

Raghuvansha Canto XIV.

Notes and Translation.

1. प्रणाशात्—accord. to उपसर्गदसमासेऽपि नोपदेशस्य *Pāṇi.* VIII, iv, 14 the न of नाश् becomes ण even if the र be in an Upsarga compounded or not compounded with the root 'उपसर्गस्त्रान्निमित्तात् परस्य नोपदेशस्य धातोर्नेस्य णः स्वात्समासेऽसमासेऽपि.' अथ—After the encampment in the garden spoken of in the last stanza of XIII. For the various uses of अथ see I, 35. दशान्तरम्—अन्या दशा दशान्तरं where अन्तरम् = different, altered. In this sense as an Aavya. comp. अन्तर always forms its last member and is always in the neuter whatever may be the gender of the first member e. g. अन्ये गृहं गृहान्तरं, अवसान्तरम्, see *Shā.* notes p. 119. प्रपन्ने—accu. dual of the *prs. p.* from प्रपद् qualifying जनन्थौ. समं = 'simultaneously' agreeing with अपश्यताम्. उपपन्नतरोः—The word उपपन्न in the sense of 'supporting,' is formed by adding अप् to हन् preceded by उप by *Pāṇi.* III, iii, 85. अपश्यतां—mark the similiarity in the English and Sanskrit use of the verb पश्य 'to see' in the sense of 'meeting.'

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

2. उभौ—i. e. Rāma and Laxmana. उभाभ्यां—to Kausalyā and Sumitrā; the *dative* being used on account of the pronoun being governed by प्रणत; see XIII, 70. प्रणतौ—see note on प्रणाशात् preced. हतारी—हतः अरयः ययोरतौ. यथाक्रमम् see III, 10; IX, 26, to be construed with प्रणतौ; both the princes saluted the queens according to their ranks and one after another—thus Rāma saluted Kausalyā and Sumitrā and withdrew, and then Laxmana saluted them. विस्पष्टं—विशेषेण स्पष्टं यथा स्वाच्छया. उपलम्भात्—अनुभवात् from actual experience i. e. direct perception as opposed to recognition otherwise than from memory. सुतस्पर्शं cf. *Shāku.* VII, 19.

Trans:—Both of them who had destroyed their enemies, and who shone on account of their valour, while bowing in proper succession to both of them (their mothers) were not distinctly seen by the latter owing to their sight being bedimmed by the [flow of] tears, but were recognised by the direct experiencing of the sensation of happiness by the touch of a son.

3. Mark the dissimilarity between the tears of joy and the tears of grief—the first being cool and the second being hot. The poet uses the word द्रव्य with reference to the tears of joy which are by themselves not so copious and flowing as those arising from grief which are called अश्रु. *cf. Mā. Mā. I, 35, Shā. VI, 8.* अशीतम्—mark the sense of contrariety in अ the particle of negation. विभेद्—broke through, rushed into. गङ्गासरयवोः—The propriety of mentioning both the rivers is on account of the poet speaking of both Kausalyā and Sumitrā. For सरयु *vide XIII, 63.* निस्यन्द—a rivulet, a thread of water. For the formation of the word see *Shā. notes p. 27.* The principal sentence is हिमाद्रिनिस्यन्दः वाप्यः उष्णतप्तं जलं विभेद. The reference to the climatological phenomenon may be noted. The sun in his course northward, *i. e.* after the 21st of March, first heats the plains of the Gangotic basin and the waters of the rivers and their tributaries flowing through them; and then sheds his rays on the snow-capped peaks of the Himālayas. The melted snow sends forth volumes of water in torrents and they rush into the Ganges, the Jumna, the Indus, etc., resulting in the inundations of these rivers.

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

4. ते—the two windowed queen-mothers. नैर्ऋतमार्गान्—नैर्ऋतानां (see X, 34) शस्त्राणि now common. आर्द्रान्—fresh, not yet healed. *cf.* the Marathi ओल्या जखमा. सद्यम्—affectionately, fondly. क्षत्रकुलाङ्गनानाम्—क्षत्राणां (of the Kshatriyas) कुलानि क्षत्रकुलानि (For क्षत्र see II, 53; *Shā. I, 22*), तेषां अंगनाः तासाम्. The sentiment of Kshatriya ladies coveting the title of 'mother of a hero' is indicative of the chivalrous feeling throbbing each heart just like the Spartan mothers, whose feelings have been immortalised by their well-known exhortations to the youth who marched under Leonidas "Come with thy shield or on thy shield." Although such was the idea yet a mother's feeling got the better of it in the minds of Kausalyā and Sumitrā when they felt the raw wounds on the bodies of their sons.

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

5. क्लेशावहा—क्लेशान् आवहते इति, one who brings on perils. अलक्षणः one having inauspicious marks, hence 'ill-omened'—the prefix अ being used in the अप्राशस्त्य sense. उदीरयन्ती—see II, 9; IX, 34. स्वर्गप्रतिष्ठस्य—agreeing with गुरोः of the venerable person (*i. e.* Dasharatha)—प्रतिष्ठया residence, abode; see VI, 21. महिष्यौ—*accu: dual.* Roots meaning 'to

salute' govern the *dative* or *accus.*; cf. *Ku.* II, 3 or VII, 27. **अभक्तिभेदेन**—भक्तेः भेदः भक्तिभेदः, तस्य अभावः अभक्तिभेदं, तेन. By *तृतीयासहस्रयोर्वहुलम् Pāṇi.* II, iv, 84 the change to अन् of the third and seventh case-affixes coming after an अव्यय *comp.* that ends in अ occurs in various ways. There are some special exceptions for which see *Sidd. Kau.* In this stanza Sitā speaks of herself as one who was ill-starred and whose coming into Dasharatha's family was inauspicious inasmuch as immediately after her coming in it Rāma had to go into exile and Dasharatha died. This arrival of a new daughter-in-law into the house is watched with keen interest by the Hindus and all good or evil befalling the family after her arrival is ascribed to her. **यवन्दे**—see XIII, 72.

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

6. **ननु**—This, though properly an interrogative, is an emphatic particle made up of न and नु; in fact the न here announces an affirmative answer like the Latin *nonne*. Moreover, in such cases as the one in the text, the present tense is used with it in relating past actions, see *Pāṇi* III, ii, 120 with regard to which *Patanjali* finds fault. *Mallī.* construes it with उत्तिष्ठ; but perhaps it would be better to take it with नीर्यः since the mothers-in-law wish to be evidently emphatic in asserting that Sitā was faultless. **वत्से**—oh dear one; darling. **सानुजः**—अनुजेन सहितः सानुजः along with [the] younger brother. **कृच्छ्र**—see XIII, 77. **प्रियार्हा**—प्रियं अर्हति सा, तां ‘to one who deserves, is worthy of affection’. **ते**—the two mothers-in-law. **प्रियमप्यमिथ्या**—agreeable and yet not false. Generally ‘truth is bitter’ but in the present case they spoke what was agreeable and at the same time the truth.

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

7. **अभिषेकम्**—*lit.* sprinkling, bathing; thence, ‘coronation, installation by ceremonies, among which anointing with unguents and bathing with consecrated waters’ formed the principal one. The word is from सिञ्च् with अभि 6th *conj.* *Ubha.* in which the स् of सि is changed to ष् when preceded by an *Upsarga*. The other roots taking the same change are सु, मू, सो, स्तु, स्तुम्, स्वा, सेनय्, सिष्, सिच्, सज् and स्वञ्. **रघुवंशकेतोः**—see *मनुवंशकेतुम्* II, 33. **निर्वर्तयामासुः**—निर्वृत् 1st *conj.* *Atma.* ‘to accomplish,’ ‘to perform’ see III, 33.

Trans.—The venerable ministers, with waters brought in golden jars from sacred water-descents, accomplished the coronation-ablution of the Banner of Raghu's race (Rāma), which had already been begun by the joyful tears of the mothers.

8. सरसीः—*accus: plu.* of महान्ति सरसि सरस्यः large lakes. जिष्णोः—जिष्णुः one accustomed to conquering, see X, 18. The affix र्स्नु comes after स्ना, जि, स्या, and भू, in the sense of 'the agent having such a habit,' *Pāṇi.* III, ii, 139 quoted by *comm.* मेघप्रभवाः—arising, originating from, derived from the clouds; cf. सूर्यप्रभवः वंशः; *Ku.* III, 15. आपः—waters; this word is always in the plural. The falling of waters in a continuous stream is described in Buddha, I, 27-35.

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

9. तावत्—This particle usually advances a statement which is asserted—"at all events", "before others." It is generally used with the first of a series of statements and may be compared to the French 'd'abord'. प्रेक्षणीयः—प्रेक्षितुं योग्यः. सुतराम्—सु with the *compa.* affix ता which is changed to तराम् after an *indecl.*—exceedingly. राजेन्द्र—Mallī's explanation does not appear satisfactory since he takes उदित as if it were a member of the compound. राजेन्द्रश्च नेपथ्यं (न्यस्तभूषाङ्गरचना adornment, decoration "नेपथ्यं स्याज्जयनिका रङ्गभूमिः प्रसाधनम्" the word may be derived fr. नि न. the eye; नेः पथ्यं मनोहरी नेपथ्यं) तस्य विधानेन शोभा. उदिता=उद्भूता. पुनश्चोपा—fault of tautology or redundancy; see II, 683; cf. वेधसा पुनरुक्तता नीता स्वसृष्टिः *Kādam.*

Trans:—Even, as it was, he appeared exceedingly charming by the assuming of an ascetic's dress: of him to say [that] the beauty of wearing regal adornments bloomed out (shone out) in him would be the fault of tautology.

10. मौलः—an old hereditary minister; see *commen.* and XII, 12. रक्षः—demon; may be in reference to the aborigines. हरिः—a monkey see XIII, 70. The whole is a copulative compound. उत्तोरणाम्—उद्गतानि तोरणानि यस्यां सा, 'in which welcome arches had been erected.' सौधोर्वर्षाम्—लाजानां (of rice blown out by parching; see II, 10) वर्षाणि (showerings); सौधैर्भवः (from white-washed mansions; from palaces सौधोऽस्ती राजसदनम् *Amara.*) उद्गतानि सौधोऽतानि; सौधोद्गतानि लाजवर्षाणि यस्याः सा, ताम्. तुर्योर्वर्गः—तुर्योणां (of trumpets) स्वनाः (sounds शब्दे निनादध्वनिध्वानरवस्वनाः *Amara.*) तुर्यस्वनाः; तैः आनन्दिताः वीराणां (पुरे भवाः वीराः citizens) वर्गाः येन सः. अन्वयरजधानीम्—(अन्वय=अन्वीयन्ते असिन् in which there is a continuity of succession; hence 'a race' कुलान्वयमिज्जनान्वयी *Amara.*) अन्वयस्य राजधानी (राजनः धीयन्ते अस्यां सा) अन्वयधानी, ताम् to the metropolis of the race viz. to the hereditary capital Ayodhya; otherwise called Sāketana.

Trans:—He, who was accompanied by aged ministers, and demons and monkeys, who delighted the hearts of the citizens by the sounds

of trumpets, and who was followed by his army, entered the metropolis of [his] family, where showers of Lājās poured down [upon him] from the white-washed mansions, and wherein had been erected welcome-arches.

11. साधरजेन—(in an adjectival sense qualifying सौमित्रिणा)—by (शत्रुघ्न) the younger brother (see XI, 54; XIII, 76. कनिष्ठपत्नीयोऽवरजानुजाः *Amara*). अध्वज्जन see *commen.* The व्यजन—चामर—is made of the hair of the *Bos Grunnicus*, the wild ox of Tibet, and much used as one of the insignia of royalty. रथस्थः—रथे तिष्ठत्वसौ one seated in a chariot. धृतातपत्रः—धृतं भातपत्रं (भातपात्रं त्रायते इति) यस्य तद्युक्तः. The bearing of an umbrella—usually a white one, and chauris—(fly-flappers—चामराः are signs of royalty. उपायसङ्घातः—उपायानां (उपाय is 'means or expedients of success against an enemy.' These *Upāyas* are generally taken to be four viz. सामन् conciliation; दाम् bribery; भेद sowing dissension; and दण्ड punishment, open attack,) संघातः (a collection स्तोमौघनिकरत्रात-वारसंघातसंज्ञया: *Amara*). इच्च—as it were. This particle conveys the sense of the figure of speech known as उद्योक्षा.

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

12. प्रासांराजिः—प्रसीदन्ति अस्मिन् मनसि नयनानि च इति प्रासादः a palace; कालागुरुः the black sandal; see IV, 81; तस्य धूमः, तस्य राजिः a line, a streak (the word राजि is used at the end of a compound to indicate the line of almost anything e. g. दानराजि II, 7; केनराजि VII, 19). तस्याः पुरः (geni. sing. of पुर) of that city viz. Ayodhyā. वायुवशेन—वायोः बलं (power, influence) तेन. रघूद्भहेन—रघूणां उद्दहः नायकः (head, best, foremost), see XI, 54. आढभासे—appeared; cf. *Ku.* VI, 11; *Jā.* I, 4. The idea of a woman whose husband is away from her on a journey is not to adorn herself nor to braid her hair; see *Me.* II, 31. न प्रोषिते अलंकुर्यान्न च वेणीं विमोक्षयेत् is the maxim laid down by *Hārīta*. Kalidāsa here *figuly.* speaks of Ayodhyā being in a dejected condition and, therefore careless about her decorations during the absence of her lord—Rāma—in exile, and now on his return he is himself adorning her etc.

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

13. श्वधून्वेशाम्—चारुश्चासी वेदश्व (रुचनेपथ्यं charming adornment and dress); श्वधूजनेन अनुष्ठितः (रचितः arranged) श्वधूजंष्ठितः, श्वं छितः चारु वेदशः यस्याः सा, तां सीतां. The word जन is not very significant in sense except as in the compounds वधूजन, पौरजन, सखीजन, तपस्विजन just to

signify 'individuals', or sometimes 'a body', 'a collection.' कर्णरथस्यां—
 कर्णसाध्या श्रवणक्रियोपचारात्कर्णः; कर्णो अस्यास्तीति कर्णाः; कर्णा चासौ रथश्च शब्दमात्रेण
 रथः or सामीप्यात्कर्णशब्देन स्कन्धो लक्ष्यते; तस्मात् स्कन्धवाह्यः रथः कर्णरथः. Probably
 it is चतुरस्रवानं spoken of in VI, 10. For the compound see रथसं in precd:
 stanza. रघुवीरपत्नीम्—रघुवीरः, तस्य पत्नी (पतिः अस्यास्तीति पत्नी The न्
 comes in according to *Pāṇi.* IV, i, 33 'पत्युर्नो वक्षसंबोधे' when the word so
 formed means a wife who takes part in a sacrifice. प्रासादबन्धैः—
 प्रासादानां (see precd. st.) वातायनानि (वातस्य आयनानि; see VI, 24); तेषु दृश्याः
 प्रादृश्याः; प्रा० दृश्या बन्धाः (joining together, folding), तैः. For a similar
 idea and picture see *Jāna.* IX, 43-64 where the ladies of Ayodhyā
 are described watching the entry of Rāma. Likewise see *Buddha.*
 III, 19-20. The description in VII, 4-12 is more picturesque.

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

14. स्फुरन्मण्डलम्—प्रभायाः मण्डलम्; स्फुरद्दीप्तिन् प्रभामण्डलम् यस्य तत्—
 शाश्वतम्—शाश्वतः भवः शाश्वतः नित्यः. आनुसूयन्—अनसूयया दत्तः; see XII, 27
 and Rāmā. *Ayodhākāṇḍa* canto IX, 89. It was believed that this
 unguent would retain its brilliance as long as Sītā was chaste and
 pure. विभ्रती—bearing, possessing; cf. हिमांशुविम्बे पुरुहूतद्विज्जुसितश्रियं
 विभ्रति कोमलघृती *Jā.* III, 38 or ज्योत्स्नाभस्मच्छुरणधवला विभ्रती तारकास्थीनि
 etc. *Kuṣa.* शुद्धा इति पुनः संदर्शिता—Sītā had once undergone the fire
 ordeal (see XII, 104) and being now in the halo of the brilliance
 of the unguent she is *figuly.* said to be in the ordeal again for
 the satisfaction of the people.

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

15. वेभ्रानि—Houses; गृहं गेहोवसितं वेभ्रं सद्य निकेतनम् *Amara.* परिवर्द्ध-
 वन्ति (*pre. p.* from परिवर्द्ध 6th conj. Ubha.) well-furnished. विभ्राण्य—
 (from विभ्रण 10th conj. to give away, to assign) cf. विभ्राणितामध्वनिपुष्करेषु
Jā. I. 9. सौहार्दनिधिः—शोभनं हृदयं यस्य सः सुहृद् (by सुहृद्सुहृदी मित्रामित्रयोः
Pāṇi. V, iv, 150 both the words being *irregly.* bahuvrīhi compounds.)
 सुहृदः भावः सौहार्दम् (an abstract noun also *irregly.* formed by *Pāṇi.* VII, i,
 19 quoted by *commen.* i.e. in a Taddhita affix having an indicatory अ, ण
 or क्, the Vṛiddhi is substituted for the first vowel of both members
 of the compound ending in हृद्, भग, and सिन्धु) सौहार्दस्य निधिः the very
 store-house of kindly nature. वाष्पायमाणः—the affix वयश् (व) is
 employed in the sense of 'ejecting' after the words वाष्प and लम्भन् as
 the object of the action accord. to *Pāṇi.* III, i, 16 quoted by *com-*
men. Before this affix the final अ is lengthened. बलिम्—Malli. takes

it पूजायुक्तं; other *comment.* however take it to signify पुष्पाद्युपहारयुक्तम् but the first interpretation appears to be more in keeping with the situation. **आलेख्यशेषस्य**—आलेख्यं (picture see III, 15, *Vikra.* II; 10) शेषं यस्य तस्य.

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

16. **अस्य**—*Voca: sing.* of अस्व; this is addressed to Kaikeyi who being the cause of sending Râma into exile was naturally abashed; but Râma is pictured as showing his high sense of duty and respect even towards her by assuring her that he viewed her conduct as right and conducive to the welfare of the family; and by saying this he leaves her no room to feel humbled. **सत्यात्**—see XII, 9 where we are told that Râma went to the forest to enable his father to keep his promise by Kaikeyi. It is believed that he who does not fulfil the promise of a gift goes to hell and drags his ancestors with him; but if he makes good his word then the result is attainment of heaven. **चिन्त्यमानं**—properly considered. **सुकृतम्**—पुण्यं—religious merit; *cf.* *Kv.* VI, 47.

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

17. **उपाचरत्**—Honoured, entertained; see V. 62. **कृत्रिमसंविधाभिः**—कृत्रिमाः (see XIII, 75) च ताः संविधाः (see *comment.* and VII, 16) च, ताभिः. **उदित**—mark the sense here as different from that in St. 9 *supra*. Here it is used in its literal sense 'sprung up,' 'arisen.' **सिद्धिः**—accomplishment; see I, 42; II, 21. **विस्मयेन चेतसि क्रान्ता**—note the colloquial phrase—'over-powered with astonishment.'

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

18. **सभाजनाय**—see XIII, 43. **पुरूकृत्य**—Having honoured; *cf.* दर्शनेनैव भवतीनां पुरूकृतोऽस्मि *Shd.* I.

Trans:—Having honored the celestial sages who had come to congratulate him, he heard from them the account commencing from the birth of the enemy whom he had slain and which cast greatness on his own valour.

19. तपोधनेषु—तपः एव धनं येषां ते तपोधनाः, तेषु. °अर्धमासान्—see note on क्रोशार्धम् XIII, 79 and mark the difference of meaning by the position of अर्ध either before or after the noun whose half it signifies. °अग्र्यपूजा—the best, special worship. विससर्ज—see VIII, 91.

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

20. आत्म०सुलभं—आत्मनः चिन्ता, तथा सुलभं easily obtainable by his own desire. बद्धहनाय—for the purpose of carrying. दिवः पुष्पं—the flower of heaven—an epithet probably suggested by the name of the aerial car which was known as पुष्पक and which *origly.* belonged to कुबेर, the god of wealth, whose abode was Kailâsa. For the formation of the word पुष्पक see XIII, 40.

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

21. नियोगात्—नियोग order, command; see V, 11. निस्तीर्य—having passed through; see III, 7 and 'नन्दवंशवर्ध प्रतिनाय निस्तीर्यां दुस्तरासरित् *Mudrâ*. I, where is used almost literally.' प्रतिपन्नराज्यः—प्रतिपन्नं अङ्गीकृतं प्राप्तं वा राज्यं येन सः see VI, 86. धर्मार्थकामेषु—The four primary ends of human existence are धर्म (correct conduct, virtue); अर्थ (worldly prosperity); काम (enjoyment of life by means of the senses); and मोक्ष final emancipation); see I, 21. प्रपेदे—gave, entered upon. The senses of प्रपद् 4th conj. Atm., are very various and ought to be carefully discriminated.

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

22. निर्वि०पत्तिः—निर्गतः विशेषः दस्याः सा निर्विशेषा; नि०षा (अभिन्ना) चासौ प्रतिपत्तिश्च (honour, respect, see XV, 12, *Shd.* IV, 16; VII, 1). कृत्तिकासु—These nymphs, called Pleiades, were the foster-mothers of the Indian Mars or War-god. The Skanda Purâna gives a full account. Kârtikeya—the destroyer of Târaka and Sûra is viewed as the son of Shiva and Pârvatî. He was brought up on the banks of the Ganges. With six mouths he sucked at the breast of each of the nymphs. Such is one account. The other is that they were six infants. Pârvatî was transported with their beauty on beholding them, and embraced all of them at once with the result that they were all compressed into one body while the six heads and twelve arms remained.

Trans:—On account of an affectionate nature he was same—with-
out any special respect to any particular one—towards his mothers like
the leader of armies [of the gods] to the Krittikās whose breast he
sucked [simultaneously] with his six mouths.

23. The words अर्थवान्, क्रियावान्, पितृमान् and पुत्री all with the मत्पुत्र
or possessive sense are to be construed with लोकः (the people in general).
लोभ०मखेन—परा (turned away, averted) मुखं यस्य सः पराङ्मुखः, लोभे
पराङ्मुखः, तेन by him who was averse to greediness. विघ्नभयं—mark the
dissolution of the compound with the ablative of the first member by
पञ्चमी भयेन Pā. II, i, 37 and Vārtika thereon. क्रियावान्—क्रिया-व्यागादिकर्म
acrificial and other sacred rites 'आरम्भो निष्कृतिः शिक्षा पूजनं संप्रधारणं । उपायः
कर्म चेष्टा च चिकित्सा च नव क्रियाः Amar. These rites were frequently inter-
rupted by the demons and the Kshatriya rulers were always expected
to protect the performers of these rites, see Sha. 'सोऽहमविप्रक्रियोपलम्भाय
धर्मारण्यमिदमायातः I, p. 40 and III, p. 113. व्रता—Instru. sing. of व्रत्
pre. p. of हृन् to kill, destroy. विनेत्रा—Instru. sing. of विनेता a leader.
शोकापनुदेन—By Pā. III, ii, 5 the affix क comes after the verbs
परिसृज् 'to wash out', and अपनुद् 'to drive away', when in composition
with the words तुन्द 'navel' and शोक 'grief' as objects respectively. The
Vārtikas lay down that the affix is only to be applied when the words
to be formed mean 'lazy' and 'giver of happiness'. Thus शोकापनुदः
means 'giver of happiness', and शोकापनुदः 'remover of sorrow by teach-
ing the nothingness of the world, etc. पुत्री—one having सत्पुत्र—a good
son, 'प्रसंसायामिनि प्रत्ययः'. आस—see XI, 81. This is looked upon as an
Avyaya as observed by the commen., see also Ku. I, 35.

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

24. पौर०—पुरे भवाः पौराः now common. काले—at the proper time;
at the appointed hour; punctually. विदेहाधिपतेः Videha was the country
lying to the N. E. of Magadha and must have covered in ancient times,
besides a portion of Nepal, the northern part of the old district of
Tirhut and the N. W. portion of Champārāpa. Its capital was Mithilā.
दुहित्रा—Instru. sing. of दूहितृ—Yāska derives the word as दूरे हिता
one placed at a distance, or दोग्धेहिता one appointed for milching.
उपस्थितः approached near, at hand; cf. उपस्थिता रजनी Sha. or उपस्थिता
शोणितवारणा II, 35. तदीयं—तस्याः इदं तदीयं appert: to her.

Trans:—Having punctually looked into the affairs of the citizens
he diverted himself (in the company of) with the daughter of the king

of Videha, as if he was waited upon by Laxmī, who being herself eager to enjoy [his company] had assumed the charming form of that individual (Sītā).

25. यथाप्रायितम्—an *Ahya*: comp. used adverbially. इन्द्रियार्थान् इन्द्रियार्था अर्थाः (whatever can be perceived by the senses, objects) तान्. The objects perceivable by the senses are रूप, रस, गन्ध, स्पर्श & शब्द. आसेदुषोः the two who had come across; *gen.* of the *perf. par.* of सद् with आ by the addition of the affix क्वसु in place of the past tense. Such forms are generally of the verbs सद्, वप्, ह्य, स्वा, etc. according to *Pāṇi.* III, ii, 107, 108. दण्डकेषु—Extensive forest tracts near the Godāvāri. Rāma was living in a hermitage in this forest when Rāvana carried off Sītā.

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

26. स्निग्धविलोचनेन—By means of a steady gaze; स्निग्ध=steady, charming, delightful. शरपाण्डुरेण—Pale as the Shara-reedgrass. परिणेतुः—परि नयत्वसौ परिणेतु one who leads round *i. e.* round the sacrificial fire at the time of marriage; leading the bride in this manner is the most essential ceremony in a Hindu marriage. अनक्षरदोहदेन—see *commen.* अनक्षरं यथातथा व्यञ्जितः (manifested, indicated *p.p.* of व्यञ्ज् 7th conj. *Paras.*) दोहदः (दोहं आकर्वं ददाति इति; any craving, any object wished for; [2] pregnancy; 'दोहदो गर्भलक्षणे अभिलाषे तथा गर्भे' *Haima.*) येन तत्पुत्रं, तेन.

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

27. अङ्गं आरोप्य—placing on the lap, see III, 26. Note the idiomatic use of the *accusa*. कृशाङ्गयष्टिम्—अङ्गानां यष्टिः अयष्टिः; कृशा अङ्गयष्टिः यस्याः सा, तां. The word यष्टी *primally*: means 'a stick', 'a pole', but at the end of compounds after words meaning 'a body' it means 'slim, slender' *cf.* शरीरयष्टिः, गात्रयष्टिः, or सरसाङ्गयष्टिः. वर्णाग्राम्—अन्यः वर्णः वर्णान्तरः, तेन आक्रान्ते (व्याप्ते); धरतः इति धरौ, पयसां धरौ पयोधरौ; तयोः अग्रे पयोऽग्रे; वर्णान्तराक्रान्ते पयोधराग्रे यस्याः सा, ताम्. The change of colour of the nipples of the breasts in pregnancy to a darker hue is a physiological fact alluded to more pointedly in तदीयमानीलमुखं स्तनद्वयम् III, 8. रामां—रमते इति रामा by *Pā.* III, i, 140 and नो रमयतीति. अभिलाषम्—see note on दोहद in *precd*: st. प्रतीतः=delighted 'स्वयते ह्ये प्रतीतः' *Amara*. This word is found used in the sense of 'delighted' or 'pleased' in several places throughout the poem; the *commen.* takes it here in the sense of शानवान्.

Trans:—Having installed in private on his lap his bashful wife whose frame of body had become emaciated and the nipples of whose

breasts had undergone a change of colour, the delighted husband asked [to know] her desire.

28. **दृष्टनीबलीनि**—The Nivāra-bali was an offering of rice-grains to the house-hold deities supposed to hover round and protect the house; see Manu. III, 80. As a fact the crows, ants, and such insects are the consumers of it. This *bali* was one of the five great religious rites which the householder who maintained a perpetual fire had to perform. In the *Mriccha*. Act I, Chārudatta speaks of it as being eaten up by हंसाः, सारसाः and finally by the क्रीटकाः. The नीवार is a kind of wild rice which grows without cultivation. It is called देवभात, and is a coarse grain. In the compound the word दृष्ट cannot be said to be very appropriate. Different commentators have endeavoured to bring out a sense. Thus, one says नीवारबलयः stands for वलित्वेन भविष्यमाणानि नीवारफलानि by which the propriety of द्विविधैः can be established taking the word to signify अल्पवृषभादिभिः but दृष्ट if taken as क्वलित 'made a morsel of' or 'devoured' would make a very good sense—The Nivāra-bali was left out at the door for birds and the meeker animals but was devoured by dogs, bulls, etc. **वैखानस**—वनेवासी a forest-dweller, an anchorite. **कन्यका**—is a young maiden—the क being taken either in अल्पार्थे or अनुकम्पार्थे. **Sitā** may look upon them rather with condescension in comparison to her own position. **कुशवन्ति**—कुशानि सन्ति एषु full of *Kusha* grass. One commentator perceives in the use of this phrase a distant allusion to the future birth of कुश one of the sons of Sitā. **भागीरथी**—one of the names of the river Ganges on account of the flow of her waters having been brought down by Bhagiratha, see *Rama* I, 35-44 and *Raghu*. IV, 32 for the mythology.

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

29. **प्रतिश्रुत्य**—(see XII, 69) having promised. **तस्यै** is the direct object, by पूर्वस्य कर्ता प्रत्याह्वय्यां श्रुतः *Pāṇi*. I, iv, 40. **तदीप्सितं**—तस्याः ईप्सितम् (see III, 1) or separately, taking it as a demonstr. pronoun. **पार्श्वचरानुयातः**—पार्श्वयोः चरन्ति ते पार्श्वचराः, तैः अनुयातः. **अभ्रंलिहम्**—see *comment*. The affix लृश् comes after the verb लिह् to lick when the word in the objective case in composition with it is the word वह 'the shoulder of an ox' and अन्न 'the cloud;' e.g. वहंलिह. cf. अभ्रंलिहायाः *Ms.* II, 1.

Trans:—The excellent hero of the *Raghu* race, having promised her the object of her desire, ascended [to the top of] his cloud-licking palace, followed by his attendants, desirous of viewing *Ayodhyā* which was happy under his rule.

30. **ऋद्धापणं**—ऋद्धाः (flourishing) आपणाः (आ समन्तात् पणन्ते अत्र [पण carry on business] इति आपणः a market-place) यस्मिन् तत्. राजपथं = नरेन्द्रमार्गं as in VI, 67. The word पथिन् is substituted by पथ् and takes the suffix ञ् at the end of any compound along with the words ऋच्, पुर, अर्, and, धुर् when it does not mean the yoke of a carriage by *Pāṇi*. V, iv, 14. **सरयू**—see XIII, 63. **विलासिभिः**—see *commen.*, men and women given to enjoyment. This compound is an एकशेषद्वंद्व by the Sūtra mentioned, by which a word in the *masc.* similarly spoken, along with the same word but ending with the *fem.* affix becomes एकशेष and the latter is dropped. **अप्युपितानि**—resorted to. **पुरोधनानि**—उपगतः कण्ठम् उपकण्ठः a *prādi* comp. उपकण्ठान्तिक्काम्यर्णान्वया अव्यभितोऽव्ययम् *Amara*; see VI, 9.

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

31. **किञ्चदन्ती**—rumour, report, लोकवादः what people say. **वदतां पुरोगः**—foremost, first, among the eloquent; cf. VI, 55 and *Ku.* VII, 40. **स्ववृत्तमुद्दिश्य**—referring to his own conduct. **अपसर्पम्**—to the spy, the emissary; see XVII, 35. **भद्रम्**—The Adhyātma Rāmā. gives विजय as the name of the spy, and the Uttar-Rāmācharita calls him भद्रमुख.

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

32. **अन्यत्र**—except, save; with the *abla.* cf. न चैनान् नन्वबुध्यन्त नरा नगरवासिनः अन्यत्र विदुरामात्यात्तस्मात्खनकसत्तमात् *Mahā Bhā.* **परिग्रहात्**—परिग्रह accepting, receiving back; परिग्रह कलत्रे च मूढस्वीकारयोरपि *Amara*.

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

33. **कलत्रनि०**—कलत्रस्य (the word is *neut.*, as दार is *masc.* and always in the plural. **वैदेहियन्धोः**—of the protector of Vaidehi. The sūtra (*Pāṇi*. VI, iii, 63) quoted by *commen.* lays down that the short vowel is diversely substituted for the feminine affixes इ and अ in a name and in the Vedas.

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

34. **उत**—a disjunctive particle used as an alternative (उत इति विकल्पे) between two assertions of which the first is headed by कि and then in the latter are used वा, अथवा, उत, आहो. **विह्वल**—distraction, mental trouble about decision of a point.

Trans:—How [now]; am I to overlook this slanderous talk about myself or am I to desert my innocent wife; being thus distracted in regard to adopting one of the two alternatives he was in a mental condition similar to the oscillation of a swing.

35. **अनन्यनिवृत्तिः**—see *comm.*; निवृत्तिः termination, end; *cf.* IV, 87. **वाच्यं**—scandal, censure, *cf.* VIII, 72; and *Shd.* V, 15. **परन्वाः**—see I, 31, 47. **किमुत**—किमुतातिशये प्रश्ने विकल्पे च प्रयुज्यते; कि with उ or उत्त or पुनः conveys the sense of 'how much less' or 'how much more' according to context; *cf.* II, 62; *Ku.* VII, 65. **इन्द्रियार्थात्**—objects which attract the senses; see *commen.* and st. 25 *supra*. For the use of *abla.* see *Pd.* II, iii, 42 quoted in *comm.* **यशोधनानां**—see II, 1. **हि**—verily, certainly. The particle though generally causative in sense is often used in connecting statements.

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

36. **अवरजान् संनिपाल्य**—having collected together (his) younger brothers; *cf.* XI, 54, XIII, 76 for अवरज; and *Shd.* I. for another use of संनिपाल्य. **हतौजाः**—हतं ओजः यस्य सः. तद्विहर्षान् see *commen.* विक्रिया = change in appearance; *cf.* XIII, 71 and अस्याः प्रत्यक्षीकृताविक्रिया *Shd.* VII; झुमहर्षान् those whose joy had been dispelled. **कौलीनं**—see *commen.* and *Me.* 112. The word is derived from कुल family, and may therefore signify 'report relating to family matters,' *cf.* एतत्कौलीनं विजृम्भते *Vikra.* II. **आत्माश्रयम्**—referring to himself आत्मा आश्रयः यस्य तत्.

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

37. **राजर्षिवंशस्य**—राजर्षेः वंशः, तस्य. The more important sages are ऋषी, राजर्षी, महर्षी and ब्रह्मर्षी, see notes *Shd.* I. The royal sage alluded to in this place is Manu the founder of the throne of Ayodhyā who was रविप्रसूतिः i.e. belonged to the solar race. **उपस्थितः**—come upon; *cf.* II, 39; X, 63 *Shd.* notes p. 20; p. 173. **सदाचारशुचेः**—सन् चासौ आचारश्च or सतां आचारः, तेन शुचिः (pure) तस्मात्. **पयोदवातात्**—wind charged with water from the clouds. **कलंकः उपस्थितः पश्यत**—The word कलंक ought to have been in the *accusa.* being the object to the verb but accurately the sense of the whole clause 'कलंकः उपस्थितः' is the object, as in पश्य सृगो भवति where for instance the deer in the act of running is seen and the whole is the object to पश्य.

Trans:—Look, what kind of stain is this (in the form of evil report against me) to the family of the Royal sage who is pure by good conduct, and who is sprung from the Sun, on account of me—just like the stain on a mirror by the breeze laden with moisture.

38. पौरिषु बहुलीभवन्तम्—spreading about among the citizens; cf. बहुलीभूतमेतत्किं न कथ्यते *Shā.* VI. सोऽहम्—That I. The correlative of सः is not necessarily required to complete the sense as it can be easily inferred, see I, 5; V, 22; XIV, 66. तैलविन्दुम्—a drop of oil easily spreads as a film on the surface of water; it is only in regard to the spreading that the poet speaks of it here: the other property of oil viz. that of calming down 'troubled waters' has no reference here. तत्पूर्वम्—that which is the first, that which has no predecessor. पूर्वः is equi: to प्रथमः. For the comp: see *comm.* अवर्णम्—विहङ्गः वर्णः (प्रशंसा) यस्य सः तन्; scandal, ill repute. आलानिकं स्थाणुम्—a tying post; see I, 71. The *comment:* explains the formation of the word आलानिकं from आलानम् by the addition of ठक् in two ways; of which the second appears preferable. सोढुं न ईदो—see *comment.*

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

39. तस्य अपनोदाय—for the removing, wiping out of that (scandal). कलप्रवृत्तौ—in the condition of, *lit.* yielding fruit, viz. giving birth to children. निर्व्यपेक्षः—indifferent, careless, heedless. पुरस्तात्—*ind.*, formerly. समुद्रनेभि—see *comm.* and cf. समुद्रसनाचोर्वी *Shāku.* II.

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

40. अनघा—sinless, innocent. इति—see Ap. Gu. § 225 (a). लोकापवादः—*lit.* evil talk among people, scandal; cf. लोकापवादादयम् *Bhar:* Nīti. मतः मे (मय)—मते बुद्धिपूजार्थेभ्यश्च *Pāṇi.* III, ii, 188 lays down that roots signifying मति inclination, बुद्धि comprehension, and पूजा respect, and those having the same sense, as also similar participles are used in literature with the force of the present tense and the particles formed by क्त; see VIII, 8 and notes for the use of the *genitives.* छाया हि भूमेः—The modern theory of the eclipse as resulting from the shadow of the earth does not seem to have been unknown to Kālidāsa at any rate.

Trans:—I know her to be innocent, but public talk weighs very strongly with me: the shadow of the earth is invested with the notion of stain on the clear moon by the masses.

41. रक्षोन्तः—रक्षसः (रावणस्य) वधः, सः अन्तः (limit) यस्य सः. वैरप्रति-
मोचनाय—for the purpose of retaliation. अमर्षणः—intolerant, irritated
cf. III, 53. द्विजिह्वः—द्वे जिह्वे यस्य सः one having two tongues; the
serpent. एदा—optional form of the *instru. sing.* of पाद. The sense in
the last quarter that of प्रक्षकाकुक्तिः.

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

42. एष मे सर्गः this resolve of mine; mentioned in st. 39. कर्णा-
द्रंचितैः—कर्णवा आद्राणि कर्णद्राणि; कर्णद्राणि चित्तानि येषां ते, तैः. अर्थिता—
अर्थस्य भावः condition of an object or aim in view; cf. XI, 2. The forma-
tion of the abstract noun by the addition of तद् and त्व is of very
frequent occurrence in Sanskrit, see *Pāṇi.* V, I, 119. निर्हंशल्ल्यान्—
see *commen.* वाच्यश्ल्य is a splinter in the form of evil report, see st. 35
supra. and VIII, 88; IX; 78.

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

43. नितांवेशम्—नितांतं (excessive) रुद्भ्यः (hard, unkind) निरुद्भ्यः
अभिनिवेशः (firm resolve cf. *Ku.* V, 7; *Mā.* III, 1) यस्य सः तम्.

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

44. लक्ष्मणपूर्वजन्मा—लक्ष्मणस्य पूर्व; ल०पूर्वं जन्म यस्य सः; according to
the Rāmāyaṇa, Bharata was senior to Lakshmaṇa but Kālidāsa seems
to regard him younger to the latter, see XIII, 72; or 'प्राधान्यात् प्रकृतत्वात्
रामः' as remarked by Hemādri. लोकत्रयगीतकीर्तिः—त्रयाणां लोकानां समाहारः
लोकत्रयं; लोकत्रयेण गीता लोकत्रयगीता; लो०गीता कीर्तिः यस्य सः. सौम्य—Oh gentle-
natured one. यथाश्रेयासी—यथा अर्थः यथाश्रेयम्; यथाश्रेयं भाषते इति. निदेशे
स्थितम्—standing in the posture of receiving order.

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

45. प्रजावती—see *comm.* and XV, 13. दोहदशंसिनी—अवश्यं आग्नीक्षयं
वा शंसति इति शंसिन्, the addition of the affix डीप् (इ) gives the feminine
form; दोहदस्य (for दोहद see III, 6, 7) शंसिनी दो०शंस०. तपोवनेषु स्पृहयालु—
one craving for the hermitages, on the analogy of the rule (*Ap.G.* § 94)

the verb स्पृह् governs the locative of the place or person for which there is a longing. For the formation स्पृह्यालु see *Pā.* III, ii, 158 quoted by *commen.*, whereby the affix आनुच् comes in the sense of 'the agent having such a habit.' रथी—रथः अस्यास्तीति रथी 'one having a chariot, taking a chariot, riding a chariot.' तद्व्यपदेशनेयाम्—स चासी व्यपदेशः (dissimulation) viz. that of gratifying her longing; तेन नेयां. प्रापय्य—The suffix ज्य् is optionally substituted for the इ of जि before the affix त्यप् after the verb आप्. The optional form may be प्रापयित्वा.

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

46. For the mythology about Bhārgava and his mother see *Padmapurāṇa* Pātālakhaṇḍa and note on XI, 65. भार्गवेण—The idiomatic use of the *instru:* is under *Pā.* II, iii, 69 whereby the *geni.* case-affix is not used to express agent or object when a word is governed by an active participle, therefore it cannot be भार्गवस्य प्रहृतम्. द्विपद्वत्—The affix वत् is used here in the sense of "like what is therein." Prose construc. of 2nd half—तत् अग्रजशासनं प्रत्यग्रहीत् हि गुरुणां आज्ञा अविचारणीया.

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

47. अथ—see I, 35. अनुप्रतीताम्—अनुकूलं च तत् अवगं च (hearing what is agreeable), now *commen.*, प्रतीत see 27 *supra.* अत्रस्तुभिः—not trembling, not unsteady. The affix क् comes after the verbs व्रस्, गृध्, घृष् and क्षिप् in the sense of 'the agent having such a habit' according to the rule quoted in *commen.* युक्तपुरं—युक्ता धूः यस्य सः The word पुर becomes पुर at the end of a compound by ऋत्पूर्ब्ध् पथानानक्षे *Pā.* V, iv, 14.

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

48. प्रियंकरः—see *commen.* By *Pā.* III, ii, 44, the affixes अण् and खच् comes after the verb कृ when the words प्रिय, क्षेम, and मद् joy, are in composition in the objective case and we have प्रियकारः or प्रियंकरः, क्षेमकारः or क्षेमंकरः, see प्रियवद् V, 53. न अबुद्ध—did not know; अबुद्ध aorist 3rd per sing. of बुध् to know. कल्पद्रुमतां—कल्पद्रुमस्य भावः कल्पन्ता, ताम्. The Kalpadruma was a tree giving whatever was desired.

आत्मनि अस्त्रिपत्रवृक्षं जातम्—had become the sword-leaved-tree towards herself. अस्त्रिपत्रवन is that hell where the trees have leaves like sword-blades, see *Bhd. Ska. V, Adhy. 26*. Mr. Pandit points out that the seventh hell is a forest of these trees where those who neglect the rites of the Vedas are supposed to be put as a penalty.

Trans:—While she was being carried across the agreeable tracts she was gratified with the thought that her dear husband did (everything) that was delightful to her. She did not know that her lord had given up the nature of the Kalpadruma tree and become a sword-leaved tree towards her.

49. सव्येतरेण स्फुरता अक्षणा—सव्याद् (वामं शरीरं सव्यं) इतरः सव्येतरः, तेन (the throbbing of the right eye or right arm etc., in a woman is always looked upon as unauspicious, see *Rāmā. Uttar. 50* where Sītā says 'अशुभानि बहुभ्येव पद्मामि रघुनन्दन नयनं मे स्फुरत्वच गात्रोल्कम्पश्च जायते ॥ also *Shā. I, 16* where the king hopes to meet a beauty; compare also *XII, 90* and क्रि मे वामेतरं नयनं विस्फुरति *Shā. V*. अक्षणा—*instru. sing.* of अक्षिन् the eye. अस्यै आख्यातं—The *idio.* use of the dative अस्यै with ख्या to tell is noteworthy, by 'कर्मणा यमभिप्रैति स संप्रदानम्' *Pāṇi. I, iv, 32* and Patanjali thereon. This dative is the 'dative of concern' and denotes the person or thing concerned by the action in whose behalf or against whom it is done, or who is any how interested by it.

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

50. दुर्निमित्तोपगतात्—indicated by an unpropitious omen. निमित्त—see *I, 86*; and *Shā. I*. सद्यः—see *VIII, 95*. परि०विन्दा—अरविन्दमिव मुखं मुखारविन्दम्, परिम्बानं मुखारविन्दम् यस्याः साः. विपादात्—see *III, 40*; *VII, 68*. सावरजस्य—see *XIII, 76*; *XIV, 11*. राज्ञः—the *idioma.* use of the *geni.* is noteworthy. By *Pd. II, iii, 73* the *dative* as well as *geni.* may be employed when a blessing is intended in connection with the words आयुष्य, मद्र, भद्र, कुशल, सुख, अर्थे and हित. अवाह्यैः करणैः—*lit.* not by external actions; but by internal senses. According to the Vedānta Sūtra the four internal working-senses are मनस्, बुद्धिः, अहंकार, चित्त, and their results are संशय, निश्चय, गर्व, and सरण. आशशंसे—note the use of the Atmanepada which is used when it is intended to convey the sense of an expected fulfilment of a desire.

Trans:—She whose lotus-like face had faded abruptly in consequence of the dejections produced by the ill-omen said [to herself] by means of her inner activities 'may there be the welfare of the king with his younger brothers.'

51. गुरोः नियोगात्—on account of the enjoiment, command, of the गुरु (*lit.* the elder) i.e. the elder brother Râma. वनान्ते—The meaning of the word अन्त here is different from that in II, 12; cf. *Ki.* VI, 17. अन्तेऽव्यवसिते मृत्वा स्वरूपे निश्चयेऽन्तिके, *Vaija*. विहास्यन्—about to abandon. जन्होः दुहित्रा—By the daughter of Janhu; see VIII, 95.

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

52. यज्ञा—see I, 54. निगृहीतवाहात्—agrees with रथात्—निगृहीताः (reined in, curbed) वाहाः (see IV, 59) यस्य सः, तस्मात्. निषाविशेषः—नामः विशेषः नौविशेषः, निषादेन आहृतः निषादाहृतः; निषादाहृतः नौविशेषः यस्य सः; निषाद is a forester, or one of the wild tribes. He is defined as the issue of a Shûdra woman by a Brâhmaṇa विप्रान्मूर्धावसिक्तस्तु क्षत्रियायां विशः क्षियां जातोऽन्वष्टस्तु शूद्रायां निषादः पारशवोऽपि च"; see also XIII, 59. सत्यसंधः—सत्या संघा यस्य सः.

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

53. अथ—see I, 35. अन्तःकण्ठः—see *commen.* वाप्य is अशुषः पूर्वावस्था the hot moisture that overspreads the eye before the tear-drops are formed; cf. कण्ठः स्तम्भितवाग्भृत्तिकलुषः *Shâ.* IV, 5. कथञ्चित्—with great difficulty, see VIII, 71. व्यववाक्—see *commen.* one who had formulated his speech. औत्पतिकः—see *commen.* 'formed at the period of an उत्पात' which is explained by Malli. as a shower of stones, hail storm, etc. Hemâdri explains it as merely portending some great calamity उत्पातोऽशुभसूचनं प्रवोजनं यस्य सः मेघः but Malli's interpretation is preferable. उज्जगार—*perfect* of उद्गृ to vent out, to utter; cf. *Veni.* V, 14.

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

54. अभिपङ्कानिलविप्रविद्धा—see *commen.* अभिपङ्क is an unexpected reverse, sudden calamity, see *Ra.* VIII, 75; *Ku.* III, 73. विप्रविद्धा = विशेषेण प्रविद्धा keenly pierced. स्वमूर्तिलाभप्रकृति—(agrees with धरित्री) स्वस्य मूर्तिः (मूर्तिः पुनः प्रतिमायां कायकाठिन्ययोरपि *Hai.*; form, person; cf. कौटिल्यधीरञ्जुनिबद्धमूर्ति *Mu.* II, 3; and *Ra.* III, 27); तस्याः लामः; तस्य प्रकृतिः (origin, source 'प्रकृतिश्चोपादानकरणं'; cf. यामाहुः सर्वभूतप्रकृतिः *Shâ.* I, 1).

Trans:—Thereupon Sitâ who was greatly agitated by the sudden calamity and who with her ornaments cast away resembled a creeper

violently shaken by the wind and therefore with its flowers fallen down, at once dropped on the Earth which was the prime cause of her gaining her corporeal form.

55. इक्ष्वांभवः—इक्ष्वाकूणां (see III, 1). वंशः, सः प्रभवः (source) यस्य सः. आर्यवृत्तः—आर्य (noble, such as can only be seen in an Arya, respectable, honorable; cf. वदार्यमस्यामभिलाषि मे मनः *Sha.* I, 22; वृत्तेन हि भवत्यायौ न धनेन न विषया *Ma. Bha.*) वृत्तं (conduct, mode of life) यस्य सः. न तावत्—mark the use of तावत् as an emphatic in the sense of 'indeed,' 'certainly,' or it may also be taken in the sense of 'on her part'; (see XV, 81-84). अकस्मात्—may be taken in its etymological sense—nothing whatever 'अकारणात्'.

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

56. लुप्तसंज्ञा—लुप्ता (नष्टा) संज्ञा (consciousness) यया सा. प्रत्यागतासुः—प्रत्यागताः (returned) असुवः (vital breathings पुंसि भूम्यसुवः प्राणाः) यस्याः सा. अन्तः an *inde.*—internally, mentally. समतप्यत—The sense of the root तप् with सम् appears to be active from the intransitive verb तप् 4th, *Atma.* According to *Pāṇi.* quoted by *commen.* the root तप् is generally used in the reflexive passive when it has for its object a cognate form derived from the sense of the root—thus we have तपस्तप्यते तापसः but not so in उत्तपति सुवर्ण सुवर्णकारः. प्रबोधः—regaining of consciousness; cf. अप्रबोधाय सुधाप *Ra.* XII, 50. मोहात् कष्टतरः—Words in the *compar.* or such as have the sense of comparison are used with the *abla.* of that with reference to which a comparison is made.

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

57. अवर्ण—Blame, censure. Here the sense is a little different from that in st. 38 *supra.* निराकरिष्णोः—*geni.* sing. of निराकरिष्णु 'desirous of repudiating, discarding'. वृजिन—see *commen.* ऋते—This *inde.* as also अन्य and आरात् govern the *abla.*; see III, 63. स्थिरभ्राज—स्थिरं च तत् दुःखं च स्थिरदुःखं तत् भजते असौ इति स्थिरदुःखमाक्, तं. पुनः पुनः—repeatedly, over and over again; by नित्यवीप्सयोः *Pd.* VIII, i, 4. दुष्कृतिन्—दुष्कृतिन्—One doing a bad deed.

Trans:—That noble-minded lady did not speak ill of her husband who had repudiated her without any fault of hers; but she abused her own self over and over again as being a wicked individual consigned to steady misery.

58. आश्रास्य—see XII, 5. रामावरजः—रामस्य अवरजः (see XI, 24; XIII, 76). आश्रास्यमार्गः—निकेतः residence, abode. This word is generally found used in the sense of 'mansion,' 'dwelling' etc., of worldly persons (see VIII, 33 and *Ku.* V, 25) more than those of anchorites and hermits, such as Vālmiki was. निम्न—dependent, subservient, see *Ki.* III, 12.

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

59. प्रीतास्मि ते—Am pleased with you. Mark the use of the *geni:* ते with the past parti. ending in ण and used in the sense of the present tense by 'क्तस्य च वर्तमाने' *Pā.* II, iii, 67; *cf.* II, 63. चिराय जीव—The word चिर is used in the singular of all the oblique cases except the nominative in the sense of 'for a long time.'—Thus we have the *accusa.* in III, 35, 62; the *instru.* in V, 64; the *dative* here as well as in *Ku.* V, 47; the *abla.* III, 26; XI. 63; *Shā.* IV, 18; the *geni.* in *Shā.* V, 15. विडौजसा—By Indra. How—on what mythological episode is Indra looked upon as the elder brother of Vishnu is not known although we have उपेन्द्र इन्द्रावरजश्चक्रपाणिः *Amar.* अग्रजेन—see X, 78. परवान्—'dependent,' 'in the power of' is used with the *instru:* त्. परवानस्मि साध्वसेन *Mā. Mā.* VI. It is also used with the *geni.* and *loca.*

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

60. श्वश्रूजनं—The four mothers-in-law. प्रापितमग्रणामः—प्रापितः (conveyed) मम प्रणामः (my respects) येन सः प्रजानियेकं—प्रजायाः (of progeny, issue) निषेकः (infusion of semen, impregnation; *cf.* *Ku.* III, 16) तन्. अनुध्यायत—*Impera. sing.* of अनुध्वाये to wish well of, to bless; *cf.* रुषायामनुध्यानपरा भव *Uta.* I.

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

61. The seven stanzas from 61—67 is a message from Sītā to her husband; hence, she says to her brother-in-law—मद्वचनात् वाच्यः a very common expression which occurs in numerous places in classic literature *e.g.* *Mudrā. Rā.* I; *Shā.* IV. It seems to convey a slight indication that the hearer is to be in no way responsible for the consequences of the message; the idiomatic use of the *abla.* is explained in the *comment.* by a reference to the *Vārtika* on *Pā.* I, iv, 31 see *Āp. G.* § 156. वन्तौ

विशुद्धा—The mythological account of Sitâ having thrown herself in the fire, so pathetically described in *Râmâ. Yuddhakânda* Canto 116, is too well-known to be repeated here. It has been alluded to in XII, 104 and *Uttar*: I. Sitâ's referring to this incident at this time indicates her to be a मध्या धीरा नायिका who is defined as प्रियं सोलासवक्रोक्त्वा मध्या धीरा दहेदुषा *Sâhi. Dar.* III, 61. **समक्षम्**—see *commen.* श्रुतस्य—*lit.* of that which is heard; hence 'renowned', 'celebrated'; *cf.* III, 46. The word श्रुत means 'the Vedas and mantras' which contain many rules of conduct. **सदक्षम्**—Suitable, right, befitting.

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

62. **कल्याणबुद्धेः**—कल्याणी (salutary, favourably disposed) बुद्धिः यस्य सः (one whose mind is inclined to do good. **कामचारः**—wilful conduct, wanton act; *cf.* न कामचारो मम नास्व वाजिनः कृतानुयात्रः स हि देवतैर्घतः *Bu.* VIII, 49. **जन्माप्पातकानाम्**—अन्व जन्म जन्मान्तरम्, तस्य पातकानि, तेषां; 'of the sins of a former birth.' **विपाकविस्फूर्जधुः**—विपच्यते इति विपाकः (fruit, result; *cf.* Nti. 99); तेषां विस्फूर्जधुः (sudden appearance, manifestation as in the case of a peal of thunder; the sense of the word here is different from that in XIII, 12. **अप्रसङ्गः**—not forcible, not extraordinary, natural; see note on प्रसङ्ग in II, 27.

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

63. **उपस्थितां लक्ष्मीं**—glory, splendour which came and stood near; *cf.* II, 39. **वनं प्रपन्नः**—gone to the forest; the use of the *acc.* with the verb प्रपद् in the sense of 'going' may be noted, see *Ap. G.* 30. **मया सार्धम्**—The *indecls.* सह, सम, सार्धम्, साकं, always take the *instru.* तत्—'Therefore' as *Mañi.* takes it. **आस्पदं प्राप्य**—'Having gained the ascendancy;' in fact the reading त्वयास्पदं प्राप्य is preferable in the sense of 'having got full control over you.'

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

64. **निशाभर्तृकाणां**—see *commen.* उपप्लुताः harassed, troubled; see X, 5. The affix क in भर्तृकाणां comes in by नस्तत्र *Pd.* V, iv, 157, whereby the affix क is added to a Bahuvrihi compound in which the last member is a feminine word ending in long ई or ऊ or which ends in a short ऋ.

शरण्या—शरणे साधुः giving shelter; see VI, 21 and *Jā.* I, 74. शरणार्थम्—शरणार्थ अर्थः इति, तम्. The *accu.*, *dative*, and *loca.* of the word अर्थे are used in the sense of 'for the sake of' and are construed with the *geni.* of the preceding noun unless it is compounded with it; *cf.* मदनिकाया निष्कवणार्थम् वसन्तसेनागृहं गच्छामि *Mriccha*. त्वयि दीप्यमाने—*lit.* 'while you are blazing' *i. e.* while you are in full glory.

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

65. किंवा—The *inde.* वा is added to the interrogative pronoun and its derivative in the sense of 'possibly,' 'it is not unlikely but.' अत्यमोघे—अन्तमतिक्रम्य सितः अत्यन्तः (which has transgressed all limit.) अत्यन्तश्चासौ वियोगश्च, तेन मोघे (valueless, *cf.* याच्चा मोघा वरं *Me.* I, 5), तस्मिन्. कुर्याम्—I might, I would; mark the use of the potential in the *subjunc.* sense. उपेक्षाम्—neglect, indifference; the reading अपेक्षाम् would be preferable in the sense of 'desire,' 'need,' 'regard.' हतजीविते—हत *p. part.* of हन् to kill, is used as the first member of a compound in the sense of 'wretched,' 'miserable' *cf.* हतविधिविलसितानाम् *Mā.* XI, 64.

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

66. साहं—see I, 5; & 38 *supra*. सूर्योदृष्टिः—सूर्ये निविष्टा (दत्ता) दृष्टिः यथा सा. प्रसूतेः ऊर्ध्वम्—*indec.* 'subsequent to,' 'after', always governs the ablative; *cf.* ऊर्ध्वसंवत्सराद् *Manu* IX, 77; and *Bhāṭi.* XVIII, 36. यथा—in such a manner, see note I, 72; III, 66. जननान्तरे—जननस्य अन्तरे—in another life; in the life to come.

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

67. वर्णाश्रमपालनम्—for वर्णाः and आश्रमाः see *commen.*; their protection is enjoined to rulers by *Manu.* VII, 17 and 35. प्रणीतः—laid down, ordered, *cf.* भवप्रणीतमाचारम् *Ku.* V, 31. निर्वासिता—banished, sent away. तपस्विसामान्यम्—see *commen.*; an adverb. compound, see XIII, 9 and *Ku.* II, 26. तपस्वी may be taken to signify 'any tormented individual, any one in difficulty.' अवेक्षणीया—अवेक्षितुं योग्या deserving protection, from ईक्ष् with अच्; *cf.* श्लाघां दुहितरमवेक्षस्व जानकी *Uta.* I, 7.

Trans:—The protection of the castes and of the members of them in different stages of life is the duty of a king laid down by Manu; hence, although thus repudiated still I am to be protected by you [even] like any (*i. e.* an ordinary) ascetic.

68. **सथेति**—This is a common expression used to imply a consent, something like the English 'just as you like'. **वाचं प्रतिगृह्य**—Having accepted the words; having grasped the import of the speech. **दृष्टिपथं**—दृष्टेः पन्था दृष्टिपथः; for the change of पथिन् at the end of a compound see note on तपोवनावृत्तिपथं II, 18. **मुक्तकण्ठम्**—मुक्तः कण्ठः यस्यां क्रियायां यथा स्यात्तथा an adverb phrase in the sense of 'giving free scope to the voice', 'bitterly, with great grief.' **व्यसनातिभारान्**—व्यसनस्य (व्यसनं calamity, distress; व्यसनं त्वञ्जुभे सक्तौ पानञ्जीयुगयादिषु । देवानिष्टफले पापे विपत्तौ निष्फलोद्यमे *Medi*. Also see XII, 57; *Ku.* III, 73) अतिभारः (excess), हस्तात्. **विभ्रा कुररी**—a frightened osprey (= *Marāṭhi* टिटवी); see *Vikra* I. **भूयः**—much, exceedingly. Generally this word is found in the sense of 'over again'; cf. 'भूयः स भूमेर्धुरमाससज'.

Trans.—When the younger brother of Rāma had gone out of sight after having accepted the message from her [Sītā] and consented to communicate it she like frightened osprey cried out bitterly through excessive grief.

69. **उपात्तान् दर्भान्**—गृहीतान् दर्भान् the Darbha grass taken in their mouths. **प्रपञ्चे**—समदुःखमावं प्रपञ्चे 'having fallen into a similar condition of grief' cf. इदमवस्थान्तरं प्रपन्नोऽसि.

Trans.—The peacocks abandoned their dancing, the trees their flowers, and the deer the Darbha grass taken by them. On the forest gaining the same condition of grief as herself there was, as it were, excessive weeping in it.

70. **रुदितानुसारी**—रुदितं अनुसरते असी इति one who follows the sound of weeping. **कुशोहरणाय**—कुशाश्च इध्मानि (fuel) च कुशेध्मानि, तेषां समाहारः, तस्य आहरणाय. **निषादोद्यः**—see *comment*.

Trans.—That poet, whose grief at beholding a bird struck by [the arrow of] a fowler took the form of Verse, who had gone out to bring Kusha grass and sacred fuel, following the sound of the weeping came up to her.

71. **नेत्रावरणं**—नेत्रयोः आवरणं 'covering'; see V, 13. **दोहदृशी**—दोहदृश्य (of pregnancy; see III, 6) लिङ्गम् (mark, sign; cf. सवर्णिलिङ्गी *Ki.* I, 1); तं पश्यति असी one who marks the sign of pregnancy. **दाशान्**—This word, in the sense of 'liberal,' 'free in giving', is formed from दाश् 'to give' with the affix कमु.

Trans.—Sītā, wiping off the tears that obstructed her eyesight, refrained from lamentation and saluted him. The sage who beheld signs of pregnancy [in her] freely pronounced a blessing on her to the effect that she might get a good son and said thus:—

72. **प्रणिधानतः**—For प्रणिधान see I, 74; VIII, 19, **मम व्यतिष्टाः**—

for the use of मा in the sense of prohibition see *commen.* and III, 50. विषयान्तरस्थम्—विषयः (see VIII, 18 a tract of a country) अन्तरे यस्य तत्र तिष्ठति तत् विषयस्थं.

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

73. अविकल्पने—नास्ति विकल्पनं (boasting, swaggering) यस्य सः, (one not given to boasting; cf. विद्वांसोऽप्यविकल्पना भवन्ति *Mu. Bā.*) कलुषप्रवृत्तौ—कलुषा प्रवृत्तिः (conduct, behaviour) यस्य तस्मिन्. उत्खाणकण्टके—लोकत्रयस्य कण्टकः The thorn of the three worlds. Rāma, having exterminated Rāvana, had become the extractor of the thorn from the side of the Universe.

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

74. उरुकीर्तिः—उरुः (great; see II, 38) कीर्तिः यस्य सः. भवोच्छेदकरः—भवस्य संसारस्य च्छेदः कर्तुं शीलं अस्यास्तीति one who is able to destroy the tramwheels of the world by his metaphysical lore. पतिदेवतानां धुरि— in the foremost position among those who look upon their husbands as their adorable deities; cf. अपांसुलानां धुरि कीर्तनीया II, 2.

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

75. तपस्विभ्यस्त्वे—तपस्विनां संसर्गः (contact), तेन विनीतानि (well-conducted, tamed) सत्त्वानि (animals सत्त्वमखी तु जन्तुषु *Amara.*) वसिन् तत् तपोवनं, तस्मिन्. वीतभया—वीतं भयं यस्याः सा one who is free from fear, see note on वीतरागाः X, 27. इतः—mark the use of the तसिद्ध in a locative sense. अनघप्रसूतेः—न अघं (विघ्नं; 'अघं दुःखे व्यसनैःसोः *Amara.*) यस्यां सा अनघा; अनघा प्रसूतिः यस्याः सा तस्याः of her whose delivery has been without trouble. अपत्यमयः—अपत्यस्य संस्काराः (purificatory ceremonies); ते सन्ति असिन् इति मतुप् अंसंमयः.

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

76. मुनिसंनिवेशैः—see *commen.* The चक् i. e. the कृत् term: अ is added to verbs to form nouns from roots before which the final

vowel and the penultimate अ generally undergo Vṛiddhi and the penultimate short undergoes Guṇa. तमोपहन्त्रीम्—see *commen.*—dispeller of sin or of grief. तमसा the river on whose banks Rāma halted the first night of his exile; see Rāmā. Uttar. ch. 49, 8-13. तत्सैःक्रियाभिः—तस्याः सैकताः (sandy banks; see V, 75; or, it may be taken as an adjective in the sense of 'made of sand, sandy, gravelly,' and is then to be construed with उत्संग 'surface;' see IV, 74; X, 69). तासां उत्संगाः or it may be analysed thus—सैकताश्च ते उत्संगाश्च सैकतोत्संगाः तस्याः सैःत्संगाः तत्सैःत्संगाः; now see *commen.* सम्पश्यते—will create by the offering of oblations on its banks.

77. आर्तवम्—seasonal; see *commen.* & VIII, 36; IX, 27; and *Ku.* IV, 68. बालेयम्—बलये दितम् 'appropriate for an offering.' अकृष्टरोहि—growing without being cultivated; growing wild. नवाभिषङ्गाम्—नवः अभिषङ्गः (calamity, see 54 *supra* & VIII, 75) यस्याः सा, ताम्. उदारवाचः—उदारा वाक् यासां ताः see V, 65. मुनिकन्यकाः—The suffix क is added in the sense of 'little' अल्पाः कन्याः कन्यकाः by अल्पे इति कप्रत्ययः *Pā.* V, iii, 85.

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

78. पयोधैः—पयसां घटाः, तैः. स्वबलानुरूपैः—स्वस्य बलं; तस्य अनुरूपाः, (रूपस्य योन्याः) तैः—agreeing with पयोधैः 'by jars proportionate to', or in keeping with the strength. The idea of tending garden-plants by watering them and rearing them up like children is very common in Sanskrit literature, see *Shāku.* I and *Jāna.* V, 1. असंशयम्—without a doubt, *cf.* असंशयं ध्रुवपरेऽग्रहक्षमा *Shā.* I, 22. प्राक्—Beforehand. तनयोपपत्तेः—तनयस्य उपपत्तिः (gaining, see V, 12) तस्याः. The preposition प्राक् governs the *ablative*; see XI, 65 and *Shā.* V, 22. स्तनत्रयप्रीति—affection for a suckling child; see *commen.*, the ल्यप् affix comes after the verbs घ्ना and धे when नासिका and स्तन are compounded with the verbs as an object by *Pā.* III, ii, 29; and the nasal is retained by *Pā.* VI, iii, 67.

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

79. दयार्द्रचेताः—दयया आर्द्रम् (*lit.* wet; hence, melted) चेतः यस्य सः one whose heart had been melted with pity. सायं—an *inde.* 'at evening time.' शान्तमृगम्—शान्ताः मृगाः (beasts in general, the मृग in मृगाध्या० meaning 'deer'; मृगः पशौ कुरङ्गे च *Medi.*)

Trans.—The tender-hearted Vālmiki took her who thanked him for the favour shown by him, with him and conducted her to his own hermitage where in the evening the deer sat by the side of the alters and the beasts were quite quiet.

80. शोकदीनां—शोकेन दीना, ताम् (सीतां) she who had become despondent by grief. निर्विष्टसारां—निर्विष्टः (enjoyed and thus 'emptied, finished'; see XIII, 60) सारः (essence) वस्याः तां. अन्त्यां कलां—last digit. दर्श—the day of the new moon, अमावास्या. दर्शः सूर्येन्दुसङ्गमे *Amar.* see *commen.*

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

81. इङ्गुदी०—The Ingudi called *Nagelia Putranjiva*, is a tree whose fruits contain a large percentage of oil which was extracted by anchorites for use in lamps, and various other house-hold purposes. The fruits were made into and worn as necklaces particularly by females as they were supposed to possess prolific efficacy, hence its botanical name. इङ्गुदीनां स्नेहः (oil; 'स्नेहः प्रेमिण्य दृतादिके'; see IV, 75); तेन कृताः प्रदीपाः यस्मिन् तत्. मेध्या०—मेधाय हितं यद्वा योग्यं मेधं fit for a sacrifice, holy; मेधं च तत् अजिनं (अजिनं चर्म कृत्तिः स्त्री *Amar.*) च, तदेव तस्य यस्मिन् तम्. अन्तः—*inde.* inside. तस्यै उदङ् वितेहः—mark the use of the dative तस्यै with the verb हृ with वि to assign. सपर्यानुपदं—for सपर्यां see II, 21; and for अनुपदं I, 44.

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

82. अभियेकप्रयता—प्रयता 'purified', see I 34, 95; III, 44. प्रयुक्त-पूजा—प्रयुक्ता पूजा यदा सा. बल्कलिनी—one clad in bark-garments. बन्धेन—see I, 45. प्रजासंततये—for the continuance of the race. For संतति see I, 69.

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

83. अपि स्यात् किं—Is it likely. In such constructions which are apparently interrogative there is always an inherent sense of an affirmative reply: in fact the present expression is equivalent to the English 'would that I see Rāma over-come with repentance'. सानु-शयः—अनुशयेन (अनुशय = remorse, repentance, 'भवेदनुशयो द्वेषे पश्चात्तापानुबन्धयोः' *Vishva*) सह वर्तते असौ. अनुष्ठितं—whatever was done. शासनं—see XI, 65.

Trans:—Even the killer of the vanquisher of Shakra being desirous of seeing whether the monarch had by this time been smitten by remorse narrated to him (his elder brother) the manner of execution of his order including [all that occurred] up to the end of the lamentation of Sītā.

84. सहस्यचन्द्रः—सहस्यस्य चन्द्रः 'the moon during the month of Pausha', which is one of the autumnal months. मनस्तः—मनसः इति मनस्तः 'from the mind'; the suffix त्स् added in the ablative sense. निरस्ता—driven away.

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

85. अवेषणाजागरूकः—अवेषण = watching over, taking care of; for जागरूक see X, 24. भ्रातृसाधारणभोगम्—whose enjoyment is in common with, along with the brothers. रजोरिक्तमनः—रजसा रिक्तं मनः यस्य सः one whose mind was void of the *Rajoguna*.

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

86. एकभार्याम्—एका चासौ भार्या च, ताम्. परिवादभीरोः—परिवादस्व (see V, 24 and *comment*.) भीरुः, तस्य 'of him who was afraid of ill-repute.' असंघट्टसुखं—असंघट्टेन सुखं यथा तथा—in a happy manner, as there was no clash [from a rival]; संघट्ट *lit.* friction, clash, coming in conflict. सपत्नी-रहितः see VI, 63.

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

87. प्रतिकृतिसखः—The only way of dissolving this compound is by taking it as a Tatpurusha, see note on सचिवसखः IV, 87. कतूना-जहार—see IV, 86 for आजहार.

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