Râma. Hence the vocative **बाले** is very apt. **भजस्व**—Do thou resort to; *cf.* मातर्लक्ष्मि भजस्व. The verb **भज्** has several meanings which are modified according to the noun with which it is connected. It is used in the sense of 'to enjoy carnally' as in 'वसोर्व-योत्पन्नामभजत मुनिर्मत्स्यतनया' Panch. IV, 50. It also means 'court the love of.' **शशास**—Directed, ordered; *cf.* शशि नः करवामः किम् Ku. VI, 24; आइतुमन्यानिशिवत् *Bhatti*. IX, 68. **वृषस्यन्ती**—see *comment.* The affix **व्यच्** is optionally employed, in the sense of 'wishing' after a word ending in a case-affix denoting the object wished as connected with the wisher's self. Before the addition of the Denominative affix **व्यच्** the augment **अनुक्** is added after a number of words enumerated in *Pâñi*. VII, i, 51, when the delight of the subject of these things is to be expressed, and then it takes the femi. affix **डीप्**. **वृषस्कन्धः**—वृषस्य इव स्कन्धः यस्य सः; see I, 13.

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

35. **ज्येष्ठाभिगमनात्**—ज्येष्ठं प्रति अभिगमनं (visiting, going to; the verb **गम्** acquires the peculiar libidinous sense by the prefixing of the particle **अभि**; see st. 32 *supra*. **अनभिनन्दिता**—न अभिनन्दिता (accepted, approved; *cf.* नाम वस्वाभिनन्दति द्विषोऽपि स पुमान्युमान् Ki. XI, 73 or अतस्ते वचो नाभिनन्दामि. **रामाश्रया**—रामः आश्रयः वस्वाः सा. **भूयः**—*indeeli*.—once more, over again. **उभयाकूलभाक्**—Although the commentary dissolves the compound on the analogy of the compound in the Mahâbhâsya still opinions are very varied on the subject. According to Kaiyyata **उभय** has no dual number, but according to Haradatta it has. The word **उभये** may always be looked upon as a sarvanâma; see *Pâñi*. VII, i, 52 and discussion thereon.

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

36. **संरम्भं**—see IV, 64. **मैथिलीहासः**—मैथिल्याः हासः Maithilî (Sitâ) was so amused at the discomfiture of Shûrpanakhâ in her overtures to Râma and Lakshmana that she could not help laughing. **क्षणसौम्या**—Shûrpanakhâ was not naturally सौम्या=gentle, but had only assumed that condition for the time to entice Râma. The compound may be dissolved as in *comment.* or क्षणे सौम्या. **निनाय**—The verb **नी** is one of those which govern a double accusative; see *Sidd. Kau.* on *Pâñi*. I, iv, 59.

नि०...मितां—नास्ति वतः निवातः (absence of wind, calm), तेन स्थिमिता motionless. वेलां—the tide; though the word is generally used in the sense of seashore; see IV, 43. The flow of sea-water and the rolling of the tide under the influence of the rising of the moon is too well known to need any explanation. The simile between the smile of Sitâ and moon-light is in keeping with Indian ideas—a smile being always said to be white.

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

37. उपहास—see I, 3. सद्यः—see V, 68. पश्य माम्—(may be said to be a colloquial expression equivalent to the English 'mark me.' परि (री) भव—insult, disrespect, jeering, *Uta.* IV, 23; *Mu.* IX, 4. जवेहि—see II, 35.

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

38. इति उक्त्वा—what was said by the demoness in the previous stanza. निविशन्ती—entering, taking refuge. शूर्पणखा—The sister of of Râvans; see 32 *supra*, शूर्पाणि इव नखानि यस्याः सा. The न् here is replaced by ण since the र् which occasions the substitution is in the first member of the compound and the whole compound is a proper name and the first member does not end in the letter ग (see पूर्वपदासंज्ञायाम्: *Pâni.* VIII, iv, 3). नाम्नः सदृशं—in keeping with the name, as signified by the name. प्रत्यप्यत—regained, assumed again; see *Ku.* IV, 16; *Shâ.* VI, 20; mark the difference between the meaning here and that in st. 7 *supra*.

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

39. कोकि०...दिनीम्—मञ्जु (charming, delightful. 'कान्तं मनोरमं रुच्यं मनोह्रं मञ्जु मञ्जुलम्' *Amara.*) बदत्यसी मञ्जुवादिनी see V, 74; now see *commen.* शिवाघो०...नाम्—शिवा see VII, 50; घोर terrible, "घोरं भीमं मयानकम्" *Amara.* स्वन—see VII, 64. Shûrpanakhâ first came to Râma and Laxmana in an attractive form; on her disappointment, however, she assumed her monstrous form and with it her terrific voice. Note the idiomatic use of the verb कृत्वा with च्वादिनीम् and स्वनां. It is analogous to the English idiom 'I heard the sweet-singing damsel at etc.' विकृता इति बुबुधे—For विकृता see VIII, 87. This word is virtually the object to बुबुधे but instead of being put in the *accusa.* case it is in the *nomi.* on account of the use of the indecli. इति to specify it, see कमादसुं नारद इत्यबोधि सः *Mâ.* I, 3 and Malli's remarks on this idiom, as well as *Ap. G.* § 255 (a).

*Trans.*:—Lakshmana first hearing her speak sweetly like a cuckoo and then in a terrific voice like that of a she-jackal made her out as one who had an 'assumed appearance.'

40. पर्णशाला—see I, 95. This is the hut of Rāma; and Lakshmana is supposed to be on the outside of it. विकृष्टासिः—विकृष्टा (drawn and therefore unsheathed) असिः (sword) येन सः. क्षिप्रं—*indseli*. promptly. "लघु क्षिप्रमरं द्रुतम्" *Amara*., वैरूप्यं त्येन—विरूपस्य भावः वैरूप्यं (deformity, ugliness); पुनः उक्तिः पुनरुक्तिः, तस्याः भावः पौनरुक्त्यं, now see *commen.* भीषणा—This is one of those numerous words which are formed according to *Pāṇi*. III, i, 134 whereby the affixes ल्यु (अन), गिति (इन्) and अच् (अ) come after the verbs of the three classes नन्द्, ग्रह, and पच् respectively. The verb भीष् comes under the नन्द् class; now see *commen.* Shūrpanakhā had naturally a hideous form; it was made doubly so by Lakshmana lopping off her ears and slitting her nose, see *Jāna*. X, 73, and इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पश्यतः । उद्धूल खड्गं चिच्छेद् कर्णनासे महाबलः ॥ २१ ॥ *Rāmā*. Aranya. ch. XVIII. अयोजयत्—made; brought unto. This circumlocutory way of expressing an idea is peculiar to the Sanskrit language.

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

41. वक्रोरिण्या—वक्रं च तत् नखं च वक्रनखं, now *commen.* वेणुपर्वया—कर्कशानि (hard कर्कशः परस्मै क्ते रूपेण निर्दये दृष्टे *Vishva*) च तानि पर्वणि च; (joints यन्त्रिर्ना पर्वं परस्मै *Amara*), now *commen.* The instrumental sing. of पर्वन् at the end of a Bahuvrīhi compound will be पर्वया or पर्वणा by *Pāṇi*. IV, i, 13 whereby the affix ङाप् comes optionally after the nominal stem ending in गन् and a Bahuvrīhi compound ending in अन्. The simile is very happy. The handle of the elephant's goad is generally of the solid bamboo or malaca cane; hence the comparison of the joints of the finger to the knots of the handle and of the crooked nail to the iron part of the goad. अङ्गुल्या—see IV, 39. The अङ्गुली is probably the first finger. अतर्जयत्—threatened, menaced; the root तर्ज् belongs both to the 1st as well as the 10th conj. but is met with more frequently in the latter, see IV, 28; XI, 78.

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

42. आशु—see V, 35. जनस्थानम्—A part of the Dandakā forest probably near Palaverama where the Godāvāri rushes from the mountains; see *In. Anti*. vol. II, p. 243. तथाविधम्—according to the description in st. 40; see III, 4. खरादिभ्यः—खरः आदिः येषां तेभ्यः Khara and Dūshapa were the two brothers of Shūrpanakhā to whom she

applied for help and for reparation of the loss of her limbs. रामो-पक्रमम्—रामस्य उपक्रमः 'beginning, commencement'. According to *Pāṇi.* II, iv, 21 a Tatpurusha ending with the words उपज्ञ 'invention,' and उपक्रम 'commencement' is neuter in gender when it is intended to express the starting point of a work which is first invented or commenced. रक्षःपरिभवं—रक्षसां परिभवं, see st. 37 *supra*.

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

43. नैर्ऋताः—see XI, 21. पुरः—in front. रामाभियायिनो—रामस्य अभियायिनः (assailants; from अभिया 2nd Paras. to go forward; see V, 30). अमङ्गलम्—Certain things are considered very inauspicious by the people of India so much so that there are treatises on omens in Sanskrit. The sight of a mutilated individual among other things is considered very inauspicious. Hence, the fact of the demonesess with her mutilated face being placed as a guide on the van of the army was in itself inauspicious.

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

44. उदायुधान्—Those with uplifted arms. दृष्टान्—arrogant, proud, wild; from दृप् 4th conj. आपततः see V, 50. वि०...शंसां—विजयस्य आशंसा (wish, expectation).

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

45. कामं—see IV, 13; VI, 22. यातुधानाः—the demons 'यातुधानः पुण्ड्रजो नैर्ऋतो यातुरक्षसि' *Amara*. सहस्रशः—see VI, 22. The formation of this Kāraka is by the Sūtra संख्यैकवचनाच्च वीप्सायाम् *Pāṇi.* V, iv, 43 whereby the affix श्च् comes in optionally after crude forms denoting numerals especially when a distributive sense is to be expressed. It may also be formed according to अधिकरणविचाले च *Pāṇi.* V, iv, 43 whereby the affix च्च् comes after a numeral when the sense is a change in the apportionment or distribution of substances. यावन्तः—यावत् as a correlative of तावत् in the sense of 'many as' यावत्तावच्च साकल्येऽवधौ मानेऽवधारणे *Amara*. आजौ—आजिः (according to रोगास्यायां ष्वुबहुलम् *Pāṇi.* III, iii, 108) see VII, 57.

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

46. असज्जनेन—by the body of the bad persons i. e. by the demons. प्रयुक्तं—incited, prompted, used. दूषणम्—mark the puns on

this word ( 1 ) name of the brother of Sûrpaakhâ and Khara; ( 2 ) censure, दूषयतीति दूषणः. शुभाचारः—शुभः आचारः यस्य सः. काकुत्स्थः—see IV, 41; VI, 2.

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

47. प्रतिजग्राह—see IV, 40. क्रमशः—*indecli.* in regular series, one after another; see note on सहस्रशः st. 45 *supra.* खरत्रिशिरसौ—Khara and Trishiras. The latter was perhaps three headed just as Râvana is said to be ten-headed. सममुद्युः—flew off simultaneously; see VII, 57.

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

48. शितैः—Sharp, whetted *p. p.* from शि 5th *Ubha.* यथाग्निः—see *commen.* विशुद्धि is cleanliness, see 104 *infra.* not being smeared with blood. पीतं—see *Jâna.* X, 75. पतन्निभिः—see XI, 11.

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

49. राम०...कृते—see VII, 49. किंचन—चन and चिद्, स्विद्, अदि are added to interrogative pronouns and their derivatives to impart to them an indefinite sense. कबन्धेभ्यः—A कबन्ध is the headless trunk of a human being during the time there is vitality and heat in it; see VII, 51. The fifth case affix is used when a noun is joined with words meaning 'other than,' or with आरात् 'near or remote' or इतर 'different from' or कृते 'without' or words indicative of the 'directions,' or with words having अयु 'to bend' as the last member of the compound or with words ending with the affix आच् or आदि according to 'अन्वारादितर्ते दिक्शब्दाच्चूत्तरपदाजद्विबुक्ते' *Pâni.* II, iii, 29. *cf.* कृष्णादन्यः भिन्नः इतरः वा.

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

50. सुरद्विषाम्—दुराणां द्विषः, तेषां see II, 37. अप्रबोधाय—न प्रबोधः (see V, 65; 74) तस्मै. Mark the idiomatic use of the dative in the sense of 'for the purpose of.' गृध्रच्छाये—see *commen.* and note on श्लुच्छायम् in IV, 20. The word गृध्र conveys by 'implication' the shade cast by the wings of the vultures who hovered round. वरुधिनी—see XI, 58.

*Trans.*:—That army of the demons having made Râma, who was

discharging arrows, fight with itself, fell asleep, under the shade of vultures, never to wake again.

51. राघ०...र्षानां—अख see III, 31; विदीर्ण see VII, 40. शूर्पणखा see st. 38 *supra*. दुष्प्रवृत्ति—ill-news. प्रवृत्तिर्वृत्तान्तप्रवाहेषु प्रवर्तते *Haïma*. The affix अच् comes after the verb (हृ) when it does not mean 'to raise up' when the object is in composition with it according to *Pāṇi*. III, ii, 9 quoted in *commen*.

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

52. निग्रहात्—from punishment; see XI, 90; and st. 60 *infra*. आसानां वधात्—The killing of kinsmen viz. Khara, Dūshapa, and Tri-shiras. धनदानुजः—The younger brother Dhanada, the God of wealth. This was Rāvapa, see *Rāmāyaṇa*, Uttarakanda ch. I.

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

53. मृगरूपेण—मृगस्य रूपं इव रूपं यस्य सः see *Rāmā*. Aranya. ch. 42 vs. 31-42. जहार—While Sītā was collecting flowers she beheld a golden deer who was covered with various precious stones and she persuaded her husband to chase it, kill it, and get the skin. Rāmā in doing so was decoyed to a distance by the fleet animal. Now Sītā heard a wail of her husband and sent her brother-in-law to his succor. When both of them had gone away Rāvapa came to the hut and carried away Sītā. At this juncture appeared Jatāyu, the friend of Dasharatha, and said 'नहि मे जीवमानस्य नयिस्वसि शुभामिमाम् ।' A fight ensued in which Jatāyu was wounded; see *Rāmā*. Aranya. ch 50-51. Hence the poet says पक्षीन्द्रप्रयासक्षणविभ्रितः—see *commen*. विभ्रितः=विभ्रं सजातं अस्य according to तदस्य संजातं तारकादिभ्य इतच् *Pāṇi*. V, ii, 36.

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

54. सीतान्वेषिणौ—अन्वेषयतः इति अन्वेषिणौ, सीतायाः अन्वेषिणौ the two who were seeking Sītā. लूनपक्षं—लूनानि (cut, see VII, 45) पक्षानि यस्य तं. मृगं-पक्षीन्द्र i. e. Jatāyu, the son of Shyeni and Aruṇa. अनृणं—(see VIII, 30), he who has paid off the debt due to an elder; the word अनृणं is generally used with the genitive of the person or thing to whom something is due. Jatāyu did his best to prevent Rāvapa from taking away Sītā but was mortally wounded and lived only to inform Rāmā of this mishap. कण्ठवर्तिभिः—कण्ठे वर्तन्ते इति कण्ठवर्तिनः, तैः.



*Trans.*:—The two seekers of Sītâ,—Râma and Lakshmana,—saw the great bird, with his wings lopped off and with his breath clinging to his throat ( with his life about to depart ) having (thus) discharged his debt of friendship towards Dasharatha.

55. ताम्ब्यां आचष्ट—Verbs having the sense of 'to tell' and the causal of विद् with नि and other roots having the same sense govern the dative of the person to whom something is told, and the thing told is generally put in the accusative *e. g.* XI, 37; and असत्यार्षनामन्तः पुरेभ्यः कथयेत् *Shâ.* II; आचष्ट—perfect 3rd sing. of चक्ष् 2nd conj. Atma. with आ to tell, to narrate. संस्थितः—see VIII, 72.

*Trans.*:—He ( Jatâyu ) narrated to them by words the particulars about Maithilî having been carried away by Râvana; and himself became still ( expired ) after having brought to notice by means of his wounds the great good deed done by him.

56. नवी०...शोकयोः—न नवः अनवः, अनवः नवः संपद्यमानः नवीभूतः ( a द्वि compound by the Sûtra कृन्वस्ति दोगे संपद्यकर्तरि च्विः *Pânî.* V, iv, 50. The affix च्वि comes after a word, when the agent has attained to the new state expressed by the word, what the thing previously was not and when the verb कृ to make, भू to be, and अस् to be, are conjoined with it; पितुः व्यापत्तिः ( generally calamity, misfortune as in मत्कृतां पद्मचोरां व्यापत्ति *Mu.* VI, 20; here it may be taken as the greatest of calamities *viz.* death, from the root व्यापद् 4th Atma. 'to die,' 'to perish') पितृव्यापत्तिः; पितृव्यापत्तेः शोकः पितृ०...शोकः; now see *common.* अग्नि-संस्कारात्—अग्निसंस्कार is the burning of a dead body upon the funeral pile. It is one of the series of ceremonials that are enjoined to be performed. The *abla.* indicates 'commencing from.' *cf.* V, 63 and *Ku.* I, 31. पराः क्रियाः—the subsequent ceremonial rites; क्रिया= is any ceremonial rite; see II, 16; VIII, 4. The offering of oblations to a deceased person and all other ceremonies after death is a sense derived from the context and from the word पराः which is used in the text—the offering of oblations to a deceased. ववृत्तिरे—performed in a regular series.

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

57. कवच—A Gandharva who had been metamorphosed into a demon by the curse of Indra and then again by that of the sage Sthûlâshira but with the proviso that he would be restored to his original form and beauty after his limbs had been cut off by Râma, see *Ramâ. Aranya* ch.71,72. उपदेशतः—From the advice, at the suggestion of. The suffix तस् imparts the ablative sense to nouns. Here it is with the Kâraka force by अपादानि चाऽऽशीयकौः *Pânî.* V, iv, 54. सुसूच्यं—see X,

79, and *commen.* समानव्यसने—समानं व्यसनं (trouble, calamity, व्यसनं विपदि प्रशे *Amara. cf.* अविशद्व्यसनेन धूमितां *Ku. IV, 30*) यस्य तस्मिन्. Sugrīva, a monkey chieftain in the Rishyamūka mountain was in a similar plight as that of Rāma inasmuch as his wife, too, had been carried away by his brother Vāli and he had been also deprived of his kingdom. Rāma helped him, restored his wife, and replaced him on his throne. In return Sugrīva assisted Rāma with the whole of his army to fight Rāvaṇa and regain Sitā. In one of the battles Sugrīva was wounded and suffered greatly from the wounds. He was restored by the medicinal herbs brought by Hanumāna from Kailāsa. See *Rāmāyaṇā* Kishkindhākāṇḍa ch. XLVIII (particularly).

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

58. वालिनं हत्वा—see Kishkindha chap. XVI. चिरकाङ्क्षिते—चिरेण काङ्क्षितं (*p.p.* from काङ्क्ष् 1st Atm. to long for, to yearn after; *cf.* न काङ्क्षे विजयं कृष्ण *Bha. Gī. I, 32*), तस्मिन्. तत्पदे—तस्य पदं (see VI, 6), तस्मिन्. आदेश—substitute; another word of similar import.

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

59. सर्वचोदिताः—The monkeys had been sent in all directions by Sugrīva to find out Sitā—thus a body was sent to the north under Vinata, another under Hanumat and Jāmbavat to the south, the third under Susheṇa to the west, and the fourth under S'atabali to the east. Kālidāsa is here closely following the Rāmāyaṇa.

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

60. संपातिदर्शनात्—संपाति was the elder brother of Jatāyu who informed Hanumāna that Sitā had been carried away by Rāvaṇa; see *Rāmā. Kishkindha*, ch. 58. मारुतिः—Hanumat, the son of wind or sometimes the incarnation of Vāyu-god himself, who was endowed with extraordinary powers and who alone of all the monkeys was able to cross to Lankā by a leap. सागर—see I, 2. निर्ममः—one who has renounced all worldly ties निर्गतः क्लमकारः (ममत्वं) यस्मात् सः; मम is *prim.* the gen. sing. of असद् hence the notion 'this is mine' and thence, 'attachment to worldly objects'. The *Bha. Gītā* has "विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः। निर्ममो निरङ्कारः स शान्तिमधिगच्छति" II, 71 one who renounces all attachments gains संसारविच्छिन्ति *i. e.* अपुनर्भव or मोक्ष; see *Vairā. 10* and 11.

*Trans.*:—Mārutī, having gained news about her from having met Sampāti, crossed the ocean just as one having no attachment for worldly objects crosses this ocean of worldly existence.

61. **वृता**—surrounded, circumvented; see *Uta*. IV, 18. **परीता**—*p. p.* of ई with परी 2nd Para. to surround; *cf.* द्रुतवहपरीतं गृहमिव *Shd.* V, 10. **जानकी दृष्टा**—see *Rāmā. Sundar. ch. XIV.*

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

62. **तस्यै**—For the use of the Dative see V, 18. **अभिज्ञानं**—अभिज्ञायते कनेन इति, a sign or token of recognition, from अभिज्ञा 9th Ubha. 'to recognise' 'अयं मेधित्याभिज्ञानं काकुत्स्थस्याऽनुकीयकः' *Bhatti.* VIII, 118; see also *Shd. note on the name of the play.* **प्रत्युद्गतं**—welcomed, received by going forward to meet; see II, 20 & XIII, 64.

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

63. **निर्वाप्य**—Having cooled, allayed; *cf.* स्मर एव तापहेतुर्निर्वापयिता स एव मे जातः *Shd.* III, 9; or शरीरनिर्वापयित्री शारदी ज्योत्स्ना *Shd.* IV. **अक्षु...** **उद्धतः**—अक्षु was the son of Rāvaṇa killed by Hanumāna; see *Sundar-kāṇḍa*, chap. 47. **उद्धतः**—emboldened. **क्षणनिग्रहः**—The word निग्रह is used with a double signification; (1) *lit.* seizure, capture; (2) punishment, discomfiture; see XI, 55; XII, 52. The *Sundarākāṇḍa* ch. 48 says that Hanumāna was seized by Indrajit and tied round as fast as possible by the Rākshasas, and the tuft as well as the whole length of his tail wrapped with pieces of cloth steeped in oil. Somehow the whole length could not be covered with all the available cloth in Lankā. It was, however, lighted, and it was hoped that Hanumāna would thereby be killed. Instead of this he jumped from house-top to house-top in Lankā and set the whole place a-blaze.

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

64. **प्रत्यं...रत्नं**—A jewel-ornament as a counter-recognition. **कृती**—see XI, 29, III, 51; being successful in tracing out the place where Sītā had been confined by Rāvaṇa it was but natural that Hanumāna should feel a certain amount of satisfaction. **रामाय अदर्शयत्**—The idio. sense of the dative here with अदर्शयत् may be noted. **मूर्तिमत्**—in a material form. For the sense of मूर्ति see *Shd.* I, 1.

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

65. **निमीलितः**—*lit.* eyes closed; here on account of the pleasurable feeling or मोहितः infatuated as *common.* **निर्वृतिम्**—delight; see IX, 38; *Shd.* IV.

*Trans.*:—He, with his eyes closed through infatuation on account of the touch of the jewelled ornament placed on his heart, gained the satisfaction of an embrace of the beloved one without the touch of her breasts.

66. तत्सङ्गमोत्सुकः—तस्याः (सीतायाः) सङ्गमः, तस्मिन् उत्सुकः; see *Shd* IV. महार्णवपरिक्षेपं—महान् चासौ अर्णवः (see I, 16) च. परिखालुधुम्—परिखा (a ditch, moat round a fort or a town 'खेयं तु परिखा' *Amara*. परितः सन्त्यते इति इः by *Vārtika* on *Pāṇi*. III, ii, 101) इव लघुः (small, insignificant, and therefore easy to cross), तम्.

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

67. प्रतस्थे—see IV, 60. अरिनाशाय—The Dative here expresses the sense of the Infinitive of purpose from the root by तुमर्थाच्च भाववचनात् *Pāṇi*. II, iii, 15. हरिसैन्य—see 57 *supra* for हरिः a monkey. It is very likely that this monkey-army is no more than that of the aborigines who were pressed southward by the Aryans coming from the N.W. into India and settling in the most fertile plains of the Gangetic valley. Rāma managed to have the sympathy of Sugrīva and others through his good conduct. This is not the place to discuss the interpretation of the epic poem. अनुद्भूतः—see III, 38; cf. अनुद्भूतः संयति येन केवलं *Mā*. I, 52. न केवलं—see II, 63; III, 19; XI, 19. संवाघवर्तिभिः—संवाघेन (by means of a crowd, or a large gathering of individuals pressing against each other) वर्तन्ते तानि सैन्यानि, तैः

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

68. निविष्टं—one who had halted or encamped, from निविष्ट् 6th *Ubbh*. see V, 42. उदधेः—उदकानि धीयन्ते अत्र इति उदधिः according to कर्मव्यधिकरणे च *Pāṇi*. III, iii, 93 whereby the affix की comes after the *gū* roots when a word in the accusative case comes in composition with it and when a relation of the word so formed to its verb is that of 'location'. कूले—see 37 *supra*. प्रपदे—arrived, came in front of; see V, 1. Here the verb is almost in its literal sense. विभीषण—see *commen*. the younger brother of Rāvāṇa. The idea of this and the next stanza will be pretty clear from the following account. Vibhishāṇa practised rigid austerities for a series of years and Brahmā offered to confer a boon on him. Vibhishāṇa asked that he might never mediate any unrighteousness. When his elder brother Vaishravāṇa (Kubera) was expelled from Lankā, Vibhishāṇa followed him to Gandhamādāna, keeping himself aloof from Kumbhakārṇa and Rāvāṇa. Vibhishāṇa repeatedly advised Rāvāṇa to liberate Sītā and restore her to her husband. At this Rāvāṇa kicked him off his seat. Smarting under this insult, Vibhishāṇa

kept himself away and met Râma when the latter encamped on the Indian side of the ocean with his army to cross over to Lankâ. Vibhîshana was first taken for a spy, but Râma having been convinced of his conduct accepted him as his ally. On the death of Râvâna he was placed on the throne of Lankâ; see st. 104 *infra*. **चेदितः**—see 58 *supra*. **राक्षसलक्ष्म्या**—By the good fortune of the demons. **सेहात्**—out of friendship. The general idea is this—The good fortune or the favourable genius of the Râkshasas influenced Vibhîshana to go to Râma and secure his friendship.

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

69. **तस्मै**—to Vibhîshana. **निशाचर्यं**—ईश्वरस्य भावः ऐश्वर्यं sovereignty (see VIII, 5) निशाचराणां ऐश्वर्यं. **प्रतिशुश्राव**—promised, see II, 65. The rule quoted by *commen.* (*Pâñi* I, iii, 59) says that the *Atmaepada* of शु is not used after the desideratives of the verb when preceded by प्रति and आ; the words प्रति and आ must be *upasargas*; if however, they are *Karmapravachanîyas* then the rule does not apply. **खलु**—for a fact, certainly. **फलं बभूवन्ति**—Bear fruit; see *Shâ.* VI, 4. **नीतयः**—Right conduct; hence, prudence, policy, political expedients.

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

70. **बन्धयामास**—caused to be constructed. **प्लवगैः**—(प्लवेन गच्छतीति प्लवगः 'प्लवगः कपिभेदयोः! अर्कचूडे' *Haima*). **रसातलात्**—from the nether world. **शार्ङ्गिणः**—शार्ङ्गं अस्यास्तीति शार्ङ्गिन् Vishnu, the possessor of the bow Shârnga. **शेषे**—The great serpent Shesha who is supposed to support this sub-lunary globe and is also believed to form by its numerous coils the couch of Vishnu. **स्वप्नाय**—for the purpose of sleeping; see VII, 61, *Ku.* II, 8.

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

71. **उत्तीर्य**—crossing, see I, 2. **हेमप्राकारं**—हेमः प्राकारं (a rampart). It is not exactly a wall; cf. *Mu. Râ.* II, 13. The army of the monkeys that was made to engirt the city was so numerous that it formed a tawny-coloured environment to it. **वानरैः**—The etymology of the word is interesting वा किञ्चित् नरो वा which has the Darwinian theory of a monkey being the 'missing link.' The word is also derived as वने वदं (कलादि) वानं by *Pâñi* IV, iii, 53; वानं राति where राति signifies taking, seizing.

**Trans.**—Crossing [ the ocean ] by that path, he ( Râma ) caused Lankâ to be blockaded by the tawny-coloured monkeys who formed, as it were, another golden rampart round it.

72. भीमः रणः—a fierce combat. दिग्धि०...घोषणः—दिशु विजृम्भितं filled, pervaded, see VII, 42; जयघोषणं proclamation of victory; cf. व्याघातो जयघोषणादिषु बलादसद्रथानां कृतः *Mu.* III, 26. Combatants of each side cried out their own success. This and the next verse form a युग्म; see I, 15.

*Trans.*—There came to pass a fierce contest of the monkeys and demons wherein the war-cries 'victory to Kākūtstha,' 'victory to Paulastya' filled up all quarters;

73. The four adjectival clauses in this stanza go with रणः in the foregoing stanza. पादपात्रिद्धपरिघः—पादपैः अत्रिद्धः (broken, splintered, from अत्र्यध् 4th P. to pierce, break through) परिघः (clubs studded with nails and hooped with iron). यस्मिन्सः ०मुद्गर—a mallet, a hammer. ०हृण—see IX, 63. मतङ्गजः—मतङ्गादृषेः जातः by पञ्चम्यामजातौ *Pāṇi.* III, ii, 98; see note V, 53. The weapons of the monkeys are all as wild as themselves viz. trees, stones, their own nails, and mountains, which is interesting and shows the judicious sense of adaptability of the poet.

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

74. राम०...चेतनाम्—see *commen.* उद्भ्रान्तं (agitated, bewildered, distracted) चेतः यस्यास्ताम् see *Rāma.* Yuddha. ch. 48, wherein are narrated the exploits of Indrajit who was skilled in magic and all mystic lore. He seized a great number of the monkey-warriors as well as Rāma and Lakshmana, the latter of whom he put in a deep trance and exhibited the severed heads of both the brothers (all the result of माय= magic) to Sitā. It is this fact that is referred to in the text. The commentary says that this magical representation was brought about by a demon called Vidyutsajivhākhyā. त्रिजटा—A demoness appointed by Rāvaṇa to look after Sitā. She was favourably disposed towards her charge and whenever the other Rākshasis harassed Sitā this demoness frightened them and sent them away. It was she who assured Sitā that neither her husband nor her brother-in-law were dead and that they were only in a swoon.

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

75. कामं—see VI, 22, 45 *supra.* शुचम्—see VIII, 58. प्राक्—see st. 7 *supra.*

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

76. गरु००बन्धनः—The animosity between Garuḍa and the serpents

being inveterate the loosening of the bonds from the missiles of Meghanāda (which consisted of serpents) can easily be understood; see *Rāmā Yuddhakānda* chap. 50. विशिष्टं = loosened *lit.* विगतः श्रेयः यस्मिन् तत्. द्वाशरथ्योः—of the two sons of Dasharatha—Rāma and Lakshmana. क्षणक्षेपः—क्षण क्षेपः यस्मात् सः स्वमवृत्तः—स्वप्ने वर्तते असौ इति.

*Trans.*:—The tying fast with the missiles hurled by Meghanāda being loosened by the sudden coming of Garuda, became to both the sons of Dasharatha painful for a moment and, as if, befallen in a dream.

77. पौलस्त्य—see IV, 80. शक्त्या—शक्ति is a particular missile which is described “as being furnished with eight bells, giving out a terrible roar, as made full of art and guile by the wily Mayāsura, as sure of aim, as destructive to enemy’s life, and as flying rapidly and leaving behind it a fiery track” *Nandar.* see also *Rāmā. Yuddha.* chap. 100. विदीर्णहृदयः—विदीर्ण हृदयं यस्य सः. शुचा—see St. 75 *supra*.

*Trans.*:—Then Paulastya struck Lakshmana on his breast with the Shakti missile; Rāma though not struck became one with his heart broken to pieces, by grief.

78. मारुतिः—see st. 60 *supra*. समानीतमहौषधिः—From the *Rāmāyana* Yuddakānda chap. 101, it appears that Māruti did not bring the herb as the poet says, but he brought away the whole Gandhamādana mountain itself on which the plant grew. Sushena, the physician, took the plant, and Lakshmana who was lying wounded was made to smell it whereby he was restored to life; see *Ratnā. विलापाचार्यकं—आचार्यं* (a teacher, a preceptor) स्व भावः आचार्यकं (by *Pāṇī.* V, i, 132 by which the affix वृच् comes in the sense of ‘nature or action thereof’) instruction, teaching; *cf.* आचार्यकं विजयि गान्धर्माविरासीत् *Mā. Mā. I, 27.* Note the poetic way in which the troubles of the inhabitants of Lankā are described: instead of saying anything direct, the poet says he taught the women of the place how to lament, of course, in consequence of the loss of their husbands; compare श्यामीकुल्याननेन्दून् etc. *Mu. Rd. I, 12.*

*Trans.*:—He whose agonies had been removed by the powerful medicinal herb brought by Māruti, once more performed the task of teaching lamentations to the women of Lankā.

79. मेघनाद—see st. 76 *supra* and *commen.* इन्द्राग्रभं—इन्द्राशुष्यस्य प्रभा इव प्रभा यस्य तत्. पर्यशेषयत्—*imper.* of the *causal* of परिशिप् 7th Parās. to leave behind.

*Trans.*:—He allowed nothing to remain behind—neither the war-cry of Meghanāda or [his] bow dazzling as the bow of Indra (*i. e.* Rain-bow) just as the autumnal season does in the case of the sound of the clouds as well as the rain-bow.

80. कुम्भकर्णः—The brother of Rāvaṇa and Shūrpaṇakhā. He is represented as a type of sloth and laziness, rolling in stupefaction for

months and years. The Rāmāyana Yuddakānda gives an extravagant description of this Rākshasa who, being roused with great difficulty by Rāvāna, went to the battle-field and brought away Sugrīva who was in a swoon. When Sugrīva came to consciousness, he cut off the nose and ears of Kumbhakarna and brought him on a par with his sister Shūrpanakhā. टङ्कशिलः—मनःशिला is an arsenical ore of a reddish brown colour. The mountains are often spoken of as rich in metallic ores by our poet, see *Ku.* I, 4 and 7. टङ्क is a chisel to cut out pieces of ore (called टङ्कजु in Gujarāthi). Kumbhakarna had his nose and ears cut and as a result blood dropping from them covered his body, giving it the appearance of a huge mountain whose sides exhibit marks of metallic nodes of a red colour like that of iron oxide. रुधो—obstructed, became an impediment, see *Rāmā. Yuddha.* chap. 68 “निकृत्तनासाकर्णेन विश्वरदुधिरेण च । रुद्धा द्वारं शरीरेण लङ्कायाः पर्वतोपमः ॥”

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

81. भ्रात्रा बोधितः—Kumbhakarna was aroused from his deep slumber by Rāvāna to go and fight with Rāma; see note st. 80. दीर्घनिद्रा—Long sleep, of course the sleep of death.

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

82. वानरकोटिषु—वानराणां कोटयः (hoardes of mokeys), तेषु समरोत्थानि—समेर (see IV, 69) उत्थानि. The rising of dust in a stampede is a very common occurrence; see *Dasha.* story 1st. तच्छोणितं—Malli. says the blood of the demons. I would rather prefer ‘blood from the bodies of the combatants’ i. e. the demons as well as the monkeys.

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

83. अथ—Thereafter; इतरेषां रक्षसां पतनानन्तरं. पुनः—once more, again; the first attack is narrated in sts. 72–73; the second is described in st. 77; the third in st. 80; and in this stanza appears Rāvāna in person. युद्धाय—for the dative see st. 67 *supra*. मन्दिरात्—from the palace. Primarily मन्दिर means only a sleeping place from मन्वते सुष्यतेऽत्र, it is then used in the sense of ‘a house’ ‘भवनागारमन्दिरम्’ *Amara*, and may be applied to any house. Sbrtharsha in speaking of a king’s residence or palace is not satisfied with using the word मन्दिर alone but says ‘नृपतेः मन्दिर’ see *Ratnā* II, 2.

*Trans.*:—Now, Paulastya again came out of the palace to fight, being resolved that the world was to be made to-day either without Rāvāna or without Rāma.



84. बरुधिन्—One seated in a chariot. The word may be also taken to convey the idea of 'being well protected' as in IX, 11. हरियुग्मं—see *commen.* and V, 49. (The word युग्म is formed by the addition of the affix द् in the sense of 'what bears it' which is appended to the three words रय, युग and प्राप्तङ्ग being in the accusative), हरयः (bay coloured) युग्माः (horses) वस्य सः, तम्. तस्मै—For the dative which refers to Râma see V, 19; VIII, 79 and XV, 21. पुरंदरः—see II, 74; XI, 2. The unequal position of the combatants was noticed by the gods, see *Râmâ. Yuddhakanda Chap. II.*

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

85. व्योम० वायुभिः—व्योमः गङ्गा the river of the heavens, Ganges. This river is supposed to flow in three streams one in the Heavens, one on this earth, and the third in Pâtâla; hence called त्रिपद्म्या, तस्या ऊर्मव्यः, तासां प्रचुराः वायवाः तैः. आभूतध्वजपटं—ध्वजस्य पटं (the cloth of the banner, see *Vikra. I, 5*), आभूतं ध्वजपटं वस्य तं. जैत्रं—successful, leading to victory; see *commen.* जेता एव जैत्रः by *Pâpi. V, iv, 38* quoted by Malli. whereby the affix अण् comes after the words प्रङ्ग etc. *cf.* इदमिह मदनस्य जैत्रमस्त्रं *Md. Md II, 6.* देव०...लम्बी—देवस्य सृजः (Mâtali the charioteer of the god, Indra) तस्य भुजः (arm; note the appropriately accurate use of the word by the poet) तं आलम्बते अस्त्रौ (रामः).

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

86. मातलिः—see III, 67. माहेन्द्रम्—महेन्द्रस्य इदं belonging to the great Indra. आसुमोच—The verb मुच् is generally understood in the sense of 'to release,' 'to throw;' but with the prefix आ it signifies 'to wear,' 'to put on,' see XII, 21; *Ku. V, 66; Bhatti. XVII, 6.* तनुच्छदम्—an armour, see *commen.* The affix च generally comes in the sense of 'an instrument,' or 'location' after a root, when the word to be formed is a name and is masculine in gender by *Pâpi. III, iii, 118* quoted by Malli. उत्प०...कैव्यम्—उत्पलस्य दलानि (petals; 'दलं पर्णं छदः पुमान्' *Amara*), तेषां कैव्यं (झीवस्य भावः the condition of powerlessness). आपुः—see II, 11.

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

87. अन्यो०...सरम्—अन्योन्य see VI, 65; अवसर a fit or opportune moment, hence 'a chance' *cf.* अवसरोऽयमात्मानं प्रकाशयितुम् *Shâ. 1.* चिरान्—an *indecli.* after a long time. The singular of any of the oblique cases of चिर may be used adverbially; III, 26, 35; V, 64; XI, 63; XIV, 59; III, 26; *Shâ.*

V, 15 will illustrate sufficiently this note. रामरावणयोर्बुद्धं—This is quoted by several Alankārikas as an instance of अनन्वयालङ्कार i. e. 'self-comparison' which is a figure of speech in which a thing is compared to itself; since there is none equal to it. चरितार्थम्—see X, 36; and cf. तापसेषु चरितार्थमायुषम् Kī. XIII, 62.

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

88. भूज... श्रव्यात्—see *commen.* धनदानुजः—see st. 52 *supra.* अयथापूर्वं: see *commen.* 'not as at first' i. e. having lost all his demon-followers in the fight he was not situated as at first, but was left alone on the battle-field. मातृवंशः—Rāvaṇa was a demon on his mother's side, being the son of Keshini or Kaikasi (see st. 32 *supra*). The reading suggested by Mr. Nandargikar 'स यथापूर्वं' appears preferable; for, after the expression एकोऽपि in the first line, अयथापूर्वं: appears superfluous, स यथापूर्वं मातृवंश इव स्वितः, would then mean 'surrounded as before among his maternal kinsmen, the Rākshasas.

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

89. लोकपालानां—see II, 75 where the different presiding deities of the quarters are enumerated. स्वमुखैः—By means of his own heads, see X, 41. अर्चितेश्वरम्—अर्चितः ईश्वरः येन (Shankara; see st. 76 *supra*). तुलितकैलासम्—तुलितः (upbeaved, lifted up) कैलासः, येन तम्; see IV, 80; *Mahāvīr* V, 37. अराति—न राति ददाति सुखम् इति अरातिः an enemy, 'अभिधातिपरातिप्रलधिपरिपन्थिनः *Amara.* cf. योद्धुमरातिरावाति *Dasha.* बह्वमन्यत—The *adjs.* बहु & लघु are used with मन् idiomatically in the sense of 'to think highly;' and 'to think lightly', respectively; cf. कस्तुवां न बहु मन्यते *Bhatti.* VIII, 12; प्रथमोपकृतं लघु मन्यते भवान् *Shā.* VII, 1.

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

90. तस्य refers to Rāma. पौलस्त्यः—IV, 80. निचखान—see III, 55. स्रग्दंतरे—स्रग्वात् (स्रग् left; दासं शरीरं स्रग्ं स्यात् *Amara.*) इतरः, तस्मिन्. The throbbing of the right arm in the case of the male prognosticates union with his beloved. This common notion is found alluded to in various places e. g. Dushyanta experiences it when about to enter the hermitage of the Sage Kauṇya; also अभिमतफलशंसी चारु पुस्फोर बाहुः *Bhatti.*

*Trans.*—The highly infuriated, Paulastya drove an arrow into his (Rama's) right hand which was throbbing and [therefore] betokened the meeting of Sitā.

91. रामास्तः—रामेण अस्तः (hurled, thrown, from अस् 4th conj. Pa.); आशुगः—आशु गच्छति इति आशुगः see III, 54 अजिह्वगखगाशुगः Amar. उरुगेभ्यः—see I, 28; VI, 59. The Dative is used in reference to आख्यातुम् see Ap. G. § 60. For the propriety of an announcement to the denizens of Pātāla see *Rāmā. Uttar. Chap. 24.* The inhabitants of the Nāga Loka were in terror of Rāvaṇa since he had forcibly seized their damsels. The news of his having been pierced through the heart would of course be naturally welcome to them.

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

92. अन्योन्य—see st. 87 *supra*. संसंभ—pride, arrogance; the sense here is different from that in st. 36 *supra*. We would render it by 'vehemence, energy' cf. संसंभभावइति भूधरसन्निभानाम् *Ghata. वादिनः* (वादिन् a disputant, an antagonist; cf. तस्याङ्गीकरणेन वादिन इव स्वात्त्वामिनो निग्रहः *Mu. Rā. V, 21*).

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

93. विक्रमव्यतिहरेण—व्यति(ती)हर or हार exchange, reciprocity. सामान्या—common (to both) समानस्य भावः इति व्यञ्. The goddess of victory was undecided since the valour of both the combatants was equal. She did not know which of the two to select and declare herself as belonging to his side. This is of course all figurative. अन्तरा—in the middle, between. This is to be viewed as an *indecli.* especially because, otherwise according to the Sutra *Pāṇi. II, iii, 4* quoted by the *comment.* the nouns द्वयोः and सत्त्वारणयोः ought to be in the accusative if joined with अन्तर or अन्तरेण. वेदिः—or वेदिका a heap, a mound, a buttress; primarily a Vedi is a raised quadrangular altar tapering towards its upper part.

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

94. The idea is that the gods were pleased at the achievements of their hero and showered flowers on him but they were intercepted by the volley of arrows furiously hurled against that hero by his adversaries and *vice versa*. प्रतिकृत retaliation. सुरासुरैः is to be construed with कृत, and प्रतिकृत respectively. The compound is usually found in the plural; it is not to be taken like अहिनकुल according to *Pāṇi. II, iv, 9* देशां च विरोधः शाश्वतिकः but is to be classed in the शाकपार्थिव class because कार्यकृतो हि देवानां विरोधो न जातिकृत इति शाश्वतिके वैराभावे नैकमद्भावाः

The न्यासकृत says शशतिको नित्यः इति । शशदिति त्रैकालमुच्यते । तत्र भवः शशतिक इति *vide. Mā. I, 35; Kī. V, 30.* परस्परशरवाताः—see *commen.* For परस्पर see V, 68; VII, 14; ऋत— a collection, see *Jāna. VI, 1.*

*Trans.*—The shower of flowers to be poured by the gods as well as the demons who were gratified with the charge of their own respective (hero) and the retaliation of the adversary, was intercepted by the collection of each other's missiles.

95. अयःशङ्खचितां—see *commen.* शतश्रीं—शतानि इतीति, a club or mace capable of killing a hundred at a blow, ताम्. वैवस्वतस्य of the God Yama कालो दण्डधरः आददेवो वैवस्वतोन्तकः *Amara.* कूटशाल्मलिम्—The Kūta Shālmali is an instrument of torture studded with very hard spikes on which a sinner is impaled “यस्त्विह वै सर्वाभिगमस्तनुव निरवे वर्तमानं वज्रकण्टक-शाल्मलीमारोप्य निष्कर्षन्ती.” The use of the dative शत्रवे ‘at the enemy’ is not so frequent as the locative with the verb क्षिप् to ‘throw’ to ‘hurl.’

*Trans.*—Then the Rāksbasa ( Rāvaṇa ) hurled on his enemy the *Shataghni* club, which was studded with iron-spikes, which had been [successfully] obtained and which resembled the *Kūta Shālmali* of the god Yama.

96. तां—The *Shataghni* mace. सुरद्विषां आशां च—The hope ( of victory) of the enemies of the gods. अर्धचन्द्रमुखैः बाणैः—Kumārdāsa calls this kind of arrow अपूर्णेन्द्रमुखः पत्रियुगः *Jāna. V, 39.* It is also called सुरम.

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

97. एकधनुर्धरः—see III, 31. अमोघं—unfailing, infallible, reaching the mark; see I, 45; III, 53; *Ku. III, 66 and XI, 83.* असौ संदधे—note the idiomatic use of the dative with संधा 3rd Conj. Ubha. ‘to put’ ‘to fix’—on the bow,—in the sense of संप्रदान as explained by *commen.* ब्राह्ममुखं—the missile presided over by Brahmā. प्रिया... पधम्—शब्द a splinter, a shaft, which acting as a foreign body in the human frame is most painful; see VII, 88; IX, 78.

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

98. शतधा—For the suffix धा according to *Pāṇi V, iv, 43* see note on सदृशः in st. 45 *supra*; some copies read दशधा in reference to the ten heads of Rāvaṇa.

*Trans.*—That missile being scattered in hundred parts ( direc-

tions ) in the sky with as many dazzling tips, resembled the body of the great serpent having a terrific circlet of hood.

99. तेन—By the Brahmāstra mentioned in the foregoing मञ्जप्रयुक्तेन—agrees with तेन; every missile was to be discharged a the incantations of certain spells *e. g.* see V, 57 where the Gandharv. has taught Raghu the incantations to be uttered at the time of discharging as well as retracting the missile. निमेषार्धात्—In one half of a *Nimisha*, which is generally the twinkling of the eye from निमिष् 6th P. to wink, to twinkle. 'क्षणद्वयं लवः प्रोक्तो निमेषस्तु लवद्वयम्'. For the use of the ablative see Ap. G. § 80. रावणोपह्वितम्—The row of the heads of Rāvaṇa. Rāma cut off all the ten heads of Rāvaṇa by one stroke.

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

100. बालार्कप्रतिमा—बालश्चासौ अर्कश्च ( the early sun which is usually of a reddish hue ) तस्य प्रतिमा ( image ). वीचीभिन्ना—( see *comment* ) *lit.* broken by the ripples. कण्ठच्छेदपरम्परा—see *comment*. च्छेद is *lit.* the cut; mark of a cut left behind after it has been made; *cf.* तं देवं स शिरच्छेदव्रणचक्रैरपूजयत् । नीलकुट्टिमविन्यसौर्मण्डलैरिव कौकुभैः *Jāna*. II, 58. The idea is something like this—the circular surfaces left on the upper part ( necks ) of the body of Rāvaṇa being covered with blood appeared like so many ( circular ) discs of the morning sun reflected on different ripples and therefore appearing as so many different suns. In the stanza quoted from the *Jānakīharāṇa* the idea is that each of the heads being placed standing on the नीलकुट्टिम its base *i. e.* the severed portion left a circular mark on the ground.

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

101. पुनः सन्धानशङ्किनाम्—संभीषते इति सन्धानं ( by ल्युट् च *Pāṇi*. III, iii, 115; the affix ल्युट् is added to a root when the name of an action is expressed in the neuter gender), पुनः सन्धानं शङ्कते इति, तेषां—agrees with मरुतां. The gods had a misgiving in their mind that the severed heads would be again united to the trunk, since Rāvaṇa had been promised immortality by Shiva, see X, 41. न अतिविश्वासम्—Did not put much faith.

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

102. मदगुरुरूपक्षैः—मदेन गुरुणि ( heavy, weighted; see I, 34 ) पक्षानि येषां तैः. लोकद्विपानां—For the *Lokapālās* see II, 75. The elephants of

तः पुष्पदन्तो वामनः कुमुदोऽञ्जनः । पुष्पदन्तः सार्वभौमः उप्रतीकश्च दिग्गजाः  
अनुगतं—Following, going after; cf. II, 2, 6; *Bu. ch.* I, 93.

तीः—see V, 43. उपनतमग्निबन्धे—मणवो बध्यन्ते अत्र इति मग्निबन्धः, मुकुटः  
८ वा; उपनतः (got, obtained; cf. अचिरोपनतां स मेदिनी VIII, 7) मग्निबन्धः  
सिन् सः, तस्मिन् or उपनतो (bent down, subjected, as in XVII, 81 or in  
VIII, 81) मग्निबन्धौ (प्रकोटौ the wrists; see *Shd.* III.) यस्मै, तस्मिन्. पुष्पवर्षं  
पुष्पाणां वर्षं a shower of flowers. cf. द्रवति सपरपक्षे निर्जिते पुष्पकेतौ जयति  
जिततमस्के नीरजस्के महर्षी । युवतिरिव सहासा बौधकाशे सचन्द्रा सुरभि च जलवर्षं पुष्पवर्षं  
पपात *Bu. ch.* XIII, 72. The metre of this stanza is *Mālinī* न नमयययुतेयं  
मालिनी भोगिलोकैः; see *Appendix*.

*Trans.*:—Then fell a shower of fragrant flowers, poured down by the gods, on the head of the enemy of Paulastya, whereon the crown was soon to be placed—the shower which was followed (accompanied) by swarms of bees which had left the broad temples of the elephants of the guardian-deities of the quarters, and whose wings had been made heavy by being covered with the ichor (from the temples of the elephants of the regents of the quarters.)

103. यन्ता—see I, 54; VII, 37. हरेः—of Indra; see III, 43, 55; VIII, 79. सपदि—see III, 40. संततकार्मुकज्यम्—कार्मुकस्य ज्या कार्मुकज्या, संख्या (loosened, released) कार्मुकज्या वस्य तं पतादृशे राधवं. आपृच्छय—*poten. par.* of आपृच्छ 6th conj, which is *Atma*, in the sense of 'to bid adieu' 'to take leave'; see VIII, 49; *Me* I. 10. नामा...यष्टिम्—see *commen.* हरिसहस्रयुजम्—see *commen.* The number of horses to the chariot of Indra is only seven according to all accounts. The metre of the stanza is *Vasantatilakā* 'उत्त वसन्ततिलका तभजाजगौवः'; see *Appendix*.

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

104. जातवेदोविशुद्धां—जातवेदस्य (fire); =जातं वेदः (धनं) यस्मात्, जाते जाते विश्वे, or जातं वेदिं वेदयते वा. The account of Sitā having been purified by fire is too well known to be recounted. Rāma was so jealous of his own name and honour that he repudiated his wife: she shed tears and entered a funeral pyre from where she emerged and the god fire said "Rāma, here is thy wife; no sin has visited her; do, therefore, receive back thy wife Sitā; I command thee". And Rāma accepted her: see *Rāmā. Yuddhakānda chap.* 115. प्रगृह्य—Having received; from प्रग्रह 9th Ubbh. प्रियां-सीतां. संगमय्य—*p. p.* of the *causal* of संगम् to bestow, to confer upon. रविसुत—The monkey-leader Sugrīva. It is said Brahmā while engaged in Yoga contemplation happened to drop a tear of joy from which arose a monkey. This monkey while roaming on

mount Meru in search of drinking water came across a lake wherein he saw his own reflection. Believing it to be an enemy he jumped into the water and came out as a beautiful damsel. The Sun, along with Indra, happened to see this damsel and was smitten with passion. बालेषु पतितं बीजं बाली नाम बभूव सः ॥ भास्वरेणापि तस्यां वै कंदर्पवशवर्तिना । बीजं निषिक्तं श्रीवायां विधानमनुवर्तत ॥ श्रीवायां पतितं बीजं सुग्रीवः समजायत ॥ see *Rāmā. Uttarakānda*, ch. I. तेन—I would have taken this with रविसुतेन, but the account in the *Rāmāyana* justifies its being taken as *demonstrating* Vibhishana, though the construction cannot be said to be happy. अनुयातः—accompanied; cf. अनुयातारुन्धतीको वसिष्ठः *Uta*. III, 48. पविमान-रत्नम्—the jewel among aeroplanes, this is the Pushpaka car of Rāvana; the word रत्न is used in the sense of 'the best;' see IV, 65; VII, 34. प्रतस्थे—see 67 *supra*; VIII, 87, read *commen.* carefully.

The metre of this stanza is नाराच consisting of eighteen syllables of which the first six make up two न *ganas* and the remaining twelve make four र *ganas*. "इह ननरचमुष्कसृष्टे हु नाराचमाचक्षते". The pause is first after the eighth syllable, then after the fifth, and lastly at the end of the quarter. This difference of metre of the last Stanza of a canto from the general metre in it is in keeping with the definition of a *Māhākāvya*.

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