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‘कविताराय’-स्युति-संस्कृत-ग्रन्थमाला

रामचरितम्

श्रीसन्ध्याकरनन्दिचरितम् ।

THE
RĀMACARITAM
of
SANDHYĀKARANANDIN

Edited with Sanskrit commentaries and English Translation

By

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PREFACE

The manuscript of *Rāmacarita* was discovered by MM. Pandit Haraprasād Śāstrī in 1897. It contained not only the complete text, but also a commentary of the first Canto and 35 verses of the second. The portion of the manuscript containing the commentary of the remaining verses was missing.

{MM. Śāstrī printed the ~~text~~ and the commentary from this single manuscript in the *Memoirs of the Asiatic Society of Bengal*, Vol. III, No. 1.} The scope of his work may be described in his own words:—"The commentary, as may be expected, gives fuller account of the reign of Rāmpāla (*sic*) than the text." The other portion of the text is difficult to explain, and I have not attempted to make a commentary of my own. But I have tried, in my introduction, to glean all the historical information possible by the help of the commentary and the inscriptions of the Pāla dynasty, and other sources of information available to me. In the introduction I have attempted to write a connected history of the Pālas of Bengal from their election as kings in about 770 A.D. to the end of Madanpāla's (*sic*) reign" (pp. 1-2). {Ever since its publication the *Rāmacarita* has been regarded as the most important literary document concerning the history of the Pāla rule in Bengal. It has formed a subject of critical discussion by notable scholars, and many of its passages have been interpreted in different ways. Scholars have, however, experienced great difficulty in dealing with the text on account of the absence of any translation either of the commented or of the uncommented portion. The difficulty was rendered all the greater by certain readings and interpretations of MM. Śāstrī which proved to be erroneous on a closer examination of the manuscript. A new and critical edition of the text, with a

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running commentary and an English translation of the whole of it, was, therefore, a great *desideratum*.

In order to supply this long-felt need two of us undertook, about ten years ago, to bring out a new edition of the text to be published by the University of Dacca. Some time after we had begun our task we came to learn that one of our colleagues was engaged in editing the text on behalf of the Varendra Research Society, Rajshahi. It was immediately felt by us that the unnecessary duplication could be avoided, and perhaps a more improved edition could be brought out, if we three joined in our common task. The Varendra Research Society heartily agreed to the proposal, and this new edition of *Rāmacarita*, published by the Varendra Research Society, thus came to be the joint work of us three.

At the time when we commenced to work under this new arrangement all three of us were teachers of the University of Dacca. But some time later Dr R. G. Basak left this University to join the Presidency College, Calcutta. This circumstance is mainly responsible for the long delay in the publication of this work. For almost each single verse in the uncommented portion gave rise to difficulties, and, in many cases, led to differences of views, which had to be settled by correspondence. It has been our aim to arrive at an interpretation agreed upon by all of us, and thanks to prolonged discussion, partly oral and partly by correspondence, this has been possible in almost all cases. In a few instances where such an agreement became impossible, the alternative meaning proposed by any one of us has been recorded in the footnote.

The text has been carefully prepared by an independent study of the original manuscript. It was read by all three of us together and we have noted in all cases the differences from that published by MM. Śāstri.

It has been an arduous task to interpret and write a commentary upon verses containing hidden allusions, and referring to incidents, fresh in the mind of the writer, but forgotten long since and

completely unknown either to history or to tradition. It is, therefore, too much to expect that our views will be free from blemish or criticism. But if we have succeeded in dispelling, even to a small extent, the almost complete darkness that surrounded the incidents described in the latter part of the book, and in helping others to throw fresh light where we have failed, we shall regard our labours amply rewarded.

In preparing the English translation our aim has been to make it literal rather than idiomatic. The translation of the uncommented portion is, of course, based on the commentary added by us to each verse

The addition of an independent commentary of the latter part of the text and the English translation of the whole book have made the scope of our work wider than that of MM. Śāstrī. But in one respect we have restricted it. As noted above, MM. Śāstrī added in the Introduction a connected history of the Pālas in Bengal. At the time when he wrote, this was rendered necessary by the paucity of general knowledge on the subject. Happily, it is no longer so. The history of the Pālas has since been treated in several historical works, and is fairly well-known, at least in its broad outline. We have not, therefore, attempted this task, but have merely confined ourselves in our Introduction to the elucidation of the episode treated in the *Rāmacarita*

We are indebted to Kumār Sarat Kumār Roy of Dighāpātiyā for having readily agreed to publish this edition at his own expense, but on behalf of the Varendra Research Society. Our thanks are also due to the Royal Asiatic Society of Bengal for having kindly placed at our disposal the unique manuscript of *Rāmacarita*. The book has been printed by Babu Sures Chandra Das, M.A., one of our old students, in his own Press. He has taken more than ordinary care in seeing it through the press, and we take this opportunity of thanking him for all the troubles he took on our behalf.

Nevertheless some mistakes have crept in and a list of corrections has been added. For this we can only crave the indulgence of the reader.

September 15, 1939

R. C. MAJUMDAR

R. G. BASAK

N. G. BANERJI

INTRODUCTION

I. THE TEXT AND ITS AUTHOR

The *Rāmacarita* is a unique composition in many respects. (It gives an historical account of the successful revolution in Northern Bengal which cost the Pāla king Mahipāla his life and throne, and of the restoration of the paternal kingdom by Rāmapāla, his youngest brother. This great revolution, and specially the restoration, form the main theme of the work,) and we know of no other Indian text which deals with an important contemporary historical episode with such wealth of details. The technique of composition is equally unique (Each verse of the poem has two meanings, one applicable to the story of the *Rāmāyana*, and the other to the history of the Pāla kings. The common element in the names Rāmacandra and Rāmapāla no doubt suggested the peculiar nature of the composition, and it was facilitated by the story of loss and recovery of Varendrī, which was the name of the fatherland (*janaka-bhū*) of Rāmapāla ; both these words being also applicable as an epithet to Sītā, the beloved wife of Rāmacandra, who was stolen by Rāvana and recovered by him.) Round this central imagery the poet, by his wonderful command of the Sanskrit language, has woven a masterly epic poem which, taken in one sense, gives the well-known story of the *Rāmāyana* and, in another sense, (a detailed account of the life and reign of Rāmapāla.)

The necessity of keeping to this double meaning obliged the author to use obscure words and unfamiliar expressions, and in particular to present personal and proper names in abbreviated and occasionally very twisted forms. Although the poem, as a literary composition, showed, therefore, technical skill of a high order, it was not likely to be fully intelligible to one not well acquainted with the history of the times. Fortunately this difficulty was realised before it was too late, and some one wrote a commentary for the elucidation

of the subject-matter of the poem and thereby earned the gratitude of the posterity. This person, whose name is yet unknown, probably lived shortly after the author, and in any case must have flourished not long after, at a time when the events of the reign of Rāmapāla were still fresh in the minds of the people. This commentator appears to have quoted a lexicon in support of the two meanings of the word *nānā* in verse 33 of Chapter II, which occurs in the lexicography (*Vaijayanī*) of Yādavaprakāśa who is generally regarded to have flourished towards the end of the twelfth century A.D. MM. Śāstrī's view that the commentary was probably written by the author himself,¹ while unnatural in itself, is positively disproved by the reference to different readings of the text in the commentary of verse 22 of Chapter I, for no author would possibly vouch for two different readings of his own text. Moreover, the commentator has often explained a word in more ways than one.

It is reasonable to hold that this unknown person wrote a commentary of the whole text, though actually, in the single manuscript that we possess, the commentary does not run beyond verse 35 of Canto II. The discovery of another manuscript may at any future date, give us the missing portion of the commentary.

The manuscripts of the text and the commentary are written by different persons, in proto-Bengali character current in the twelfth century A.D. The text, written by Śīlacandra, contains many slips and errors. The scribe of the manuscript containing the commentary is unknown, but was evidently more learned than Śīlacandra.

So far as the commented portion is concerned, we may be tolerably certain that the text has been handed down to us in its original form. The same thing cannot be said of the remaining part. As a matter of fact MM. Śāstrī observed that "the scribe seems to have omitted many verses after" verse 5 of Canto IV (p. 51,

¹ A Descriptive Catalogue of Sanskrit Manuscripts in the Government collection under the care of the Asiatic Society of Bengal, by MM. H. P. Śāstrī, Calcutta (1923) Vol. IV, p. 1.

fn. 1).¹ Fortunately the text itself supplies us a means of checking the extent of the loss, though this was overlooked by MM. Śāstrī. At the end of the text we have the words "Āryā—२२०" clearly written, but this has been omitted in the text printed by MM. Śāstrī. These words were certainly intended to convey that the text consisted of २२० verses, all in *āryā* metre. The Ms contains only २१५ verses in *āryā*, and so only five verses have been left out, probably due to the carelessness of the scribe.

The author of the poem, *Sandhyākaranandī*, has given a short account of himself in the concluding portion of the text called *Kaviprasasti*. He was an inhabitant of the village called *Bṛhadvaṭu*² situated close to the city of *Puṇḍravardhana*, and belonged to what he calls the illustrious family of the Nandins. He was the grandson of Pinākanandī and the son of Prajāpatinandī. Prajāpatinandī was an important personage and held the office of *Sāndhivigrahika* (Minister of Peace and War), presumably under Rāmapāla. Sandhyākara devotes several verses to a flattering description of his own poetic skill and a scathing condemnation of those who dared to criticise or slander his writings. It is evident that he had his enemies, and, presumably for that reason, did not publish his poem *Rāmacarita* immediately after it was composed. It was at first kept carefully concealed, but gradually stray verses passed from mouth to mouth, and, attracted by their beauty, a band of admirers rescued the work from oblivion. The detailed and pointed reference to the so-called slanderers seems to suggest that either the author had some personal or political enemies whom he had good reason to dread, or some other poetical work, previously written by him, had been adversely criticised. But whatever might have been the opinion of those whom he regarded as his professed enemies, the author had no doubt in his own mind about his own

¹ These figures within brackets, after reference to MM Śāstrī's view, refer to the pages of his edition of *Rāmacarita*.

² MM Śāstrī evidently took this word as an adjective and not a proper name. (See p 153 fn 4)

high poetic talents, and modesty was certainly not a trait in his character. He did not hesitate even to call his poem 'a *Rāmāyana* of the Kali age' and describe himself as *Kali-kāla-Vālmiki* i.e. Vālmiki of the Kali age.

(Sandhyākaranandī was a contemporary of Rāmapāla and, by virtue of the high office of his father, had ample opportunities of knowing the inner history of the stirring political events of his time. The concluding verse of Canto IV shows that the poem was actually composed, at least finished, during the reign of Madanapāla, the son of Rāmapāla and thurd in succession from him.)

Sandhyākaranandī was a Karana (Kāyastha) by caste.* He begins his poem with two opening verses which contain invocations to Viṣṇu and Śiva. So it appears that he was Brāhmanical in religion

The words in the manuscript at the commencement of both the text and the commentary, which indicate a salutation to Śrighana or Buddha,³ seem to have been written by the scribes, one of whom, Śilacandra, as his name suggests was probably a Buddhist. If, however, the words of salutation to the Buddha at the beginning of the text are taken as having been written originally by the poet himself, he may be credited with some attachment to Buddhism, the religion of his royal patrons.

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After the formal invocations the author refers to Dharmapāla as 'the ornament of the family of the Pālas, who bore the burden of

MM Śāstri calls Madanapāla the fourth king from Rāmapāla. This is misleading, for only two kings—Kumārāpāla and Gopāla—intervened between the two

MM Śāstri calls Sandhyākaranandī a Brāhmana, but in verse 3 of the *Kaviprasasti*, Prajāpatinandī, the father of Sandhyākara, is described as the 'foremost among the Karanas'. The *Karanas* generally denote a Kāyastha. According to MM Śāstri the family derived its cognomen from the residential village called Nanda, and is "still well-known". He, however, cites no evidence

Cf Verse 7 of the Bodhi-Gaya Inscription of Jayasimhadeva (I H Q, Vol V, p 29).

The abbreviation RC has been used for *Rāmacarita* in the following pages. (Figures within brackets refer to the Canto and the verse of the Text)

the earth as far as the seas (I. 5)'. It is worthy of note that he does not mention Gopāla, and his comparison of Dharmapāla with Ikṣvāku (I. 4) and description of the Pāla kings as born in Dharmapāla's family (I. 5) seem to indicate that he regarded Dharmapāla, rather than Gopāla, as the founder of the royal family of the Pālas. This can only be explained by the greater eminence and renown of Dharmapāla who really laid the foundations of the Pāla empire and the greatness of the family.

The author makes a passing reference to the origin of the Pāla family (I. 4), but unfortunately it is too meagre and obscure to be of any real help in solving this knotty problem. After making an invocation, which is applicable both to the Sun and the Ocean (I. 3) the author says that Dharmapāla was born in his family (I. 4). The commentator takes the pronoun to refer to the Sun in the case of Ikṣvāku, the progenitor of Rāma, and to the Ocean, in the case of Dharmapāla. (It is not, however, easy to understand what is implied by saying that Dharmapāla was born in the family of the Ocean (*samudra*). Mr. R. D. Banerji has drawn attention to an echo of this tradition in the story, recorded by Ghanarāma in his *Dharma-mangala*, that when Dharmapāla's queen Vallabhā lived in the forest, the ocean (*samudra*) enjoyed her person and a son was born to her¹. Another tradition to the same effect is preserved by Tāranātha. It is said that the younger queen of Gopāla procured medicine from a Brāhmaṇa magician in order to win the favours of the king and bring him under her power. She mixed it with food, and ordered a slave-girl to take it to the king. While proceeding along a river-bank the feet of the girl slipped and the food fell into water. It was carried by the stream to the house of the Nāga king Sāgarapāla, who ate it. Having assumed, by virtue of the medicine, the form of Gopāla, he approached the queen and begot a son who ultimately succeeded Gopāla on the throne.²)

¹ Bāṅglār Itihāsa, Second Edition, pp 168-9

² Tāranātha's History of Buddhism—Translated by A. Schiefner, pp. 208-4

(These silly stories explain the popular tradition about the origin of the Pālas from Samudra (Sāgarapāla or the ocean). But verse 2 of the Kamauḥ plates¹ of Vaidyadeva, a contemporary of Sandhyākaranandī, refers to the Pāla kings as descended from the Sun. Mr R. D. Banerji is of opinion that as Sandhyākaranandī's reference to the origin of the Pālas from *samudra* (Ocean) is in agreement with the account of Dharmamangala, it must be regarded as undoubtedly correct, and the account given in the Kamauḥ plates must be due to the ignorance of the writer of that document².)

(It is difficult to believe that an official of Vaidyadeva, who was so closely associated with the Pālas, could be ignorant of the current traditional belief about the origin of that royal family. We are, therefore, bound to accept the view that the theory of solar origin of the Pālas was also current about the time when both Vaidyadeva and Sandhyākaranandī lived. It is, therefore, very tempting to take the pronoun 'tat' in the expression *tat-kula-dīpa* (I 4) to refer to both the Sun and the Ocean, mentioned in the preceding verse. In other words, Sandhyākara perhaps very cleverly referred to both the traditions about the origin of the Pāla family in vv. 3 and 4 of Canto I. This also explains, what would otherwise appear as somewhat unusual, *viz.*, that the usual invocations to Śiva and Viṣṇu are followed by an invocation to the Ocean and the Sun. This verse was evidently introduced to enable the author to refer to the prevalent twofold traditions about the origin of the family. It is true that the commentator restricts himself to only one interpretation, but it may be one of the instances in which he failed to comprehend the whole meaning of the author.)

(There is a specific reference to Dharmapāla's fleet of stone-boats crossing the sea (I. 4). This might refer to a naval expedition, of which no other evidence has been preserved. What is meant by stone-boats (*śilā-naukā*) is also not very clear. What important historical event is alluded to in this obscure passage, we shall perhaps never know.)

Passing over the other Pāla kings who succeeded Dharmapāla, the author next mentions Vīgrahapāla, the third king of that name (I 8). According to the text, Vīgrahapāla defeated Karna in battle, but protected him, and married Yauvanaśrī (I 9). The commentator elucidates the passage by saying that this Karna was the king of Dāhala, and Yauvanaśrī was his daughter, and that Vīgrahapāla, instead of uprooting the vanquished king Karna, protected him by concluding a peace with him known as *kapālasandhi*. Now this *kapālasandhi* has been explained both in Kautīliya Arthaśāstra (Bk. VII—Ch III) and Kāmandakīya Nīṭisāra (IX 5). Under this form of agreement a very large amount of money has to be paid to the conqueror. According to Kāmandakīya the two powers concluding the treaty are of equal strength and the treaty does not produce any mutual confidence. In other words, such a treaty brings about cessation of hostilities but no lasting peace or friendship between the adversaries. It may be noted here in passing that another daughter of this very Karna, named Vīraśrī,¹ was married by the Varman king Jātavarman of East Bengal.

The commentator's view of the political relations between Vīgrahapāla and the Kalacuri king Karna is probably not very far from truth. The long-drawn struggle between the Kalacuris and the Pālas commenced in the latter part of the tenth century A.D., with the raids of two successive Kalacuri kings, Yuvarāja and his son Lakṣmaṇarāja against northern and southern Bengal. The struggle was renewed by the great Kalacuri emperor Gāṅgeyadeva, who is described even by his enemies as the conqueror of the world. He defeated the Pāla king, either Mahīpāla I or his son Nayapāla, conquered Benares, and might have extended his conquest even further east. His son Karna or Lakṣmīkarna continued the campaign against the Pālas. We get some details of the struggle between Nayapāla and Karna from the Tibetan source. It seems that at first Karna defeated Nayapāla, but later the fortunes of war

¹ N. G. Majumdar—*Ins. of Bengal*, Vol. III, p. 17.

turned against the Kalacuri king. When his troops 'were being slaughtered by the troops' of Nayapāla, the great Buddhist teacher Dīpamkara Śrījñāna (also known as Atīśa), who was at that time residing in Mahābodhi, intervened, and succeeded, with great difficulty, in inducing the two hostile kings to conclude a treaty on the basis of the mutual restitution of all conquests and plunder.¹

Verse, I 9, of RC shows that this treaty was merely an interlude and the struggle was renewed in the time of Vighrahapāla III, the son and successor of Nayapāla. Karna had, during the interval, secured a position of supremacy by destroying the Paramāras and the Candellas and conquering the upper valley of the Mahānadī. In the renewed campaign Karna must have scored great success at the beginning. That he advanced at least up to the border of Bengal is proved by his record on a pillar at Paikor in the district of Birbhum. It appears, however, from verse I 9 of RC that, as on the previous occasion, Karna was defeated by Vighrahapāla. If the commentator of RC is to be believed, Karna had to buy peace by offering large treasures, and the alliance was cemented by the marriage of Vighrahapāla with Karna's daughter. This long-drawn struggle must have exhausted the strength of the Pālas and undermined their power and prestige to a certain extent, and it may be held as, at least partly, responsible for the calamity that befell the Pāla kingdom shortly after the death of Vighrahapāla III.

This calamity forms the main subject-matter of RC which gives a somewhat detailed account of the history of the Pālas from the accession of Mahipāla II, the eldest son and successor of Vighrahapāla III.

After mentioning the marriage of Vighrahapāla III with Yauvanaśrī the RC states (I. 10) that three sons were born to him, viz., Mahipāla (II) Surapāla, and Rāmapāla.² Then follow a long

¹ J B T S Vol I, pp. 9-10

² RC does not say that these sons were born of Yauvanaśrī. The fact that the Rāstrakūṭa chief Mahapa is later referred to as the maternal uncle of Rāmapāla indicates that the Kalacuri princess Yauvanaśrī was not the mother of the latter.

X string of verses in praise of Rāmapāla, the youngest of the three sons, but from incidental references contained in these verses we can form a pretty good idea of the political events which occurred immediately after the death of Vighrahapāla III.

It is obvious from the manner in which the author continues the account after Vighrahapāla III that he wrote the history entirely from the standpoint of Rāmapāla, and as a professed partisan of this patron king, whom he regarded as the hero of the whole episode, and as an ideal king like Rāmacandra. Suspicion, therefore, naturally attaches to his statement about the adversaries of Rāmapāla, and in this category we have to include, as subsequent events will show, both his elder brother Mahīpāla II as well as the Kaivarta chiefs who seized his paternal kingdom. Although the author occasionally showed an unusual degree of generosity by bestowing praises upon both, it is hardly to be expected that he could always take an impartial view of men and things, and that his judgment was not warped by a deep-rooted faith and belief in the innate honesty and injured innocence of Rāmapāla and the villainy of those who were opposed to him and responsible for all his troubles and sufferings. This point must always be kept in view in making an estimate of the historical value of the account that follows, particularly as we possess no independent source of information to test the soundness of either the general view of the author or the accuracy of his statements. On the other hand, it would be unwise to conclude that the adversaries of Rāmapāla were necessarily just and honest, or that what the author says about them is the reverse of truth and we have every right to re-construe their history in a more favourable light by supplying facts from our own imagination.

We shall, therefore, proceed to sketch the account of the Pālas subsequent to the death of Vighrahapāla III, exactly and in so far as it can be gleaned from the text of the RC supplemented by the commentary. How far it can be regarded as true is to be decided by the historian, bearing in mind what has just been stated above.

Mahīpāla II being the eldest son succeeded his father Vīgrahapāla III. Only two incidents of his reign are mentioned in RC, viz., the imprisonment of his two younger brothers, and the great revolution that cost him his life and throne.

As regards the first we are told that the report of mischievous people led the king foolishly to believe that Rāmapāla was plotting to seize his throne, and, suspecting this danger, he put both his younger brothers Rāmapāla and Surapāla in chains and confined them in a prison-cell. This action is condemned as an act of fraudulence (I. 37) by the author who calls the king as "given to wonderful tricks and hard as a solid pavement of stone" (I. 32), and describes him as "determined not to protect truth and polity" (I. 36).

As regards the second, RC merely refers to *anītikārambha*, or an impolitic enterprise of Mahīpāla (I. 31). In explaining this the commentator tells us that Mahīpāla, when faced by a rebellion of a large number of his vassals or chiefs (*milit-ānanta-sāmanta-calra*), who had a powerful and well-equipped army, disregarded the advice of his ministers and rashly advanced to the fight. This was the impolitic enterprise and it led to a veritable disaster, for Mahīpāla was defeated and killed, and Varendhī was lost to the Pālas. Evidently the same incident is alluded to in verse 22 in Canto I where, again, the calamity is attributed to Mahīpāla's *durnaya* or wrong policy, and the *vyasana* which the commentator explains as passion for war (*yuddha-vyasana*).

That the author of RC did not entertain a favourable opinion about Mahīpāla II is quite clear from the way in which he describes these two incidents, and specially from the words and phrases used in connection with them to describe the king's character. It is, however, noteworthy, that while the episode of the great rebellion and the part played by the king therein are alluded to merely by way of a casual reference, in short detached phrases, unintelligible without the help of the commentary, the imprisonment of Rāmapāla is described at length in six verses (I. 32-7). This is an

important indication that the author's judgment of Mahīpāla was influenced mainly by the latter event. In other words, he considered Mahīpāla far more blameworthy for his conduct towards Rāmapāla than for the folly which led to the loss of Varendra. If we remember the open and professed partisanship of Sandhyākaranandī for his hero Rāmapāla, we should be cautious in accepting, at its face value, both his judgment of the king and his version of the cause and nature of the imprisonment of Rāmapāla. As regards the other incident which cost Mahīpāla his life and throne, if the commentator's view is to be accepted, the gravamen of the charge brought by the author against Mahīpāla consists of his lack of wisdom and good policy (*anīti, durnnaya*) and an inordinate passion for war (*yuddha-vyasana*) which led him to undertake a rash military enterprise in spite of the advice of his ministers to the contrary. Apart from these two specific incidents the RC contains only one general reference to the character of Mahīpāla, in which he is described as '*rājapratara*,' which the commentator explains as *nṛpatiśreṣṭha* or excellent king (I. 29). This passing reference, unconnected with any special incident, seems to indicate that Sandhyākaranandī did not fail to appreciate the general merits of Mahīpāla as a king, although he disapproved of his conduct towards his brothers.

But whatever view we might take of the attitude of the author of RC towards Mahīpāla, there is absolutely no justification for the following statement made by MM Śāstrī :

"Mahīpāla by his impolitic acts incurred the displeasure of his subjects The Kaivartas were smarting under oppression of the king. Bhīma, the son of Rudoka, taking advantage of the popular discontent, led his Kaivarta subjects to rebellion." (p. 13)

There is not a word in RC to show that Mahīpāla incurred the displeasure of his subjects by his impolitic acts or that there was a general popular discontent against him. It is an amazing invention to say that "the Kaivartas were smarting under oppression of the king," for the RC does not contain a single word which can even

remotely lead to such a belief. It is a travesty of facts to hold that Bhīma led his Kaivarta subjects (?) to rebellion. The rebellion was led by a number of feudal vassals and there is no evidence to show that they belonged solely, or even primarily, to the Kaivarta caste. There is again nothing to show that Bhīma had anything to do with the rebellion, far less that he led it. Such an assumption seems to be absurd in view of the fact that he was the third king in succession after Divya who occupied the throne of Varendra after the rebellion. There is again nothing in RC to show that during the reign of Mahīpāla the Kaivartas formed a distinct political entity under Divya or Bhīma, so that they might be regarded as the subjects of the latter.

This tissue of misstatements, unsupported by anything in the text of RC, is responsible for a general belief that Mahīpāla was an oppressive king, and has even led sober historians to misjudge his character and misconstrue the events of his reign. A popular myth has been sedulously built up to the effect that there was a general rising of people which cost Mahīpāla his life and throne, that it was merely a popular reaction against the oppression and wickedness of the king, and that, far from being rebellious in character, it was an assertion of the people's right to dethrone a bad and unpopular king and elect a popular chief in his place. In other words, in fighting and killing Mahīpāla the people of Varendra were inspired by the noblest motive of saving the country from his tyranny and anarchy. Some even proceeded so far as to say that this act was followed by a general election of Divya as the king of Varendra, and a great historian has compared the whole episode with that which led to the election of Gopāla, the founder of the Pāla dynasty, to the throne of Bengal.¹

¹ A movement has been set on foot by a section of the Kaivarta or Māhiya community in Bengal to perpetuate the memory of Divya, on the basis of the view-points noted above. They refuse to regard him as a rebel and hold him up as a great hero called to the throne by the people of Varendra to save it from the oppressions of Mahīpāla. An annual ceremony—*Divya-smṛiti-utsava* is organized by them and the speeches made on these occasions by eminent historians like Sir Jadunath Sarkar, Rai Bahadur Rama

This is not the proper place or occasion to criticise these views at length, or to refer to many other important conclusions which have been drawn from MM Śāstri's sketch of the life and character of Mahīpāla. But in view of the deep-rooted prejudices and errors which are still current in spite of the exposition of the unwarranted character of MM. Śāstri's interpretation, it is necessary to draw attention to what is really stated in RC about the great rebellion and the part played by Divya (The author of RC did not regard the rising in any other light than a dire calamity which enveloped the kingdom in darkness (I 22). He describes it as *anīka dharmaviplava* or the unholy or unfortunate civil revolution (I 24), *bhava-sya āpadam* or the calamity of the world, and *damaram* which the commentator explains as *upaplava* or disturbance (I. 27). Further, the latter describes it as merely a rebellion of feudal vassals (*ananta sāmanta-cakra*), and not a word is said about its popular character. There is even no indication that the rebels belonged to Varendra or that the encounter between Mahīpāla and the rebels took place within that province. Such revolts were not uncommon in different parts of the Pāla kingdom in those days. Similar revolts placed in power the Kāmboja chiefs in Varendra and Rāḍhā, and the family of Śūdraka in Gayā district.¹)

There is not a word in RC to the effect that Divya² was the leader of a popular rebellion, far less that he was elected as king by the people. As a matter of fact his name is not associated in any way even with the fight between Mahīpāla and his rebellious chiefs (*mulit-ānanta-sāmanta-cakra*) referred to in Verse I. 31. The RC

Prasad Chanda, and Dr Upendranath Ghoshal who presided over the function seek to support the popular views. On the other hand attempts have been made to show that these popular views are not supported by the statements in *Rāmacarita* (cf *Bhāratavarṇa*, 1842, pp 18 ff.)

For a detailed discussion of this point and a view of Divya's rebellion in its true perspective cf Dr R C Majumdar's article 'The Revolt of Divyaka against Mahīpāla II and other revolts in Bengal' in *Dacca University Studies* Vol I, No 2, pp. 123 ff.

The name is written variously in RC as Divya (I 38), Divyaka (I 38-39 commentary), and Divoka (I. 31 commentary).

only tells us that "Rāmapāla's beautiful fatherland (Varendrī) was occupied by his enemy named Divya, an (officer) sharing royal fortune, who rose to a high position, (but) who took to fraudulent practice as a vow" (I 38). The account given in RC is not incompatible with the view that Mahīpāla met with a disastrous defeat in an encounter with some rebellious vassals in or outside Varendra, and Divya took advantage of it to seize the throne for himself. That the author of RC did not entertain any favourable view of the character and policy of Divya is clear from the two adjectives applied to him, viz, *dasyu* and *upadhivratī*. The commentator says '*dasyunā śatrunā tadbhāvāpannatīāt*' It is obvious that the commentator means that the term *dasyu* refers to the enemy (Divya) as he had assumed the character of a *dasyu* (enemy). As to the other expression *upadhivratī*, the commentator first explains *vrata* as 'something which is undertaken as an imperative duty,' and then adds '*chadmanī vrati*'. In other words, Divya performed an act on the plea that it was an imperative duty, but this was a merely false pretension. In any case the two words in the text '*dasyu*' and '*upadhi*' cannot be taken by any stretch of imagination to imply any good or noble trait in his character.

What was this act of Divya for which the author also calls him a '*dasyu*'? The answer is furnished by v. I 29 which tells us that the Kaivarta chief had occupied a major portion of the kingdom after having killed Mahīpāla. That this Kaivarta chief refers to Divya admits of no doubt. For it is definitely said in the commentary to v. I. 31 that Varendrī was seized by Divya, and v. I. 29 states that the kingdom was seized by the Kaivarta chief after having killed Mahīpāla. That Divya was ruling over the kingdom after the death of Mahīpāla also follows from v. 15 of the Manihali copper-plate of Madanapāla,¹ which tells us that Rāmapāla was troubled by the attacks of Divya (or his subjects). For it is quite clear from this that Mahīpāla had died and Rāmapāla

¹ Gaudalekhamāla, p. 152.

succeeded to the throne during the rule of Divya. It is impossible, therefore, to accept the contention of Dr U. N. Ghoshal that it was Bhīma, the second king after Divya, who had killed Mahīpāla.¹

The seizure of the throne of Varendra after killing Mahīpāla is obviously the one outstanding achievement of Divya mentioned in RC. But far from regarding it as an act of patriotism or a noble deed of deliverance of the people from tyranny, the author condemns Divya in an unmistakable manner, and, as if to show the act in its true colour, describes in this connection the murdered king Mahīpāla as '*vājprastara*' or excellent king.

But although the view of the author of RC about Divya is clearly expressed, it would be unwise to accept it as gospel truth for reasons stated above. What has been stated in the case of Mahīpāla II applies also to the case of Divya, as both were adversaries of Rāmapāla, the hero of the author. In either case, his opinion of their general conduct and character, and his interpretation of their motives and actions are likely to be coloured by an implicit faith in the goodness of Rāmapāla and the justice of his cause. But while we may hold, therefore, that the whole truth about neither Mahīpāla nor Divya will be known till fresh independent evidence is forthcoming, we have no right either to misinterpret the plain statements of RC in order to support what we would believe to be true, or to presume that since the author has condemned Mahīpāla and Divya, they must necessarily, and for that very reason, be regarded as heroes.²

The course of events which culminated in the murder of Mahīpāla and the occupation of Varendra by the Kaivarta chief Divya

¹ Presidential Address—Divya-smṛiti-utsava, pp. 10-20.

² It is necessary to emphasise this point in view of what has been stated in fn. 1, p. 10. Intro. Annual gatherings are still being held to pay tribute or respect to the great popular hero Divya, and it is proposed to erect a permanent structure to preserve his memory. Nothing of importance about Divya is known to us save what is contained in RC, and we have taken some pains to explain the real significance of the only verses (I 20, 38) which refer to Divya, for they show how very slender is the foundation on which the imposing memorial structure to Divya is going to be built.

is not very clearly described in RC. The commentary of v I 31 refers to the rebellion of the feudal chiefs and the defeat of Mahīpāla II, but what part, if any, Divya played in it is not definitely stated. The commentator however, makes the following significant remarks as a preamble to his detailed description of the encounter between Mahīpāla and the rebel forces

"The *kulaka* of eight verses that follow describe how Varendī was seized by Divvoka. By way of reply to the question how an enemy could seize the kingdom of all-powerful Rāmapāla, an adventure which is comparable to that of plucking out the teeth of a living tiger, the past history is related [Here follows the account of the encounter between the rebels and Mahīpāla and the defeat of the latter]. At that time Rāmapāla was suffering the sorrows of prison life. This will be clear from what follows."

The six verses that follow (I 32-37) refer to the circumstances in which Rāmapāla was thrown into prison and to his sufferings there. The next verse (I. 38), the last of the *kulaka* of eight verses referred to by the commentator, describes the seizure of Varendra by Divya (or Divvoka).

It is obvious from the above that the victory of the rebels against Mahīpāla was directly followed by the seizure of Varendra by Divya, and it is not, therefore, unreasonable to conclude that the two events were connected as cause and effect. But it is nowhere said or suggested that Divya was the leader of the rebellion and reaped the fruit of his success by placing himself on the throne, and it is equally possible that he merely took advantage of the disorders following the rebellion to murder the king and secure the throne. The poet's reference to him as *upadhivratī* seems to support the latter view. But it is idle to speculate on this problem in the absence of any positive facts known to us. It is clear in any case that shortly after the disastrous defeat of Mahīpāla in the hands of the rebels, Divya killed Mahīpāla and occupied Varendra. Of his previous history we merely know that he was a high royal official (I. 38).

RC does not tell us anything about the reign of Divya. We are merely told in v. I. 39, that 'Varendri, becoming frightened (*trasta*) became the object of protection of Bhīma, the son of Divya's younger brother Rudoka, who knew how to deal a blow on a vulnerable point (of his enemy), and who was competent to work out any scheme.' The commentaor tells us that Varendra was ruled successively by Divvoka, Rudoka and Bhīma. Taken as a whole, therefore, the verse seems to indicate that Varendra was in a state of disorder during the reigns of Divya and Rudoka, and Bhīma, by his ability, placed the government on a stable basis. This view is supported by references to Divya in epigraphic records of the time. In the Belāva copper-plate grant of Bhojavarman, Jātavarman claims 'to have disgraced the strength of the arms of Divya'. Reference has been made above to the verse in Manhalī copper-plate which shows that Divya was engaged in a fight with Rāmapāla. These struggles perhaps did not enable Divya to devote his attention to the consolidation of the kingdom which was already convulsed by the recent rebellion.

Passing by the shadowy figure of Rudoka we come next to the third king Bhīma. As the struggle between Bhīma and Rāmapāla forms the main theme of RC the author naturally speaks a great deal more about him than of his predecessors. As a matter of fact the period preceding this struggle is regarded by the author as merely the background of his story, and the men and events associated with it are very cursorily treated by him. It would be wrong, therefore, to conclude that these men and events, so briefly touched upon by him, are necessarily of less consequence than those dealt with at length in the subsequent part of the work.

MM. Śāstri wrote (p. 13) that Bhīma 'built a Damara, a suburban city close to the capital of the Pāla empire'. The only foundation for this misstatement is the expression wrongly read by him as '*damaram-upapuram* etc' in the commentary to v. I. 27.

¹ Inscriptions of Bengal Vol III, p. 22

The expression, as correctly read, viz., '*damaram-upaplavam*,' shows that there is no reference to any city, far less to any capital city founded by Bhīma, as Mr. R. D. Banerji imagined.¹

Though the details of Bhīma's reign are not given, seven verses (II. 21-27) are devoted to a description of his good policy and ideal character, and of the peace, prosperity and good government established by him in Varendra. Such a flattering account from enemy's side certainly justifies the assumption that Bhīma was a king of unusual ability, and had rescued Varendra from the chaos and confusion which must have set in after the late revolution. The author of RC, though a devoted partisan of Rāmapāla, had the candour and generosity to admit that Bhīma "had never transgressed the bounds (of propriety)," and that by getting him as king "the whole world got prosperity in plenty, and the earth also found peace" (II. 24). It is not, however, easy to reconcile all this with his statement that Varendra was oppressed with cruel taxation (III. 27) before Rāmapāla's conquest, and therefore, presumably, in the reign of Bhīma.)

While Bhīma was busy restoring the peace and prosperity of Varendra, preparations were going on beyond his frontier which ultimately overwhelmed him and destroyed the fortunes of his family.

It has been noted above that Rāmapāla and his elder brother Surapāla were both in prison when Mahipāla was defeated by the rebellious chiefs. What became of them after this catastrophe is not expressly stated. MM Śāstrī's statement that "they were rescued by their friends" (p. 13), presumably even before the revolution, is not borne out by RC. It is clear, however, that somehow or other they managed to escape and leave Varendra. Although there is no subsequent reference to Surapāla in RC it is clear from v. 14 of the Manhalī copper-plate of Madanapāla that Surapāla ascended the throne after the death of Mahipala II. Of the events of his

¹ Op. cit., p. 201.

reign we know nothing. But the silence of RC about Surapāla's later history certainly does not justify, in any way, the assumption made by Mr. R. D. Banerji that he was murdered by Rāmapāla.¹ The author of RC, as noted above, confined his narrative only to the incidents that had a bearing upon his main theme, *viz.*, the struggle between Bhīma and Rāmapāla and the recovery of Varendra by the latter. All that we may reasonably infer, therefore, is that Surapāla played no part in the great task, which devolved, after his death, upon his younger brother

Even after the usurpation of the throne of Varendra by Divya, Rāmapāla (and presumably also his elder brother Surapāla) ruled over the remaining part of the Pāla kingdom which probably included at that time parts of Magadha (S. Bihar), Rādhā, (W. Bengal) and Vanga (Southern and Eastern Bengal). His rule over Magadha is proved by the Tetrawan Inscription² dated in his second regnal year, and the colophon of a manuscript copied in Nālandā in his fifteenth regnal year³. The fact that the chiefs of Rādhā are all referred to as his *sāmantas* seems to indicate that his suzerainty was nominally recognised there, at least at the beginning. In a medical treatise called Śabdapradīpa,⁴ the author's father is said to have been the court-physician to Rāmapāla, king of Vanga, his great-grandfather having acted in the same capacity to king Govindacandra. There can be hardly any doubt that this Rāmapāla is the well-known Pāla king, and Govindacandra, the king of Vangāladeśa defeated by Rājendra Cola. The epithet Vangeśvara seems to refer to the period when Rāmapāla had not yet recovered Varendra, and it is not unlikely that at some time his kingdom was practically confined to Vanga, or a part of it.⁵

¹ Op cit, p 280

² J A S B, N S Vol IV, p 109

³ Catalogue Bodleian Library, Vol II, p 260, No 1428

⁴ Eggeling—India Library Catalogue, Part V, pp 974 ff

⁵ It will be seen later that Bhīmayaśas, one of the vassal chiefs that helped Rāmapāla in his expedition against Bhīma, is called king of Magadha. This shows that Rāmapāla did no longer exercise any effective sovereignty there. The same thing was also true of

Rāmapāla could hardly reconcile himself to the loss of Varendra. As the poet so tersely puts it, "he did not care for the lordship of the earth, having been deprived of his beloved land (Varendrī) and consumed by the fire of his heavy sorrow" (I. 41). He, however, felt himself powerless to adopt any effective means to recover Varendra (I. 40). But then some new danger arose, and Rāmapāla, after consultation with his sons and ministers, resolved on firm and prompt action (I. 42). The exact nature of this new danger is not disclosed in RC, but perhaps v. 15 of the Manhal copper-plate throws some light on this. It tells us that Rāmapāla, though provoked and shaken (in mind) by the excessive disturbances caused by the subjects of Divya, remained patient. It would thus appear that Divya, not content with what he had already achieved by killing Mahīpāla, carried on campaigns against Rāmapāla and was largely successful. It was probably this new danger of losing even the remaining part of his kingdom that forced Rāmapāla to activity.

In his sheer despair Rāmapāla sought for help in all possible quarters. The proud inheritor of the throne of Dharmapāla and

Rād̥hā or at least the greater part of it as Rāmapāla had to buy the support of the chiefs there by offer of land and money. Mr R. D. Banerji's contention that the dominions of Rāmapāla at the time of his coronation were confined to the delta between the Bhāgirathi and the Padmā (op. cit., p. 250) cannot be reconciled with the Tetrawan Image Inscription referred to above.

Although Rāmapāla is called Lord of Vaṅga, it is doubtful if Eastern Bengal formed part of his dominions before the reconquest of Varendra, for the Varmanas probably were ruling there with Vikramapura as their capital. We say, probably, because Bhojavarman is the only Varman king who is definitely known to have ruled in Vikramapur. His father Sāmalavarman and grandfather Jātavarman were also independent kings, but we have no definite information about the locality where they ruled. The natural presumption, of course, is that they, too, ruled in Vikramapur, and in that case, as Jātavarman was a contemporary of Divya, Eastern Bengal must have been outside the dominions of Rāmapāla, which would then be limited to South Bengal.

The author of Śabdapradīpa, whose father served Rāmapāla, was himself the court-physician of a king Bhīmapāla, ruler of Pāṭi. MM. Śāstri identifies him with the Kaivarta king Bhīma (RC Introd. p. 15). This does not seem probable. It is more likely that Bhīmapāla either belonged to the family of Pāla rulers in S. Bengal whose existence has been revealed by the Sundarban copper-plate grant, dated 1196 A.D. (I. II Q, Vol. X, p. 921) or is to be identified with Bhīmayaśas, king of Pithi, one of the chiefs who helped Rāmapāla. In that case Pāṭi may be regarded as a mistake for Pithi.

Devapāla literally begged from door to door with a view to enlisting the sympathy and support of the powerful chiefs who were formerly, and many of whom perhaps still nominally, his vassal chiefs. "The land belonging to numerous kings and inhabited by different, great, and fierce forest chiefs was travelled over with difficulty" by Rāmapāla (I 43). At last his efforts proved successful. By a lavish offer of land and enormous wealth he gained over to his side a number of powerful chiefs who possessed well-equipped forces (I. 45). The names of these chiefs are given in vv II 5, 6, 8. But due to the exigencies of metre and the double meaning of each verse, the names are given in such a contracted form, that they would not have been intelligible to us, but for the detailed explanation given in the commentary, which also adds the name of the locality ruled over by each of these chiefs. This detailed list of the independent or semi-independent chiefs of Bengal may be regarded as the most important historical information contained in RC. It portrays in a vivid manner the political dismemberment of Bengal caused by the decline of the power and authority of the Pālas.

As the description of the allied chiefs is given only in the commentary, of which no English translation is given, a short historical account of them may be given here for the convenience of the readers.

Foremost among Rāmapāla's allies was his maternal uncle Mathana, better known as Mahana, the Rāstrakūṭa chief who joined Rāmapāla with his two sons, Mahāmāṇḍakha Kāṇharadeva and Suvarṇadeva, and his brother's son Mahāpratihāra Śivarāja. Mathana had already established his fame by defeating Devarakṣita, king of Pīṭhi. This statement in RC is fully supported by the following passage of the Sāranāth inscription. "In the Gauda country there was a peerless warrior, the Anga king Mahana, the venerable maternal uncle of kings. He conquered Devarakṣita in war and maintained the glory of Rāmapāla, which rose in splendour because the obstruction caused by his foes was removed."¹ This inscription

¹ Ep Ind Vol. IX, p. 326.

further informs us that after defeating Devarakṣita Maṇaṇa gave his daughter to him in marriage, and presumably an alliance was thus established between the two kingdoms which stood Rāmapāla in good stead. For at the head of the list of allied feudal chiefs stands the name of Bhīmayāśas, the king of Pīṭhi and lord of Magadha (*Magadhādhipati*), who had overthrown the army of the king of Kanauj 'The exact location of Pīṭhi is not known, but it was certainly in Bihar,' and its ruler was undoubtedly a powerful one. Unfortunately the relation between Devarakṣita and Bhīmayāśas is not known.

Of the other allied chiefs that joined Rāmapāla in his expedition against Varendra, RC mentions only the following:

1. *Vīraguṇa*—He was king of Koṭātāvī in the south. Koṭa is perhaps to be located in the district of Cuttack or in its neighbourhood in Orissa on the strength of a passage in *Ain-i-Akbarī*, which refers to Mahal Koṭ-deś with three forts, under Sarkār Kaṭak in Subah Orissa.²
2. *Jayasīmha*—He was king of Daṇḍabhukti, and defeated Karṇakeśarī, king of Utkala. Daṇḍabhukti comprised the southern and south-western parts of the Midnapore district.
3. *Vikramarāja*—Ruler of Bāla-Balabhi, which included the village Devagrāma.³
4. *Lakṣmīśūra*—He is described as lord of Aparā-Mandāra, and head of the group of feudal chiefs of the forest (*āṭavika-sāmanta-cūḍāmaṇi*). Mandāra has been identified with Sarkar Mandāran of the *Ain-i-Akbarī* whose head-quarters Garh-Mandāran is now represented

² Cf. Jainbigha Ins. J B O R S, Vol IV, pp 266-71.

³ Jarret—*Ain-i-Akbarī*, Vol. II, p 144.

⁴ MM. Śāstri identifies Bāla-Balabhi with Bagdi (p. 14), but there is no evidence in support of it.

by Bhitargarh, 8 miles to the west of Arambagh in the Hooghly district.¹

5. *Śūrapāla*—Ruler of Kujavaṭi, which may be identified with the locality of that name about 14 miles north of Nayādumkā.²
6. *Rudrasikhara*—Ruler of Tailakampa, which has been identified with Telkupi in the Manbhum district. The region is still known as Śikharabhūm, evidently after the surname Śikhara of the royal family.³
7. *Bhāskara* or *Mayagalasimha*, king of Uchhāla.⁴
8. *Pratāpasimha*—King of Dhekkariya which has been identified with Dhekuri near Katwa in the Burdwan district. The Ramganj copper-plate proves that Dhekkari was set up as an independent state by Īśvaraghoṣa, probably at the time when revolution broke out against Mahīpāla.⁵
9. *Narasimhārjuna*—Lord of Kayangala-maṇḍala, which has been identified with Kankjole, south of Rājmahal.
10. *Caṇḍārjuna* of Samkaṭagrāma, which cannot be identified.
11. *Vijayarāja* of Nidrāvalī—It has been suggested that he is identical with Vijayasena of the Sena family who was originally settled in Rāḍhā and ultimately established his sovereignty all over Bengal.⁶ But there is no definite evidence in support of this identification. On the other hand Nidrāvalī being one of the 'gāṇis' of Varendra Brāhmaṇas, it was most probably situated in North Bengal.

¹ R D Banerji—Orissa, p 250

² Birabhūmer Itihāsa by Śrī-Gaurihar Mitra, p 59

³ Ibid

⁴ This has been located in the Bīrbhum district, but the evidence is hardly satisfactory (R D Banerji—Bāṅglār Itihāsa pp. 289-90).

⁵ N G Majumder—Ins. of Bengal Vol III, p 149.

⁶ Dr. H. C. Raychaudhury—Studies in Indian Antiquities, p 148.

12. *Dvorapavardhana*, ruler of Kauśāmbī, which is probably now represented by the Pargana Tappe Kusumbī in the Bogra district. There is also a village called Kusumba in the same district.¹

- 13 *Soma* of Paduwanvā not identified.²

In addition to Mahana, Bhīmayaśas and the thirteen rulers mentioned above, Rāmapāla was joined by other chiefs whose names are not given (II 6). An analysis of the list shows that, leaving aside the localities whose identifications are unknown or doubtful, almost all the allies of Rāmapāla belonged to South Bihar, South-west Bengal, and the border-land between Bengal and Orissa. The probable exceptions are Nos 11, 12 and 13 above whose territories may have been in Varendra, though No. 11 may not possibly have belonged to Rāḍhā.

If the identification of Kauśāmbī with Kusumbī in either Rajshahi or Bogra be accepted, we must hold that Rāmapāla's diplomacy succeeded in attaching isolated chiefs, even of Varendra, to his side. This must have proved disastrous to the cause of Bhīma, as he was now liable to attack from within. Besides, it proves that Varendra did not solidly stand by him and there was disruption within the newly founded kingdom.

Being joined by the large and well-equipped forces of the confederate chiefs, consisting of cavalry, elephants, fleet of boats and infantry, king Rāmapāla felt strong enough to make an attempt towards the recovery of Varendra. He despatched a force under Mahāpratīhāra Śivarāja, the nephew of Mathana, who crossed the Ganges and devastated Varendra (I. 47-49). There is no reference to any pitched battle, but presumably the frontier guards of Bhīma were defeated, and the way was made clear for the crossing of the river by the entire force (I. 50).

¹ Mr R. D. Banerji identifies it with Kusumba in the Rajshahi district (op. cit., p. 290).

² Paduwanvā may be the origin of the name Pabna as MM. Śāstri suggests (p. 14), but there is no evidence in support of it, except the similarity of the two names.

As soon as Śivarāja reported to Rāmapāla that his army had occupied the frontier posts, the entire force of Rāmapāla crossed the Ganges by means of a flotilla of boats, and safely reached the "northern bank" (II. 9-11). The express reference in RC to the "northern bank" seems to show that Rāmapāla proceeded from his base in southern Bengal, and this supports the view, mentioned above, that at the time of this expedition southern Bengal was the chief stronghold of Rāmapāla's power.

After Rāmapāla had crossed the Ganges with his huge army, Bhīma opposed him, and a pitched battle took place. The tumultuous battle, which is described in nine verses (II. 12-20), was conducted with equal vigour and ferocity on both sides. Both Bhīma and Rāmapāla took a very active part in it, and kept close to each other (II. 14). But 'by an evil turn of destiny' Bhīma, seated on his elephant, was taken prisoner (II. 17, 20). This decided the fate of the battle. Bhīma's army fled, and his camp was plundered by the 'unrestrained soldiers' of Rāmapāla (II. 29-30). The day was irretrievably lost, and the whole kingdom lay prostrate before the victorious Rāmapāla who sent messages to his fatherland, and distributed jewels and treasures among his successful followers (II. 28). The poet gives a pathetic description of Bhīma, the wailings of his army, and the ruthless plunder of his kingdom by the hostile forces (II. 30-34). But Rāmapāla showed great consideration towards his captured adversary. He himself helped Bhīma to get down from the elephant (II. 28) and placed the illustrious prisoner in charge of his son Vittapāla (II. 36), who showed all hospitality and kindness to the fallen foe (II. 36).

The portion of the text describing the subsequent events is difficult to understand in the absence of the old and authentic commentary which abruptly ends here in the single manuscript available to us. Our construction of what followed is, therefore, based on our own interpretation of the verses. The verse (II. 37) which refers to the hospitality of Vittapāla to Bhīma also darkly hints that the royal captive did some act by eluding the vigilance of his enemies,

which caused rejoicings to *arka-bhū*. This word is not clear and the only possible interpretation we can offer is to take it as 'brother's son'. Perhaps Bhīma organised some sort of resistance to Rāmapāla by sending secretly from his prison messages to his allies. For, in the next verse (II. 38) we are told that his friend Hari rallied his forces and blockaded those of Rāmapāla. The word '*arka-bhū*' might refer to Hari and he may be the brother's son of Bhīma; but this is a pure conjecture for the present, and other possible identifications of Hari will be discussed later.

Hari put up a valiant fight, and at first scored some successes (II. 38 ff). But Rāmapāla's son, who was put in charge of the fight, "exhausted the golden pitchers by his war-time gifts" (II. 43), and evidently managed to create some discord between Hari and Bhīma's followers which caused obstruction to each other (II. 41). Finally Hari was won over, and this sealed the fate of Bhīma's army which, it is said in II. 39, was "made to swell by ill-equipped soldiers."

After having crushed this rising of the enemies Rāmapāla took a terrible vengeance upon Bhīma. Vittapāla led Bhīma to the place of execution, where important members of his family were executed before his very eyes. Then Bhīma himself was killed by means of a "multitude of arrows" (II. 45-49). Thus ended the life of Bhīma and the rebellion of Varendra.

The whole episode shows what little part was played by popular sentiment and public opinion in the origin and determination of the fate of civil wars in those days. In spite of the good administration and presumed popularity of Bhīma, he fared no better than Mahipāla II.

MM. Śāstrī seems to have misunderstood the passage describing the conclusion of the war. Thus he writes: "Hari at last found himself powerless, was captured, and led to the place of execution. Bhīma, too, seems to have been put to the sword" (p. 14). Far from being executed, Hari was 'established in a position of great influence' by Rāmapāla after the battle was over (III. 32).

Evidence of further cordial relations between Rāmapāla and Hari is furnished by verses III. 39-40 which tell us that Rāmapāla and Hari "met together and shone for a long time in each other's close embrace in the palace" at Rāmāvatī. Probably the same cordiality existed also between Hari and Madanapāla (IV. 37, 40).

The subsequent treatment to Hari justifies the inference made above, that Hari was won over by Rāmapāla or his son Vittapāla by offer of money, and this defection finally shattered the resistance offered by Bhīma's partisans.

The scattered references to Hari leave no doubt that he became a distinguished person of great importance and was held in great love and esteem by the Pāla kings.

After the final collapse of the forces of Bhīma, Rāmapāla took possession of his immense riches, and "occupied after a long time the dearest land of Varendrī" (III 1). He restored peace and order in Varendra (III 27) and founded a new city there called Rāmāvatī. The poet gives a glowing account of Varendra, which was also his own fatherland, in twenty-seven verses (III 2-28), and refers to Rāmāvatī in the next twelve verses (III. 29-40). MM. Śāstrī took all these verses to refer to Rāmāvatī and hence remarked that Rāmapāla founded a city named Rāmāvatī at the confluence of the Ganges and the Karatoyā. As a matter of fact it was Varendra and not Rāmāvatī which is referred to by the author as situated between these two rivers. MM. Śāstrī's interpretation has misled many scholars to look for the city of Rāmāvatī at the confluence of the Ganges and the Karatoyā for which there is no variant in the text itself. Rāmāvatī is most likely to be identified with Ramauti, mentioned in Āin-i-Akbari as a fiscal unit (circle) in the Sarkār of Lakhnauti.¹ It is not necessary here to refer to the beautiful description of Varendra and Rāmāvatī beyond emphasising the fact that it is perhaps the only literary account that we possess of the physical features, including flora and fauna, of Bengal and the life

¹ Jarrett, Vol II, p 151

of its people during the Hindu period. Attention may, however, be specially drawn to verse 24 which alludes to the political relation of the Pāla kingdom with other Indian States. Bereft of poetic imagery it seems to imply that the Pāla kingdom now again vied in glory and power with those of Lāṭa and Kuntala; further, it overpowered Anga, prevented the accession of strength or power to Madhyadeśa, and checked the attempts of Karnāṭa to extend her influence over Bengal. The reference to Karnāṭa is important as we know that within a short period chiefs of Karnāṭa origin actually conquered Bengal. It is obvious, therefore, that signs were already visible of their attempts in this direction. The reference to Madhyadeśa indicates that it was the policy of the Pālas to check the Gāhaḍavālas who had recently established their power at Kanauj, so that they may not prove dangerous rivals. This is corroborated by the fact, noted above, that Bhīmayaśas, one of the feudal chiefs of Rāmapāla had defeated the king of Kānyakubja. Anga must have been brought under the control of the Pālas before Rāmapāla went out to fight Bhīma, for at the time of this expedition Mahana, his maternal uncle and great supporter, was the ruler over this kingdom, and continued as an intimate ally till the end of Rāmapāla's reign. Probably Anga was wrested from the hands of Jātavarman who claims to have established his influence there.¹

In addition to what is stated in v 24 other political persons and events are referred to in course of the description of Varendra, by way of veiled allusions; but it is now impossible to understand their full import in the absence of a contemporary commentary. Thus mention is made of several potentates in verses 2-4 viz., Śrihetvīśvara, Caṇḍeśvara, Kśemeśvara, and Skanda, but we do not know who they were and in what connection they are referred to. MM. Śāstri's contention that the advice of the first three of these kings was followed by Rāmapāla in selecting the site of the city of

¹ Belāva copper-plate of Bhojavarman v 8 (Ins of Bengal Vol III by N G Majumdar, p 20)

Rāmāvati is a pure guess, and obviously incorrect, as the verses in question have nothing to do with that city.

After having consolidated his power at Varendra Rāmapāla turned his attention to the conquest of neighbouring dominions. Here, again, the allusions are obscure and not always fully intelligible. Rāmapāla extirpated the Nāgas and thereby protected a king of the Nāka dynasty (III. 43). A Varman king of Eastern country sought his own safety by conciliating Rāmapāla with the offer of his chariots and elephant force (III. 44).¹ Rāmapāla showed favour to the vanquished king of Utkala and rescued the whole world from the terror of Kalinga (III. 45). Kāmarūpa was conquered by an allied king to whom Rāmapāla showed great honour (II. 47). MM Śāstrī's view that Māyana was the name of this conqueror (p. 15) is due to his error in reading the compound word "*mahimānam = āpa na = nṛpo*" as "*mahimāna-māyana-nṛpa*." It is impossible to ascertain the names of, or say anything definite about, the various kings referred to in the above verses. All that we can safely conclude is that Rāmapāla succeeded in re-asserting the supremacy of the Pālas over wide dominions, and that his kingdom extended to Assam in the east and Orissa in the south. His campaign in Orissa probably indicates that his authority was fully established over western Bengal. He may thus be said to have ruled over Bengal, Bihar, Orissa and Assam, or at least over major portions of these provinces.

Even amid the engrossment of foreign campaigns Rāmapāla found time to organise the administration (IV. 1), and undertake "great works of public utility" (III. 42). In his old age he entrusted the cares of government to his son Rājyapāla (IV. 1, 7), who maintained good government and secured internal order by acting under his instructions (IV. 3-4).

¹ This king was probably either Bhojavarman or Harivarman both of whom are known from their copper-plate grants to have ruled with Vikramapur as their capital. It is very tempting to identify Harivarman with Hari, an important but a somewhat mysterious figure in RC, but no definite opinion can be hazarded on this point.

The end of Rāmapāla was tragic. News reached him while he was staying at Monghyr (Mudgiri) that his maternal uncle Mathana died at Adrisutapura by drowning himself in the river, on account of some bodily troubles from which he was suffering. Rāmapāla resolved to follow in the footsteps of Mathana, and died in a similar way (IV 8-10). Thus ended a great career whose achievements revived the lost glory of the Pālas and inspired a Bengali poet to write an historical epic which has attained immortal fame.

The name of the poem *Rāmacarita* seems to indicate that originally the poet intended to sing only the praises of Rāmapāla. But evidently his plan was changed as three more kings ascended the throne before he could complete or publish his book. So the poet continued the story even after the death of Rāmapāla. Devoting a single verse to each of the reigns of Kumārāpāla (IV. 11) and Gopāla (i.e. Gopāla III) (IV. 12), he describes in the remaining 36 verses the life and reign of Madanapāla, the son of Rāmapāla, who succeeded his nephew Gopāla on the throne. Sandhyākaranandī concludes his book with the prayer that Madanapāla might long rule over the kingdom. This shows that he finished his great poem while Madanapāla was still on the throne.

Although most of the verses in this concluding portion contain merely vague and general praises of Madanapāla, there are some allusions to important political events, which cannot, however, be properly understood. The verse referring to the reign of Gopāla (IV. 12), for example, seems to contain some dark hints about his premature and unnatural death, but we are unable to solve the mystery. Very great prominence is, again, given to an allied king Candra, who is described in five verses (IV. 16-20) and was one of the most reliable friends of the king. This king Candra is probably to be identified with the son of Suvarṇadeva and grandson of Mahana, ruler of Anga.¹ Some calamities befalling the kingdom

¹ Cf. I E. Q., Vol. V, pp. 26 ff.

are vaguely alluded to in v. IV. 23 which says that Madanapāla "made alliance with a great king of godly character, when he (Madanapāla) found his kingdom thrown into great agitation" (IV. 23). Evidently some foreign invasion like that of Vijayasena is alluded to, and the great allied king may be the Gāhaḍavāla ruler of Kanauj. But all these are purely conjectural. A pitched battle on the Kālindī river is alluded to in v. IV. 27¹. A king or chief named Hari is mentioned (IV. 37, 40) who may or may not be identical with the 'friend of Bhīma' who had gone over to Rāmapāla. Again it is said that Madanapāla uprooted a king named Govardhana. A king of this name is known to have been defeated by Jātavarman,² but it is very difficult to identify the two, as Jātavarman was the husband of the sister of Madanapāla's grandmother.

It is unnecessary here to speculate on these historical references which cannot be cleared up until either the missing portion of the commentary is discovered, or some other fresh evidence is forthcoming. We conclude this Introduction with the hope that such evidences might enable future historians to derive more information from *Rāmacarita* than we have been able to do.

The view originally propounded by MM H P Śāstri (p. 16), and subsequently followed by Mr R D Banerji and others, that this king Candra was the Gāhaḍavāla ruler of Kanauj is untenable, as according to the scheme of chronology, now generally adopted, Madanapāla ascended the throne after the latter's death.

The expression "*suvarṇajātena Candrena*" might be taken to refer to the king Trailokyacandra, son of Suvarṇacandra, but the generally accepted view of the chronology of the Candra kings of East Bengal stands in the way of this identification.

¹ It is difficult to accept the conclusion drawn by MM H P Śāstri from this verse that "the Bengal army fought a battle against the enemies of Kanauj on the banks of the Yamunā". (p. 16).

² Belāva copper-plate Grant (*Ins of Bengal Vol III* by N G Majumdar, p. 22).

रामचरितम्

ॐ श्रीघनाय नमः सदा ।

[प्रथमः परिच्छेदः ।]

श्रीः श्रयति यस्य कण्ठं कृष्णं तं बिभ्रतं भुजेनागम् ।
दधतं कं दामजटालम्बं शशिखण्डम[ण्ड]नं वन्दे ॥१॥

ॐ श्रीघनाय नमः ।

श्रीरित्यादि । तं शशिखण्डमण्डनं महेश्वरं वन्दे । यस्य कण्ठं कृष्णं श्यामं गीर्णं^१ गरल-
ज्जालयेत्यर्थात् श्रीः शोभा श्रयति । भुजेनागं गेपं बिभ्रतं, कं दाम कपालमाला जटालम्बं जटालम्बि दधतं ।
एकः पक्षः ॥

पुण्डरीकाक्षपक्षे तु तं कृष्णं वासुदेवं वन्दे । यस्य कण्ठं श्रीलक्ष्मीः श्रयति कण्ठालिङ्गनं कारोतीति
यावत् भुजेन बाहुनाञ्जं पर्वतं गोवर्द्धनाख्यं बिभ्रतं कं शिरः दामजटालं दाम्ना बालराज्जा जटालं दधतं वंशो वाद्यवेणुः
शिखण्डो मयूरपिच्छं^१ तौ मण्डने यस्य इत्यपरः पक्षः ॥१॥

V 1 A I salute that (Mahēśvara), the god having the digit of the moon as his decoration,
to whose dark neck Beauty resorts, who carries the (Śeṣa) serpent in his arm,
and who wears a garland of skulls hanging from his matted hairs

^१ HS has श्रीर्षाक्षवल्ल० The form of ग in 'गीर्ण' is midway between that of गृ and ग But
'गरल' is clear.

- B I salute Kṛṣṇa, whose neck the goddess Śrī (Lakṣmī) embraces, who lifts up by his hand the mountain (Govardhana), who has (the locks of hair on) his head entwined with hair-band and who wears as (personal) decorations a flute (of bamboo) and peacock-tails

कंसहरः कम्बलिदमनपादः सहिमाविभू रचयताद्वः ।
येन प्राक् सुरसेना विपमाशुगदाहतोऽपकृता ॥२॥

कंस इत्यादि । स हरो महेश्वरः कं मुखं वो रचयताम् । कम्बली सास्त्रावान् बलीवर्हः । वाहनत्वात् तस्य दमनं पदमंग्रिर्यस्य । अविः पर्वतः । अविर्मध्ये रवावद्रावित्यजयः ।^१ हिमाविर्हिमगिरिः तस्माद्भूतेति हिमा[वि]भूगौरी तथा सह वर्तन इति सहिमाविभूः सगौरीकः ।^२ विष[मा]शुगः कामदेवः तस्य दाहान् भस्मीकरणान् । सुरसेना देवचमूः । येन प्राक् प्रथममपकृता पश्चादुपकृतंवेति ^३प्राक् पदाभिप्रायः ।

अन्यत्र । स कंसहरो वासुदेवः कं मुखं रचयताम् । बलिसुरः स हि त्रिविक्रमरूपेण हरिणा पदाक्रान्त्या दान्तः । हि हेतौ 'मा-विभुः लक्ष्मीपतिः । प्राक् सुराः पूर्वदेवाः अमुराः । तेषां सेना चमूः । विपमा क्रूरा । आशु शीघ्रं येन गदाहता सती उपकृता , "हता हि हरिणा दैत्याः प्राप्नुवन्ति परां गतिम्" ॥२॥

- V 2 A May that Hara, along with (his consort Gauṛī), the goddess born of the cool mountain (the Himālaya), who keeps the Bull under control of his feet, bestow happiness on you,—(Hara) by whom the army of the gods was at first put to hardship by his burning of the Love-god (if the god possessing arrows of uneven number i.e. five) !

- B May that god Vāsudeva, the lord of Mā (Lakṣmī), the slayer of Kamsa, whose (three) strides overpowered Bala, bestow happiness on you,—(Vāsudeva) by whom the cruel army of the demons was benefited by his immediately striking them with his mace !

१ MS ह्रियवर्हिः

२ MS विषांशुगः

३ MS प्राक्०

४ MS माविभूः

श्रियमुन्मुद्रितलक्ष्मीकः^१ कमलानामिनः स वस्तुनुताम् ।
कृत्वालोकाहरणं महाक्षये यं विधुर्विशति ॥३॥

श्रियमित्यादि । इनः सूर्यः श्रियं वः तनुतां कमलानामरविन्दानां विकशितत्वादुन्मुद्रित-लक्ष्मीकः
उन्मुद्रिता प्रकाशिता लक्ष्मीः कमलालया वा येन । महाक्षये महति क्षीणत्वे सति आलोकाहरणं कृत्वा
उद्योतमाहृत्य यं सूर्यं विधुश्चन्द्रो विशति । कृष्णपक्षे हि क्रमेण क्षयान्तिशयमासादयन्निन्दुरुद्योतरहितो दर्शदिवसे
सूर्यमण्डलमवलम्बते ॥

समुद्रपक्षे । कमलाना इनः पतिः समुद्रः श्रियं वस्तुनुतां इत एव लक्ष्मीप्रादुर्भावादुन्मुद्रितलक्ष्मीकः ।
महाक्षये महाप्रलये लोकाहरणं कृत्वा लोकान् कुक्षौ निक्षिप्य यं समुद्रं^२ विधुर्वामुदेवो विशति ॥३॥

V 3 A May the sun, who causes blooming beauty to lotuses, (or who causes the goddess
Kamalālayā to manifest herself in lotuses), bestow welfare on you,—(the god)
into whom enters the moon at its complete decline (ie on the *amūbasyā* day),
by collecting together its (own) light¹

B ✓ May the (Ocean), the lord of waters, who gave birth to Lakṣmī, bestow welfare
on you,—(the sea-god) into whose body enters (for rest) the god Viṣṇu (= Vidhu)
at the time of the great dissolution (of the universe) by collecting together (within
Himself) all the worlds¹

तत्कुलदीपो नृपतिरभू[द्] धर्म्मो धामवानिवेद्वाकुः ।
यस्याब्धिं तीर्णाग्रावनौ रराजापि कीर्त्तिरवदाता ॥४॥

^१ तत्कुलदीपो इत्यादि । सूर्यकुलप्रदीप इक्ष्वाकुर्नाम नृपतिरभूत् । धामवानिव धर्म्मः, यस्य कीर्त्ति-
रब्धिं तीर्णां समुद्रपारं गता । अग्रा वत्कुप्रा । अवनौ रराजापि पृथिव्यामपि रराज । ^२ अवदाता शुभ्रा ॥

¹ The MS has लक्ष्मीयुगलं which suits neither the metre nor the sense. The commentary reads
लक्ष्मीकः which has been adopted by us in the text

² MS विधु

³ MS ततः कुलं

⁴ Comm. अवदाता

अन्यत्र । समुद्रकुलीपो 'धर्मो धर्मेनाथ धर्मपाल इति यावत् नृपतिरभूत् । एकदेशेन समुदायः, यथा भीमो भीमसेन इति । धामवास्तेजस्वी । इव यथा इक्ष्वाकुः 'कटुतुम्बी उन्प्लवते, तथा यस्य प्राशनोः शिलानोकाग्निः' तीर्णा 'समुद्रप्रसादादन्तरीक्षमिव तीर्णवती रराज, अपि शब्दान् कीर्तिरपि समुद्र' तीर्णा रराज ॥४॥

V 4 A / There was the King, named Iksvaku, the light of his (Sun's) race, who was Dharma incarnate, (and) whose pure fame, having crossed the sea, also shone over the earth

B / There was the vibrant king, named Dharma (=Dharmapada, the light of his (Samadhi') race, whose fleet of stone boats appeared splendid, when it crossed the sea (floating) like bitter gourd, (and) whose pure fame also became resplendent after having crossed the sea

येन महीधरसारंगोऽर्वापालान्वयावतंसेन ।

लक्ष्मीपतिनाम्बुनिधेरुहे भूदाररूपेण ॥५॥

येनेत्यादि । येन इक्ष्वाकुणा मही पृथ्वी आ अम्बुनिधेः आसमुद्र उहे उड़ा । धरः पर्वतः, धरसार इव सारो यस्य यद्वा ईधरसारः लक्ष्मीधरसारः । अर्वापालानां नृपाणामन्वयस्यावतसेन भूपणेन, अतएव लक्ष्मीपति [ना] श्रियः पत्या भूः पृथ्वी दारस्वरूपा, प्रशस्तदारा वा यस्य । अतएव उहे उड़ा ॥

अन्यत्र । येन धर्मेण पालान्वयावतंसे [ने]ति विशेषणं, ततश्च पालपद्धतिना धर्मपालेनेत्यर्थः । अर्वा पृथ्वी उहे । महीधरसारेण महीधरः पर्वतः आदिधराहो वा । शेषं पूर्ववत् । अपि च लक्ष्मीपतिनेतिपदेन वासुदेवाभिधायिना श्रेष्ठोपमालङ्कारमाकारयति । इवार्थो गम्यः यथा सिंहो माणवकः । यथा हरिणा भूदाररूपेणाम्बुनिधेः सङ्काशान् मही उड़ा । धरसारेण धरस्येव सारो यस्य । धरं वा गोवर्द्धनं 'सारयत्यप्सारयति । 'अर्वापालान्वयस्य सौरस्य रामरूपेण, सौम्यस्य कृष्णरूपेण, अवतंसतां गतेन ॥५॥

1 MS धर्मा

2 MS कटुतुम्बी

3 Comm ०र्वा

4 Comm. ०प्रासा

5 MS उहे

6 MS सारपत्न

7 The rhetorical figure *Steponan* suggests another meaning of the verse —The earth was borne aloft from the midat of the ocean by Vishu (Lakṣmipati) in the form of the Boar,—the name Viṣṇu, who had the strength of a mountain and was the ornament of the solar family of kings as Rama, and who moved the hill of Govardhana and was the ornament of the lunar family of kings as Kṛṣṇa.

V 5 A By him (Ikṣvāka), who possessed the strength of a mountain (or of Viṣṇu, the lord of Lakṣmī), who was the ornament of the race of kings, who was the master of fortunes, and who had the Earth for his wife (or chief consort), was borne (the burden of) the earth, as far as the seas

B By him (Dharmapala), the ornament of the family of the Palas, who possessed the strength of a mountain (or of the Primæval Boar), who was the master of fortunes and who had the Earth for his wife (or chief consort), was borne (the burden of) the earth, as far as the sea

वंशे तस्य वभु बुभर्त्तुर्भुवनस्य भू [पतयः] ।
कीर्त्तिसुरसिन्धुधवलोल्लङ्घितजलधिश्चालितत्रिभुवनाः ॥६॥

वंश इत्यादि । उभयत्रापि समं सुगमम् । एकत्र कीर्त्तिश्च सुरसिन्धुश्च इति द्वन्द्वगर्भता, भगीरथेन सुर-
सिन्धोरवतारणात् । 'अथर्व' कीर्त्तिः सुरसिन्धुर्गिवेति गम्यः । सधम्म्यन्तु धवलमजलधिलङ्घनत्रिभुवनशालन-
लक्षणमिति विशेषः ॥६॥

V 6 (A-B) In the family of this king (Ikṣvāka, as well as Dharmapala) who was the supporter of the earth, were born kings who, by their fame as well as by (or, as by) the river of the god (Gaṅga), became themselves pure (i.e. white), crossed the oceans and sanctified the three worlds

ये वसुधां गोत्रभिदं ईशार्हानमुत्तोलयितारः ।
दधुरधरयन्तः [ः] स्वरूपचित्तदोषमत्रिभरुद्विदिवम् ॥७॥

ये वस्वित्यादि । ये भूपा ईशस्य प्रभोरलङ्कारभूतं अहीनं सज्जनमुत्तोलयितारः^१ उन्नतिं नेतारः इति युक्तकारिणः । तथा गोत्रभिदं कुलवानिनं स्वरूपविन्दोषं स्वरूपेण सञ्चिता दोषा येन तमधरयन्तः अयःकुर्वन्त

^१ MS अथर्व

^२ MS स्वरूपः

^३ MS उच्यते

इत्यपि युक्तकारिणः । वसुधान्दधुः अध्वरविधिना च त्रिविधं विभराम्बभूवुः, उत्क्रान्तौ वा तथा कुर्व्युः । शब्दच्छल-
मिलितमपराधमर्थान्तरमपि करतलमवनारयन्तः कवन्ते सन्तः । तद्यमर्थः । महेश्वरभूषणशेषं चेत् उपरिकृतवन्तः,
अनो धारकमपरमपश्यन्तः स्वयमेव धरित्रीधुरां दधुः । तथा 'इन्द्र' स्वरूपा वज्रं गोपक्षितबाहुं वेदधरितवन्तः, अतः
स्वयं स्वर्गं विधत्ति स्म । अपि च नाकाधिपतिमथोभुवनाधिपतिं मन्त्यं मन्त्याधिपतिमात्मानं नाकाधिपतिमनुविदधाना-
स्त्रिभुवनव्यवस्थितिमिति 'घटयन्ति स्म ॥७॥

V. 7. (A-B). These kings (both of the Ikṣvaku and Pāla dynasties) bore (the burden of) the earth, and were ever inclined to raise the qualified persons (who were ornaments) to their masters and lower those who, by their own nature, accumulated vices and ruined their own families, (they also) supported the heaven (by means of sacrifices)

N.B. Another interpretation of the is verse possible —These kings (themselves) supported the earth by dragging up the serpent-lord to serve as a decoration for Śiva, and the heaven by lowering down Indra whose arm was strengthened by his thunderbolt

हरिणोपासितधामाविग्रहपालः किलाभवद्राजा ।

नतभूभृत्यपंक्तिरथो गोत्रं रत्नाकरंऽमुष्मिन् ॥८॥

हरिणेत्यादि । अमुष्मिन् गोत्रं कुले रत्नाकरे पुरुषरत्नानां आकरे पंक्तिरथो दशरथो नाम राजाभूत् ।
हरिणोपासितधामा वासुदेवेन रामरूपेणोपासितमाश्रितं धाम गृहं यस्य । अतएवाविग्रहपालः अस्य वसुदेवस्य
विग्रहं मूर्तिं रामं पालितवान्, यद्वा विग्रहपालः विग्रहं संप्राप्तं पालयति गच्छति संप्राप्तगतः सन् हरिणा इन्द्रेण
उपासितधामा उपासितमर्चितं धाम शौर्यं यस्य । तेन हि दशरथेन देवकार्यानुदोषेन सङ्गराज्जनप्रणयिना दुर्जय-
दनुतनुजान् निर्जित्य विद्रोजाः 'स्वभुजशौर्यशौटीर्येण अप्राचाध्यः कृतः । अथवा विग्रहान् त्यक्त्युपगम्यान्
पालयति, अतएव नतभूभृन् नताः प्रणताः भूभृन् राजानो यस्मिन् रथे वा ॥

1 MS इन्द्र 2 MS घटयन् The metre of the verse is slightly defective

3 HS has गोत्रं, but the एकार sign is clear in MS

4 HS आश्रितं 5 MS नाम 6 MS दनुतनुजान् 7 MS स्वभुजशौर्यशौटीर्येणप्राचाध्यः कृतः

अन्यत्र । अथोऽन्नतरं विग्रहपालो राजाभवत् । हरिणा सिंहन स्वधामनोऽप्यधिकतया उपासितश्चर्हितं स्वोक्तं धाम विक्रमो यस्य सिंहोऽपि महाविक्रम इत्यर्थः । नतभूषतपंक्तिः प्रणतराजराजिः । शेषं पूर्ववत् । राजेति चन्द्राभिधायिपदेन श्लेषोपमा । यथा चन्द्रो गोत्रे गां पानीयं त्रायन इति अपां पत्यौ रमाकरोऽभूत् । हरिणेन मृगेणाङ्गरूपेणोपासितं धाम वपुर्यस्य, अविग्रहोऽन्नतुः कामस्त्वं पालयति तस्योदये तस्य प्रभावान् । नना न्यमभूता पवनपंक्तिर्यस्माद्रथान् स नादक् रथः]स्यन्दनो यस्य ॥८॥

V 8 A In that family, a mine of jewels (i.e. eminent personages), it is reported, was born king Dīśaratha, whose house was resorted to by Hari (=Rama), who reared (the latter's) person, (or, whose valour was adored by Indra for co-operation in battle, or who offers protection to those who surrender arms in battle), and before whom other kings bowed down

B Then, in that dynasty, a mine of jewels (i.e. prominent rulers), it is reported, was born, king Vajrabhūta (III), whose valour was even deemed superior to his own by the lion, and by whom the whole host of other kings was humbled down

AB By the rhetorical figure *śleshamā* a third meaning of the verse may be arrived at — In that receptacle of waters (i.e. the ocean), the abode of jewels, was born the moon, whose body was marked by a hare, who enlivens the bodiless god (=Cupid) (by his rise), and whose ear surpassed the height of fens of mountains

^२सहसावितरणजितकर्णः ^३क्षोण्मं यौवनश्रियोद्गृहे ।

^४अश्रान्तदानवारातिशयो योभृद्वृषानुचरः ॥८॥

सहसेत्यादि । यो दशरथो यौवनश्रिया तरुणिमसंपत्त्या^१ सह ^२क्षोणीमुद्गृहे । सहसा वितरणेनावि-
लम्बितदानेन जितः कर्णः कानीनो येन, अश्रान्तोऽप्राप्तश्रमो दानवारातीनां देवानां ^३शयः करो यस्मान् । अतएव
हि अमुरपराजयसिद्धेः विबुधैः कणेन प्रहरणप्रद्वणश्रमोपि नासादितः । तथाहि वृषानुचरः ^४शचीसहचरानुचरोभूत् ।

^१ MS प्रयावत्वात्

^२ MS सहसाऽवि०

^३ HS क्षौणी

^४ MS अश्रान्तदानव०

^५ Ms संसृत्वा

^६ MS शयः

^७ MS सची०

अन्यत्र । यो किमहपालः योवनश्रिया कर्णस्य राज्ञः मुन्या सह क्षोणीमुद्गुधान् । सहसा बलेनावितो
रक्षितो रणजितः संप्रामज्जितः कर्णो 'हाह्लाधिपतिर्यन । 'रणे स्मित एव परन्तु रक्षितो न कन्मूलिनः
'कपालसन्धिपटनान् । दानवारो दानसमुच्चयो भूमिकाञ्चनकरितुरगादिभिर्भानाप्रकारं दानं तस्यान्तिशयः प्राप्नुयं
स बाधान्तोऽविच्छिन्नो यस्य अतएव 'वृषानुचरो धर्मानुगतः ॥६॥

V 9 A That (king, Dasaratha), by whose co-operation the band of the gods (the enemies of
demons) had not to feel fatigued and by whom Karna was surpassed on account
of his unexpected (or undeliberately) charity, ruled over the earth with the wealth
of his youth and became a companion of Indra (Vishnu).

B That (king, Viradhapala III), by whom Karna (king of Djabali), though vanquished
in battle, was protected by his valor, whose numerous gift of various kind
were uninterrupted, and who was (even) a follower of Dharma, ruled over the
earth in the company of the consort, namely Yama (Isis).

अथ तस्य महीपालः सुरपालापि पुरुषोत्तमो रामः ।

स्फुरदृश्यशृङ्गसम्भावितरूपश्चारुभाग्यसम्पन्नः ॥१०॥

जगद्वनेकधुरीणः सामयिकमहोमहानलो भग्नः ।

अपि लक्ष्मणोपि शत्रुघ्नलक्ष्मणो जज्ञिरे तनयाः ॥ युग्म ११॥

अथेत्यादि श्लोकद्वयेन युग्मम्^१ । तस्य दशमश्चम्य तनयाः मुना जज्ञिरे । तत्र प्रथमं रामो रामभद्रो नाम ।
स च महीपालः मही पालितवान् सुरपालः सुरान् पालितवान् पुरुषोत्तमो हरिरवतीर्णः । स्फुरता "शृश्य-
शृङ्गेण मुनिता सम्भावितमुत्पादितं" रूपं स्वरूपं यस्य । अत्रैव विशेषश्चरहव्यपाकस्तस्य भागोऽशः^२ चरु-
भागस्तस्य "भावश्चारुभाग्यं तेन सम्पन्नः । तथाहि "शृश्यशृङ्गचरोरंशः"^३ प्रथमोयं महाभुजः" ॥

^१ HS दाहला०, MS डाहलो०

^२ HS रण०

^३ MS कपालसन्धिपट०, For कपालसन्धि Vido Kautilya VII 3

^४ MS has वृत्तिस्ता० which is clearly a mistake of the scribe

^५ MS कुलकं instead of युग्मं

^६ HS शृङ्गं

^७ MS अपेक्षितं

^८ MS भागोऽस्तं

^९ MS भावा

^{१०} व्यसः

अन्यत्र । तस्य विग्रहपालस्य तन्या जज्ञिरे । तत्र महीपालो नाम, ततः सुरपालो नाम । अपि सत्युच्ये । पुरुषोत्तमः पुरुषश्चेष्टो रामो रामपालो नाम । 'रुद्रान् दृश्यं दर्शनीयं शृङ्गसम्भावितां प्रभावसम्बद्धं' रूपं यस्य, चातका भावेन 'सम्पन्नः ॥१०॥

जगदित्यादि । रामभद्रानन्तरं भरतो नाम जगद्भिर्बनेकधुरीणः 'महस्तेजो महानल इव पूज्यो बहिरिष सामयिको महोमहानलो यस्य । तथा च "समये यश्च तनोति 'तिग्मनाम्" । अपि लक्ष्मणो नाम । अपि शत्रुघ्नलक्ष्मणः शत्रुघ्ननामा इति चत्वारः ।

अन्यत्र । स रामपालः । जगद्वनेकधुरीणः सामयिकेन मःसा महान् अलोभरनोऽलुब्धः लक्ष्मणः श्रीमान् शत्रुघ्नलक्ष्मणः शत्रुघ्नं लक्ष्मणं चिन्हं यस्य । इति त्रयः ॥११॥

V 10 11 A Then (four) sons were born to him (Daśaratha), viz, Rāma, who ruled over the earth, protected the gods, was an incarnation of Puruṣottama (Hari), whose appearance (in human form) was made possible by the glowing Rāyaśruga (sage) (performing a sacrifice), and who owed his birth to a portion of *caru* (sacrificial offering), (and) Bharata, the only competent person to offer protection to the world, whose spirit, like a great fire, (burst forth) just in time, and (the third) Lakṣmaṇa, and (the fourth) whose appellation was Śatrughna.

B Then (three) sons were born to him (Vigrahapāla III), viz, Mahipāla (II), Surapāla, and the eminent person Rāma (= Rāmāpāla), whose form was resplendent, charming and rich in majesty, who was endowed with good fortune, the only competent person to offer protection to the world, great by timely use of power, never given to greed, of auspicious signs, and who possessed all marks indicative of victory over enemies

ज्येष्ठस्तेषु विरजे रामो लङ्कं नभरन्निमग्नायाः ।

उन्नमयिता धराया बलिधामक्षिदिव कादिषु मुखेषु ॥१२॥

ज्येष्ठस्यादि । तेषु रामादिषु चतुर्षु मध्येषु ज्येष्ठः अग्रजो रामो विरजे । लङ्काया इतो 'रावणस्तस्य भरणे निमग्नाया' धराया उन्नमयिता उच्छ्वासयिता ॥

1 HS स्तुतकृतं

2 MS सम्पन्नः

3 MS महस्तेजो

4 MS लिखता

5 HS धरायाः

6 MS रामाय०

7 MS निर्मिता

अन्यत्र । तेषु त्रिषु मध्ये रामो रामपालो ज्येष्ठः प्रशस्यन्मनो विरेजे । अलं शक्नोऽत्रैव केन युत्सेन
 भरनिमग्नाया अतिशयनिमग्नायाः परेण कवल्लिताया धराया उन्नमयिता उद्धर्ता । केनः क[ः] कुत्सित इनः केवर्त्तव्यः
 तस्मिन् निमग्नाया वा । अन्नोपम [i] बलिनोऽसुरस्य धाम प्रभावं क्षिणोति 'बलियामक्षित् वासुदेवः । स क्या
 बराहृषः कादियु ब्रह्मादियु मुखेषु प्रधानेषु ब्रह्मविष्णुमहेश्वरमहेश्वरेषु चतुर्षु । अन्यत्र 'एकं किं त्रिषु
 राज्ञे । कस्य पानीयस्य इनः समुद्रः तस्मिन् भरनिमग्नाया धराया उन्नमयिता । अपि च बलियामक्षित्
 बलिसघक्षित् शेषमहीश्रितम् । स यथा कं वानमत्तुं शीलं येषां तेषु कादियु पवनाशनेषु नागेषु प्रधानेषु
 शेषवासुकिवृक्षक^१-कर्कोटकेषु चतुर्षु [अन्यत्र] त्रिषु राज्ञे । केन शिरम्ना^२ धराया उन्नमयिता ॥१२॥

V. 12 A Like the Viṣṇu (Vāmana) who eclipsed the glory of Bali, amongst the chief gods, Brahma (ka) and others, Rama, the eldest amongst those (four) sons, shone as the mighty rescuer of the earth sunk under the weight (of oppression) of the Lord of Lanka (Ravana)

B. Like the Viṣṇu (Vāmana) who put an end to the glory of Bali, amongst the chief gods, Brahma (ka) and others, Rama (Rāmapāla) the worthiest amongst those (three) sons, shone as one quite competent to deliver with ease the earth seized (by the enemy [or, the earth smarting under the oppression of that bad king (of the Kaiyartas)], so capable he was

N B The figure *upamā* in बलियामक्षित् admits of two other interpretations —(i) Just as the Śeṣa amongst serpents, residing in the nether world assigned to Bali, keeps uplifted the earth or, (ii) Just as the god Varāha raised up the earth wholly sunk under the ocean (lit the lord of waters) etc

यं बहुशोनागसमजमुच्चैर्वाजिघ्नजं प्रजा दधतम् ।

ज्ञातनयं स्फुरदङ्गं^३ मातानयदेत्य कोशलाभाच्च ॥१३॥

१ MS ०क्षितः

२ MS एकस्मिन्

३ MS तक्षकेषु

४ MS सिरसा

५ Between मा and ता there appears a sign of *lupā akāra* in the MS.

यमित्यादि । बहुशो बहुधा यं राघवं अनागतं पापापराधरहितं^१ अजं अजन्मानं उर्ध्वर्षाजिह्वं गरुडगामिनमिति पद्मद्वये वासुदेवावनीर्णमिति भावः । प्रजा लोकान् दधनं तनयं पुत्रं ज्ञात्वा विश्वासं पुरुषातिशय-
त्वमस्य विदुषी माता जननी^२ कोशला^३ नाम एत्य उपसृत्य अङ्गमनयत्^४ अङ्गमित्यर्थात् क्रोडं, स्फुरत्
हर्षोपचीयमानमित्यङ्गविशेषणं, अतएवाभावः^५ शोभितवत्यपि । यद्वा यच्च एत्य प्राप्य कोशला नाम पुरी
अभान्^६ ।

अन्यत्र । यं रामपालं बहुशो बहुसंख्यं नागसमजं हस्तिघटां उर्ध्वमहान्तं वाजिप्राजं अधसेनां प्रजाः
पदान्तिसेनां दधनं ज्ञातनयं विदितनीति^७ स्फुरदङ्गं उपचित्राज्याङ्गं मा लक्ष्मीः एत्य कोशल भावः भाण्डागार-
लाभेनापि अनानयन् विस्तारितवती ॥१२॥

V 13 A Having obtained whom (Rama), his wife mother, Kosala, drew him to her arms thrilled (with joy) and appeared brilliant, (because the son was known to her as an incarnation of Vasudeva)—one in many respects sinless, riding the large bird (Garuda) and supporting all people (or, having obtained him, the city of Kosala appeared beautiful)

B After having approached whom (Ramapala), the goddess of Royalty (Mā) helped him to expend (his resources) on the acquisition of treasury, (as he was found) to possess a large troop of elephants, a large cavalry, and an infantry, and to be conversant with political principles, having all the constituents of sovereignty fully developed

भर्ता नाकस्य तरस्तत् विश्वविरोधिभूभृतां भिन्दन् ।

दानव्यग्रकार्षितकुशतिलतोयोयमबलारिः ॥१४॥

भर्तेत्यादि । विरोधालङ्कारः । नाकस्य स्वर्गस्य भर्ता । भूभृतां पर्वतानां तज्जादिविरोधि तरो
वर्गं पक्षच्छेदात् भिन्दन् । दानवीनां दानववधूनां अग्रहन्तेऽर्पितानि कुशतिल[नो]यानि येन । वेधस्य तासां
हन्तम् । एवमिन्द्रस्वरूपोपि 'अबलारिः बलारिर्न भवतीति विरोधः । अविरोधे तु "अकं" पापे दुःखे च"

१ MS लोती २ MS जननी ३ MS कोशला ४ MS अनयत् ५ MS अभावः ६ MS भीत

७ MS लोती ८ MS अग्रहन्ते ९ This appears to be a lexicographical quotation

तस्य ह्यस्यापि न भर्ता । सर्वेषां वैरिभूमुजां तरो बलं भिन्दन । 'दानासके करोऽपितानि कुश[ति] खानि येन ।
अथका असमर्था जरयो यस्येत्युभयत्रापि ॥१४॥

V 14. A-B. This person (Rāma, as well as Rāmapāla) had never any sin or misery, crippled
✓ the power of those kings who acted as impediments to (the interests of) the
whole world, had his palms wet in waters mixed with *kusa* grass and *śila* seeds,
while engaged in acts of charities and had rendered his enemies powerless

N B This verse contains the figure *visedha*, viz. contradiction which is merely
verbal and is explained away by second meanings attached to the epithets
which, in one case, apply to Indra, and in the other, to Rama as well as Rāmapāla
thus - (1) *nākaśya bhartā*—(i) the ruler or supporter of heaven, (ii) not
possessing sin or misery, (2) *viśva* "tat tarah bhī dan"—(i) the clipper of the
famous speed of winged mountains hostile to the all, (ii) destroying the power
of kings hostile to the (interest of) the whole world, (3) *dāna* *toṣaḥ*—(i) one
by whom *kusa*, *śila* and water were placed on the palms of the demonesses (i.e.,
who brought about their widowhood), (ii) one who had in his hands *kusa*, *śila*
and water, while engaged in acts of (pious) charities, *abalārśh* (i) (yet) not
Balāri, i.e. Indra (the enemy of Bala, the demon), (ii) one whose enemies were
powerless.

अभिदुरकरोऽक्षतबलोप्यमरुत्वानप्रभूतमन्युरपि ।

योभूदगोत्रभिद्पाकशासनोपि च सुनासीरः^३ ॥१५॥

अभिदुर इत्यादि । व्यतिरेकमुखेन^१ विरोधः । अभिदुरकरो न वज्रहस्तः । न क्षतो हतो बलनामा
बैत्यो येन । न मरुत्वान् । न प्रभूतमन्युः प्रचुरयज्ञः । न गोत्रभिद् । न पाकशासन इति इन्द्ररूप-रहितोपि-
सुनासीर इन्द्रः । अविरोधे यथा । 'अभिदुरः' 'अभंगुरस्स्यागे शौर्यं च करो' यस्य । अक्षतं बलं
सामर्थ्यं सैन्यं [यस्य] बाह्यमदेन हि महान्तोऽपि विक्षिप्यन्ते, अयन्तु न मरुत्वान् न 'वातुलो न विक्षिप्त इत्यर्थः ।
अप्रभूतः 'असंज्ञातो मन्युः शोको यस्य । न गोत्रभिद् कुलाघाती । अपाकं अगतपाकं शासनं यस्य यथाधर्मतो
वृण्डधारी । सुनासीरः शोभनाभि[स]रः ॥१५॥

१ MS दानासकः २ MS अपाकशासः ३ HS ऽक्षीरः ४ MS ऽक्षलेन ५ MS अभिदुरो

६ MS अभासगुरः There is the usual mark of omission on the top of the letter ग.

७ MS ८ MS वातु ९ MS असंज्ञासः

V 15 A-B Who (Bāma, as well as Rimpila),—although he held no thunderbolt in his hand, killed no Bala, was no king of the gods, performed not many a sacrifice, could neither be called Gotrabhū nor Pakāśana (and thus had no characteristics of Indra)—was (yet) like Samisra (Indra) himself

N B. Breft of the apparent *irodita* the epithets may mean thus —Who had his arms unassailable (in gifts or battles), his strength (or army) unbroken, no craziness (in mind), no feeling of excessive sadness, no propensity to injure his own family, who¹ ruled without creating any panic or fear leading to national disaster or by revolution, and who was a champion always in front line

जिष्णुशुचिजीवितेशकलानिधिकमलेशपवनधनदेनम् ।

यं वेधा व्यधित समाहारं किल लोकपालानाम् ॥१६॥

जिष्णुरित्यादि । जिष्णुरिन्द्रः, शुचिरग्निः, जीवि [ते] शो यमः, कलानिधिश्चन्द्रः, कमलस्य जलस्य ईशो वरुणः, पवनो धनदः प्रसिद्धो, इन्द्रः सूर्यः, इन्धमग्रानां लोकपालानां समाहारमेकरूपं वेधा व्यधित घटितवान् इति निगमार्थः । पदार्थस्तु क्रमेण जयशीलो, विशुद्धः, प्र[]णिनाथः, कलानां चतुःषष्टेः^१ निधिः, कमलाया लक्ष्म्या ईश, लोकान् पुनीते, धनं ददाति प्रभुः इति कविरपि समाहारद्वन्द्वपदमेव निर्दिष्टवानिव ॥१६॥

V 16 A-B Whom the Creator created as a single object, combining within himself (the spirit of the Lokapālas or quarter-regents), Indra, the Fire-god, Yama, the moon, Varuṇa, the Wind-god, Kuberā and the Sun

N B. The epithets may yield the following literal meanings —He was a victor, pure, a protector of living beings, a receptacle of the (sixty-four) arts, a purifying agent, a bestower of wealth (to the needy) and majestic

वदनगतभारतीकः कमलासनतां दधत् प्रजानाथः ।

विधिरिव धाता जगतो यः श्रीपतिनाभिसम्भृतः ॥१७॥

^१ According to the commentary (“ दध, धर्मतो दधधारी ”) the epithet *पक्वासासना* leads to the interpretation that the king ruled justly and righteously. The word may be analysed thus — वास्ति वाक्: भीतिस्तन्मूलको राष्ट्रमङ्गो वा वस्तिन् तथाभूतं वास्तनं यस्य सः । “ राष्ट्रमङ्गो भीतो ” इति ह्यन्वयः । “ General fear and panic resulting in national disaster or revolution, the subversion of a country ” — Monier Williams.

१ MS कतुषष्टे

वदन इत्यादि । कमलायाः 'श्रिय' आसनमाश्रयः । श्रीपतिः पार्श्वयो यो नाभिः क्षत्रियस्तस्मात्
सम्भूतः विधिरिवेति श्लेषोपमा । अ[न्य]त्र श्रीपतेर्वासुदेवन्य नाभितोऽवयवादुद्धृतः । शेषं सुगमम् ।
उभयत्रापि समम् ॥१७॥

V 17. A-B. Who, having resembled Brahma (Vidhu) in that he had the goddess Sarasvatī
(Bhārati) located in his mouth, possessed a seat in himself for Lakṣmī (Kamalā),
was the lord of beings and was born of a kṣatriya king,—was the upholder of
the world.

N.B. In the case of Brahma himself the epithets mean —He had Bhārati in his
mouth, was lotus-seated, was the creator of beings, was born of the navel of
Viṣṇu (Śiṣupati) and was (thus) the upholder of the world

यः शङ्करो गिरीशः सर्वज्ञः सर्वमङ्गलाधारः ।

हर इव मारहरोऽधादृपचारी राजशेखरताम् ॥१८॥

य इत्यादि । शः 'क्षेमः । गीर्वाणः । मङ्गलं श्रेयः । मारो देवकृतः प्रतिपक्षकृतश्च प्रजास्वापातः ।
दृपो धर्मः । राजा नृपतिः [हर इवेति श्लेषोपमा] न्यत्र सर्वमङ्गला गौरी । मारः कामः । दृपो दृपमः ।
राजा चन्द्र इति ॥१८॥

V 18 A-B Who resembled Hara in being one deserving the use of such epithets as
Śaṅkara etc.—i.e. who was the director of bliss, the lord of speech, all-knowing,
the abode of all blessings, preventing injury (caused by destiny or the enemy),
the follower of moral law and who (as such) attained a supreme position
amongst kings

N.B. In the case of Hara, the epithets may be taken thus —He was called Śaṅkara,
Gīrīśa, omniscient, the resort of Saivamangala (Gaurī), the chastiser of Kāma
(Mara) and had the moon for his crest-ornament.

१ MS श्रिय

२ MS कामरुपः

३ MS शेषः

किं बहु हरिवतीर्णः स यशोदानन्द' [योरुचित्रम् ।
प्रौढारि] वारि'जगदानन्दकमुद्यद्विराजि धामास्य ॥१६॥

इदानीमुपसंजिहीषुं राह । यन् यस्माद्धेतोः अम्य उभयस्य रामस्य यशः कीर्तिर्दानं त्यागः कथा
कृपा उरु महत् चित्रं अद्भुतं । दयापक्षेऽपि नपुंसकशेषेण नेयम् । तथा धाम तेजः प्रौढारिवारि प्रौढान् स्सुहृदाम्
अरीन् शत्रून् वारयति स्खण्डयति । जगदानन्दकं जगतामानन्दकारि । उद्यदुद्यत् विराजि शोभमानमिति ।
अतो 'हरिवतीर्णः । स उभयोऽपि । तथा हि हरेरपि धाम वपुः प्रौढारिवारिजगदानन्दकं प्रकर्षेण उद्गानि अरि-
चक्रं वारिजं 'शंखः कौमुदी गदा नन्दकं खड्गो येन धाम्ना तन्मथा । "उद्यद् विराजि वीराजि गरुडे उद्यद्-
मारोहन् । अतो यशोदानन्दयो रुचित्रं यशोदा च नन्दश्च यशोदानन्दौ तयोः रुचित्रं रुचिमभिलाषं त्रायन् इति
रुचित्रं अभिलषितार्थसम्पादकश्च नटपुरिन्निभावः ॥१६॥

V 19 A-B Enough of prolixity ! he (Rūma, as well as Rūmapada) was a (veritable) in-
carnation of Hari, because his fame, charity and money were great and marvellous,
and his spirit was high-soured and shining, in as much as it could prevent
(the assault from) powerful enemies and cause delight to the world

N B In the case of Hari (Vāsudeva) the epithets signify the following —His person
could fulfil the desires of Yasoda and Nanda and it carried prominently the
wheel, the conch-shell, the mace and the Nandaka (sword), and also shone while
riding high on the bird (Garuda)

अस्त्री समुत्कटभुजो भीत्या'तुरगप्रधिमूपचरितश्च ।
अवहत् 'परंतपोवनमवने रुचिमान् स लक्ष्मणोपेतः ॥२०॥

1 MS has after नन्द, "कमुद्यद्विराजि धामास्य" which is obviously redundant The bracketted portion
of the text has been restored by HS with the help of the commentary

2 MS ०वारिजि

3 MS उद्यत्

4 MS हरिवतीर्णः । स उभेऽपि

5 MS ०स्सुहृ०

6 MS ०वृद्धि०

7 MS तुरगाधिपम्

8 Both HS and MS परत्प०

अक्षीत्यादि । स रामः कटं शब्दं 'भु'क इति [कटमुक्त्वा तस्मात्] कटमुक्त्वा राक्षसात् । अस्मा
भवेन आतुरगाधिभूषचरितः^१ आतुरेण आबिलेन गाधिमुक्त्वा गाधिपुत्रेण कौशिकेन उपचरितः उपगतः । यद्वा
तुर त्वरणेन शृणुपद्यत्वात् कः । तुरेण त्वरमाणेन कौशिकेनोपगतः सन् परं दूरं तपोवनं मृष्याधर्मं अवहत्
चलितवान् । अक्षी धनुर्द्धरः, समुन् सहर्षः, अवने रक्षणे रुचिमान् साभिलाषः, लक्ष्मणेन भ्रात्रा उपेतः ।

अन्यत्र । स रामपालः अवनेः पृथिव्याः अवनं रक्षणमवहन् । अक्षी धन्वी । अनः समुत्कटमुजः
सम्बन्धुत्कटो भीषणो भुजो यस्य । अनो भीत्या तुरगाधिमुक्त्वा अश्वपतिना राक्षा उपचरितः कृमनानादानोपचारः ।
परतः शत्रुनापकारी । लक्ष्मणा^२ नृपलक्ष्मणा कनकदण्डादिना उपेतः । अनएव रुचिमान् ॥२०॥

V. 20 A. On being approached by the son of Gadhi, bewildered (or hastening) on account of fear from the Rakshasas, he (Rāma) proceeded towards the distant hermitage (of the ascetic) with pleasure, equipped with arms, accompanied by Lakshmana, being desirous of offering protection

B He (Rāmapala), the tormentor of enemies, possessing formidable arms, endowed with (kingly) marks and (so) appearing resplendent, took up the protection of the kingdom (lit the earth) after having been paid homage to by the Aśvapati (King) out of fear

रञ्जितविश्वामित्रान् महोजसोस्य विदितास्त्रविद्यस्य ।

जगदभिरक्षादक्षा शक्तिः शरदीर्णताड[क]स्याभूत् ॥२१॥

रञ्जित इत्यादि । अस्य राघवस्य रञ्जितात् विश्वामित्रान् विदितास्त्रविद्यस्य विदितान्यस्त्राणि विद्यो य
बलात्किञ्चले येन । अनएव महोजसः । शरदीर्णताडकस्य शरेण दीर्णा ताडकानाम्ना^३ राक्षसी येन ।
जगदभिरक्षायां दक्षा शक्तिरभूत् ।

अन्यत्र । अस्य रामपालस्य मित्रात् सूर्यादपि महोजसः । विदितास्त्रविद्यस्य शरदीर्णताडकस्य
शरेण दीर्णा स्नाडकान्ताल्लङ्घिता^४ [क्षा] येन । जगदभिरक्षादक्षा^५ रञ्जितविश्वामित्रं विश्वं जगद् यथा एवमभूता
शक्तिरभूत् ॥२१॥

१ MS भुक्त

२ MS चरिताः

३ MS लक्ष्मणो

४ MS नगाक्षी

५ MS द्वेष

६ MS चरिता

- V. 21. A. The power competent to offer proper protection to the world, arose in him (Rāma), who attained great strength after having acquired the knowledge of weapons and the lore (Balā-vidyā and Atibalā-vidyā) from Viśvāmitra whom he pleased, and who rent asunder the demoness Tāḍakā by his arrows.
- B. The power, competent to offer protection to the world and by which the whole world was conebated, arose in him (Rāmapāla), who was greater in splendour (even) than the sun, acquired the knowledge (of the use) of weapons, and did rend asunder Tāla trees by means of his arrows.

लोकान्तरप्रणयिनो दुर्ज्ञेयभाजोग्रजन्मनो व्यसनात् ।
पतितान्धकारवत्यनुभावादुदहारि गोतमी तेन ॥२२॥

लोकेत्यादि । राघवो हि [हरि]रवतीर्णः । तस्य लोकान्तरं स्वर्गः तत्रत्यस्य अग्रजन्मनो ज्येष्ठ-
भ्रातुरिन्द्रस्य व्यसनात् पतिता स्वामिशापभ्रष्टान्यकारप्रविष्टा गोतमी गोतमवधूरहस्या [अनुभावान्] उदहारि उद्धृता ।

अन्यत्र । परलोकगतस्य ज्येष्ठभ्रातुर्महोपात्मस्य युद्धव्यसनात् मिलिता गोः वृथिव्यात्तमी रात्रिः
अन्यकारवती उन्मूलिता जगदन्धकारविध्वंसात् । “अस्तमपि गोतमो दारमहम्मन्नेन पुनरुद्ध” इत्युत्तरार्द्ध-
पठान्तरे गोतमो मुनिः तत् पूर्वसिद्धं दारमहः कलत्रोत्सवं इन्द्रस्य व्यसनात् अस्मिन् गतमपि पुनरनेन प्रापितः ।
अन्यत्र । गोः वृथिव्यान्तमोज्ज्वलकारं दारयतीति गोतमोदारः । अहम्नेतो ऽहर्दिनं वा महोपात्मव्यसनादस्मिन्
गतमपि अनेन पुनरुद्धम् ॥२२॥

- V. 22 A. By him (Rama, the incarnation of Hari) was rescued, by means of his power, Gotamī (Abalya), fallen and sunk into the darkness (of sin) on account of the vice of his (Hari's) elder brother (Indra), who took to an immoral conduct, while dwelling in the other (upper) world (i.e. heaven)

- B. By him (Rāmapāla) was dispersed, by means of his majesty, the night of the world, full of darkness (i.e. the dark anarchy in the Pāla kingdom), which fell (upon men) on account of the short-coming of his elder brother (Mahipala II), (now) residing in the other world, who adopted a wrong policy

1 MS ंकारः 2 MS विजयन्वात् 3 Mark the different reading of the last half of the verse. MS has वि between म and ह, which is superfluous. 4 MS दारः
5 MS विजयन्वात् 6 Here occur in the MS the words पुनरनेन प्रापितः which the scribe might have simply repeated from the preceding line.

N. B. In the case of the variant reading of the second half of the verse the translation will be :—A. By him (Rāma) was Gotma again led to the joy of family life which vanished (on account of Indra's vice).

B By him (Rāmapāla) was again attained that power which could disperse the darkness of the world—the power, which disappeared (on account of the wrong policy of Mahipāla II).

परिकलितकुशिकन्दनसदाश्रमसमृद्ध^१सम्पदो रामः ।

कृतताडकोद्भवविधूननश्च वर्द्धितसुबाहुधामा च ॥२३॥

परिकलितेत्यादि । परिकलितः कौशिकस्य सन पूज्यमान आश्रमस्तेन समृद्धप्रमोदः । कृतं ताडका-
द्युत्तस्य^२ विधूननं येन । तथाहि “वायव्यास्त्रयतिकरनिरालम्बनस्ताडकेन” । वर्द्धितं छेदितं ‘सुबाहुनामो
राक्षसस्य धाम वपुर्येन ॥

अन्यत्र । परिकलिता अभ्यस्ता कुशिका कुशी खड्गादिलोहविकारो^३ येनन्दने पुत्रः राज्यपालादिभिः
तेषां सदा सर्वदा श्रमेणास्त्रगुणनिष्कया समृद्धसम्पदः^४ । कृतं सुकृतं^५ तस्य ताडकानां व्यापानकानां उद्भवस्य
विधूननः क्षेप्ता । वर्द्धितं शोभनयोर्भुजयोर्धाम तेजो येन ॥२३॥

V 23 A. Rāma, whose joy was enhanced by (observing) the excellent hermitage of Viśā-
mitra (Kuruksa's son), caused the destruction of (Marici), the son of Tāḍaka,
and cut down the body of Subāhu (the demon)

^१ HS ०सम्पदो ^२ MS ०उत्तम ^३ Between “वाय” and “व्यास्त्र” MS has “स्या”
which is redundant ^४ This seems to be the first line of a quoted verse, the rest of which has probably
been omitted by the scribe ^५ MS सुबाहु ^६ MS विकारा ^७ MS सम्पदः

^८ MS कृतं कृतं HS takes it to mean a “son” and corrects thus —“कृतः सुतः.” But what we generally
meet with is not the word ‘कृतः’, but ‘कृतकः’ or ‘कृत्रिमः’, to mean a “स्वयमुपपातः पुत्रः”, one of the several
varieties of sons, mentioned in the *Smṛitis* and *Nitisāstras* Of Kautilya II 7 where the definition of a
कृतक son is given thus “पुत्रत्वेऽपि कृतः कृतकः” i.e. an artificially acknowledged son. A reference to such
a son is unsuitable in the present context. Hence we propose the reading कृतं सुकृतं, by restoring कृ, and translate accordingly.

B. *Rāmapāla*, whose joy was enhanced by (a sight of) the constant efforts of his sons (*Rājyapāla* and others) practising (the use of) iron weapons (e.g. swords etc.), struck down the very origin of the ungrateful ones (lit those defeating or injuring all previous services of his) and had the strength of his excellent arms still more increased.

पृथुरक्षोनीक[] धर्मविप्लवं विप्रहर्षकोद्यत् सः ।

२स तु सत्कृताध्वरोहितजगद्बलयितज्यकोदण्डम् ॥२४॥

पृथु इत्यादि । स राघवः बलयित[ज्य]कोदण्डं बलयितमौर्वीकं कोदण्डं दधत् रक्षोनीकं राक्षस-
सैन्यं पृथु महत् । धर्मं^१ विप्लव[त्]इति धर्मविप्लवं अद्यत्^२ संक्षिप्तवान् । अतएव विप्रहर्षकः विप्रान् ऋत्विजो
हर्षितवान् । सत्कृताध्वरः सत्कृतो यथाविधि सम्पादितोऽध्वरो येन । हिनजगत् हिनं भूतं जगत् येन ।

अन्यत्र । स रामपालः दण्डं दधत् धर्मविप्लवं अनौकमलक्ष्मीकं अप[नीत]वान्^३ । पृथुरक्षः महती रक्षा
यम्य । विप्रहर्षकः^४ विगतप्रहर्षः^५ जितारिपटुवर्गत्वात् । सत्कृताध्वरोहि[त]जगत् सज्जिः 'कृतमध्वानं कृतोऽध्वनि
वा रोहितं आरोहितं जगद्येन । बलयितज्यकः बलयिता वेष्टिता अवगुरिता' यद्वा सामन्तचक्रोपक्रममेव
[च]क्रवर्त्तेन पर्यटिता ज्या पृथ्वी येन ॥२४॥

V 24 A He (*Rāma*) reduced the large army of the *Rakṣasas* which threw the moral or religious law into confusion and thus delighted the *Brahmaṇas*; by taking up the bow with its fully drawn string (so as to form a circle) and having properly performed sacrifices he supported the world

^१ MS *धर्मो*. HS *धर्मो*. The word *अद्यत्*, a form of the root *अ* in *आधीर्षिह* gives no sense at all here. It appears that the proper word meant is *अद्यत्*, (in place of the scribe's *अद्यत्*), the *सह* form of the *विवादिगधी* root *दो* (*अद्यत्*). The commentator also gives *संक्षिप्तवान्* as its synonym in the first case. Other emendations that may be suggested are *अस्यत्* and *अद्यत्*, the *हह* forms of the roots *सो* (*अन्तकर्मणि*) and *दो* (*तन्त्रणे*) respectively of the same *गङ्*.

^२ HS thinks "स तु" as superfluous. But it does not appear to be so, otherwise the exigencies of metre cannot be met.

^३ Should it be *विज्ञापयति* ?

^४ MS has *अपयान्* which yields no suitable sense here. Probably some such word as *अपनीतवान्*, *अपचितवान्* or *अपहृतवान्* was meant by the commentator.

^५ MS has 'ह' instead of 'क' (as wrongly read by HS) in both the places.

^६ HS *कृतमध्वानं* MS *गुरिता*

- B He (Ramapala), never feeling too exultant and offering adequate protection repelled or (reduced the strength of) the unholy or unfortunate civil revolution, and holding up the rod (of punishment) he went round the earth and put the world on the path trodden by the righteous.

इति तेन कौशिकीया क्रिया व्यधायि दधती बुधानमृतैः ।

प्रं प्यसुमित्रापत्या क्षिप्रविपक्षेष्टभूमिरक्षेण ॥२५॥

इतीत्यादि । तेन राघवेण इष्ट[भू]मिरक्षेण यज्ञभूमिरक्षेण कौशिकीया कौशिकस्य क्रिया याग' बुधान् देवान् अमृतैर्यज्ञगेदेधनी प्रं प्यसुमित्रापत्या प्रं प्यः परिचारक' सुमित्राया अपत्यं लक्ष्मणो यस्यां क्षिप्रविपक्षा क्षिप्रा विपक्षा' राक्षसा यस्यां सा व्यधायि' निर्वर्तिता ।

अन्यत्र । रामपात्रेण पत्या स्वाभिना इष्टभूमिरक्षेण इष्टानां मित्राणां राज्ञां भूमि रक्षता । 'क्रिया 'बुधान् पण्डितान् असूतेर्याचिते' दानेर्धनी प्रं प्यसुमित्रा प्रं प्याणि शोभनानि 'अश्टानि मित्राणि राजानो यस्यां सा व्यधायि । कौशिकेनेन्द्रणापीय क्रिया क्रियते इति कौशिकीयेति विशेषणं । तथाहि इन्द्रेण परया अपेक्षितपृथ्वीपात्रेण बुधान् देवान् अमृतैर्धनी प्रं प्यसुमित्रा क्षिप्रविपक्षा क्रिया क्रियते इति ॥२५॥

V. 25 A. By him (Rama), thus taking up the protection of the sacrificial ground, was concluded the work (of sacrifices) undertaken by Kaushika, which supported the gods by the residue of sacrifices, in which the son of Sumitra (Lakshmana) acted as a servant, and from which the enemies were driven away.

B. By him (Ramapala) the lord, protecting the domains of his allies, was accomplished such a work as is performed by Kaushika (Indra) himself, in which learned men were pleased by (offer of) unsolicited gifts and in which good and friendly kings offered their services, and from which enemies were repulsed.

भीमज्याभृज्जीवाकर्षण'कण्डूयमानभुजकाण्डः ।

कौशिकसेनोऽयं जनपदान् विदेहानवाप्य मुदमूहे ॥२६॥

1 MS चविपक्षाः

2 MS व्यधायि

3 HS राघव

4 After क्रिया MS has 'स्तु' which is unnecessary and inexplicable.

5 MS बुधान्

6 MS क्षिप्रविपक्षा

7 MS व्यधायि

भीमेत्यादि । अयं राघवः भीमस्य हरस्य श्याभृदनुस्तस्य ओवा गुणः तस्याकर्षणाय कन्धूचपानमुजः
सेनः समुजः सनाथः कौशिक[स]नाथः ।

अन्यत्र । अयं रामपालः भीमनामा श्याभृद्विमिपतिः तस्य जीविताकर्षणाय कन्धूचमुजः । कुरी-
लहगादि[ः] तथा जयग्नः कौशिकः सेना यस्य, कौशिका एव सेना यस्य, अथवा इन्द्रसेनेव^१ सेना यस्य ।
विश्व[ः] ज्ञानेन ईहान् वेष्टमानान् विमृष्यकारिण इत्यर्थः ॥२६॥

V 26 A This (Rama) in the company of Kaushika (as leader), with his large (right)
arm feeling a sensation of itching for drawing the string of the bow of Hara
(Bhima), felt delight on reaching the country of Videha (Mithila)

B. This (Ramapala), with his large arms feeling a sensation of itching (a teasing
desire) to pull up the lid of King Bhima, accompanied by an army consisting
of men using iron weapons (or, resembling the army of Indra) felt delight in
getting hold of the services of countries (the people of) which act with intelligence.

अपि चापदण्डमरमप्रतिमद्रविणोऽवधूतनिखिलनृपम् ।

स भवस्याविन[जन]कः^२ करपल्लवली[ल]यालावात् ॥२७॥

अपीत्यादि । अपि समुच्चये । स राघवः भवस्य हरस्य चापदण्डं धनुर्वण्डं^३ अवधूतनिखिलनृपं
अरं^४ अविलम्बित[ः] करपल्लवलीलया^५ लावीत् । अनन्वा[प्रतिम]द्रविणः अनुत्पलः अविनजनकः प्रीणितशीरध्वजः ।

अन्यत्र । अपि समुच्चये । स रामपालो भवस्य संसारस्यापदं विपदं इमरमुपहृतं^६ 'राघु-कुल-
मन्त्रावेन । वि[ष]नृपे अग्रिमद्रविणः' संसारविप्रवनात् अग्रिमं द्रविणं धनं यस्य, अविनाः प्रीणिताः^७ जनाः
प्रजा येन, करपल्लवलीलया प्रदानेन^८ । इमरमुपे द्रविणं धनं । अविना रक्षिता प्रजा येन, करपल्लवलीलया
आयुधकेटया । अवधूतनिखिलनृपं यथा भवति ॥२७॥

V 27 A Moreover, he (Rama), of unparalleled strength, broke asunder quickly with
the playful movement of his shoot-like hands, the huge bow of Hara (Bhava) in
a manner putting to shame all other princes, and (thus) delighted Janaka.

^१ MS सेनेव

^२ Restored from the commentary

^३ MS क्वाट

^४ HS इमरमुपहृतं. Cf. वेङ्कण्ठो (Oppert's Edition, p. 99) — "इमरमुपहृतोऽपि इमरमुपहृतः", and also

हेनकम् (SHD) — "इमरे इमर-विप्रवो". In Kauṣilya (II. 6) we have the compound इमरमुपहृतम्,

^५ MS अद्रविण

^६ MS प्रविणः

^७ MS कुरावेन, HS कुरावेन

- B. Moreover, he (Ramapāla¹), who was in possession of incomparably large wealth, cut short the world calamity by liberal gifts (from his hands) and (thereby) pleased the people, and (at the same time) put down the affray (or disturbance, caused by the enemy) by the use of arms at ease, so as to repulse all other kings, and thus granted protection to the people.

अनुजः सुरपालस्य क्षममयमुदवहज्¹ जानकीं लक्ष्मीं ।
समहास्तत्सूनूनाश्च तत्त्वसारो भवैल्ललितजन्यः ॥२८॥

अन्वियादि । अयं राघवः सुरपालस्येन्द्रस्यानुजो हरिजानकीं सीतां लक्ष्मीमकीर्णां² उदवहन् । कसूनूनाश्च³ राघवकनिष्ठानामपि त्रयाणां तत्त्वसारः सीताभगिन्यः समहा विवाहोत्सवसहिता ललितजन्यः प्रियवधोऽभवन् ।

अन्यत्र । अयं रामपालः सुरपालस्यानुजो जनकस्य पितृलक्ष्मीं उदवान् । कसूनूनाश्च रामपाल-पुत्राणामपि तत्त्वसारस्तस्य पालस्यैव स्वीयाद्विनक (?) सारो कर्तुं । समहाः सन्तजाः । ललितजन्य ईप्सितयुद्धोऽभवत् । सामर्थ्येन पितृगुण्यान्ते बहुभुविनि भावः ॥२८॥

- V. 28 A. * This (Rama), who (as Vishnu incarnated) was the younger brother to Indra (the king of gods), fittingly married Janaki, who was Lakshmi herself. Her other sisters also became the charming wives to his other younger brothers, (performing) their nuptial ceremonies.
- B. This (Ramapala), who was Sarapala's younger brother, capably assumed the (royal) glory belonging to his father (Vigrahapala III). And the strength of his sons, which bore the stamp of his own, was accompanied by lustre and had war as its favourite pursuit.

हत्वा राजप्रवरं [भूयो]¹ भूमण्डलं ग्रहीतवतः ।
स निरास्यदक्षकलया सहस्रदोर्व्विद्विषः स्वास्थ्यम् ॥२९॥

¹ MS ०कृत्

² MS ०सूनूनाश्च

³ Restored from the commentary.

हृष्येच्छति । स रावणः राजद्वारं [क्ष]त्रियसंतानं हत्वा भूयः पुनः पुनरेकविंशतिकारान् भूमण्डलं
गृहीतवतः सङ्ग्रहोर्विशद्विषः^१ कात्तेशीघ्रागतेः परगुरामस्य स्वास्थ्यं स्वर्गस्वस्तिमक्क^२ कञ्चया निरास्यत् ।

अन्यत्र । स रामपालोक्ककल्या स्खन्नदोः सङ्ग्रहादुः राजद्वारं नृपतिभेष्टं महीपालं हत्वा भूयः
प्रचुरं^३ भूमण्डलं गृहीतवतः द्विषः शत्रोः कैवल्यस्य नृपस्य स्वास्थ्यं अस्मिन् पक्षे 'शरिरे करि कोषः
सोष्ठं निरास्यत्'^४ ॥२६॥

V 23. A. He (Rāma) destroyed, by means of his military art, the (chance of) residence
in heaven of (Paraśrama), the enemy of the thousand-armed king (Karttavirya),
who took possession of the whole earth again and again (i.e. twenty-one times)
by killing the Kṣatriya rulers

B He (Rāmapala), becoming thousand-armed (as it were) by the skilful use of
weapons (i.e. the art of warfare), destroyed the comfortable position of his
enemy (the Kaivarta king), who had occupied a major portion of the kingdom
after having killed the chief king (Mahipala)

दुर्जननीकारपरोप्यनुपालितसञ्जनीकृतश्रीकः ।

शूरतमसूनुसहितोसाववहृण्डकारण्यम् ॥३०॥

दुरित्या । असौ रावणः दुर्जननी निन्दिता माता कंकयी तस्याः कारो नियमः भरतराज्यभिवेच्छतिः
'तत्परः । अनुपालितसञ्जनीकृतश्रीकः अनुपालिता प्रतीक्षिता मनी माध्वी जनो जाया सीता तथा कृता भीः शोभा
यस्य । सूनुः कनोयान् भ्राता लक्ष्मणः । दण्डकारण्यं प्रसिद्धं अवहन् चत्विनवान् ।

अन्यत्र । असौ रामपालः दण्डकारण्यं दण्डस्योपायस्य^१ कारण्यं कारण्यं साधकमन्त्रम[ह]त् ।
अन्यत्र दुर्जनानां दुष्टजनानां नीकारे भवन्ते तत्परः । यद्वा दुर्जनानां नीकारस्य साध्यमय परः^२ शत्रुः शाल्विला ।
अनुपालितसञ्जनीकृतश्रीकः अनुपालिताः सञ्जना यया करणमूनया साऽ^३भूतनजावान् अनुपालितसञ्जनीकृता
श्रीलक्ष्मीर्येन । सूनुः पुत्रः ।

^१ MS ०विषयः

^२ MS ०मन्त्रः

^३ MS करि करि MS corrects it thus - "करि परं करि कोषः" Evidently the commentator quotes
or refers to the Varika on Pāṇini VIII. 3 36, which runs thus - "करि वा विकर्णकोपो कञ्चयः".
Such ellipsis of *viśaya* is taken recourse to by mediaeval poets for the sake of *līṭā*.

^४ MS निरास्यत् MS ०कञ्चयः MS has "करि" repeated after करि MS ०कञ्चयः

इदानीं कुलम् श्लोकद्वयेन सीता रावणेन हता इति कथ्यते । तत्र कीदृशि समये कस्मिन् सन्निवेशे कर्मण्ये प्रकरणे इत्येति कथाक्रमेणाह^१ ॥३०॥

V 30 A Intent on fulfilling his obligation to his wicked mother (Kaikeyi), he (Rāma) proceeded towards the Dandaka forest, being accompanied by his most valiant younger brother (Lakṣmaṇa) and wife Sītā ;² reinforced by his virtuous wife whose request (to follow him) was complied with (it who was obeyed)

B He (Rāma) with his most valiant son, proved (lit carried) danda (punishment or open attack) as the best and most effective policy, was bent upon humiliating the wicked, and placed his rival fortune at the disposal of the good

प्रथममुपरते पितरि महीपाले भ्रातरि क्षमाभारम् ।

विभ्रत्यर्नातिका[रंभ]रते रामाधिकारिणां दधति ॥३१॥

प्रथममित्यादि । प्रथमं 'वृषट्कारण्यगम[न]काले रावणस्य शोकात् पितरि महीपाले पृथ्वीपते दशरथ उवरते सति । भ्रातरि भरते क्षमाभारं पृथीभारं अनौत्कारं' अवशिष्टान् ईतिकार उपप्रवक्ष्यते यत्र त विभ्रति सति । रामाधिकारिणां रामस्य मित्रासनारोपितेनपादुकाद्वयलपेणाधिकारिणां दधति^३ ।

तथा रामपालश्चोप्यनेन कुलकर्मपक्षोकाष्टकेन येन्द्रो द्विदोकेन गृहीतेति व्याहरिष्यते । ननु च राम्य-भारं विभ्रत्यर्नातिका[रंभ]रते रामपालस्य पंगेण भूमिरादीयन् इति जीवने^४ व्याप्तस्य वंष्ट्राङ्कुरोत्पाटनोत्साह-साहसिक्यमिदं कथङ्कारमारम्भगोचरमिति शङ्का निराचिकीर्षुः पूर्वकथामवतारयन्नाह प्रथममित्यादि । प्रथमं पूर्वं पितरि विभ्रतपाले उवरते सति महीपाले भ्रातरि क्षमाभारं भूभारं विभ्रति सति अनौत्कारंभरते अनौत्तिके नीति-विकटं आरम्भे उपमे रते सति । महीपालः पादगुण्यगण्यस्य^५ मन्त्रिणो गुणितमवगुणयन्^६ वषट्कारभटो-पाचादीषद्महतेन मिलित[१]नन्तसामन्तवक्रवतुरवतुरङ्गयलखलितबहलमदकलकलितुरगतरणिचरणचारुभटकमूस-म्भारसंरम्भनिर्भरभयभीन^७रिक्तमुक्तुन्नतलपत्यमानविकलसकलसंन्येन स्वतः क्षयानिशयमांसदुषा सह सहसैन-बलद्विपर्ययोदिकउत्तरसमरमारभ्य निरमञ्जन । रामाधिकारिणां रामपालस्य तस्मिन् समये निगडकद्वय-आधिष्ठात्सी व्यथा तत्करणशोलायां दधति । एतद्गमं स्पष्टयिष्यति ॥३१॥

१ MS वधते, HS वधते

२ The last paragraph of the commentary should better be taken as the introduction to the next verse

३ MS वधते

४ MS दधाति

५ HS विष्णोकेन

६ MS जीवितो

७ HS ०वृषट्कार

८ MS ०वृषट्कार

९ MS ०विरः

V. 31. A. At first, his (Rāma's) father, the lord of the earth, having died and his brother, Bharata, having taken up the burden of (rule of) the earth in which no creator of disturbance remained, and having (thus himself) assumed the authority that belonged to Rāma,—

B. Previously, his (Rāmapāla's) father (Vijayapala II) having died and his brother Māhīpāla (II), intent on pursuing impetuous methods, having taken up the burden of (rule of) the earth and (thus) having caused mental agony to Rāma (—Rāmapāla, then lying in chains),—

रामे तु चित्रकूटं विकटोपलपटलकुट्टिमकटोरम् ।

भूमीभृतमापतिने तपस्विनि महाशये सहने ॥३२॥

‘राम इत्यादि । चित्रकूटं भूमिभूतं पर्यन्तं । तपस्विनि गृहीतवानप्रस्थव्रतम् ।

अन्वयः । ‘चित्रकूटं’ अद्भुतमायं, शिलाकुट्टिमवत् कटुं, भूभृत्[?] महीपालं । तपस्विनि अमु-
कपाहर्तृवदशास्त्रे ॥३२॥

V. 32 A. But Rāma, the large hearted, forgiving, having turned an ascetic, and (as such) having listened to the Citrakūṭa mountain, so hard with series of uneven rocks as its pavement,—

B. But Rāmapāla, the large hearted, (but) impatient, having been reduced to pitiable condition, having (reluctantly) approached or taken recourse to king (Māhīpāla II), who was given to wonderful tricks and was as hard as a solid pavement of stone,—

अपरभ्रात्राधिकसनि कष्टागार[?] महावनं घोरम् ।

हृत्तविधिवशेन वायसकुशीलताभेयकृच्चजानां ॥३३॥

अपरेत्यादि । अपरेण भ्रात्रा लक्ष्मणेन सह कष्टं कृण्व[] महाबलं महारण्यं अर्घि[ब]सहि सनि
दुर्वैभवशेन वायसस्य काकस्य कुत्सिप्रील्लया दुर्धंष्टया मेरो' विदीर्णो कुबो यस्याः सा तादृशी आया'यस्य ।

अन्यत्र । अपरेण भ्रात्रा' सुरपाठेन सह कष्टागार' कारागृहं महद्वनं रक्षन् यत्र दुर्वैवाधीने नवा
नूतनावसी लोहसम्बन्धि[नी] कुशी निगदरूपा सा ल्पेव जयानकविद्रवेष्टनान' तथा मेदिनी विदीर्णं अकुचे
असंकोचिनी' जानुनी अष्टोवनी यस्य ॥३३॥

V 33 A (Rama) having taken up residence, along with his other brother (Lakṣmana)
in the terrible huge forest where to sing was a difficult task, and also having
in his company his wife, whose breasts were to be rent by the misconduct of the
crow, as dammed fate would have it, —

B (Ramapada), under the untoward influence of Destiny dwelling in the terrible
well-guarded prison-house, along with his second brother (Surapada), with his
knees, which had never bent (bet to anyone) rent by the proper-like chains of
new (forged) iron, —

शिष्टारिष्टैकदृशि विगधकवन्धापदश्च 'दधमाने ।

दक्षिणका[ष्ठा]श्रिति गतपञ्चवटीसन्निवेशे च ॥३४॥

शिष्टेत्यादि । शिष्टा जेपोष्टना अरिष्टस्य काकस्य तस्यैव एका दृष्टियेन, विराधो' नाम राक्षसः कवन्धश्च
तयोरापदं कृत्यु', दक्षिणामगम्यचरितो काष्ठा[] दिशं' धितवनि, गतः प्राप्तः पञ्चवटी' नामाश्रमः येन ।

अन्यत्र । शिष्टा अनुशिष्टारिष्टैकदृशोऽणुभेकदृष्टयो दारुणकर्मणो यस्यै, विराधिका कर्ध्वचित्री
वन्धापदं वन्धनचिरिति, दक्षिणानां सरत्तानां काष्ठा उत्कर्षं आश्रितेऽतिवृद्धतः पञ्चानामपि वराटानां 'समावेशो
यस्य ॥३४॥

1 MS has only हौ instead of जेधौ

2 MS बाबा

3 MS भावा

4 MS वेष्टनात्

5 HS ओवेनी

6 'दध पारब्धे', which is a व्याधिवर्धीय कास्मवेपदी root, is not generally much used in literature.

7 MS विरोधि

8 MS दितं

9 MS ओवे

10 MS वृद्धा

V 34. A. (Rāma) having rendered that crow one-eyed and having brought about the calamity (of death) to Viradha and Kabandha, and (then) having entered the hermitage of Pāṇicavaṣi by proceeding along the southern direction ;—

B Rāmapāla, to whom the evil-doers were pointed out (or told about), who himself underwent the most distressing calamity of imprisonment, who reached the climax of (the conduct of) upright people, and who lost (chance of) possession (or accumulation) even of his cows ;—

विप्रास्यतयास्तवति बहुस्व'पलादिस्वसारं च ।

स्वरनिग्रहं दधाने विदधाने दूषणत्रिकोच्छेदम् ॥३५॥

विप्रेत्यादि । विप्रास्यतया विगतनासिकामुखतया' लक्ष्मिना यद्वरवा बहुस्वजनानां' पलादिना' राक्षसस्य रावणस्य स्वसारं भगिनी सूर्यणसा' अस्तवति निराकृतवति, स्वरनाम्नो राक्षसस्य निग्रहं वर्ध, दूषणनामा राक्षससिद्धिः विशिराक्ष राक्षसस्तयोच्छेदं विनाशं ।

अन्यत्र । विप्रास्यतया विगतभक्ष्यतया स्वस्यैव मनः पलादि प्रामशोणितादिकं स्वस्य सारं सामर्थ्यं च बहु यथा भवति न्यातवति । स्वरो दुःसद निग्रहोऽपकारः भक्तनिष्ठादिकं, दूषणत्रिकं' दोषाख्यो रागाद्वैषम्यो यदा कायिकवाचिकमानसाः तदुच्छेदः नृपरिहाणं ॥३५॥

V 35 A (Rāma) having humiliated (S'ripinakha) the sister of that Rakṣasa (hit the eater of flesh, i.e. Ravana) (the woman) who had a large number of kinsmen, with her nose and mouth deformed, on account of her having her face (disfigured) with nose severed from it and having brought about the death of Khara and caused the destruction of Duṣana and Trisiras ;—

B (Rāmapāla) having largely wasted his own strength and flesh etc. for want of food to eat (in prison) and having suffered from extreme torture, (but yet), having cut off the triad of vices ;—

1 MS बहुस्व 2 Here this is not quite a correct grammatical compound.

3 MS बहुस्वजनानां. It should be corrected into बहुस्वजनानां which means 'one having a large number of kinsmen'. The word बहुस्वजा in the commentary is an adjective to सूर्यणसा, so is बहुस्वजनानां.

4 MS वसावलो 5 HS सूर्यणसा

6 MS has "दू" after उच्छेद which is redundant. HS reads "द्वे" for द्वे.

विजनस्थानव्यूहं भूतनयात्राण्युक्तदायादे ।

विद्युद्विलासचञ्चलमायामृगतृष्णयान्तरिते ॥३६॥

विजन इत्यादि । 'विजितो जनस्थान इति क्यातनाम्नि समिवेशे स्थितो राजगृहो येन । भूतनयाया सीतायास्त्राणे युक्तो दायदो भ्रान्तो लक्ष्मणो येन । मायामृगः कनकमृगरूपो मारीचस्तस्य तृष्णया लुब्धत्वेनान्तरिते 'स्ववधानहिते राखे सति ।

अन्यत्र । विजने स्थानमवस्थानं तेन व्यूहो विगतो उहो यस्य तस्मिन् रामपाले, भूतं सूर्यं नयो नोन तयोरेकत्वे' युक्तः प्रसक्तो दायदो भ्रान्तो' महीपालो यस्य । माया लक्ष्या मृगतृष्णया ममायं लक्ष्मीं महीपत्नीनि मुग्धतयान्तरिते निरोहितं भूमोगृहादिगुप्रश्रितं रामपाले सति ॥३६॥

V. 36 A. (Rama) having torn a under the array of troops (of Ravana) in Janasthāna forest, having appointed his brother (Lakṣmaṇa) for guarding Sita (lit. the daughter of the Earth), and having (himself) been dragged away by the greed of catching the illusory deer (i.e. Māyā), fleet like the flash of lightning, —

B. (Rāmapala), with his brother (Mahipala) determined not to protect truth and polity, having lost his power of reasoning (or judgment) by his stay in that solitary place (prison cell) and having been kept secluded (there) on account of (his brother's) foolish notion of (the latter's) plotting against his own royalty which is as unsteady as the flash of lightning, —

मायिध्वनिना शङ्कितविपदो भर्तुर्भुवः प्रभूतायाः ।

निकृतिप्रयुक्तितो रक्षितरि कनिष्ठे तथापन्न ॥३७॥

मायीत्यादि । मायिनो मारीचस्य ध्वनिना लक्ष्मण त्रायस्वेत्यातनादेन, भर्तुं रामस्य शङ्कितो विपद्यया तस्याः शङ्कितविपदः भुवः पृथ्वीनः प्रभूता[याः] सीतायाः निकृतिप्रयुक्तितः अस्तेन प्रयोगतः 'कनिष्ठे लक्ष्मणे रक्षितरि रक्षायै स्थापिते । तथा तेनाकारेण तामेव दिशं प्रपन्नो गते सति ।

1 The middle syllable is doubtful. It may be read as 'ङ्क'. HS doubtfully takes it as 'ङ्कु'.

2 व्यवहिते may be a better reading here. 3 HN corrects the reading wrongly into तयोरेकत्वे.

4 HS omits धीरा here. 5 MS लक्ष्मण 6 MS लक्ष्मणो 7 MS लक्ष्मण

8 Before this word occurs in the MS the word 'लक्ष्मणे' which seems superfluous.

अन्यत्र । मायिनां हस्तानां ध्वनिना अथ रामपालः क्षमोऽधिकारी सर्वसम्मतः तत्तत्र देवस्य राज्यं पदीप्यतीति सूचनया शङ्खविषयः मामसौ हनिष्यतीति शङ्खिना विषयेन तस्य भुवोभर्तुर्महोपास्यः । प्रभूताया बहुतराया 'निकृतिप्रयुक्तिः शाठ्यप्रयोगान् उपायवधचेष्टया तथा तेनाकारणपक्षे दुर्गते कनिष्ठे आतुरि रामपाले रक्षितरि भाव्यर्धे ॥३७॥

V 37 A. (Rama's) younger brother, (Lakshmana), appointed to guard his (wife), having proceeded, to the same direction (as his brother), on account of the use of language of reproach by (Sita) (the daughter of Earth), who, because of the sound, (uttered) by that rogue (Marica), suspected danger to her husband, —

B. (Ramapala, Mahapala's) younger brother, the (future) protector (of the realm), having thus fallen into a miserable plight on account of the acts of fraudulence of the King of the land of great extent (i.e. Mahapala II), who suspected his own danger (from him) by the report of the mischievous people,

म[१]सभुजोच्चं दशकेन जनकभृद्स्युनोपधिबतिना ।

दिव्याह्वयेन सीता वासालंकृतिरहारि^१ कान्तारय ॥ कुलकम् ॥ ३८॥

मांसहयादि । अस्य राघवस्य कान्ता प्रिया जनकभृद्जनकमुता दिव्या दिव्यनायिकाह्वयेन नाम्ना सीता रामस्य गृहस्थालंकृतिः, मांसभुजा राक्षसंनोषं मंहना दशकेन दशशिरसा रावणेन दम्युता सौम्योपधिप्रतिना केनचनचम्विना अहारि इति ।

अन्यत्र । अस्य रामपालस्य जनकभृ 'पत्रभूमिदरेन्द्री गीतावासालंकृति' लाङ्कालम्बुनिबन्धनकारा वाताससंयत्तं त्यर्थः, अथवा कान्ता कमनीया दिव्याह्वयेन दिव्यनाम्ना दिव्योक्तं मांसभुजा लक्ष्म्याः 'असं भुजातेन भुज्येनोच्चैर्दशकेन कर्षमंहनी दशा अवस्था सम्यान्नुच्छिन्नेत्यर्थः, दायुता' शङ्खणा तडावापन्नवान् अक्षयकलकल्या आरब्धं कर्म प्रप्तं छपाणि प्रप्ता । यदा आचारकिप्' हेतुमणिजन्ताग्निनि' अहारि गृहीत ॥३८॥

१ MS निराकृतिः

२ MS त्वया०

३ MS दशहरि

४ MS पञ्चभूमिः

५ Instead of 'स' there is the sign of कुल-आकार in MS.

६ MS कमुता

७ MS नक्षत्र

८ MS नक्षत्र

- V. 38. A. His (Rāma's) wife, that divine (lady), the daughter of Janaka, Sitā by name, the ornament of his house, was stolen away by the mighty robber, the ten-headed demon (Rāvana), under the guise of an ascetic
- X B. His (Rāmapala's) beautiful father-land (Varendri), decorated with houses as well as lines of furrows, was occupied by his enemy named Divya (Divokka), an officer sharing royal fortune, who rose to a high position, (but) who took to fraudulent practice as a vow
- ✓

व्रस्तानुजतनुजस्य^१ च भीमस्य वि[व]प्रहृष्टकृतः ।

साभिरुयया वरेन्द्री क्रियाक्षमस्य स्कुटु रक्षणीयाभूत् ॥३६॥

व्रस्तेत्यादि । सा सीता अभिरुयया शोभया वरा श्रेष्ठा, अस्य रावणस्य, व्रस्ता अनुज्ञाश्च तनुजाश्च यस्य, भवद्वारस्य विवरस्य जटायुषः प्रहारं कृतवन् । अमुं प्रहृत्य सीतां असौ नीतवान् । इन्द्रीक्रियाक्षमस्य अभिन्द्रं इन्द्रं कर्तुं क्षमस्य रक्षणीयाभूत्, न पुनरुपभोग्या ।

अन्यत्र । सा भूमिरभिरुयया^२ नाम्ना वरेन्द्री व्रस्ताऽप्य दिव्योक्तस्य योजुजो रुद्रोक्तः तदीयतनयस्य भीमनाम्नः रन्ध्रप्रधारिणः क्रियाक्षमस्य अलङ्कर्मणिणस्य ययोक्तक्रमेण रक्षणीयाभूत् । स तत्र भूपतिर्वर्तमानः ॥३६॥

- V. 39. A. Certainly that (lady, Sitā), so eminent in beauty, became an object of protection (and no enjoyment) of that terrible (demon) who was a maker of Indra, whose younger brothers and sons became frightened (by his action) and who knocked down the chief of birds (Jatīya)
- X B. It is certain that that (land), Varendri by name, becoming frightened, became the object of protection of Bhīma, the son of his (Divya's) younger brother (Rudoka), who knew how to deal a blow on a vulnerable point (of his enemy), and who was competent to work out any scheme.
- J

स विनाशितमारीचोपगतेष्टतमो भुजौ दधद्विक्रौ^३ ।

धाम निजं परिकलयांचकार शून्यं ससूनुरथ रामः ॥३७॥

^१ MS वृत्तकृत्य

^२ MS रमिकया

^३ MS has विक्रौ in text and विक्रौ in commentary.

स इत्यादि । इदानीं रामस्य चेष्टा प्रकटयति । स राघवो 'विनाशितमारीचः, अकलतमिषतनः, अनयस्र द्वि विकटो भुजो दधन्', लक्ष्मणसहितः, निजं धाम वर्णशालां शून्यं परिकल्पितवान् ।

अन्यत्र । अनिशयेन विनाशी विनाशितमोऽरियाभ्यां ययोर्वा नो', च समुच्चये, भुजो विष्णुसहित-भुज्यमानभूमित्वान् विकटो दधत्, उपगता इष्टनमा मित्राणि मानुषबन्धवो यस्य, ससुतः, धाम शौचं स्व[] शून्यं मिथ्या कल्पितवान् ।

V 40 A Then having killed Marica, that Rāma, whose wife had been lost to him and who (therefore) possessed a pair of powerless (or idle) arms, thought, along with his younger brother (Lakṣmaṇa), of his own cottage (his residence) as empty

B Then that Rāmapāla, who possessed a pair of powerless arms, (but) by means of which the enemies were absolutely doomed to extinction, considered his own strength to be futile, although he had his relatives near (him) and was in the company of his sons

अपि चेष्टया विमुक्तः क्षमया गुरुमन्युदहनदीतोऽयम् ।

अवनीपतिनां तनुमपि न तदा सम्भावयामास ॥४१॥

अपोत्यादि । अपि समुच्चये । स राघवः गुरुमन्युवह्निदीप्तः क्षमया सहित्युक्तया चेष्टया सह विमुक्तः निश्चेष्टो मूर्च्छितः सन् अवनीपतिनां तनुं देहं न सम्भावितवान् ।

अन्यत्र । अपि च समुच्चये क्षमया मून्या इष्टया विमुक्तः अवनीपतिनां पृथ्वीपतिनां तनुं अवयामयि^० न सम्भावितवान् ॥४१॥

V 41. A. Moreover, this (Rāma) who lost (or was deprived of) his patience as well as all activities, and was inflamed by the fire of his intense anger, did not even know his body lying prostrate on earth at that time

B Moreover, this (Rāmapāla) at that time did not possibly care for the lordship of earth as something small, having been deprived of his beloved land (Varendri) and consumed by the fire of his heavy sorrow

१ MS विष्णुसहितः

२ MS दधत्

३ MS दो

४ MS ओजोदह

५ "अपि" here, we think, has the sense of सम्भावयामास ।

सख्या सह विपदुदयेन विनयविधिना^१ सूनुना यक्तात् ।
कृतशरमोहापोहोलब्धस्थिरसम्बिदुरथानम् ॥४२॥

सख्येत्यादि । शयनः सूनुना कनिष्ठभ्रात्रा मरुया द्वितीयेन । यत्नतः पानीयमेव नञ्चक्रनादिना कृत्वा परस्वानिहायस्य मोहस्यावोहः स्वगृहं यस्य, अत्र स्थिरसम्बिन् स्थिरचेतनः, 'उत्थानं अलब्धं लब्धवान्' 'वस्थित इत्यर्थः ।

अन्यत्र । मरुया अमा-येन सूनुना सुतेन च सह कृतौ परमौ महान्तौ उदापोहौ इदं कर्तव्यम् इदं न कर्तव्यम् इत्यादिको येन, स्थिरसम्बिन्^२ कृतनिश्चयः उत्थानं उत्थामं लब्धवान् ॥४२॥

- V. 42 A. With the appearance of the calamity, (Rama) had his serious fit of unconsciousness removed by his only companion, his younger brother, with care and with a method which had a soothing effect, and having (thus) regained consciousness (he) rose up.
- B. At the appearance of danger, (Rampala) having carefully discussed all *pros* and *cons* with his ministers and sons, in accordance with the injunctions⁴ of *renaya* (discipline), made a firm resolve and took recourse to enterprise or promptitude (of action).

विविधविशालव्यालाटविक्रीणावनिर्ज्वहूर्वर्धभृत् ।
इष्टार्थाभिनिविष्टेन ततस्तेनाटि कष्टेन ॥४३॥

विधिषेत्यादि । तेन इष्टा प्रिया सोमा नर्धार्थाभिनिविष्टेन अवनिः विविधा विशाला व्यालाटं हिंसयन् सर्वराक्षसाद्यो यस्यां तयाटविक्रयाऽक्रोर्णं, बहुषर्वना अ[१]टि पर्यटिता ।

अन्यत्र । रामपात्रे[न] सामन्तचक्रं^१ प्रणिनीषुणा शूची पर्यटिता । तत्र व्यालाटं आभ्यहारिका वैचक्रिका^२ आटविक्रा अटवीयसामन्ताः उर्वीभृश्राजा । इष्टार्थोऽभिप्रेतार्थः ॥४३॥

१ MS has 'र' after अटविक्रा, which is redundant.

२ The letter 'वृ' looks like वृ.

३ MS अटविक्रा. Before this word MS has लिखितम्, which seems superfluous.

४ For these *vidhis* or rules *vide* Book I (विचाराधिकारिकं आधिकारद्वयं) of *Kausthīya*.

५ MS वैचक्रिकाः

- V 43 A. By him (Rāma), being attentive to his object (of finding out) his beloved (Sītā), the country, which was full of numerous hills and overspread with forests containing various and huge beasts of prey, was then traversed with difficulty.
- B By him (Rāmapati), being intent on attaining his desired object, the land belonging to numerous kings and inhabited by different great and 'herce forest-chiefs was travelled over with difficulty.

अन्वयभवनं सहसामन्तव्रजमभ्युपेतमाहाय्यम् ।

अनुमेने स महादो गवितनयं मित्तभाव मापन्नम् ॥४४॥

अन्वय इत्यादि । स महादोर्महाबाहु रवितनयं' सुप्तोऽसहसो वयतां अन्वयभवनं कुत्राह अन्तव्रज' ।
स्वीकृतागर्त मित्रभावभ्यर्थेतया प्रपन्नमनुमेने ।

अन्वय । सह सम्बन्धार्थं' सामन्तव्रजं 'प्रत्यमाणनायक अन्वयस्याभ्युपेतस्य भवनं अविनय
गृहीतेति मित्रकोटिप्रविष्टे स रामपालोऽनुमेने ॥४४॥

- V 44 A. He (Rama), with long arms, accepted, with approval, Sugriva (the son of the sun-god) as one who, being the chief (the native) source of strength and having (as such) entered into friendship with him, approached (him) with a promise of help.
- B He (Rāmapati), with long arms, accepted with approbation the compact circle of *sūmanīas* (vassals or feudal chiefs), which was a source of the supply of his retinue,* the policy of which was kept secret, and which having entered into alliance with him offered him help.

* The commentator takes the word *व्याज* to mean rulers who seized or appropriated to themselves *agrakīra* lands (i.e. endowments of land conferred on Brahmins).

1 MS ०भावाऽ०

2 MS ०मन्वन

3 MS ०मन्वन

4 MS सई सम्बन्धार्थं

5 MS वक्ष्यमाह

6 MS गृहीतो

7 'The source of prosperity' according to the

commentary.

देवेनभुवो विपुलद्रविणस्य च 'दानतः सुखाचक्रे ।
अमुना हरि'नागपदातिलब्धवहलप्रभावोऽसौ ॥४५॥

देवेनेत्यादि । अमुना सुमीवः देवेनभुवः इन्द्रभुवः बालिनो विपुलबलस्य च दानप्रच्छेदान् हरिनागस्य वानरनायकस्य पदे राज्येऽनिशयेन लब्धः पुनरभ्यल्लान् बहलप्रभावो येन तथा मनः सुखाचक्रेऽनुकूलिनः ।

अन्यत्र । अमुना देवेन राज्ञाऽसौ सामन्तयज्ञ हरयोऽग्राः नागा हस्तिनः पदानयः पभिलेभ्यो बहलप्रभावो येन स^१ तादृक्, भुवो भूमेर्विपुलपथस्य च दानतस्त्यागान् अनुकूलिनः ॥४५॥

- V 45 A By that person (Ravana) the (Savage) was propitiated by the killing of Bali (the son of Indra) of great strength, (and) he largely achieved (thereby) very great power as (he in the rank of) the chief of the monkeys.
- B By that king (Ravana) that (body of savages), who attained great strength by possession of cavalry, elephants and infantry, was gained over (i.e. made favourable) by presents of land and enormous wealth.

अथ तरसा^१ शिवराजेनास्य हितान्वेषिणाज्ञया^२ भर्तुः ।

आशुगजेन बलवता वाजिवरम्यानाधाम्ना च ॥४६॥

स्वगुरुचारणविक्रमदीर्घा^३महेन्द्रं ण केशरिसुतेन ।

उदलङ्घि महातटिनी शोभान्वीतेन दुस्तरमहोर्मिः ॥ युष्मम् ॥४७॥

अथेत्यादि । अमिमश्रोकेन सह कुलकमनस्तत्रैव योजयिष्यते । स्वरेत्यादि पूर्वश्रोकेन समं कुलकं (१) । अथानन्तरं केशरिणो वानरवरस्य पुत्रेण क्षेत्रजेनाशुगाम् पदनाम् जातेन इन्द्रसत्ता, तरसाशिनो रक्षसो वरान् भेदयान् अजना क्षिपता, भर्तुः सुमीवम्याज्ञयाऽस्य राघवस्य हितान्वेषिणा प्रियान्वेषिणा, बलवता महाबलेन, वाजिवरम्यानाधाम्ना पक्षिरोत्खरेण संपातिता इयं सा समुद्रपारेऽशोकवनिच्छात्रैव सा सीता प्रलम्बस्तीति ख्यातं

^१ MS दत्तः ^२ MS हरिः ^३ HS reads तादृक्. The letter दृ is rather indistinct.

^४ MS वक्षिणाः ^५ MS अज्ञाता ^६ MS अर्चयि नाहलद्विषी ^७ MS क्वाव

कथिन् धाम स्थानं यस्य, स्वरो दुःसहो गुह्यमहान् चारणक्षरणभवो विक्रमो दिग्दंस्तेन विदोष्णो विदारितो महेंद्रनामा पर्वतो येन, भया दोष्याऽन्वीतेन^१ यद्वा चक्रगमाङ्गानु^२ ईनेन, तटितोऽशो महाजलनिधिरुस्तरमहोर्मिः उदलङ्घि ।

अन्वयः । तरसा बलेन शिवराजेन शिवराजनाम्ना महाप्रतीहारेण राष्ट्रकूटमाणिक्येन अस्य रामपालस्य भर्तृराज्ञया हिर्नृपिणा आशु शीघ्रं गजेन, बलवता संन्यवता, सुरङ्गपुङ्गवेः स्यात् शौर्यं यस्य, स्वरगुलीक्ष्य-रग्निस्तस्येव रुग्दीप्ति^३ यस्य सूर्यवत्तेजस्विनेत्यर्थः, रणो युद्धं तत्रत्यविक्रमेण दीष्णो भीतः इन्द्रो यस्मान्, कशरिक्शिरोरसहरोऽशोभान्वीतेन^४ पञ्चाङ्गप्रसादालङ्कारेण महानटिनी गङ्गा लङ्घिता ॥४६-४७॥

V 46-47 A Then the great sea with its high and impassable waves was crossed over by (Hanumat), the son of the Wind & begotten on the wife of Kesarin, who was strong, who drove away the cruel Rakshas (bit the beaters), who was searching for his (Rama's) consort by command of his own master (Sugriva), to whom were reported the whereabouts (of Sita) by the chief of birds (Sampat), by whom was rent asunder the Mahendra (mountain) under the pressure of his unbearably heavy strides and who looked endowed with lustre

B Then the great river Ganga, with its huge and impassable waves, was soon crossed over by Sivara in the height of his glory^१, with speed, (riding) on an elephant, being intent on doing good, by command of his lord (Rāmapada),— (this officer) being known for his valor by possession of excellent cavalry, who had an army, who was refulgent as the Sun (lit the hot-rayed one), of whom Mahendra was afraid because of his prowess in battle, and who resembled a lion-cub (in strength)

^१ MS अन्वीतेन ^२ Ms अर्चितः

^३ The commentator's explanation here is difficult to understand. The five *angas* generally referred to in such expression as पञ्चाङ्गाभिनय are the head, eyes, chest, hands and feet. Does the compound word refer to grace in these five limbs of Sivara at the time?

^४ The comm. describes that शोभा glory or radiance is due to पञ्चाङ्गप्रसाद which perhaps means the same thing as पञ्चाङ्गशुद्धि of astrology. The five *angas* refer to शिथि, वार, महात्र, बोध and कश्यप. It means that the Mahāpratihara starts on his expedition and is crossing the Ganges in the height of glory under the most favourable condition of the five, शिथि, वार and others.—M. G. B.

आपन्नभीमरक्षा विषयग्रामाकुलस्वदुःस्था या ।
त्रस्तानुसृता^१ वसुमत्यमुनासीनेननेजसाभाजि ॥४८॥

आपन्नश्चादि । अमुना हनूमता इननेजसा सूर्यनेज इव तेजो यस्य, अनुसृतो सत्या अनुसारेण सीताऽऽपन्नभीमरक्षा प्राप्तानि भीमानि रक्षांसि या, आपन्ना भीमानि रक्षांसि या वा, अतएव त्रस्ता^२ रूपादि-विषयग्रामाकुलया दुःस्था^३ 'अमुमती जीविनमात्रशेषाऽभाजि सेवाञ्जलिना बोधिता ।

अन्यत्र । अमुना शिवराजेनासीतेनासिगतेन तेजसा स्वहृगदुर्घेण सा वसुमती भूमिवरेन्द्री आपन्ना^४ व्यस्ता भीमस्य रक्षा यस्या, अनो विषयाणाञ्च ग्रामाणाञ्चाकुलया दुःस्था त्रस्ता देवव्राह्मणादिभूमिरक्षा-निमित्त^५ कोऽयं विषयः, क एव ग्रामः, कत्रय नृक्तिरियमिति ग्रन्थपुर सरं अनुसृता मनी अभाजि भग्ना ॥४८॥

V 48 A In course of the search Sitā (was found out) and waited upon by that (Hanumat possessing the lustre of the sun, which she was in the clutches of the fiercest demons and remained tormented, with nothing except mere breath of life left to her, and feeling wretched on account of her bewilderment by the multitude of objects of the senses (heaped round her)

B That land (Varendri), where Bhuma's work of protection was all upset, who stood miserable because of the *resort* (districts) and villages falling in confusion (regarding their ownership) and which was in a frightened condition — was, in course of a (thorough) search, split up by that (Śivrajā) by the power of his sword

तस्यामाश्वस्तायां सन्दिष्टेन सह रक्षकव्यूहैः^६ ।
भग्नं परितोवनमुपिनालङ्क[१] नाम चास्य पूरिपतः ॥४९॥

तस्यामित्यादि । सन्दिष्टेन संदेशेनाङ्कुरीयकादिना करणभूतेन तस्या सीतायामाश्वस्तायामाश्वस्त-युक्तायां सत्या, अमुना हनूमता अ[१]हारविहारव्यपदेशेन तस्य द्विषो राक्षसस्य कर्तृ क्रीडाकर्म परितः सर्वे राक्षार्थनियुक्तराक्षसव्यूहैः सह भग्नम् । तथा लङ्का नाम पूः पुरी उचिता दग्धा ।

१ MS ०वा४०

२ MS त्रस्ता

३ MS अकुलया

४ MS व्यस्ता

अन्वयः । अमुना शिवराजेन समाविष्टेन तस्यां वनेन्द्रां भीमनियुक्तरभक्त्युद्देः सहाय्यं शीघ्रं^१ अस्तायां^२ क्षिप्तायां सस्यां, तस्य द्विषो भीमस्यावनं रक्षणं सर्वतो भद्रम् । अतः का नाम पूः पुरो अलं यथेष्टमुपिता वसतिङ्गता अपितु न कापि ॥४६॥

V 49. A She (Sita) having been consoled by means of message that enemy's (Ravana's) park along with the arrays of its guards was shattered, and his city, named Lanka, was also burnt down (by that Hanumat)

B That (Ind. Varendu) having been quickly devastated (by him) as directed (by Ramapada), along with the arrays of (Bhuma's) guards, the defence of (Ramapada's) enemy (Bhuma) was thoroughly smashed - Which city, may it be asked, could be inhabited (there) it case ?

इति कृत्वाज्ञामागत्य चिन्तां भूमि[] स जानकी[] निजभद्रं ।

अक्षान्तकरः प्रथिताभिज्ञोऽचकथन्मिथस्तथाभूतदशां^३ ॥५०॥

आरम्भरामो नाम प्रथमः परिच्छेदः ।

इतीत्यादि । स हलमान अत्रनाम्नो रावणमुत्तरय वधकारी प्रथिता प्रकटिता सीतासन्निष्टाऽभिज्ञा^४ , भिन्नानं^५ चुडामणियेन तथा सन् निजभद्रं राघवाय जानकीं भूमिं चिन्तां व्याप्ता वा अन्य-अनेननां तथाभूता मिथो रहसि अचकथन् ।

अन्यत्र । स शिवराजो देवोऽक्षान्त केनापि न मोद करो हन्तो यस्य, प्रथित ' ल्यातोऽभिज्ञः दुगलः, अभिज्ञा स्मृतिः प्रकटिता येन वा तथा सन् निजभद्रं रामपालाय जानकीं भूमिं चिन्तां परिचितां^६ ' व्याप्तां वा तथाभूतामचकथन् ॥५०॥

॥ इति रामचरितटीकाया आरम्भरामो नाम प्रथमः परिच्छेदः ॥

^१ MS क्षान्तयां

^२ MS चिन्ताया

^३ MS has the reading मूर्तां दशां, which spoils both sense and metre

^४ MS प्रकृता

^५ MS has a redundant ते after वा

^६ MS व्याख्यान्वा

- V. 50 A. Thus having fulfilled the command and returned, he (Hanūmat), the killer of ~~AKsa~~ ^{Ākṣa}, who showed (Rāma) her token (of recognition), announced to her husband Janaki as situated in that condition and lying on (bare) ground
- B. Thus having fulfilled the command and returned, he (Śivaraja), so famous and experienced, whose hands were not resisted (by any one), announced before his own lord (Rāmapatā) that his father-land standing in that circumstance had been occupied (by himself)

Here ends Canto I of the Ramacarita, called "Rama in action"

रामचरितम्

[द्वितीयः परिच्छेदः ।]

अथ धृत्यमर्पणवर्षोच्छलदुत्साहोयमुन्मिलत्पुलकः ।

रामो महानुभावोपिवैगिविजयोद्यमश्चक्रं ॥१॥

अथेत्यादि । विभावादिसामग्रीपरिग्रहेण काव्यस्य वीररसप्रधानतामाननोति । तदत्र उभयोपि 'जिगीषुमहानायको राम इति आलम्बनविभाव । सत्त्वानिशयोदयादुदञ्चनमहापुरुषकारो हि बहोपनविभावः । स च वैगिविजयोरामपदेनैवोपपादितः । पुरुषार्थसम्पादनप्रणिधानलक्षण उत्साह इति स्थायी भावः । 'धृत्यमर्पणवर्षाः व्यभिचारिणः । पुलकः सात्त्विकः, रागाद्यान्मगम्भोरावष्टम्भोऽनुभाव इत्येवं परिपोषमामादयन् उत्साहः स्थायी भावो वीररसत्वेन परिणत इति काव्यमन्त्रंस्वभूतवीररसोद्धेत्वाविष्कारः । यदाहुः —

धर्मानुरोधशीलस्य विजिगीषोर्मनिम्बिनः^१ ।

आलम्बाज्जायते यत्र पुरुषार्थसमाप्तये ॥

'स्थायी भाव उत्साहो दीप्तसत्त्वद्विजन्मना ।

महापुरुषकारेण रोमाञ्चं रथ सात्त्विकं ॥

अप्यमर्पणं गर्वेण वेगेनाग्रतया कथा ।

स्मृत्या कथा च धृत्या च सप्तभिर्व्यभिचारिभिः ॥

रागाद्यान्मगम्भोरावष्टम्भैरनुभावकैः ।

परिपुष्टो भवेद्वीरो दाने धर्मे^२ युधि जिघा ॥

स्ते(१)विशेषलेशः पुनरत्र निगदिष्यते ॥१॥

^१ MS रिपुविशेषोक्तम् । The text here is restored with the help of the commentary. The word 'कवि' is added to meet the exigencies of metre.

^२ MS जिगीषुः

^३ MS धृत्या

^४ MS संनिरादिभ्यः

^५ MS स्थायी

^६ MS कर्म

V. I. A-B This Rāma (also, Rāmapīla), of great majesty, with visible bristling hairs (on his body i.e. with a thrill of joy), having his heroic strength (or enthusiasm) running high with courage, anger and pride, made strenuous exertion towards victory over his enemy

स्पर्शनजोत्साहा[द्]द्विगुणितप्रभा वानरप्रवीरास्ते ।

'समहा नीलाङ्गदवल्यामलिताः कुमुदमादधतः ॥२॥

उत्तरत्सोनलसहिताः पृथुनारम्भेण सह रभसमेताः ।

सहनारपुष्करगजादिवलाः^१सा[^२]गविणं^३ दधत उत्तालाः ॥३॥

क्रूरकरवालधीराः कुलिशस्माननम्बगयुधप्रकराः ।

स्फुरदक्षपतिमुखास्तं न्यविशन्त धुरन्धरा धरोद्धरणे ॥४॥

स्पर्शनजोत्साहादि । श्लोकत्रयेण कुलकं । ते वानरप्रवीराः स्पर्शनजः पवननयः तस्योत्साहनं द्विगुणिता प्रभा नीलवर्णा, समहाः सोत्सवा नीलाङ्गदश्च प्रसिद्धौ, एतयोर्वृथपन्योर्वलश्च अभिर्यामलिताः^४ कुमुदो नाम कपिलेनापतिम्नं दधतः, राघव न्यविशन्त इति तृतीयेन श्लोकेन सम सम्बन्धः ।

अन्यत्र । ते नरप्रवीराः चतुर्थश्लोके वक्ष्यमाणनामानः दानजनिनोत्साहद्विगुणप्रभावाः, समहानीलैरित् न नीलमणिस्त्रिनेत्रैरङ्गैः केयूरैर्वलयैः ककुण्डलैश्चामलिताः प्रोज्ज्वलिता पृथ्वीदपे^५ दधत, पूर्वञ्च क्रियासम्बन्धः ॥२॥

उक्त इत्यादि । ते वानरप्रवीराः उत्तरसम्भरो बलं वेगश्च नलः प्रसिद्धस्तेन सहिताः । पृथुनाम्ना रम्भनाम्ना च वानरेण सह रभसमायाता र[भ]सनाम्ना कपिता समेताः, तथा^६ नारनाम्नाः पुष्करनाम्नाश्च कपेः गजादीनाम् गजगणययवाभ्रप्रभृतीनां कपिभटानां सह वर्तन्ते इति साराविणं समूहोक्त्यः कोलाहलः । उताला उद्गतकरतालाः ।

अन्यत्र । ते नरप्रवीराः उत्तरसोजलसहिताः अतलसाः दक्षाश्च हितार्थं महानारम्भेण 'सह रभ-समायाताः नारैरित्युचं' पुष्करैर्वाणे सह वर्तन्ते गजादिबलानि येषां गजादयो हस्त्यध्वमहिषादयः उताला उद्गमाः ॥३॥

^१ MS सामाहा

^२ MS चवाला.

^३ HS दधुवालाः

^४ MS चेलिताः

^५ MS प्रोज्ज्वलिताः

^६ MS तावा

^७ After this word the commentary has the following

कूर इत्यादि । ते वानरवीराः कूरान् वरान् करान् हस्तान् बालवीन् काङ्क्षन्ति 'ईरवन्ति, वज्रसदृशनकायप्रकराः, स्फुरन् मृश्रपतिर्जाम्बवान् मुखं येषां, धरोद्धरणे पर्वनोत्पादने धुरन्धराः तं राक्षसं न्यविशन्त्य ।

अन्यत्र । ते नरप्रवीराः कूरकरबाल्यः धीराः अकानराः वज्रसममाननं मुखं येषां, अतएव क्वारा-
त्तोहिताः अमुष्यप्रकरा येषां, मृश्रपतिर्यवन्तः स्फुरच्चन्द्रवदन्तः, धराया भूमेवरेन्द्रया उद्धरणे धुरन्धरास्तं रामपार्श्वं
न्यविशन्त्य ॥४॥

VV 2-4. A The monkey heroes,—quite competent to pull up mountains, with their vigour doubly increased by the encouragement from (Hanumat), the son of Wind, and with great merriment, having been joined by the forces of Nila and Aṅgada, lending their support to Kumuda, having enormous strength (or moving with great speed), accompanied by Nali, Prthu and Rambha, meeting Rabhasa, united with the armies of Tara, Puskara, Gaja and others, raising together a tumultuous uproar, clapping (their hands), shaking their hard palms and tails, with their thunderbolt-like claws which they used as weapons, and (being led) by the brilliant Jambavat (the chief of the bears),—resorted to Rama.

B The great heroes,—pre-eminently fit to rescue the earth (i.e. Varenda), with their power doubly increased by the encouragement from presents (of money), looking bright with their armlets and bracelets set with sapphires, cheering up the earth (with their bright faces), possessing enormous strength, industrious and well-meaning, having attained impetuosity, with large undertakings, with armies of elephants and others, (marching) to the music of high-sounding drums, creating a noisy tumult, lofty (in spirit), standing firm with their fierce swords, possessing faces (hard) like thunderbolts, and wielding formidable weapons, with their faces (now) looking bright as the moon (lit the lord of the stars),—became attached to Rāmapala

वन्यगुणसि[]हविक्रमशूरशिखभास्करप्रतापैस्तैः ।

स महाबलैरुपेतो जेतु[] जगतीमलम्भृण्युः ॥५॥

कथ इत्यादि । त्वेनूतप्रवृत्तिर्विन्दनीयतोषादिगुणैः सिंहकिम्बैः शूरप्रिस्वरैः शूरानां शिखरीर्मैः ।
प्रतिपक्षैर्वा भास्करप्रतापसदृशप्रतापैः । भास्करः सूर्यः, प्रतापः प्रभावः ।

अन्यत्र । मिलितसामन्तचक्रस्य नामाङ्कनं न कृतमिति तदुल्लिखति वन्द्य इति । कन्द्यकुम्भराज-
'काहिनीगणनभुजङ्गो भीमयशोऽभिधानो मगधाधिपतिः, पीठीपतिः । गुण इति नानारत्नकुट्टिमपिण्डकेटप्रवी-
'कन्दीरवो दक्षिणसिंहासनचक्रवर्ती वीरगुणो नाम । सिंह इति दण्डमुक्तिभूषितरत्नप्रभावाकरकरकमलमुकुलमुल्लो-
'त्कडेशकर्णकेशरिसरिद्रुम्भकुम्भसम्भवो जयसिंहः । विक्रम इति देव्यामप्रतिपदवसुधाचक्रवालालम्बलम्बितरङ्ग'-
'बलबलालालस्तप्रशस्तहस्तविक्रमो विक्रमराजः । शूर इति अपरमन्दारमधुमूदनः समस्तादविक्रमाम्नचक्रबुद्धामणि
'कन्द्यशूरः, कुजकटोयप्रतिभटकरिकूटकणकेशरी शूरबालश्च । शिखर इति समरपरिसरविसरदरिराज-
'राजिगण्डगण्यगहनदहनदावानलस्तेलकम्पीयकल्पतरु 'रुद्रशिखरः । भास्कर इति खरतरकरबाल्लीत्य'विलनवैरि-
'काहिनीदधिरप्रवाहविहितापरलोहितार्णववलयिनोच्छालभूपालो मयगालसीहः' । प्रताप इति प्रतापसीहः' प्रतिपक्षक-
'लोमिपुङ्गवोहिणीदालद्रवणभूमविभ्रंशभीषणप्रयाणटक्करवो 'टेकरीयराजः । एभिर्महाकलैरुपेतो रामपालः ॥६॥

V. 5. A He (Rāma) was competent to conquer the world, having been followed by those (armies of monkeys) of great strength, who were of adorable virtues, possessed of the valour of lions, the very jewels among heroes, and having the energy (or brilliancy) of the sun

B, He (Rāmapala) was competent to conquer the earth, having been joined by those (warriors) having large armies, viz, Vandyā (Bhūmayāśas), Guṇa (Vīraguṇa), Sumba (Jayasumba), Vikrama (Vikramarāja), Śūra (Lakṣmīśūra, as also Śūrapala & Śikhara (Rudraśikhara), Bhaskara (Mayagalaśiḥa) and Pratāpa (Pratāpasiḥa)

प्राप्तप्रवर्द्धिताऽर्जुनविजयोऽर्थितवर्द्धनः [सोममस्वध] ।

अनुगतमातुलसूनुप्रवलभुजालम्बनो रामः ॥६॥

प्राप्तेत्यादि । प्राप्तः प्रवर्द्धिताऽर्जुनस्य 'प्रच्छिन्नकालंतीर्यस्य मार्गस्य विजयो देन, अर्जितस्य
अनुगतस्य सुमोक्षस्य बालिबन्धु- कर्द्धनो कर्द्धयिता । एतन्पुद्गलविष्णुरेण लङ्कापतिरीक्ष्य इति । प्रसक्तबान्

1 HS काहिनीगणनः

2 HS कन्द्यकी

3 HS omits this word क्व here.

4 HS कन्द्यप्रवर्द्ध

5 HS कल्पित

6 HS सिंहः. 'सीह' is a Prakritized form of 'सिंह'

7 HS सेह

8 Restored from the commentary.

9 HS कल्पित

सोमेन चन्द्रेण सूर्यं जगदाह्वयं 'मुलमस्येति, अनुगतम[स्या]मिश्रावेनानुगत्यामुलस्य सुतोळमस्य सुभ
जालम्बनं कस्य स तादृक् रामः ।

अन्वयः । प्राप्तो मिलितः प्रवर्द्धितो^१ देशकोपादिःसावेन स्पर्शनीकृतः अर्जुन इति 'कयङ्कलीयमण्डल-
धिपतिः नरसिंहाज्जुनः सङ्कटप्रामीयचण्डाजुनस्य, विजय[सि] निद्रावलीयविजयराजो येन । कर्तुं इति कौराव्यी-
पनिर्दोरवर्द्धनः^२, सोम इति पदुक्त्वाप्रतिबद्धमण्डलप्रतिबन्धः सोम[ः] तन्मुखाऽपरे च सामन्ताः तेः सहितोऽनुगतानां
मातुलपुत्राणां राष्ट्रकूटानां कश्यमाणानां भुजालम्बना^३ यस्य ॥६॥

V 6. A. Rāma, whose face resembled the moon, who achieved victory over Parashurāma by whom Arjuna (Kartaviryārjuna) was cut to pieces, and who was the promoter of the interests of his supplicants, relied on the support of the strong arms of his extremely devoted and unequalled younger brother (Lakṣmaṇa).

B. Rāmapala, who enhanced the prosperity of Arjuna (Narasimhārjuna, as also Caṇḍārjuna) and Vijaya (Vijayarāja) coming to him (as allies), who solicited the help of Vardhana (Dvopavardhana), and who had (other) associates (sāmantas) headed by Soma, depended on the support of the strong arms of his obedient cousins viz., the sons of his maternal uncle

अपिचण्डधामनन्दनविरचितहरिकुञ्जरव्यूहः ।

तुमुलमतुलरणरङ्गचतुरङ्गजयदरीन् बल[ः] कलयन् ॥७॥

अपीत्यादि । चण्डधामनन्दनेन मुनीयेण विरचितो हरिकुञ्जराणां दानरश्मेष्ठानां व्यूहो बलविन्यासो^४
यस्य । चतुरं दक्षं, अरीन् 'गजयद् बलं कलयन् ।

अन्वयः । चण्डधाममिलितप्रभावेनन्दने राज्यपालादिभिरविरचितो हरीणां अश्वानां कुञ्जराणां गजानां
व्यूहो कस्य, चतुरङ्ग[ः] चतुरङ्गतरनिषदातिमयं अरीन् जयन् बल[ः] कलयन् ॥७॥

१ MS कुञ्जो

२ MS ओजो

३ May also be read as कयङ्कलीयः

४ May also be read as ओहोरेचो

५ HS ओ

६ MS कविन्यासो

७ HS reads कयङ्क in place of कयङ्कलीयः

८ HS ओहोरेचो

- V. 7. A. Also, he (Rāma), whose arrays of picked monkeys were constructed by (Sugriva), the son of the sun-god (lit the hot-rayed one), and who urged on tumultuous army which defied his enemies, was unequalled and (looked) smart on the battle-field
- B. Also, he (Ramajñā), whose arrays of horses and elephants were constructed by his sons, (Rājyapala and others), of formidable prowess and who led a tumultuous army consisting of the four divisions (viz horse, elephant, foot and boat), which is (to be) victorious over the armies, whose mirth in battle was unparalleled

स तु ^१[दुग्ध]सिन्धुराजमथनगोत्रप्र[भवमुभयभुजदण्डम्] ।
परराष्ट्रकूटसुभटं जेतारमजीगणमिजं वन्धुम् ॥८॥ कुलकम् ।

स क्षित्यादि । एतेषु बह्व्यङ्कारलङ्कारलिम्बिताभूतपूर्वाहपूर्विकारम्भरभसभरोदन्तदुष्कण्डवण्डिमाङ्गम्बर-
चण्डरणविक्रमसमसमयमौलिलोलकरालबालधिवलयेषु त्रिभुवनविजययोग्यसंज्ञानसंपदोपास्तिषु^१ कीराकेशरिक्शिगोर-
निकरेषु किङ्करेषु महत्सु सत्सु च, राघवः परराष्ट्रस्य लङ्कायाः कूटसुभटं रावणं जेतारं निजमुभयं भुजदण्ड
महाबन्धुमजीगणम् । पुनः किंभूतं दुग्धमयसिन्धुराजस्य क्षीरोदस्य मथनो गोत्रः पवंतो मन्दरः तस्यैव
प्रभवः प्रभावो यस्य भुजदण्डस्य तं, यथा मन्दरेण क्षीरोदमुन्मथ्य^२ लक्ष्मीरमृतादिकमुद्धृतं, तथा राघव -
भुजदण्डेन राक्षसाण्यं^३मुन्मथ्य सीतालक्ष्मीरध्वरदिरोध्यविरोधान्^४ यक्षशैवलक्षणममृतमपरापरं^५ रत्नमभ्युद्धूतमिति
साधर्म्यम् ।

अन्यत्र । एतेषु समस्तसामन्तेषु तथाविधेषु विविधेषु विद्यमानेषु च, रामपालः दुग्धसिन्धुराजमथन-
गोत्रप्रभवं दुग्धो निदुग्धो^६ गालिकावत्सादृशीतबहुतरकरितुरगद्रविजपणत्वाच्च सिन्धुराजः पीठीषतिर्विवरक्षितो
नाम वेत्, तेन मथनेन मथननाम्ना मथनं^७ इति प्रसिद्धाभिधानेन राष्ट्रकूटकुलतिलकेनोपलक्षितं च गोत्रं कुलं

^१ The word दुग्ध is omitted in MS. ^२ This portion is restored with the help of the commen-
tary. The MS has inserted here, apparently wrongly, a portion of the next verse.

^३ MS चक्षितेषु

^४ MS चक्षितेषु

^५ MS and HS राघवः

^६ MS चक्षितेषु

^७ MS चक्षितेषु

^८ MS चक्षितेषु

^९ MS चक्षितेषु

तत्राभवं, तदीयनन्दनमहामाण्डलिक' कञ्जरदेवसुवर्णदेवभाट्टजमहाप्रतीहारशिबराजदेवप्रति' सुभयभुजदण्डमुत्कृष्टराष्ट्र-
कूटसुभटं निजं बन्धुं मातुलसन्तानं जेतारमज्जायत् । तथाहि 'मह्येन विन्ययमाणिक्यं क्रेणुराजमाकृष्ट समर-
'सीमन्पुष्पासितशत्त्वशलकोटिपाटितोऽटसुभटं संकटमरदृमन्दोत्कटकरिष्ठापोटकपटलः स 'वीठीपतिमंगाधाधिपो
निर्दु'दुहे । नागाधिराजमवरुद्धं समुद्रसिन्धुराजोर्मिजालकबलीकृतमेक एव भूपालभोग्यवसुपावल्यं वैराहकम्मा
विभुः स मह्यः' परमुज्झार । अपि च भुजदण्डं निजं राष्ट्रकूटसुभटं बन्धुमित्युभयं जेतारमज्जायदिति
यथासंख्येन सम्बन्धः तदत्र निजभुजदण्डपक्षे दुग्धेत्यादिपदमेक्षाकुप्यवशोऽयम् ॥८॥

V 8 A He (Rāma), on the other hand, looked upon his own two large arms as his allies, which possessed of the strength of the (Mandara) mountain that churned the milk ocean, and which would conquer (Rāvana), the unscrupulous warrior of the hostile dominion

B He (Bāmapāla), however, counted upon his victorious pair of staff-like arms as well as his own kinsmen (viz. Kāmaradeva and Suvārādeva, also Śivarāja), finest warriors in the excellent Rāstrakuta race, and born in the family of Māthana by whom Śindhurāja (Devārakuta of Pīṭhi) was completely put down (lit. drained of his wealth and resources)

गमयन् स महासेनामेनामतिचित्रविक्रमो विभ्रत् ।

शक्तिमथ तारकारी रामः शुशुभेऽभ्यमिर्त्राणः ॥९॥

गमयन्तियादि । अतीवचित्रोद्भूतो विक्रमो यस्य, शक्तिं सामर्थ्यं, तारः तरणम् समुद्रे गङ्गायाश्च
इत्युभयत्रापि समं, तारकारी राम इति रेफलोपदीर्घत्वाभ्यां तारकारिः कात्तिकेय इति ऋपोपमा । अत्र चित्रो
नान्तर्गणविचित्रो विः पक्षे मयूरस्तेन क्रमते, शक्तिमद्विशेषं, शेषः सर्वत्र समः ॥९॥

V 9. A. Then having led this vast army, that Rama of exceedingly wonderful valour, having maintained his strength and conducted a safe passage (of the army across the ocean), shone, as he ably faced the foe.

१ H8 कञ्जर०

२ MS कञ्जर०

३ H8 मह्येन

४ MS वीठीपति०

५ MS वीठीपति०

६ H8 मयूर०

B. Then... .. that Rāmapāla..... across the Ganges).....

N.B. Here by the figure *kleśapamū*, both Rāma and Rāmapāla are likened to Kārttikeya (Tārakāri), who wields the missile called *śakti* and rides on the bird (peacock) of various colours.

'तस्य 'महाबाहिन्या['] गुप्ताया['] तरणिसम्भवेनाभूत् ।
द्विपमभिषेणयतो'मुखरितदिक्कोलाहलः समुत्तारः ॥१०॥

तस्येत्यादि । महाबाहिन्या महासेनायां तरणिसम्भवेण सुग्रीवेण गुप्तायां रक्षितायां कोलाहलः समुत्तारः । तारोऽन्युद्यः अनो मुखरितदिगाभूत् ।

अन्यत्र । महाबाहिन्यां गङ्गायां तरणिसम्भवेन नौकामेलनेन गुप्तायां चलाय['] समुत्तारः सम्यगुत्तरणं मुखरितदिक्कोलाहले यस्मिन् ॥१०॥

V. 10 A. The huge army, of him (Rama) marching against his enemy, having been protected from danger by (Sugriva), the son of the sun-god, there arose a shrill shout, indicative of mirth, resounding all the quarters

B The great river (Ganges) having been covered over by a fleet of boats belonging to him (Rāmapāla), proceeding to encounter his enemy, there took place a successful crossing (of the river) during which an uproar arose resounding all the quarters

आवासयन् स विष्वद्रीचीरुर्ध्वं श्वमूरमूर्ध्विरचयन्^१ ।
उत्तरकूलं परितस्तरं तरस्वी महासिन्धोः ॥११॥

आवासयन्नित्यादि । उत्तरकूलं महासिन्धोः समुद्रस्यावारम् ।

^१ MS has 'श्व' before 'तस्य' which seems unnecessary and mars the metre

^२ MS तादा

^३ MS सेन

^४ MS रजितम्

अन्यत्र । गङ्गावास्तीर्णायाः पारं आप्छादितवान् । 'इदानीं राक्षसस्य शैलधेनिभिः सेतुकम्^१ रामपादस्य भीमेन समं समरं नवस्रोकोज्ज्वलेन समारचयति । तत्र नवस्रोकेन राक्षसेनातो^२ रणं^३ कर्षतर्षिज्जम्बा^४ सेतुकम् इति प्रसिद्धं रचयता' समुद्रोज्ज्वलि, रामपालेन रणं समामं रचयता भीमो नृपतिरकम्पीति सम्भवः । तत्र किम्भुतम् अगतोरणं रणं वेति द्वितीयस्रोके तैर्महावीरैराकट्टं^५, गङ्गं हनूमन् प्रभृतिभिरवरं बन्धयुक्तप्रभृतिभिः । किम्भूनेस्तैरित्याह ॥११॥

- V 11 A He (Rāma), the great hero, while putting in order and encamping those armies competent to go everywhere, covered the other coast of the great ocean
- B He (Rāmapāla), so energetic, covered the northern bank of the river (Ganges)

प्रवरकरकुलिशकन्दल^१ निस्केन्द^२ दिस्तविपुल^३ परगोत्र^४ : ।

कठिनज्याधरकर्षणनीरोपितनिर्ज^५ रप्रकोष्टनटैः ॥१२॥

धुतनागबलालोकावरणैशश्वाहितप्रयत्नतरेः ।

सुविहित[रक्षोपायै] रारब्धं तैर्महावीरैः ॥१३॥

'प्रवर इत्यादि । परा व्यवदिताः गोत्राः पञ्चताः न पुनः सम्मिक्षिताः' समुद्रोदरवर्णिनः । ज्याधरः पञ्चतः ।

अन्यत्र । परेषां शास्त्राणां गोत्रं कुलं, ज्याधरः धनुः ॥१२॥

धुत इत्यादि । धुतं स्फेदितं नागबलस्य काप्रवेयकुल-यालोकावरणं यैः । आकाशनिमग्नमूकानां गिरीजामुत्पाटनान्नागलोकोज्ज्वलकल्पने, 'आयु शीघ्रं' आदिप्रयत्नान्निशयेः । सुष्ठु चिह्नितो रक्ष्मा अवश्यो यैः ।

1. The whole paragraph from here forms a preamble to the next group of nine verses.

2. MS तैरब्धं

3. MS रचयता

4. MS inserts समुत्पारः । कन्वय, which are unnecessary

5. Restored from the commentary by HS.

6. MS प्रवक्षो

7. MS सनुहिता

8. HS ० अकम्पे

अन्वयः । पुनः कोटितं नागपक्षस्य इति श्रुत्यायाः आलोकावरणं अन्वयतो वेः । आश्रममयसमूहस्तत्रा-
क्षिपयन्नेः^१ 'संयोगेन चोटकं ठट्ठकुरे', रक्षायाः उपायः 'गुह्यप्रत्यक्षमाइवाहुरक्षशीर्षरक्षतत्वेरक्षकपदातिपाणि-
रक्षायकारः । किम्भूतमगतोरणं^२ सेतुं रणञ्च रक्षयनोत्थाह ॥१३॥

VV 12-13. A (A bridge), which was undertaken (to be built) by those great warriors (Hanumat and others), by whom huge and distant hills were hurled up root and branch, by means of their large arms appearing like shoots of thunderbolt (or hatchet), whose (ever) youthful forearms^३ felt quite chafed (or irritated) in pulling up the hard hills, who (thus) removed obstruction to the view of the nether world (lit the world of the Nigae), who well devised (the plan of the destruction of the demons and who put forth excessive efforts (to that end)

B. (A battle) which was waged (or set on foot) by those great heroes, by whom the large families of their enemies were extirpated up to their root, by means of their huge arms appearing like shoots of thunderbolt (or hatchet), whose youthful forearms felt chafed (or irritated) in drawing their hard bows, who removed (in course of their fight) the light-protective eye-veils (or screens) of the elephant troops, who bestowed special attention on their cavalry, and who devised well all means of defence

अविदूरान्दोलितभूमीनं^४ 'तरसापतन्महासत्त्वम्'^५ ।

क्षिप्तस्वगावलि^६संकुलमविरलशङ्कुप्रहारञ्च ॥१४॥

अवीत्यादि । अविभिः^७ पर्वतैः अल्बिकुक्षिप्रक्षिप्तैर्दूरमत्यर्थमान्दोलिता भूः स्थानं येषां ते तादृशा
मीना मत्स्याः येन सेतुना, तरसा वेगेन पतन्ति महान्ति सत्त्वानि यादृशसि येन (यत्र ?), स्वगावलिर्जलपर-
पक्षिभेदी ताभिः संकुलं अविरलः शङ्कुपु^८ यादोविशेषेषु प्रहारो यस्य ।

^१ MS अन्वयतोः

^२ These words are somewhat difficult to interpret.

^३ MS गुह्य

^४ MS अन्वयतोः

^५ Can the second line of verse 12 be interpreted as follows —“by whom the large rooms (of the residences) of gods (living in mountains) were caused to be removed into waters on account of the digging up of the hard hills”?—RG B

^६ MS तरसापतन्

^७ MS अन्वयतोः

^८ MS अन्वयतोः

^९ MS अन्वयतोः

^{१०} MS शङ्कुपु

अन्यत्र । अविद्वरो ससिद्धिर्लो परस्परान्दोलनमनसो^१ भूमीनो भूमीधरो रामभीमो वस्मिन् रणे,
तरसा व्यापन्नतो^२ महासात्त्विका भटा यत्र, स्वावलिः बाणावाली, शङ्खः शल्यं अस्त्रम् ॥१४॥

V 14 A (A bridge), which caused to the fish a great disturbance in their own regions by the hills (thrown into the sea), on account of which the large aquatic animals were moving at (great) speed, which was crowded by the distracted flocks of (aquatic) birds and which was striking constantly against the skate-fish.

B (A battle), in which (both the rival) kings, (Ramapala and Bhima), kept close to each other, in a greatly agitated mood, in which the strong combatants were rushing in great speed, which was perilous on account of series of arrows thrown (in quick succession), and in which there were incessant blows of javelins (or spears)

विकटास्याङ्गम्बरचलनक्रमकरपालिघोरसङ्घट्टम्^३ ।

उल्लासिनकुन्तीर्णास्कन्दितसैन्धवमहोर्मिभरम् ॥१५॥

विकटेत्यादि । भयङ्करवक्त्राङ्गमराणां चलानां^४ नक्राणां मकराणाञ्च पालिषु पल्लिषु घोरः सङ्घट्टो विमर्दो यस्य सैनोः, उल्लासिता कुः^५ पृथ्वी येन रावणकथोपायभूतत्वात् । तोर्णांमज्जनान् आम्कन्दितो यन्त्रितः सैन्धवः नामुद्रो महोर्मिभरो येन ।

अन्यत्र । भयङ्करः असेः खड्गस्याङ्गम्बरः कम्पनक्रमणञ्च^६ येषां तेषां करपालिनां खड्गिणां घोरः संघट्टः खड्गमेलको यस्मिन् रणः । उल्लासिने कुन्तिभिः कुल्लकरे^७ ईर्णांभियुक्तः आम्कन्दितश्च सैन्धवानां घोटकानां महोर्मिभरः उत्सवगतिविशेषानिर्वाणो यत्र ॥१५॥

V 15 A (A bridge), which came in terrible collision with the hosts of alligators and sharks moving with their fearfully gaping mouths, by which the earth was delighted, and by which the great bulk of high waves of the ocean was passed over and checked

^१ MS अनोत्तो , MS व्यापन्नतो

^२ MS व्यापन्नम्

^४ MS व्यापन्नानां

^५ MS गौः

^६ MS कम्पनञ्च

^७ MS इतो ईर्णे is from the root ईर (गती कम्पने च)

B (A battle), in which there was a terrible encounter amongst swordsmen, who made a fearful display of swords, moved towards and jumped upon (each other), and in which the great (joyous) course of the horses, bred in Sindhu (country), was held up and dealt with by splendid lancers

विदितजितानिलर[']होहरिवलमाहनपदातिसन्दोहम् ।
दलितगलज्ञानजलद्विरद' निर्भिन्नबहुवीरम् ॥१६॥

विदितेत्यादि । विदितं ज्ञानं जितपवनवेगानां हरीणां वानराणां बलं सामर्थ्यं यस्मिन् सेनो, आहतपदानां व्याहतगन्धानां आनीनां 'शरालिपक्षिणा सन्दोहो येन । दलिता गलन्मदा जलहस्तिनो येन । निर्भिन्ना 'बहुविबहुपक्षिका इरा पानीयं येन ।

अन्यत्र । विशेषणं दिनं लिङ्गं स्वणहस्त्वङ्गीकृतं जितपवनवेगानां हरीणामश्वानां 'बलं सेन्यं यस्मिन् रणे । आहताः पदातिसन्दोहा यत्र, दलिता गलन्मदजला द्विरदा येन ॥१६॥

16 V A (A bridge), in (the construction of) which the strength of the monkey troop, who surpassed the speed of the wind, was known (or recognised), on account of which the flocks of Āti-birds were dislodged from their resorts, by which the water elephants with flowing ichor were crashed, and by which the waters of the sea) with many (aquatic) birds were broken through

B (A battle), in which the cavalry troops, surpassing the speed of the wind were cut down to pieces, in which the multitudes of foot-soldiers were severely injured, in which elephants with flowing ichor were stricken down, and in which many heroes were split asunder

'सहसाविघटनया जीवप्राह'प्राहिताहितप्रवरम् ।
स्फुरदसमधामसम्पत्तिमीयमानबलसम्बाधम्' ॥१७॥

1 MS द्विरदं

2 MS कवालि०

3 MS विबहु०

4 MS कर्णं

5 MS सहासा०

6 MS गवाहप्राहिताहितहित०

7 MS वासंवाधाद्य

सहस्रेत्यादि । सहसा अविलम्बितया 'अविघटनया पर्वतसंघट्टेन अशीवा निर्जीवा प्राधा जलजन्तवो येन सेतुना, प्राहितोऽहितप्रवरो राक्षसाधिपनिर्येन, महाकायन्वादनुल्लङ्घसम्पत्तिरनप्य स्फुरज्जिरघ्यबसायशालिभि-
न्निमिभिर्महाजलजन्तुभेदेरीयमानो गम्यमानो बलस्य सामर्थ्यस्य सम्यक् बाधो यस्मान्, ते हि निमग्नः
प्रथमतः स्वप्रमाणसौटीर्यपयुत्सुकाः समीपमभ्ययुस्मन्तेऽपि कपिसुभटभुजदण्डदम्भोलिलोलोत्थातक्षिप्तगुह्यह-
गिरिप्राग्भाभ्रमयीवाकाण्डतुण्डमुण्डाः] 'चूर्णपेयमपिप्यन्त ।

अन्यत्र । सहसा धलेन विधिविघटनया जीवप्राह गृहीतोऽहितप्रवरो भीमो यत्र रणे, मीयमानं हन्यमानपि
यः कलं सैन्यं' अतुलनेजस्सम्पत्ति अतएव स्फुरन् तेन दलेन सम्प्राप्य रुद्धिर्णि ग्रहियोर्द्धप्रक्षाला अपि चेऽपि तत्र
न किमपि कालयं भेजुः ॥१७॥

V 17 A (A bridge), which, by reason of its hasty construction with rocks, made the aquatic animals (so many) lifeless corpses, by means of which the chief enemy (Ravana) was reached, and from which the energetic whales of incomparably huge bodies met with a check to their strength

B (A battle), which was a tumultuous one on account of the (contending) forces of unequalled prowess, appearing unhindered, though being thinned in ranks (in action), and in which the great enemy (Bhuma) was perforce taken prisoner alive, by an evil turn of Destiny

‘संक्षुण्णं च पर्वताघातविघटितशङ्खकन्धरम् ।

शैलास्फालसमुच्छलन्नाटितककवन्धकीलालम् ॥१८॥

‘संक्षुण्णमित्यादि । शङ्खः कम्बुः, कन्धरो मेघः, ते हि जलजिघृक्षया समुद्रमासेर्षिवासः पर्वताघातेन
विघटिताः । शैलास्फालसमुच्छलन्, चलोत्कवल्लिदिक्चक्रालनया नाटितं विघटवन्धं' शनीयं येन, कीलालं
शनीयम् ।

1 MS संक्षुण्णता 2 MS कम्बुं देवमपिप्यन्त 3 MS येन 4 MS repeats the word सैन्यं

5 HS restored this verse with the help of the commentary 6 MS कम्बुः

7 MS विघटवन्धं It does not appear how in the first case, 'कन्ध', as applied to the water of the ocean, means 'विघटवन्ध'.

अन्यत्र । रणे शंखो लज्ज[टा]स्थि, कन्वरो मीवा, कं शिरः, कन्यशिलमस्तकः कायः,
कीकालं रक्तम् ॥१८॥

V. 18 A (A bridge), a much trodden one, by which conches and clouds were dispersed on account of their striking against the rocks, which moved up by the stirring of hills, and which caused the waters (of the ocean), having tremendous formations, to dance

B (A battle), which was a confused one, in which the forehead bones and necks (of soldiers) were split up to pieces by their dashing against rocks, and in which the blood from the dancing heads and headless trunks (of killed soldiers) was stirred up by the obstruction of the rocks.

‘कृतविश्वशिवावृत्तिं’ सुलभवसुमेरुमुपनतर्जतगिरिम् ।

हराहूतरत्नाकरं वृषोपकल्पिताप्सरोदत्तकामम् ॥१९॥

कृत इत्यादि । कृता विरक्तस्य ज्ञानः कन्याणस्यावृत्तिर्येन सेतुना । वसु मुक्तादि रत्नं, वृषा इन्द्र ।
मन्दोदरीद्वयितबन्दीकृतानां वृन्दारकमुन्दरीणां ‘दत्तः काम’ सम्भोगो येन ।

अन्यत्र । कृता पक्षिशुनकट्ट्यालानां वृत्तिर्वर्णनं येन रणेन । वसु धनं, इह हि सकलजन्मुल्लभ-
समतवस्तुसम्भारोपलम्भविजृम्भमाणलोभक्षोभिर्नैरुत्तममध्यमरपि किं पुनरधमैरुद्दामधामभिर्दुर्बुद्धैर्द्रोहिणी-कलोकं
लिप्सितं’ (?) होरकमाणिक्यमौक्तिकान्तन्तनानारत्नरामिराजितोऽञ्जलविशालकाञ्चनचयरत्नपुष्पाद्यपयन्तविविध-
कस्तूरिकाकर्पूरकुङ्कुमचन्दनागुरुगन्धहस्तराखण्डभाण्डागारं मेरुमिव, विष्णोत्रोन्मूलनाकर्णनजनितभयेन सप्त-
तामुपेत्योपनतं’ रजतगिरिमिव, चिरविरहविहरद्बहुलोदयाकुल्येन भीमभूपतिद्वयपरिहाणभीरुणा हरेण ब्राह्म-
रत्नाकरमिव निजतनुभूषालकुलावलोकनकौतूहलमीलनात् । महोपालविग्रहोपग्रहोद्भूतमनुजं तुल्यं तल्लिनेवमस्मादृशो
रसा सहसा साहसिकी’ । वृषो धर्मः, संप्रहारसंपट्टपादितमुभटपटलोपकल्पितामरवाराधीरासम्भोगं रणम् ॥१९॥

1 HS restored this verse with the help of the commentary

2 HS सुभसितं, which does not seem to be a grammatically correct form.

3 HS अकालम्

4 MS दृक्कान्तः

5 MS गुरुं वने HS गुरुं वने

6 HS द्रविजितः

7 HS सुभसितं

8 MS अवापकतः

9 HS has here “वायु”

V. 19. A. (A bridge) which helped a restoration of the world's blessings, which was the (veritable) Meru mountain having jewels easy to attain, which was the Kailasa mountain (lit the silver mount) presenting itself, and which was the ocean god himself (the source of all gems) called by up Hara, and which enabled Indra to arrange for the enjoyment of love of the heavenly demsels (made prisoners by Ravana)

A (A battle) which provided a good living for birds, dogs and jackals, which proved a veritable Meru, making wealth of jewels etc. available to all, which appeared as a mountain of silver (to the victorious warriors), in which the ocean-god (lit the mine of gems) was invited by Hara to attend (he being the ancestor of the Pala kings) and in which the enjoyment of love (by the soldiers dying there), offered by the heavenly damsels, had the sanction of *Dharma* (*Vṛṣa*)

सम्यगनुगतस्माशेनाप्रथमसहोदरेण रामेण ।

भीमः स सिन्धुरगतोरणं रचयता किलाबन्धि ॥ [कु]¹ ॥२०॥

सम्यगित्यादि । राघवेण सम्यगर्कतवेनानुगतोऽनुगतः तस्माशान्¹ पलुञ्जामिनस्य 'रावणस्याप्रथमो द्वितीयः सहोदरः बिभीषणो यस्मिन् । राघवस्तेन हि भ्रातृभक्त्युत्प्रेक्षितेन आगत्यानुगतः । अगतोरणं पर्यन्तमाकां रचयता भीमो भयङ्करः स सिन्धुः समुद्रोऽबन्धि ।

अन्यत्र । रामपालेन सम्यगनुगता समासादिना रसाया भुवः आशा येन, रणं युद्धं रचयता स भीमो भूषतिः अप्रथम² अस्याति³ यथा भवति तथा दुरेण, भवेनासहः कानरः, सिन्धुरगतो इन्दिमानो वारणश्रेष्ठवृद्धं अवशिष्टमानः शारिकुहरस्थित एवाबन्धि ॥२०॥

V. 20. A. That terrible ocean was bound over by Rama, who had a reliable follower in (Vibhīṣaṇa), the second (uterine) brother of (Ravana), the lord of the demons (lit. flesh eaters), having constructed a bridge of rocks (over it).

¹ HS कुलकम्

² HS अक्षिणी

³ MS अस्वप्रपञ्च

⁴ MS क्षीप्रव

⁵ MS क्षात्रवर्तिन्या

- B. That Bhīma, while he was seated on an elephant, disgracefully panic-stricken was captured by Rūmapāla making war, with (men) of all quarters of the earth, won over to his side

यमनुप्रविश्य पानीयानां पातारमेकमात्मीयाम् ।

^१क्षोणीभृतः सपक्षा रक्षां जिष्णोरधुर्द्विपतः ॥२१॥

इदानीं कीदृशोऽसौ मिन्धुर्भूमिक्षेति आदिबुल्लकेन तावुभौ वर्णयन्माह ।

यमित्यादि । यं अपां पतिमेकं अनुप्रविश्य पर्वताः सपक्षा मनाकप्रभृतयः जिष्णोर्गिन्द्रान् आत्मीया रक्षामधुः ।

अन्यत्र । यं भीमं रक्षणीयानां रक्षितारं प्रविश्य सपक्षा^१ भूपालाः द्विपतः शत्रोर्जित्वरान् स्वरक्षां दधुः ॥२१॥

V 21 A (That ocean)—by resorting to which alone, as he was the preserver of water—the winged mountains obtained their own protection (from the attacks of) Indra (Jishu), who was their enemy

- B. (That Bhīma)—by joining whom alone, as he was the defender of those who required defence, the kings, belonging to his own party, secured their own safety from their victorious enemy

यत्र विपक्षाणामपि [भूमि]भृतां^१ वाहिनी^२सहस्राणि ।

निरमज्जन्^३ दुर्व्वाराण्यभितः सर्व्वौघमिलितानि ॥२२॥

यत्रेत्यादि । पर्वतानां नदीसहस्राणि, ओषः प्रवाहः ।

अन्यत्र । राक्षां चतुसहस्राणि, सर्व्वौघः सर्व्वसमाहिता ॥२२॥

^१ HS कौबरी°
synactically connected.

^२ MS संपक्षा

^३ MS क्षासपि सुतां
^४ MS क्षास्यवाहिनी°

But the last word cannot be

^५ MS क्षास्यवाहिनी°

- V. 22. A. (That ocean)—into which thousands of rivers (flowing) from the wingless mountains, running on irresistibly, enter, on all sides, united with all sorts of currents
- B. (That Bhīma)—in (fighting) whom, thousands of soldiers belonging to the enemy, quite irresistible, with all sorts of equipments, sank (or disappeared) completely

यस्मिन् रत्नानामाश्रये 'सरस्वत्यपि स्वयं लक्ष्मीः ।
ते पारिजातवाजिप्रवरकरीन्द्रादयोऽप्यासन् ॥२३॥

यस्मित्यादि । सरस्वति समुद्रेऽपि समुदये, लक्ष्मीस्ते पारिजात-उर्व-श्रव-गेरावत प्रभृतयः स्थिताः ।
अन्यत्र । सरस्वती भारती लक्ष्मीस्तेऽप्यगारिजाता अश्वप्रवराः करीन्द्राः सुभटाश्च ॥२३॥

- V. 23. A. (That ocean)—the abode of waters, the source of all gems, in which Lakṣmī herself, as well as the Pārijata (tree), the chief horse (Uccaiśravas), the chief elephant (Airavata) and other things lived
- B. (That Bhīma)—the abode of all treasures, in whose possession there were excellent cavalry, elephant troops etc, having no rivals (to fight them), and (with whom were) even Sarasvatī and Lakṣmī

विश्वम्भरेण लक्ष्मीर्लेभेमृतमप्यलम्भि सुमनोभिः ।
किञ्च लभते स्म शम्भु राजानं यं समासाद्य ॥२४॥

विश्वेत्यादि । यं सिन्धुं प्राप्य कृष्णेन लक्ष्मीर्देवैरमृतं लब्ध, शम्भुः शिवः[१] राजानं चन्द्र 'लभते स्म लब्धवान् ।

अन्यत्र । यं राजानं प्राप्य विश्वं जगद्भरेणानिशयेन लक्ष्मीः सम्पदो लेभे । सज्जनैरयाचितदानं^४ शं कल्याणं भूः पृथ्वी लेभे ॥२४॥

१ MS सरस्वत्यपि

२ MS अग्रादायो

३ MS लम्ब

४ MS अयाचितः

V. 24. A. (That ocean), by resorting to whom, Lakṣmi was obtained by Viṣṇu (Viśvambhara) and nectar by the gods, and Śambhu (Śiva) got the moon

B (That Bhīma) by getting whom as its king, the whole world got prosperity
/ in plenty, and virtuous men obtained unsolicited charities, and the earth also found peace

अजीजिवन् जगदग्निलं वधतः पारार्थ्यमर्थिनो घनाः^१
अच्युतपदमधिरुह्य यस्य च कल्पद्रुमप्रकृतेः ॥२५॥

^१अजीजिवन्त्यादि । यस्य सिन्धोः कल्पद्रुमजन्मभुवः अर्थिनो घना मेघा अच्युतपदमाकारम् ।

अन्यत्र । यस्य भीमस्य कल्पद्रुमम्बभावस्य सेवकाः याचकाश्च घना अविरला अच्युतपदं
अस्वल्लिपदम् ॥२५॥

V 25 A (That ocean), the original home of the Kalpa tree, depending on which (for their waters), the clouds seeking the good of others resuscitated the entire earth, after having ascended the sky (lit the path of Aśvata or Vṛṣa)

B (That Bhīma), possessing the very (charitable) nature of the Kalpa tree, whose large number of solicitors (and-soothers), having attained very secure
/ position (for themselves) and (also) having promoted the interests of others, enlivened the whole country

स भवानीसमुपेतो भुजङ्गमविभूषितः स्वयं देवः ।
द्विजराजकेतुरासीन्मुक्तापुण्यस्य यस्यान्तः ॥२६॥

स भवानीत्यादि । यस्य सिन्धोर्मुक्तानिधिरस्यान्तः द्विजराजकेतुरासीदङ्गुलः सभवान् पूज्यः ।
ईशस्तीक्ष्ण[दा] उदितः भुजङ्गमविभो शेवे वपितः ।

१ MS घानाः

२ MS अजीजीवन, which is also a correct form.

३ MS नराजो

अन्यत्र । यस्य भीमस्य त्यक्तं अपुण्यमधःमः येन, द्विजराजकेतुधन्वरोत्तरः गौरीसहितः
सर्पाकृतः ॥२६॥

V 26 A (The ocean) bright with pearls, in the interior of which that (much) adored
god (Vishnu), having for his emblem Garuda (lit the chief of birds), was
himself present, living on Sesa (the lord of serpents), attended by Laksmi.

B (That Bhīma), who has cast aside all impurities, in whose heart there
dwelt in person that moon-crested god (Śiva), adorned with serpents and
accompanied by Bhavani.

योऽप्यन्ततोयशोभी राजितदिग्भित्तिरहतमर्यादः ।

सुकृतपदव्यालोभेन कृतोत्साहोवहन् महाशयनाम् ॥२७॥ [कुलकम्] ।

य इत्यादि । यः सिन्धुद्वयन्तं तोयेन शोभितुं शीलं यस्य, इदं या पानीयेन जिना दिग्भित्तिर्येन, सुकृ-
तपदो व्यालः मर्यादां यत्र, मेनन्त्युत्प्रेनेन कृत उत्साहो यस्य, महानामा^१ पश्चादय महाशय इति प्रसिद्ध एवायम् ।

अन्यत्र । यो भीमोऽप्यन्ततोयशोभिः क्रीडन्ति राजिना दिग्भित्तिर्येन, तोये 'न-कृतो
न-विहित उत्साहो येन, सुकृतपदव्या धम्मन्त्यना महाशयनां महोत्प्रेत्यवहन् ॥२७॥

V 27 A (The ocean), which earned the epithet of *maṭāra* (a great receptacle),
and shone as a vast sheet of water, surpassing the walls of the different
quarters by its (volume of) waters, (but yet) never transgressing its own
limits, in which snakes have formed a great stronghold, and the swelling of
which was caused by the moon (lit the lord of the stars).

B (That Bhīma), who showed the nobleness of his purpose (or intention) by
following a righteous course, who had no inclination towards greed, by whom
the quarters to their extreme limits were brightened up with his fame, but who
did never transgress the bounds (of propriety).

^१ MS माहा

^२ According to HS this न is superfluous. But the division of the
words should be तोये न-कृतः (उत्प्रेनेति समासः न-विहितः) etc

तेनावालम्बि परो वितीर्णरत्ननिधिना धरित्रीभृत् ।
स सुबेलोपगताया जनकमुवो वार्त्तयोस्सत्वं दधता ॥२८॥

तेनेत्यादि । तेन राषवेणाविमिः पद्मनेः सेतुपद्मने स्तीर्णो रत्ननिधिः समुद्रो येन, आधासिन्दवे ।
वार्त्तया जनकमुवः सीताया अपगताया विमुक्तयाः उत्सवं दधता, स सुबेलो नाम धरित्रीभृत् पद्मनेः परः शरीण
अवालम्बि' अभ्यासितः ।

अन्यत्र । रामपालेन कृतकार्येभ्यो सेवकेभ्यो वितीर्णाणि रत्नानि नानाविधानि निधयञ्च येन, तथाहि—
'कुनापवर्गेष्वनुजीविसात्कृताः' कुनङ्गनामस्य' वदन्ति सम्पदः'. सुबेलोपगतायाः शुभक्षणप्राप्तायाः जनकमुवः पितृ-
भूमेर्वरेन्द्रया वार्त्तया' अनाभ्युदयलक्षण्या अजाजीवनरूपया वा उत्सवं दधता । स परः शत्रुभीमो भूपतिर्बट्टा
'गङ्गयूथादवालम्बि अवतारिनः ॥२८॥

V 28 A The Suvela mountain, situated on the other side, was occupied by him
(Rāma), after having crossed over the ocean by means of (the bridge of
rocks and caused delight by tidings to Sitā (the daughter of Janaka) who
was abandoned to her fate

B That enemy—king (Bhīma)—was helped to descend - (from the back of his
elephant) by him (Rāmapāla) who distributed (among his successful followers)
jewels and treasures, after having caused jubilation by good messages to his
fatherland (Vārendri), reoccupied at an auspicious moment .

उदामरामसैनिकसंघटोत्पिष्टविकटकटकस्य ।

'अपसरहरणचरणचारभटीकः क्रेणवो यस्य ॥२९॥

1 MS अपक्रेतः

2 MS कचपवैद्य, which is corrected by HS as कचवो

3 MS कचवसन्धि

4 MS और्विवासाकृताः

5 MS कच

6 The commentator refers to the science of वार्त्ता in his alternative explanation here
Of Kaṇṇilya's definition of the term—"कृषिराहुषाक्रे वदित्वार व वार्त्ता"—Arthasastra, Book I, 14.

7 Should it be गङ्गयूथा ?

8 MS कचवसन्धि

उद्यमेत्यादि । सप्तमिः श्लोके सुबेलस्य भीमस्य 'द्वयोरवस्था' प्रचयति । राक्षसीनिष्पन्नो वानरमणानां संवदनेन उरिष्ठो विष्टो विषमः कटकः नितम्बो यस्य सुबेलस्य अतएवातुलपराक्रमदुर्निवारवानरबलविमर्दन-
इल्लितत्वात् अपसरणं शरणं यस्याः सा तादृशी चरणानां चारभटो 'वेगशक्तिर्धैर्यं' करिष्युमात्मा ।

अन्यत्र । यस्येति भीमस्य विष्टो रमणीयः कटकः स्कन्धाधारः 'करिष्याम्यास्य भूयिष्ठा विनिष्कृताः
पलायाम्बभूवुः ॥२६॥

- V 29 A. (The mountain), the uneven or formidable ridges of which were ground (to dust) by the stamping of the redoubtable armies of Rama, and the elephants of which (therefore) took recourse to the speed of their legs for retreat as the (only means) to safety
- B. (Blima), whose beautiful encampment was crushed by the impact of the untrained soldiers of Ramapala, and whose elephants used the (full) speed of their legs as the (only) means of escape (from annihilation)

हरिपरिहृतोपमहिषोविधूतपादाविकोभिहतशृङ्गः ।

यः परिभवभर[भ]ङ्गुर्विगतश्रीकाननाभोगः ॥३०॥

हरौत्यादि । तथा हरिभिः सिद्धं परिहृतः, अपगता महिषयुधा (?) विधूताः^१ पादावयः^२ पादपञ्चनेना
अभिहतं शृङ्गं^३ शिखरं यस्य, परिभवो विमर्गः^४ काननाभोगो वनाभोगः ।

अन्यत्र । हरयोऽश्वा 'बाहिनीकवल्लवाहनानि महिषाः पादाविकाः पदानयः शृङ्गः' प्रभुर्ब परिभवेन^५
भङ्गुरः जानतो 'विगतश्रीको मलिनः जाननाभोगः वनभोगः ॥३०॥

- V 30 A That (mountain), which was left by lions, from which buffaloes fled away, the foot-hills of which were shaken and summits struck down and which had the whole expanse of its forests divested of beauty and made perishable on account of the fury of the attack

^१ MS हृत्

^२ MS वेधः

^३ MS श्वरः

^४ MS विधूतः

^५ MS विधूताः

^६ MS पादावयः

^७ MS बाहिनिः

^८ MS करिष्यो

^९ MS विष्ठा

- B That (Bhima), who was deserted by his cavalry and had no buffaloes (for transport work), whose infantry was shaken and supremacy destroyed, and whose broad fier was without its beauty and hung down on account of the extreme humilation (lit excess) of the defeat

भृगिनि विकुरङ्गसङ्गतिरहितो विहतेक्षणश्रवणः^१ ।

^२विश्वापदाश्रयोऽभूद्विकीर्णखड्गादिरपदभूदारः^३ ॥३१॥

भृगोन्यादि । वयः पक्षिणः कुरङ्गाः मृगाः ईक्षणश्रवणा सर्पाः स्वापदा व्याघ्रादयः खड्गादयो गण्डकगजयन्त्रय अपदा अविद्यमानस्थानाः भूशरा शूकराः ।

अन्यत्र । विकु. विगमपृथ्वीकः अङ्गानि राज्याङ्गानि ईक्षणं चक्षुः श्रवणं श्रुतिः विकटेन्द्रियत्वात् तदुभयमपि विहतं विश्वापदाश्रयः समस्मन्विपदाश्रयः विकीर्णखड्गादिः अपास्मन्निक्षिप्तादिशस्त्रजानः । अपद भूवोऽविद्यमानपादारोपणस्थाना दाराः कलत्राणि यम्येति यथायथं नेयम् ॥३१॥

V. 31 A All at once, (that mountain) became devoid of its association with birds at antelopes, where the serpents were killed, and in which the dens of ferocious animals were destroyed, the rhinoceroses etc dispersed and boars lost their (own places

- B. All at once, (that king, Bhima) became deprived of his territory and devoid of all the constituent elements (of sovereignty), with his eye-sight and hearing permanently impaired, who became the abode of all kinds of calamities, whose swords etc were thrown about and whose wife had no place to set her foot upon

^४विहितगुलण्डमण्डलनिर्भरभरकुञ्जराजिवैतथ्यः ।

मुखरितगुहावलिवलन्निर्घोषोऽधिकन्दरक्षुभितः ॥३२॥

^१ MS चक्षुः ^२ MS विश्वापा ^३ MS has a redundant वि here. ^४ व्युत्पत्तिः ^५ MS विगत

* The text is corrupt as remarked by H8 The verse as it stands in the commentary runs thus —
विहितगुलण्डमण्डलनिर्भरभरकुञ्जराजिवैतथ्यः । विश्वापद्विकीर्णखड्गादिरपदभूवोऽधिकन्दरक्षुभितः ॥

विहितेत्यादि । विहितं गुरुणां गण्डानां गण्डशैलानां^१ गण्डल्यस्य^२ समूहस्य तथा निर्मराणां भरस्व सम्भारस्य तथा कुञ्जानां राज्ञः पङ्क्तोः बन्धयमन्यभाभावो यस्य गिरः प्रतिध्वनिभिर्मुञ्चरितानु गुहावल्लि वल्गु बानरबलस्य निर्घोषो यत्र अधि अधिकं कन्दंगु क्षुभितं क्षोभो यत्र ।

अन्यत्र । विहितं गुरुणां गण्डस्थलस्य निर्मरं मद्प्रवाहं बिभ्रतां कुञ्जराणामाजेः सङ्गरस्य दैतर्ष्यं वंषत्र्यं यस्य । सुव्यरितगुभिर्मुञ्चरितदिग्भिर्हावलिभिः हाहाकारेबल्लं सैनस्य निर्घोषो यस्य, दूरेण भयेन क्षुभितः अधिकं यथा भवति ।

V 32 A (That mountain), of which a changed condition was brought about with regard to its circles of huge boulders which were thrown down, numerous waterfalls and rows of bowers, and which contained an increasing uproar (of the monkey force) in its reverberated lines of caves, and which became greatly agitated in all its caves or hollows

B (That Branch), whose war by the help of elephants, having flows (of ulcor) issuing from their broad cheeks, was rendered futile, and the noise of whose army went on increasing by wailings reverberating in all the quarters, and who trembled with fear

अपि विफलपत्त^३पल्लव[का]ण्डायभ्यासगहनमद्राक्षीत् ।

बहुवानुर्गजितं यमवसन्ननानाकरं लोकः ॥३३॥

अपीत्यादि । विगतानि^४ पल्लवपल्लवादीनि येषां तानि, ताव शि अभ्यासगहनानि उपवनानि यस्य गिरः, बहुभिर्दानुभिर्गैरिकद्वारतालकटिन्यादिभिः रञ्जितं, अदसन्ना नाना अनेके आकाराः^५ त्वनयो यस्य ।

अन्यत्र । विफलः पत्राणां करितुरगमहिषाणां पल्लवो विस्तारः, तथा काण्डादीनामस्त्राणामभ्यास-गहनं अभ्यसनकष्टं यस्य भीमस्य, बहुधा बहुभिः प्रकारैः शोकभयादिभिरानुर्गजितं पराजितं अदसन्नो नाना उभयः करो इत्यो यस्य, “नाना”नेकोभयार्थयोः” ॥३३॥

^१ MS चण्डशैली

^२ MS has गण्डबद्धाद्यतद्, which ought to be corrected into गण्डल्यकादराद्य

The reading of HS and his footnote are unwarranted

^५ MS आकाराः

^४ This seems to be a quotation from Yādava's lexicon. HS reads अवान्मयोः

- V 33 A. People also saw that (mountain) having its neighbouring gardens without their leaves, sprouts, trunks etc, coloured with various metallic ores and with all its mines destroyed.
- B. People also saw that (Bhima), with his hne of vehicles (e.g. horses, camels etc.) and the trouble of (military) practice with arrows etc. rendered unfruitful, afflicted in various ways, vanquished, and with both his hands drooping

कूटप्रस्थविभागैः सौवर्णैः राजतैर्म्मणिमयैर्यः ।

द्रागद्याटिकपीनपरिग्रहविहृतैर्विहीनश्रीः^१ ॥३४॥

कूटप्रस्थेत्यादि । द्राक् शीघ्रं अदयं निर्दयं अटितुं शीलं येषां तेः कपीनस्य वानरवृत्तेः परिग्रहे परिवारेः सैनिकैः कर्तृभूतैः विहृतैः क्षुण्णैः कूटानां शिखराणां प्रस्थानां सानूना विभागैः^२ सुवर्णादिमयैर्हस्तुभूतैर्विहीनश्रीः शोभा यस्य ।

अन्यत्र । द्रागद्याटिकानां^३ दण्डद्वियाकर्णाणां(?) पीनेन स्पृष्टेन परिग्रहेण विहृतैर्विभावितैः, कूटेन राशिना प्रस्थेन परिमाणविशेषेण कूर्तैर्विभावितैर्भागैः सुवर्णादिमयैर्हस्तुभिर्विहीनश्रीः सम्पत्तिर्यस्य भीमस्य ॥३४॥

- V 34 A. That (mountain) was soon bereft of beauty, because such of its parts as peaks and table-lands, of gold, silver and jewels, were injured by the followers of the chief of monkeys who mercilessly trod upon (them)
- B. That (Bhima) was forthwith deprived of all his wealth consisting of gold, silver and jewels, arranged in heaps and (measured by) *prasthas*, which disappeared on account of their forcible possession by the merciless wanderers.

इति यत्र विबुधविद्याधरगन्धर्वाङ्गनाभुजङ्गनास्ते ।

कल्पासमारधारितसुरता अपि कुरमनायन्त ॥३५॥

^१ H8 विप्लवश्रीः ^२ M8 वेधभोगैः ^३ Is the word द्रवद्राविद्याकां ? ^४ M8 विबुधः

^५ M8 अवारितः This is corrected from the commentary in which it is अवहित. अवहित here gives no sense. In the corrected copy the reading अवहित is retained after some.

इतीत्यादि । इत्थन्तरोदितकिमर्हस्यसिद्धयेण यत्र सुखेले विषुधादीनामङ्गनानां मुजङ्गास्ते विषुधादयः^१
कल्पवा मदिरबोद्धितत्वात् आप्तो मारो[म]न्मयस्तेन धारितं सुखं येषां ते तादृशा अपि दुर्मनायिताः ।

अन्यत्र । इत्थन्तरोदीरिततद्वशावसाने^२ सति यस्मिन् भीमे ते सुभटा भीमसङ्गा[याः] । ३६॥

V 35. A. Thus in that (mountain), they (the monkeys ?), now the paramours of the
damsels of gods, *viśvādhara*s and *gandharv*as, felt (rather) disconsolate, though
their dalliance was sustained (?) by rise of passion inflamed by (their taking of)
Kalpā wine

B Thus with regard to that (Bhima), they (the warriors), now that they became
paramours of the damsels of gods, *viśvādhara*s and *gandharv*as, felt sad, though
their enjoyment was kept up by the intense love (of those celestial beauties)
which they had won according to the injunction of the Śāstras^३

१ MS वाक्परादयः

२ MS ०मात्रे

३ Because the *Kulpa* or injunction of Śāstras is that warriors fallen in battle are destined to go
to heaven and enjoy celestial damsels

N. B.—No old Sanskrit commentary on the poem, beginning from verse 36 of Canto II, has yet been discovered. The rest of the work is now being commented upon in Sanskrit by the editors for the first time.

अथ बहुतरसादृत्या युक्तो रामेण वित्तपालस्य ।

सूनोरभ्यासे^१ सहसा सौरेशितनयः प्रेषि ॥३६॥

अथेति । अथ सुवेलाभ्यासनानन्तरं बहुतरसा परमपराक्रमेण परमग्रेने वा “तरो वेगे च बले च” इति विश्वः—रामेण दाशरथिना आहृत्या श्रद्धया युक्तः सौरेशितनयः सुरेशस्येन्द्रस्यापत्यं पुमानिति सौरेशि-
रेन्द्रिर्बालिरित्यर्थः तस्य तनयोऽङ्गदः वित्तपालस्य कुरबेभ्यः “वित्तपालो वेध्रवणो वित्तशो नरवाहनः” इति वेणवन्दी
—अभ्यासे सकम्बो सहसा इडात् प्रेषि प्रेषितोऽभूत् रावणोपदेशार्थमिति शेषः ।

अन्यत्र । अथ बहुतरसा श्रीमभूपतेर्हस्तिवृष्टाक्षवतारणानन्तरं बहुतरसा वेगवता पराक्रमवता वा रामेण
रामपालेन हृत्या दरेण भयेनेति यावत् युक्तः समन्वितः रेशितनयः “रुद्र रिश हिंसायाम्” इति धातुप्रदीपः-
गिचि प्रयोगोऽयं विश्वसितनीतिक इत्यर्थः—असौ भीमः सहसा बलेन “सहो बले ज्योतिषि च” इति
विश्वः—वित्तपालस्य सूनोः नृदाक्यस्य पुत्रस्य अभ्यासेऽग्निके प्रेषितः ॥३६॥

V 36 A. Then at once Aṅgada (lit the son of Indra's son : e Bāli) who was (always) respectful, was despatched by Rāma, with great speed, into the presence of Rāvāṇa (lit the younger brother of Kubera, the lord of wealth)

B Then, perforce, that person (Bhīma), whose policy attained ruin and who had got frightened, was transferred to the charge of (his) son, Vittapāla, by Rāmapāla of great prowess (or speed).

^१ MS ०५

अयमातिथ्यकृतार्थोलभनाभिमतं न पुण्यजनतोस्मात् । सपरिणतिरहदोरीहितमस्यन् कम्पवहदकं भुवः ॥३७॥

अयमिति । अयमङ्गनः आतिथ्यकृतार्थः आतिथ्येन दूतोचितेन कृतार्थः सन्नपि अस्मात् पुण्यजनतो राक्षसाङ्गावणात् “रक्षःमन्तो पुण्यजनो” इति वंशयन्तो—अभिमतं सीताप्रत्यर्पणरूपमभीष्टं न अलभन् न लब्धवान् । अरीहितम् अरीणामीहितं चेष्टितं वधवन्धनरूपम् अस्यन् निराकुर्वन् सपरिणतिः ‘सप्रणामः अङ्गन कालितनयः अर्कभुवः सूर्य्यमुत्स्य सुमीबस्य कं मुखं अवहन् जनितवान् ।

अन्यत्र । आतिथ्यकृतार्थोऽयं भीमः अस्मात् पुण्यजनतः सज्जनादस्मात् रामपालसूनोर्वीरपात्रात् अभिमतं निजमुक्तिरूपं न अलभन् न लब्धवान् । ‘सपरिणतिः प्रणतिपरः अङ्गद अङ्गददामि यः स शरणं प्रपन्न इत्यर्थस्तथाभूतः सन् अरीहितमस्यन् अरीणामीहितमुद्योगमस्यन् विशिष्यन्, अरीहितेषु माययाङ्गावणादिभिर्विशेष जनयन्नि-त्यर्थः’ अर्कभुवो ज्येष्ठभ्रातुः सुत्स्य—“अर्कोऽर्कपणे स्फटिके ज्येष्ठभ्रातरि भास्वति” इति वैजयन्ती—कम्पवहन् मुक्कमकरोत् ॥३७॥

V. 37 A He, (Angada) though honoured with a hospitable reception, did not obtain the desired object (i.e. Sita's release) from the demon (Ravana). Angada, having thwarted the attempt of the enemies, (and) approaching him, with a salutation made Sugriva (lit. the son of the Sun-god) rejoice.

१ सपरिणतिः परिणतिः परिणामः तथा सह वलमानः सुभरिणाम इत्यर्थः । (N.G.B.), i.e. one having a bright future

२ सपरिणतिः प्राप्तकालः भीमः अङ्गदोरीहितः अङ्गानां दोषोक्तः काङ्क्षोक्तः इति चेहो अस्वन् परित्यज्यस्वार्थं अर्कभुवो कम्पवः कं ललमवहजनयामास अङ्गुष्ठा पद्माद्वन्यमानत्वाद्येत्यर्थः । (R.G.B.), i.e. Bhima surrendered without making any efforts of his body and arms for escape or fight

३ “अरीहितमस्यन्”—Perhaps it means, in the case of Bhima, ‘eluding the vigilance of the enemies’. I confess I cannot get a clearer meaning. The fact is that Bhima was taken a prisoner. But he must have escaped because he died only after he had put up a tough fight (verse 49), and this verse, I take it, states how he, a crafty enemy (अरिराकसितमावः v. 46), effected his escape by first “surrendering his person and then “eluding the vigilance of the enemies”—(N.G.B.)

- B He did not obtain his longed-for object (i.e. his own release) from this good man (Vittapāla), though honoured with hospitality, and surrendering his person and (then) eluding the vigilance of the enemies with (pretended) humility, caused rejoicings to his elder brother's son¹

अथ भीमामीकं तेन महानरसाशनैरमेयबलम् ।

समचीयत हरिसुहृदा सुविहितपरमण्डलावरोधेन ॥३८॥

अथेति । अथ अनन्तरं हरिसुहृदा सुधीवसहायेन सुविहितपरमण्डलावरोधेन सुविहितः सुष्ठु कृतः परम्य शत्रो रक्षणस्य यन् मण्डलं देशः तस्य अवरोधो निरोधो येन स तेन रामेण महानरसाशनेः महत्रिः क्रत्यादेः रक्षोभिरित्यर्थः “मांसन्तु कश्यपं क्रथ्य तरसं पल्लं पल इति वेजयन्तो—अमेयबलम् अमेयं मातुसराकथं अनुलनीयमित्यर्थं बलं सामर्थ्यं यस्य तत् तादृशम् भीमानीकं भीमिणं मेन्यं समचीयत समगृह्णत ।

अन्यत्र । अथ अनन्तरं महानरसा महाबलेन “नरो वेगो च बले च” इति विधुः सुविहितपरमण्डलावरोधेन सुविहितः सुसाधितः परमण्डलस्य शत्रुनृपमण्डलस्य अवरोधो येन स तेन “मण्डलं परिचौ कोटे देशे द्वादशराजसु” इति मेदिनी—तेन हरिसुहृदा तेन प्रसिद्धं इत्याख्येन भीमस्य सुहृदा अमेयबलम् अनुलपराकथं भीमानीकं भीमस्य संन्यं शनैः समचीयत समाह्वयत पक्षीकृतमित्यर्थः ॥३८॥

- V 38 A Then a dreadful army, with its strength not to be measured by the great flesh-eating demons, was raised by him (Rama) who had the monkey-chief (Sugriva) as his ally and who had thoroughly laid a siege to the enemy's territory

- B In the meantime, the army of Bhīma of unequalled strength, was rallied gradually by Hari, the famous friend of his, who possessed great valour and who thoroughly effected a blockade to the circle of hostile chiefs

क्षिप्तविपक्षावनिना कीशवलेनेर्त्सितं³ महोत्साहान् ।

उन्मूलितेरितपरस्परकृतसंघटनागचयम् ॥३९॥

¹ To hazard a conjecture, Bhīma's elder brother's son was none other than Hari, who is mentioned in the next verse as his great ally, who replenished and reorganised his army

² MS कुविहितः

³ MS ओत्सितं, which is accepted by HS, but which makes the metre defective by the long vowel.

अथ श्लोकचतुष्टयेन भीमानोक्तं विशिनष्टि क्षितेति । महोत्साहान् क्षिमा जगद्गता विपक्षानि
कर्षतमूर्ध्वेन तन् तेन कीराबलेन वानरबलेन ईत्सितं 'अर्द्धिषु' अर्द्धिगुमित्यर्थः इयेष कत् तत् तादृशम्
अन्मूलितः उत्पाटितः ईरितः क्षिप्तः परस्परं कृतसंघट्टनः संघट्टितश्च अगच्छयः कर्षतसम्भूतो वेन हदेवम्भूतम् ।

अन्यत्र । महोत्साहान् क्षिप्तविपक्षानिना क्षिमा विक्षिप्ता विपक्षानां अरातीनां अवनिमूर्ध्वेन तन्
तादृशेन कीराबलेन दिगम्बरसेन्येन ईत्सितं इति । पूर्ववद् व्याख्येयम्—“कीरो दिगम्बरे प्रोक्तः कीशः
शाखासुरोऽपि च” इति शाश्वतः—भीमसेनिकानां समुच्चिनसन्नाहभावादेवं कथ्यत इत्यधेयम्—अन्मूलितो विध्वजः
ईरितः इतस्ततो विक्षिप्तः चालितो वा तथा परस्परकृतसंघट्टः अन्योन्यदिग्मर्दात् संघट्टितश्च नागच्छयः इतिभूतो
यस्मिन् तन् एवम्भूतम् ॥३६॥

V. 39 A Rāma's army, which seemed to be augmented by the monkey troops, setting at
naught the (inaccessible mountainous tracts with great enthusiasm, by which
(army) chains of mountains were uprooted, hurled off and made to collide with
one another

B (Bhīma's army) which desired to be increased by all-equipped (lit. naked) soldiers,
by which the land belonging to the enemy was thrown into confusion and the
elephant troops in which were annihilated dashing upon one another when urged
to speed

सम्भ्रमदङ्करक्षोभिरुचितमुरुवाजिराजिदीर्घधरम् ।

व्यस्तदशमस्तकापत्यसार्धमीरिततरोत्थितमनोरथकम् ॥४०॥

भीमानोक्तं किम्भूतम् ? सम्भ्रमदिति । सम्भ्रमदङ्करक्षः सम्भ्रमन्ति सम्भ्रमेण इतस्तत्परन्ति अङ्कुरासि
अङ्कुरासीनि समीपस्थानि रक्षासि यस्य तत् तादृशम्, अभिरुचितं अत्युज्ज्वलम्, उदभिर्महतीभिः वाजिराजिभिः

1 Is the reading here ईत्सितम् (१. (R.G.B.)

2 'अर्द्धिषु' अर्द्धिगुमित्यर्थः इयेष कत् तत् तादृशम्, अभिरुचितं अत्युज्ज्वलम्, उदभिर्महतीभिः वाजिराजिभिः

3 Metre defective. If two syllables are missing from the first half, then it would be an
आर्षाङ्गीति If, on the other hand, two letters are considered redundant in the second half, then it would
be a गीति So far as we can see, एर् in ईत्सितम् (2nd half) seems to be redundant.

4 MS अङ्कुरा

शरावलिभिर्दीर्घा विदीर्घा धराः कर्षताः येन तत् तादृशम् "बाजी त्वच्छे शरे स्फो" इति वाक्यः—अस्तो विक्षितो दशमस्तकस्य राक्षसात्स्यसाथोऽप्यसङ्को येन तत् तादृशम् ईरिततरा अतिशयेन प्रकटिता उत्थिता अवा मनोरथा यस्य तत् तादृशम् ।

अन्यथा । सम्प्रमदं भयङ्करं करहोमि-रुचिरं करहोमिणा करा राजभागेवाहतेः होमिणा जात-
शोभायां रुचिरं रुचकं मनोज्ञमिति यावत् करविभुष्येभ्योभिनन्दितमित्यर्थः उरुमिमांहीभिर्बाजिराजिमिरश्च-
प्रेणीभिर्दीर्घा विदीर्घा धरा भूमिर्येन तादृशम् । व्यस्तदशं विक्षितावस्थं 'अस्तकापति इति विशेष-
कम्पधारयः—अस्तकं गन्तुम्, तथा अपनि अनायकम् अनण्य असाथं विफलोभूतमित्यर्थः, 'ईरिततर' उत्थितं
मनो यस्य तत् ईरितनरोत्थितमनः तथा अरथकं रथशून्यम् ॥४०॥

V 40 A. (Rama's army)—very brilliant, in the neighbourhood of which Rakshasas were moving about in great excitement, by which even the mountains were spilt up by means of large shafts, by which the whole host of the ten-headed monster's offsprings were dispersed, and in whose (heart) very high hopes were rained

B. (Bhima's army)—frightful, which was agreeable to those people who were disaffected on account of taxation, which rent the surface of the earth by its immense cavalry, which was, (however), in a chaotic condition, where happiness was at an end, which was without a leader, whose usefulness was gone, whose mind rose up and was greatly agitated, and which had no chariots (as a military equipment)

१. अस्तः अस्तसौभाग्य इत्यर्थः कापतिः ईकपतिः बुद्धनायको श्रीम इत्यर्थः यस्य तादृशम् "ईकपते" इति को कपते?
-(R.G.B.)

(1) ईरिततरा विहारा आम्बोसित उत्थित उन्नतो मनोरथो यस्य तत् तादृशम् (R.G.B.)

(2) ईरिततरोत्थितं मनोरथकर्मित वा पदच्छेदः अर्थात् खण्डा एव रथा यस्य तत् । "अगन्तु खण्डा" इति मन्त्रः । दीर्घविषयवद्भवः" इति च वेङ्कटपट्टी (R.G.B.) is which was however arrayed after being very highly agitated and in which carts (of a special nature having two side planks) were used instead of chariots. It may be noted also that the poet speaks of बाजी in v. 39 बाजी and दश in v. 40 and दश in v. 41, thus completing his picture of the बहुमुखसेना of Bhima.

दैवेनेव^१ जीवितमभिजिघा^२सुनापत्यपत्तिपटलेन ।
विहितान्योन्यप्रतिबन्धेनोपर्युपरि^३ सम्बाधम् ॥४१॥

दैवेनेवेति । जीविनं अभिजिघासुना हन्तुमिच्छता दैवेन इव इत्युपमिति । उपर्युपरि वारं वारं विहितान्योन्यप्रतिबन्धेन विहितः विक्षिप्तः अन्योन्यप्रबन्धः परस्परप्रतिद्वन्द्वो येन तेन “प्रतिबन्धः प्रतिद्वन्द्वः इत्यमरः—अपत्यपत्तिपटलेन अपत्यस्थानीयेन सेनासमूहेन सम्बाधं मङ्कटं तुमुलमिति यावत् “सम्बाधसङ्घटौ समौ” इति यादवः ।

अन्यत्र । जीवितमभिजिघासुना जीवद्वन्द्वनोद्युक्तेन दैवेनेव हेतुना विहितं कृतं अन्योन्यस्य प्रतिबन्धं प्रातिद्वन्द्वं येन तेन अपत्यपत्तिपटलेन अपत्याना पदानिसङ्घेन उपर्युपरि सम्बाधम् ॥ ॥४१॥

V. 41 A (Rama's army)—which was quite superior, with its array of foot soldiers, treated with kind affection and which repeatedly threw off obstruction to each other, acting like Destiny itself, intent on destroying lives

B (Bhima's army)—blocked up with the infantry belonging to (Hari's) sons which, as if through Destiny being intent on destroying lives, caused obstruction to each other, now and again

बद्धरुधिरस्रोतोवहमवधूतकबन्धमूर्द्ध^४चयचितम्^५ ।
कासरवाहनकवलक्षितमहाशरकलापमिति ॥४२॥कु^६

बद्धेति । बद्धाः प्रकर्षिता रुधिरस्रोतोवहा रक्तनद्यो येन कत् तादृशम्, अवधूतानां अभिभूतानां कबन्धैः शिरःशून्यदेहैः मूर्द्ध^४चयैः शिरःसमूहैश्च चितं व्याप्तं, कासरवाहनो महिषवाहनो यमः “लुलापो महिषो बाह्विषकासरसेरिभाः” इत्यमरः—तस्य महिषवाहनस्य यमस्य कवले प्राप्ते क्षितौ महाशराणां महान्तः शराः वेपां तेषां महावीरणामित्यर्थः कलापो येन कत् तादृशमिति ।

^१ MS “दैवेनव” It may also be read as “दैवेन च” But the metre requires one long vowel here

^२ MS स्वभावा

^३ MS “विचितः” The letter “वि” before “चित” appears to be redundant.

^४ i.e. कुलक, grammatically connected group of more than three verses.

अन्यत्र । कदा रुधिरस्रोतवहा यत्र, अवधूतेन कम्पितेन कवचमूर्द्धनयेन परिध्याप्तं, कासरा बाह्वानि यस्य सन् तादृशं समासान्तः कः—कासरबाह्वनकम् महिषाकृद् इत्यर्थे एवम्भूतं यत् कञ्च सैन्यं तेन क्षिप्तः महाशराणां विपुलाकुलीनां बाणानां कलापो यत्र सन् तादृशम् ॥४२॥

V. 42 A. (Rāma's army) which caused rivers of blood to flow on, which was strewn over with the heads and trunks of the vanquished forces, and by which great archers were hurled into the jaws of Death (lit the buffalo-riding god)

B (Bhīma's army) in which streams of blood continual to flow, which was covered with the heads and trunks (of dead bodies) shaking to and fro, the soldiers of which, riding buffaloes, were hurling stupendous arrows

विप्रह्वानप्रावितमहाद्रविणकुम्भकर्णमहिमासौ ।

शुशुभे^१ शुभंयुसूनुर्विश्वहितरक्षसामन्तः ॥४३॥

विप्रहेति । विप्रह्वस्य शरीरस्य दानेन छेदनेन “अथ विप्रहो युद्धं देहे च” इति वैनवन्ती—प्रावितः गमितः अस्मिन् गमितइत्यर्थः । महाद्रविणस्य महापराक्रमस्य कुम्भकर्णस्य रावणभ्रातुः महिमा येन सः—“द्रविणं काञ्चने धने पराक्रमे बलेऽपि स्यात्” इति हेमचन्द्र—असौ शुभंयोः शुभान्वितस्य रामचन्द्रस्य सुतु भ्राता लक्ष्मणो विश्वाहितानां विश्वशत्रूणां राक्षसानां अन्तर्मध्ये शुशुभे ।

अन्यत्र । विप्रह्वानेन मुदकाढीनदानेन प्राविताः गमिता क्षयं प्राप्ता इत्यर्थः महाद्रविणकुम्भाः महान्तः कनककलसा येन स तादृशः, अतएव कर्णमहिमा कर्णस्य महिमेव महिमा यस्य स कर्णैव दानशूर इत्यर्थः, शुभंयुसूनुः रामपाञ्चनन्दनः असौ वितपातः विश्वाहितरक्षसामन्तः^२ सन् रक्षन्तीति रक्षाः रक्षणश्रमाः विश्वेभ्यः सम्बन्धः बहिर्भ्यः रक्षणश्रमा अवयवा विश्वस्याहिनेभ्यो रक्षणश्रमा सामन्ताः सामन्तनृपा यस्य स तादृशः सन् शुशुभे क्षीये ॥४३॥ ।

V 43 A There, in the midst of the demons, the enemies of the universe, shone Lakshmana, the brother of the blessed one (Rama), by whom the most valiant Kumbhakarna was shorn off his greatness, on his body being cut to pieces

^१ MS शुभम्
B.G.B.)

^२ विश्वं जगति आहिता रक्षा ये स्ते आहिताश्च रक्षसश्चैव ताः सामन्ता इत्येव स तादृशः

- B. There shone the son of the blessed one (Rāmapāla), who had his *sāmanā* to protect him against all the enemies put together (or to protect the world against all enemies) and who, as liberal in his gifts as Kania, exhausted the golden pitchers by his war-time gifts

शक्तिर्गद्विजयिनी^१ वृषजयिनस्तस्य सुनुमप्यसजत ।

स [च]^२मूर्च्छितोयमनया धाम धरायाम्निवेशयामास ॥४४॥

शक्तिरिति । वृषजयिनः इन्द्रजयिनो रावणस्य “वृषारिर्वासवो वृषा” इति यावत्—जगद्विजयिनो शक्तिः अस्त्रविशेषः तस्य रामस्य सुनुं अनुजं लक्ष्मणमपि असजत तस्य हृदये लग्नासीदित्यर्थः । सोऽयं च लक्ष्मणः अनया शक्त्या मूर्च्छितः सन् धरायां भूमौ धाम शरीरं “गृहदेहत्विट्प्रभावा धामानि” इत्यमर — निवेशयामास भूमौ पपानेत्यर्थः ।

अन्यत्र । वृषजयिनः धर्मबलेन विजेतुः “पुं धर्मेन्द्रबले वृषः” इति यावत्—तस्य रामपालस्य शक्तिः प्रमुशक्तिः सुनुं पुत्रं वित्तपालमपि असजत तत्र संक्रान्ताभूत् । सोऽयं च वित्तपालः अनया शक्त्या मूर्च्छितः सन् “मूर्च्छितो मदसोच्छ्रयो” इति वेजयन्ती—धरायां पृथिव्यां धाम प्रभावं निवेशयामास स्थितोपकार ॥४४॥

- V 44. A. The world-conquering lance (Sakti) of (Rāvana), the conquerer of Indra, stuck to (the heart of) Lakṣmaṇa, his (Rāma's) younger brother. The latter, too, fainted therewith and laid his body prostrate on the ground

- B. The world-dominating power of the moral victor (Rāmapāla) attached itself even to his son; and the latter, elevated by that (power), implanted his lustre on earth (or imprinted his glory on earth)

^१ MS has after कर्माद्विजयिनी the additional word वृषजयिनी which is redundant.

^२ Inserted to make the metre fullness.

उत्तरतरसोष्णान्योत्पाद्याकृष्टविपुलभूमिभृता ।

तदनु जगत्प्राणमुषा संपादितपरमहोषधीकेन ॥४५॥

तेन प्रतिहतमोहेन लक्ष्मणेनारिराकलितमायः ।

निन्ये^१ मृत्युस्थानं^२ जेता स पराक्रमेण हरेः ॥४६॥ युष्म^३ ॥

उक्तरोति । तदनु ततः परं उत्तरतरसा अतिमहता वेगेन उपक्रम्य वीर्यवीर्यपाशक्रेवं कृत्वा उत्पन्नं उन्मूल्य आकृष्टो विपुलो भूमिभृन् पर्वतो गन्धमादनो येन स तादृशेन जगत्प्राणमुषा पवननन्दनेन हनुमता सम्पादिता पटिवा परा मूषडोपशमनादुत्तमा महोषधो विशाल्यकरणयाख्या यस्य स तादृशेन अतः प्रतिहतमोहेन उपरामित-
मूर्च्छेन तेन सपराक्रमेण लक्ष्मणेन पराक्रान्तेन रामानुजेन आकलितमायः घृणमायाजालः मायावीत्यर्थः हरेरिन्द्रस्व-
जेता इन्द्रजित् रावणात्मजः मृत्युस्थानं यमालयं निन्ये प्रापिनः तेनासौ निहत इत्यर्थः ।

अन्यत्र । तदनु उत्तरतरसा महता पराक्रमेण उपक्रम्य आरभ्य उत्पन्नं स्वपदादुद्धृत्य आकृष्टाः स्वक्षी-
कृताः विपुला महान्तो भूमिभृन् नृपा येन स तेन जगत्प्राणमुषा जगत्जीवनभूतन सम्पादिता विहिता परेषु राज्ञषु
महोषधो प्रसीकार इत्यर्थः येन तादृशेन प्रतिहतमोहेन प्रतिहतो दूरीभूतो मोहः किङ्कर्तव्यतामृदुर्बलिरयर्थः यस्य
तादृशेन लक्ष्मणेन मुकुटश्रेणेन तेन वित्तशालेन आकलितमायः कृतकपटप्रबन्धो हरेः पराक्रमेण हरिसुहृदो क्लेन जेता
बादो विजयीत्यर्थः सः अरिः भीमः मृत्युस्थानं वध्यभूमिं निन्ये प्रापिनः ॥४५-४६॥

V 45-46. A. Whereupon the enemy, who was the conqueror of Indra and who assumed illusory appearances, was led to the abode of Death (ie killed) by that valorous Lakṣmaṇa, who was cured of the swoon by the son of the Wind-god (Hanūmat), who had uprooted and carried away the large mountain (Gandhamādana), having walked (thither) with very great speed, and provided for the life-restoring (lit. supreme) drug (growing therein).

B. Then the enemy (Bhīma), (hitherto) victorious through his (friend) Hanu's valour, was led to the execution-ground by that person (Vittapāla) with all suspicious marks and with his perplexity (or confusion) removed, when he, the very source of the world's life, proceeding with very great prowess, had deposed and then drawn (to his side) great kings and thus administered an excellent remedy against the enemies.

^१ MS निन्यो

^२ MS मृत्याम

^३ A group of two verses.

रामेणोचितरूपा कापि दशास्योहिता^१ विपद्घोरा ।

स्वशिरश्छेदव्यतिकरमदर्शदेष स्वयं हि दशा ॥४७॥

रामेणेति । रामेण दाशरथिना उचितरूपा विशेषेण ज्ञाता अतिशयोक्त्यै रूपम् “उचिन्नन्तु भवेन्न्यस्ये मिते ज्ञाते समञ्जसि” इति मेदिनी । दशास्योहिता दशास्येन रावणेन च ऊहिना वितर्किता कापि विपद्-
अन्वयेनाचिन्तितपूर्वम् कापि विपत्तिः घोरा भयानका जातेति शेषः । हि यनः एषः दशास्यः स्वयं दशा निज-
नेत्रैः स्वशिरश्छेदरूपं व्यतिकरं व्यसनं अदर्शत् दृष्ट्वा “संकरे व्यसने च व्यतिकरः” इति वैजयन्ती ।
दशास्यन्वान् अनेन स्वशिरसः एकैकस्य च्छेदो निजनेत्रैरेव दृष्ट इत्याशयः ।

अन्यत्र । रामेण रामपालेन अस्य भीमस्य सम्बन्धे कापि विपद्घोरा आपद्भिर्भयानका उचिन्नरूपा
युक्तरूपा दशा परिणतिः ऊहिना वितर्किता । हि यनः एष भीमः स्वयं दशा निजनेत्राभ्यामेव स्वानां ज्ञानीनां
‘शिरश्छेदरूपं व्यतिकरं दृष्ट्वा अदर्शत् प्रत्यक्षीकृतवान् ॥४७

V. 47 A. Some calamity, which was well understood by Rāma and which was only (faintly)
perceived by the ten-headed monster, grew thick. For, the latter had to see with his
own eyes the disaster of the severing of his own heads (as they were cut off
one by one)

B With regard to Bhīma, a calamitous state, which he eminently deserved, was
conceived by Rāmāpala. For he (Bhīma) had to observe with his own eyes
the incidence of beheading of his own kith and kin

अथ तेन गगनखेलस्वगमण्डलिकाविलसविषयस्य ।

उत्कृत्तकण्ठकाण्डव्रज^२निर्यदस्तृजटा^३जटालस्य ॥४८॥

^१ HS's restoration of the letter ए before हिता violates the metre.

^२ शिरश्छेदाः क्षिपानि क्षिरांसि इत्यर्थः तेषां व्यतिकरं व्यतिवृत्तम् । “अथ व्यतिकरः पुंसि व्यसनमवतिवृत्तयोः” इति
मेदिनी । i.e. a union of chopped-off heads of his kinsmen. (R.G.B.)

^३ MS रामचन्द्रः

^४ MS निर्वर्जकः

^५ MS कटा

निहतकुटुम्बस्य पुरो दारुणमास्कन्दनं किमपि दधतः ।
धृतचन्द्रहासधाम्नो' लङ्काराजः कृतोऽस्य वधः ॥४६॥ युग्म ॥

इति 'रामचरिते [ना]मको द्वितीयः परिच्छेदः ।

अथेति । अथानन्तरं तेन रामेण दाशरथिना गगने खलन्तीनां क्रोडन्तीनां स्वामण्डलिकानां देवमण्डलीनां गूभादिविहगमण्डलीना वा विलासविषयस्य महोत्सवहेतोरित्यर्थः "स्वाम् गूर्यं प्रहं देवे मार्गणे च विहगमे" इति मेदिनी । उन्कृतानां छिन्नानां कण्ठकाण्डानां कण्ठदण्डानां गलनालानां "काण्डं नाले तद्वत्कल्पे" इति विश्वः । अज्ञात् समूहात् नियतसूत्राजटाभिः स्त्रवदुधिरघनधाराभिरित्यर्थः जटालस्य जटायुतस्यैवार्थः पुरः प्रागेव निहतकुटुम्बस्य हतवन्धुवर्गस्य किमपि दारुणं किमप्यनिवृत्तचिन्तयं भयङ्करं आस्कन्दनं दधतः युद्धं कुर्वन्तः "विदुरास्कन्दनं युद्धम्" इति शाश्वते । धृतचन्द्रहासधाम्नः धृतं चन्द्रहासस्य तद्वत्स्य नित्यस्वदृगस्य धाम तेजो येन तादृशस्य "चन्द्रहासो दशमीवक्त्रवालंमिमावके" इति मेदिनी । अस्य लङ्काराजः लङ्काधिपतेः रावणस्य वधः कृतः ।

अन्यत्र । अथ तेन रामपालेन गगने खलन्तीना व्योम्नि खलन्तीनां स्वामण्डलिकानां बाणमण्डलीनां विलासो दीप्तिः तस्य विषयो लभ्यस्थानं तस्य "वक्ष्यकं निला स्वाम्" इति यादवः । उन्कृतकण्ठकाण्डमिति पूर्ववद्व्याख्येयम् तदेव वज्रः पन्थाः तस्मान्निर्यदसूत्राजटाभिर्जटालस्यैवार्थः यथापूर्वं व्याख्येयम् "वज्रो गोष्ठाध्वद्वेषु" इति मेदिनी । पुरो अग्रे नयनयोरित्यर्थः निहतकुटुम्बस्य हतवन्धुवर्गस्य धृतचन्द्रहासधाम्नः धृतं चन्द्रहासस्य स्वदृगस्य धाम तेजो येन स तादृशस्य किमपि दारुणं अतिभयङ्करमित्यर्थः आस्कन्दनं आक्रमणं निरस्कारं वा दधतः कुर्वन्तः "आस्कन्दनं निरस्कारे रणे संशोषणेऽपि च" इति विश्वः । अस्य लङ्काराजः 'शुद्धस्व राज्ञो भीमस्येत्यर्थः । "राजा तु पाथिवो भूभुग राट् भूपो भूपतिर्नृप" इति यादवः । वधः शिररच्छेदः अलं सम्यक् कृतो विहितः ॥४६॥

1 MS reads च्वाका The reading seems to have been च्वाको which is an adjective to लङ्काराजः To connect it with "तेन" in the previous verse appears to be far fetched.

2 MS has here रामचरित रत्नाञ्जलिमहत्सुसुरीचकं, which is apparently copied from verse 1 of the next chapter

3 "दीप्यते" (Pāṇini 6. 3. 105) इति कोऽद्वयः ।

V. 48-9. A. Then by him (Rāma) was caused the death of the king of *Leṅkā*—who, clotted with the thick mass of blood streaming out from the line of the hollows of his severed necks, was an object of a great merriment to the flock of birds (or the multitude of gods) sporting in the sky—whose relations had already been slain—and who, having his strength in his *Cheṇḍraṅga* sword, was putting up a terrible fight

B. Then by him (Rāmapāla) was surely brought about the death of that wretched king (Bhīma), who was the object marked by the flight of the multitude of arrows flashing through the sky and was clotted with the thick mass of blood streaming out from the tubular passage of his severed neck, whose relations had all been put to death in his presence—who (still) maintained the strength of his sword and gave a terrible battle (or uttered an unspeakable and terrible abuse).

Here ends Canto II of the Rāmacarita, called⁴

⁴ Probably the chapter was named "the slaughter of the enemy by Rāma".

[अथ तृतीयः परिच्छेदः]

कर्मन् धनञ्जयाता['] 'ताञ्च शुचिमयोनिजां प्रजाजननीम् ।
स चिराय चरितरक्षोभुवमिष्ट[त]मामुरीचक्रे ॥१॥

कर्ममिति । सः रामः चिराय चरितरक्षोभुवं रक्षोभूमिं लब्ध्वा चिरमध्युषितवतीमिरत्यर्थः 'धनञ्जयाता धनञ्जयादग्नेः नत्सकाशादित्यर्थः आतां लब्ध्वा 'वदौ रामाय वैदेहीमङ्गे कृत्वा विभावसुः' इति रामायणे । 'पार्थाप्रीन्त्रा धनञ्जयाः' इति वैजयन्ती । शुचिं पवित्रचरितां प्रजाजननीं सन्तानप्रसूं अयोनिजां भूतल-दुष्टिभतामित्यर्थः इष्टतमां प्रियतमां तां च सीतां 'कर्मन् आत्मसमीपे नयन्नेत्यर्थः । उरीचक्रे स्त्रीकृतवान् ।

अन्यत्र । शुचिमयः 'शुचिः शीघ्रं शुद्धाचरणं वा तन्मयः । धनं शत्रुधनमित्यर्थः कर्मन् आह्वन् चरितरक्षः कुरक्षविधिः सः रामपालः निजामात्मनोयां प्रजाजननीं प्रजानां जनानां जननीसद्वरीमिष्टतमां प्रियतमां जयातां जयलब्ध्वा ताञ्च भुवं वरेन्त्रीं चिराय बहुकालान् परं उरीचक्रे अधिकृतवान् ॥१॥

V. 1. A. Having drawn her (near him), he (Rama) accepted, when obtained from the fire-god, his dearest wife (Sita), not born from (any human) womb and the (prospective) mother of (his) children, who was pure though she long dwelt in the land of the Rākṣasas.

B. Having extracted (the enemy's) wealth, he (Ramapala), of pure conduct, having made (adequate) arrangement for protection, occupied after a long time that dearest land (of Varendri), the place of birth of his people, which was acquired by conquest and which was his own

कुर्वन्निः शं दवेन श्रीहेत्वीश्वरेण दवेन ।

चण्डेश्वराभिधानेन किल क्षेमेश्वरेण च सनाथैः ॥२॥

1 MS ता च 2 "वक्त्रजयाकर्मः कर्मिणीकर्मो इत्यर्थः आतां प्राप्तमिति वा" (B G B)

3 शुचिमयः सन्निवसकः "सन्निवेऽग्नौ हरे शुचिः" इति वैजयन्ती । "शुचिः शुद्धं सन्निवेऽग्नौ जीष्वापाकापुनश्चेत्-पुनश्चेत्तन्निवेऽग्नौ हरे शुचिः" इति च हेमचन्द्रः (B G B)

4 MS क्ष दवेन

5 The form of writing the word श्री is peculiar in MS.

स्फुरवुद्धदेवमुख्यैः सक्षेत्रद्वादशादित्यैः ।

साक्षात् संप्रत्ययविधिपरमाधिष्ठानमान्यतमैः ॥३॥

स्कन्देन तेन सविनायकेन मिलितैः प्रकाशरूपैस्तैः ।

रुद्रैरेकादशभिर्वसुभिर्विततास्पदैर्विश्वैः ॥४॥

अकृतोभयसद्वपुःप्रांशुप्रासादवेदिवास्तव्यैः ।

उपनमदाशापालेदेर्वैः] सम्भाविताकलुपभावाम् ॥५॥

सप्तविंशश्लोकं यावत् कुलकेन मीनाबेन्द्रघोषेणन शिष्टविशेषणं. क्रियते । एवम्भूता ता सीता वनेन्द्रा च डरीचकं इति पूर्वणान्वयः । किम्भूता सीताम् ? देवं सम्भाविताकलुपभावां देवे ब्रह्मादिभिर्द्विक्पालान् सम्भावितो ज्ञानः अकलुषो अनायिलो भावः आशयो यस्यासादृशीम् । कः कीदृशः कं केषां देवैरित्युच्यते—

कुर्वद्भिरिति । शं मङ्गल कुर्वद्भिः मङ्गलमयेरित्यर्थः । देवेन श्रीहेतुवीश्वरेण भियो लक्ष्म्याः सरस्वत्या वा यो हेतुः कारणं तादृशेन ईश्वरेण प्रभुना वरुणेन ब्रह्मणा वा । “श्रीवैश्वरचना शोभा भारती सरलद्रुमे लक्ष्म्या त्रिकर्णसम्पत्तिविधोपकरणेषु च विभूतो च मनो च स्त्री” इति मेदिनी । षण्दश्वराभिधानेन षण्दश्वराख्येन देवेन शिवेन क्षेमेश्वरेण क्षेमस्य रक्षणस्य मङ्गलस्य वा ईश्वरेण विष्णुना सनार्थः युक्तः ।

स्फुरदिति । स्फुरद्भिः दीप्यमानैः उच्चैः ऊर्द्धगमैः व्योमविहारीभिरित्यर्थः देवमुख्यैः देवभेदैः इत्यादित्यविशेषणम् । साक्षाद्वितीदमप्यादित्यविशेषणम् । साक्षात् यः संप्रत्ययविधिः लौकिको यः प्रत्यक्ष-प्रतीतिव्यापारः तस्य परमाधिष्ठानैः परमाध्यभूतैः मान्यतमैश्च आदित्यो “हि लोकचक्षुस्तस्मिन्महा” । “प्रत्ययोऽधीनशपथज्ञानविधासहेतुपु रन्ध्रे शब्दं” इत्यमरः । स्त्रेयैः सदाः सशरीरैर्वा द्वादशादित्यैः धातुप्रभृतिभिर्द्वादशादित्यैः सम्भाविताकलुपभावमित्यन्वयः । “क्षेत्रं गृहे पुरे देहे केदारे बोनिभाययोः । पुण्यस्थाने स्मरू च” इति यावत् ।

स्कन्देनेति । तेन सविनायकेन गणाधिपसहितेन स्कन्देन कार्तिकेयेन मिलितै युक्तः तेः प्रसिद्धैः प्रकाश-रूपैः प्रकाशात्मकैः एकादशभिः रुद्रैः वसुभिरष्टभिः विततास्पदैः सर्वव्यापिभिः विश्वैः दशभिर्विश्वेदेवैः, ब्रह्मादिभि-र्गणैश्चतामेदेवैः सम्भाविताकलुपभावमित्यन्वयः ।

अकुतोभवेति । अकुतोभयानि रावणकथाप्रत्यक्षानुत्थानि सद्धानि गृह्याणि यस्मिन् तादृशे पुरे छद्मपुरे ये प्राप्नुयात्तादा उच्यते इति राणि । “प्रासादो देवभूभुजाम्” इत्यमरः । तत्र या वेदकृता एव वास्तव्यं वसतिस्थानं येषां तैत्तिरीयस्य उपनमदाशापालैः देवैः उपनमद्विरुपतिष्ठमानैः आशापालैः इन्द्रादिभिर्विष्णुपालैर्देवैः सम्भाविता-
कलुषभाषाम् इत्यन्वयः ।

अन्यत्र । वरेन्द्री कीदृशीम् ? देवैः सम्भाविताकलुषभाषाम्—देवैः महीपतिभिः “देवो सुरमहीभुजो” इति शाश्वते । सम्भावितः सम्मानितः अकलुषो भावः अनाविलं स्वरूपं यस्यां स्तथाभूतां भुवं वरेन्द्री-
सुरीशके इति पूर्वोक्तान्वयः । के के कीदृशीं देवैरित्युच्यते । शं कुर्वतिः मङ्गलं विप्रपतिः भीहस्वीश्वरेण देवेन चण्डेश्वराभिधानेन देवेन क्षेमेश्वरेण च किल देवेन सनाथे युक्ते, ‘क्षेमेश्वरः’ ‘चण्डेश्वरः’ ‘भीहस्वीश्वरः’ इति केषाञ्चित् सामन्तभूपतीनां ‘अभिधानानीति प्रतीयते ॥२॥

स्फुरतिस्त्रिभिः उच्यते उच्यते देवमुख्यैः राजप्रेष्ठैः संकल्प्य सम्यग्विश्वासः एव विधिः कर्म-
तस्य परमाधिष्ठानैः परमाधारैः, अनप्य मान्यतमं साक्षानमभेदद्वादशाक्षर्यं ‘अक्षर्यद्वादशाक्षर्ययतुन्वीः
“माक्षान् प्रत्यक्षतुन्ययो” इत्यमरः ॥३॥

तेन व्यक्तनाम्ना सविनायकेन विशिष्टनायकोपेतेन । विनायक इति युद्धस्य नामान्तरञ्च । स्कन्देन
नवमकेन केनचिद् राज्ञा मिलितं युक्तं नै प्रकाशरूपं व्यक्तस्वभावं स्फुरन्मयकुरैः पञ्चादशाक्षर्यं पञ्चादशसङ्ख्यके,
विश्वंभुभिः सर्वैर्येनरज्ञे विततास्पर्धं विमोर्णप्रतिष्ठं ॥४॥

नास्ति कुतोऽपि भयं येषां तानि सद्धानि स्थानानि येषां तथाभूतानि पुराणि राजधान्यस्मेषु ये प्रासादाः
राजभवनानि तत्रत्यवेदिषु अलङ्कृतभूतलेषु वास्तव्यं वसतिर्येषां तादृशीन्लङ्कृतान् प्रासादवेदिषु वृत्तवर्तितभिः
“वेदिरङ्गं त्रिमुखायां बुधेऽलङ्कृतभूतले” इति विश्वे । उपनमदाशापालैः उपनमनामुपनिष्ठमानानां याचकानां आशा-
पालैर्गर्भनाथरिपुरकैः एवमन्तैः देवैः सम्भाविताकलुषभाषामित्यन्वयः ॥५॥

V 2-5. A. (Sītā)—whose purity of thought was vouched for by the gods, doing good to all—
associated with them were Brahmā (lit the father of Sarasvatī), Śiva the terrible
Lord, and Viṣṇu who is the Lord of bliss or protection,—

१ चण्डेश्वर-प्रमुखः वरेन्द्रीयां प्रसिद्धिमात्रं देवभूमीनां वा नामानि । (R G R)

२ वरेन्द्रीयामाक्षर्यादीनां कृति संज्ञा (देवकुमारानि), वराहमना इत्यपि ज्ञाते । (R G B.).

(Among whom were) the twelve Ādityas appearing together with their consorts (or appearing in person), the most excellent gods shining high above ; and who, being (the eye of the world) and the direct source of cognition, are the objects of the highest adoration ;—

Those deities of luminous form, the eleven Rudras, joined by Skanda with Vināyaka, by the (eight) Vasus, and by the group of deities, the (ten) Viśvas of far-extended sphere ;—

(the gods viz) the presiding deities of the quarters, who were present there, having as their residence the altars in the lofty temples of that city (Lanka), where the houses (after the death of Ravana) were not threatened from any quarter

B. (Varendri)—whose internal purity or tranquillity was guaranteed—by the kings,) having as their associates Śiṣhetviśvara, Kṣemestvara and Candrasevara, who were rendering good services ;—

By those chief potentates, who were shining in the height of their glory and looked like the veritable twelve Ādityās in their own orbit and who, commanding the greatest (public) confidence (lit. being the very basis of acts of confidence), were entitled to the highest honour ;—

By those formidable chiefs of well-known character, eleven in number, who were joined by that king, Skanda (by name) having a distinguished general, and who extended their position of authority by means of wealth of all kinds ;—

(The kings)—who were the occupants of well-decorated places inside the lofty) palaces of cities, the situation of which was quite safe and secure, and who fulfilled the expectations of those (supplicants) who came to them (for help).

भगवन्निरपि विप्रवरैरपि प्रशान्ततमेरपि च ।

अनुचानैः^१ परमर्षिभिरुपादितव्रतोत्कर्षाम् ॥६॥

१ HS's reading of the verses violates the metre. He takes अनुचानैः as part of the second pāda.

२ HS अनुचानैः

अगवन्निरिति । अगवन्निरपि षडेर्धशाब्जिभिरपि प्रशान्तनमोर्विप्रचरैरपि शमप्रधानैर्ब्राह्मणभेदैरपि अपि च अनूचानैः साङ्गवेदाध्याययितृभिः परमर्षिभिः—“अनूचानो विनीते म्यात् साङ्गवेदविषयः” इति शिष्टः— उपपादितप्रनोत्कर्षात् उपपादितः सम्यक्प्रतिपादितो प्रनोत्कर्षः इत्यप्यपानिब्रह्मस्योत्कर्षः यथा सा तां सीता ।

अन्यत्र । महर्षिकल्पैः वेदवित्त्रिमाह्वयैः उपपादित अहिंसासत्यादिप्रतानामुत्कर्षो यस्या सा तां वेन्द्रीमित्यन्वयः ।

- V 6 A. (Siti) whose extreme faithfulness (to her lord) was established by the Brahmanas, endowed with the (six) superhuman powers, and at the same time most placid, and also by the great sages, the authoritative expounders of the Vedic lore in all their branches
- B. (Varendri), where excellences in the holy vows (of truth, non violence etc.) were observed by the Brahmanas who would be likened with the *Muharsis*, the great expounders.

मन्द्राणां स्थितिमुद्गां जगदलमहाविहारचित्रगगाम् ।

दधनीं लोकेशमपि महत्तारोदीरितोन्महिमानम् ॥१॥

मन्द्राणामिति । सीतां पुन किम्भूताम् ? स्थितिमुद्गां दशाविहारां रीतिजडां वा 'स्वभावः प्रकृती रीतिरवस्था तु दशा स्थितिः' इति वैजयन्ती जगदलः । जगदलनमेव महाः विहारः कीडा यस्य तेन राक्षसराजेन “विहारः सौगतावामः कीडायाश्च” इति वैजयन्ती—चित्, वदित्, रागः अनुगुणः यस्या तादृशीम् अतएव लोके महत् शमपि दधनीं लोककण्टकभूतस्य राक्षसराजस्य बधहेतुत्वात् लोके जगति महत् शं कल्याणमपि दधनीं विदधतीम्, अनप्य मन्द्राणां बाधभेदानां 'तारोण उर्ध्वनिनादेन उदीरितः कीर्तितः कङ्क-महिमा विपुलं माहात्म्यं कल्याणताम्, “तारश्च रजनेऽयुक्चस्त्रो” इति विश्वं ।

१ कालो दधे मागे “दधो मागे दध धरे” इति वाच्यः यो महात् विहारः एतद्विषयः तेन स्थितो वदितो रोगोऽभूतावो कल्याणताम् (R G B)

२ तारणा लघोवधार्थत्वा उदीरितः उन्महिमा कस्या, ताम् (R G B) In this case मन्द्राणां may be construed with स्थितिमुद्गाम्

अन्यत्र । बरेन्द्रो पुनः किम्भूताम् १ मन्त्राणां स्थितिं ऊढा मन्त्राख्याज्ञानां स्थितिं ऊढां प्रापितां नीता-
मिति व्याक्त् बरेन्द्रो गजबनान्यासन, तानि च गजविशेषसमानयनेन संबर्द्धितान्यमवस्थित्यश्रयः ; “भद्रो
मन्त्रो क्षम इति गजाः शङ्करास्तथा” इति यादवः—जगद्गलनामको यो महान् विहारः बौद्धमठस्तत्र स्थितः पुञ्ज-
रागः सर्वजोषेषु अनुकम्पा यत्र तादृशो लोकांशमपि नृक्षर्यं बोधिमत्त्वविशेषमपि दधती तथा महार्द्र-
महत्तरे बौद्धमठाध्यक्षर्वा तथा ताराभिरतत्र तत्र प्रतिष्ठिताभिः तारादेवीमूर्तिभिश्च उद्योगितः उद्भिन्नः अतिशयिन इति
याक्त् उद्दर्शयिमा यस्यास्ताम् । “बुद्धदेव्यां मता तारा” इति दिश्वे ।

- V. 7 A (Sitā) who got stupefied even in the matter of her ordinary practices or in her
- (present) condition—round whom gathered the (storm of) passion of one (the
Ravana) whose (only) pleasure consisted in the oppression of the world—
X was (thus) doing great good to the world—and whose great glory was
- claimed loudly by the (beatings of) drums—
B (Varendī)—which had elephants of the Mandira type imported (into its forest—
where in the great monastery at Jagaddala kindly love for all was found accum-
ulated—whose country bore (in its heart) the image of (Bodhisattva) Lokesh-
-) and whose great glory was still more increased (or pronounced) by the
presence of (the great / heads of) monasteries) and the (images of) Tārā (the
Buddhist goddess)

अपरिमितपुण्यभूमिं सत्याचारैककेतनमभेद्यम् ।

विपुलतरपुण्यकीर्त्तिभिर्गभिहितशुचिभावमुपजा[ता]म् ॥८॥

अपरिमितेति । अपरिमितानां अगणितानां पुण्यानां भूमिं आधारं, विपुलतरपुण्यकीर्त्तिभिः ऋषिभि
भूदेवैश्च अभिहितः कीर्त्तितः शुचिभावो विशुद्धाशयो यस्य तत् तादृशं अभेद्यं भेत्तुमशक्यं सत्याचारैककेतन
सत्याचाराणां एकमुख्यं केतनं गृहं उपजाताम् संकृताम् ।

अन्यत्र । अपरिमितां विशालां पुण्यभूमिं पुण्यं स्थानमित्यर्थः विपुलतरपुण्यकीर्त्तिभिस्तादृशीस्तत्रत्य-
जनैरित्यर्थः अभिहितशुचिभावं सत्याचारैककेतनं अत्र पश्ये केतनं स्थानं अभिहितः कीर्त्तितः सूचितः शुचिभावः
शौचं यस्य तादृशं उपजातां पुनर्जातामित्यप्यर्थो भवेत्—तदा बरेन्द्रास्तबाभूतायाः पुनर्जन्मैवासीत् ।

१ महत्तारा तदाख्या बौद्धदेवीविशेषा “तारा बुद्धदेव्यां उद्युक्त्या उद्योयक्या” इति हेमचन्द्रः (R G B)

V 8 A (Sitā) who was the abode of virtues beyond measure and became the impregnable house of truth and right conduct, whose pure character was declared by those who had a very high reputation for their holy deeds

B (Varendit) which is a land of virtues beyond measure and which was reborn as a place of whose purity was indicated by the

ब्रह्मकुलोद्भवा^१ स्कन्दनगरं मूर्च्छिनामितापचिनि[म] ।
तैरतिगुरुत्प[ला]वासैस्वर्गैर्भरि[त] शोणितपुराच्च ॥६॥

ब्रह्मकुलेति । सीता पुनः किमुनाम् ? ब्रह्मकुलोद्भवा ब्रह्मण प्रकृतस्य यः कृते तदादिस्थाने विराज्यजनने उद्भवो यस्याः सा तदा विदेहराजकन्या, अतः ब्रह्मकुलतः तरोर्मये यद्वीर्यमूसावित्यर्थः उद्भवो जन्म यस्यान्नाम्, “वेदस्तत्तं तरो ब्रह्म प्रदा विप्रः प्रसादति” इत्यमरः, ‘पुलः ज्ञापदे गोत्रं सज्जातीय-
तापि च भवते च ततो ह्रीकम्” इति मेदिनी स्कन्दपुराणे कृत्वा स्कन्देन शोणितपुरेण विवेक-
प्रदानान्नकेत्यर्थः मूर्च्छिता नष्टवेचना “गरम्तु कृतकं विप” इति यादवः - इतिपचिनि इति प्राप्ता अपचिनिः
प्रपचयः क्षय इति यावत् यया सा ता क्षय गतामित्यर्थः कृत्वा च अमितपाचिनिश्च या तामित्यपि वा
मत्वाक्यम् उभयत्र, तं प्रसिद्धं अन्धप्रः नानि मत्तो निद्रा येपु ते चिनित्रे अतिगुरुत्पलावासैः
लकासिन् एलं मासं य स्ते उत्पलास्ते मासद्वयकरः अतिगुरुभिः अतिभागे आसाम्, रक्षोपहनिवासैः भरित-
शोणितपुराच्च भरितं भारवत्, अतिछिद्रमिति यावत् अतोऽस्य जन इति भरितं, शोणितं बन्धुजीवात्
प्रतिमुन्दरमित्यर्थः पुनः देहो यस्यान्नाम्—“पुरं शरीरमिन्द्राह” इति भरणि । “शोणः म्याऽबन्धुजीवासे”
नि शाब्धने ।

अन्यत्र । ब्रह्मकुलोद्भवा ब्रह्मकुलानां ब्राह्मणवंशानां उद्भवो जन्म यस्याः सा ता ब्रह्मणकुलजन्ममूसा-
वित्यर्थः स्कन्दनगरं ललासा पुणं मूर्च्छिता ममृद्धा “मूर्च्छितो मृदमोच्छयो” इति वैजयन्ती—इतिपचिनि
पान्शुः “अर्वा नाद्यामपचिनिः प्रक्षये निवृत्तौ इत्ये” इति वैजयन्ती - तं प्रसिद्धं अतिगुरुत्पलावासैः अतिगुरुभि-
र्यानां चत्पलासि पचानि यत्र तादृशा आवासाः मन्दिराणि येषां नैः अतिमुन्दरकमलमङ्गलेषु मन्दिरेषु

1 MS ब्रह्मकुलम् 2 Is this city in any way connected with the name of Skanda in verse 4 above ?

प्रसिद्धिरित्यथः अस्मिन् देवैः 'आदित्या ऋभवोऽथवा विवस्वतो दिवौकसः' इति वंजयन्ती—भरि-
शोणितपुराच्च भरिम् परिपूर्णं शोणितपुरं^१ नदाख्यनगरं यत्र तां तादृशीम् ।

V. 9 A. (Sita), who was born in the home of the Vedic lore (Brahman) (or born out of the sacrificial ground), who fell unconscious as the effect of the scorching poison of (humiliation attended with scandal) and became thin and emaciated and who, on account of her very fearful habitation (in the midst of the demons), wearing away flesh, which admitted of no sleep, felt her body, (once) so crimson coloured, like a great burden

B. (Varanasi)—which was the birth place of Brahmana families, which flourished on account of its town of Skanda-nagara, and (as such) was held in high esteem and which contained in it the city of Soutapura crowded by the (images of) gods installed in temples, (which looked quite gay) with lotuses of very large sizes

‘अप्यभितो गङ्गाकरतोयानर्धप्रवाह’पुण्यतमाम् ।

‘अपुनर्भवाह्वयमहातीर्थविकल्पोज्ज्वलामन्तः ॥१०॥

अपीति । किञ्च अभितः साकल्येन “समीपोभयतःशोमसाकल्याभिमुखेऽभितः” इत्यमरः । ‘गङ्गाया आङ्गे उपनिस्थाने यतोय तस्य ये अनर्धप्रवाहा तद्गत् पुण्यतमा परिरुद्धाम्, अन्तः हृदये अपुनर्भाह्वय न पुनः संसारं भजनेऽस्मिन् इति अपुनर्भवः पुनर्भवाभावहेतुस्तत्त्वज्ञानं तन्नामकं यन्महातीर्थं महायज्ञ तेन महता ज्ञानयज्ञेनेत्यर्थः—अथवा महातीर्थं महानुपायस्तेन विकल्पो विधूतकल्मसा ५५५५५ च तम् । “तीर्थं शास्त्राध्वरक्षेत्रोपाय नारीरजःसु च अवतारपिर्मुष्टाभ्युपात्रोपाध्यायमन्त्रिषु” इति मेदिनी । “तीर्थं मन्त्रासु-पाध्यायः स्त्रीपुष्पे योनियज्ञयोः” इति च वंजयन्ती ।

1 This town of Soutapura is another name of the older city of Kutiwarsha of the name of the same name. Hemachandra gives another synonym for it viz Banapura. The modern name of Bangarh (बंगारह) refers to that part of the country in the Dinajpur District which is situated north of Rajshahi in North Bengal. Cf. ‘देवीकोट उमावनश्च कोटोर्व चत्वारं स्वातु शोणितपुरञ्च तत्’ इति हैमः ।

१ MS अप्यभितो

२ MS ०प्रवाहा०

३ HS अपुनर्भव०

४ गङ्गाकरतोयवोर्ध्वं अनर्धप्रवाहा लहत् etc. (N. G. B.).

५ अपुनर्भाह्वयं तन्नामकं यत् महातीर्थं लहत् विकल्पो etc (N. G. B.)

अन्यत्र । अपि च अभितः उभयतः गङ्गायाः करतोयायाश्च नगोः अनर्घेण प्रवाहेण पुण्यतमां अन्तः मध्ये च अनुनर्भवाद्भयेन तन्नाम्ना महानोर्भेन महापुण्यक्षेत्रेण करतोयानगा महामल्लभानरविशेषेण वा विकलुषा विगतकलुषा उज्ज्वला च ताम् ।

V 10. A. (Sita)—who was in all respects as holy as the inestimable stream of waters of Gangā at the source, and who was internally pure and bright through the "great sacrifice" (which means the great knowledge of truth) leading to final release from rebirth

B Varendri)—which, with the glorious streams of Gangā and Karatoya flowing on either side, was the holiest place and which was pure and spotless on account of its having the great place of pilgrimage or (holy place) called Apunarbhava, in its very heart

¹अपि पृथुकच्छवलर्भकृशतरकालीकृतानांस्थानाम् ।

अपि विश्रुतपलाशि¹वृतामशोकवन्याताम् ॥१॥

अपीति । पुनः कीदृशी सीताम् ? अपि अपिच पृथुना विशालनां कच्छस्य कच्छाख्यदेशस्य दक्षिणदिग्भागस्येत्यर्थः बलानां सेन्यानां राक्षसानामित्यर्थः भिया भयेन पृथान्ना अतीव कृशा, तथा आलो-कृतोत्थाना आलो सखी तथा मरमया कृतोत्थाना स्वपमुन्धानशक्तिरदिता मर्त्या मरमापबलस्य इत्थिता या ताम्, अथवा काल्या कालिन्ना कृतोत्थाना कृतमुन्धानं यत्र सा ताम्, अपि विश्रुतपलाशि¹वृताम् विगतं भूतं ज्ञानं येषां ते विश्रुतः ज्ञानहीनाः ये पलाशिनः आममामभोजिनः राक्षसाः "रक्षोवृक्षो पलाशिनौ" इति वाच्यः ते वृतां परिवेष्टितां अशोकवन्यां तदाख्यवने आशां प्राप्तां हनुमतेति शेषः ।

अन्यत्र । पुनः कीदृशी वरेन्द्रीम् ? अपि पृथक् कच्छाः अनुपभूयः यत्र सा विशालमल्लप्रवाहेशा, अथवा पृथुकच्छेति बलभीनदीविशेषणम् पृथुकच्छा विशालमल्लप्रवाहेशा—“कच्छस्तु पार्श्वे गुप्ताख्ये तटे” इति वाच्यः, “कच्छः स्यादनुपे” इति विश्वः—बलभीनदी कृशतरा च या कालीनदी ताभ्यां कृतमुन्धानं कृतपतिः यत्र सा तां, यत्र वारेन्द्रीं तन्नामवेत्यस्य नदीद्वयम्योनपतिरासीत्, विश्रुतः विख्यातः पलाशभिः वृक्षैः कृतां अशोकवनी अशोकवृक्षाणां काननं आशां प्राप्तामित्यर्थः ।

1 Metre defective in this reading.

1 H8 or वाच्यम्

2 H8 reads कलाशि which seems to be a wrong reading

V. 11. A (Sita) who, moreover, became very thin and emaciated through fear of the huge hordes of the Kaccha country (of the south), and was able to raise herself only with the help of her female companion (Saramā)—(or on whom blackness was visibly growing up)—and who was found in the Aśoka grove, surrounded by the senseless Raksasas, (lit eaters of raw flesh)

B. (Varendri)—the country in which, moreover, there were large marshy lands and in which originated the rivers Balibhī and Kah—the excessively weak stream,—and also which (country) was surrounded by many well known trees and which contained Aśoka groves.

परमविरलकन्दावलिमयमविरलकलकण्ठकूजन्मुखम्^१ ।

पृथुलकुचश्रीफलकम्पनसहितं लोलमञ्जुलवलीकम्^२ ॥१२

परमेति । पुनः किम्भूतां सीताम् ? एवम्भूतं “रामं सदा दधती” इत्युत्तरेण सम्बन्धः । परं परम-पुत्रं अविरलकन्दावलिमयं अविरला निविहा या कन्दावलि जलधरश्रेणी—“कन्दः कं ददातीति वारिद” इति वेत्रवन्ती - तन्मयं निविडुजलधरयामलमित्यर्थः, अविरलं कलेन कण्ठेन मधुरकण्ठस्वर्णेत्यर्थः कूजन् किमपि अल्पत-मुखं यस्य तम्, लोलमञ्जुलवलीकम् लोला तरला लवण्यमयीत्यर्थः मञ्जुला मनोज्ञा वली मध्यगरेखा यस्य तम् “बलिर्मध्यगरेखा” इति वेत्रवन्ती, पृथुलकुचावेव श्रीफले विपुलस्तनावेव दिव्यफले तत्कम्पनसहितं यथा स्यात् तथा ध्यायन्तीम् इत्यनेन सम्बन्धः ।

अन्यत्र । पुनः किम्भूतां वेत्रवन्तीम् ? एवम्भूतं “सदारामं दधती” इत्यनेन सम्बन्धः । परं श्रेष्ठं अविरला घना कन्दावलीः शूरणावलिः—“अशीमः सूरणः कन्दः” इति हेमचन्द्रः—तन्मयं तद्बहुलं, कलकण्ठा कोकिलाः तैः अविरलं यथा तथा कूजन् परभूतध्वनिमुखं इत्यर्थः मुखं प्रवेशद्वारं यस्य तथाभूतमारामं, पृथ्वी बह्वी लङ्कुषानां श्रीफलानां विश्वानां च कम्पनेन सहितं, अथवा पृथ्वी लङ्कुषानि श्रीफलानि च यत्र तादृशं, वनसहितं वेति पदच्छेदः वनसस्य कन्ठकिफलस्य अनुकूलं “वनसः कन्ठकिफले कण्ठदे—” इति मेदिनी, “लङ्कुषो लिङ्कुषो लङ्कुः” इत्यमरः—लोलस्तथा मन्त्रवो मनोज्ञाः लवण्यो यत्र तादृशम् ।

V. 12 A. (Sītā who was meditating on Kīma),—the most pre-eminent person, as (if) made up of the dense rows of cloud, whose mouth was ceaselessly musical in account of sweet (sound of her) throat and who had (her belly marked with) beautiful waving folds of skin,—the meditation on her Lord being accompanied by a memor in her Bilva-like breasts

B (Varendri possessing an excellent garden) with closely planted edible *Kinda* roots, the entrance of which was resonant with the ceaseless warblings of the cuckoos, which was shaking with its large *Lakucha* and *Sripatala* trees, and which had its delicious *Laclicis*, moving to and fro

‘प्रवलद्विक्रमकन्दलशोभाधरमोक्षणामृतौघमुच्चम् ।

तरलभ्रमरकमुरुगन्धवहानिललहरी’नोलम् ॥

किञ्च वटुनागरङ्गजितवन्तं वासवोद्यानम् ॥३॥

प्रवलदिति । पुनः किम्भूतं रामम् ? प्रवलद्विक्रमक प्रत्यन् प्रवदमानो विक्रमो यस्य तथाभूतम्, शोभाधरं इत्यस्य पत्रस्य शोभेव शोभा यस्य तादृश अधरः यस्य तथाभूतं रामः “अधरः किशलयराग” इत्येत्यर्थः । ईक्षणासृतौघमुच्चं ईक्षणाभ्यां चक्षुभ्यां असृतौघं असृतप्रवाहं जलप्रवाहं वा मुच्यन्तं तरलभ्रमरकं तरलाः चक्षुषा भ्रमरकाः ललाटे वर्णयुक्तला यस्य तं ‘अलका अर्णयुक्तला’ त ललाटे भ्रमरकाः” इत्यमरः, उद्यानस्य वसानिकलद्वीलीन उरुः गन्धवहजितः “स्यादुगन्धवहा नामायाम्” इति मैदिनी, तया अनिलः आमानिलः तस्य लहरी प्रवाहः तत्र लीनं विरगत् दीर्घदीर्घं निधम्य स्थितम्, किञ्च वटुनागरङ्गं बहवो नागीः इन्निभिः रङ्गितः क्रीडा युद्धानि यस्य तादृशं, वासवोद्यानं जितवन्तं मोतीद्वरणं वासवोद्यानं इन्द्रोद्यममपि जितवन्तं अतिशयितवन्तम् । उद्यानं उद्यतिरुद्यमः इत्यर्थः “उद्यानं समरोदयार्थिनमैव प्रयोजने” इति वैजयन्ती ।

अन्धत्र । प्रवलद्विक्रमकं प्रवलतां सप्ता चक्षुषां वीनां ईक्षणां क्रमः पारक्रमपः यत्र तादृशम् इत्य-
शोभाधरं इत्यन्तां पद्माणां वा शोभा तां धरति यन्तम् अथवा ‘प्रवलद्विक्रमकन्दलशोभाधरम् इत्येकं पदम्,

1 Metre somewhat defective The first two lines seem to have formed an Ārya (आर्या)

2 MS ०मुच्यन्तम्

3 MS ०सहस्रि०

4 MS reads something like ०वदन्

प्रथमम् विक्रमो येषां ते तादृशः कन्दवा कन्दरा वा मृगभेदावन्तः शोभाधरं शोभितमित्यर्थः । कन्दस्तुचक्षुषां
इति वैजयन्ती—R.G.B.

प्रबलम् सदा बलम् विः बिहगो यत्र तथाभूतश्च क्रमकन्दलशोभाधरश्च क्रमेण परिपाट्या यथोचितसन्निवेशेन वा कन्वलना भूमिकदलीना शोभा तां धरति यत्नम् 'क्रमः परिपाट्या यथोचितसन्निवेशे' इति मेदिनी. तरुप्रमरकं तरुक्षब्बला धमरा मधुलिङ्गे यत्र ताटशम्, वक्रान्धवहानिललक्ष्मीलीनं उरुं बहुधाक्लिष्टीणं गन्धं वहति योऽनिलस्तस्य लक्ष्म्यां विमोलेन लीनं आश्रितम्, किञ्च बहुनागरङ्गं^१ वहवो नागरङ्गा नारङ्गाख्या हुममेदा जम्बुकमेदा वा यत्र ताटशं वामवोशानं वामवस्य इन्द्रस्य उद्यानं नन्दनमपि जिनवन्तं अतिशयिन-
वन्तं शोभया समृद्धा च ।

V. 13 A. (Rāma) as one growing in strength and (exquisitely beautiful) with his lips sharing the glow of new shoots of leaves, with his eyes pouring out, as it were, a shower of nectar (or water) with his curly hair playing on his forehead, and who was resting on the waves of his deep sighs—and farther as one who, with the (strength) of fighting many an elephant, surpassed Indra in energetic action

B. (The garden) bearing grandeur of foliage, with birds moving about in its midst, raining showers of nectar on the eyes (of beholders), which was clung to by the waves of wind carrying fragrance spread out in all directions, in which there were (hovering) bees that were restless, which contained many a Nāgaranga tree, and which (as such) excelled even Indra's garden (Nandanā)

व्यभिचारिभिरालस्यग्लानिश्रमदीनताविपादयुतैः ।

उन्मादमोहचिन्तोत्सुकतानिर्व्वेदनादिभिर्भावैः ॥१४॥

अधसंसूचकचंतोबुद्धिव्यहारविग्रहारम्भैः ।

विपुलकसात्त्विकभावैरुपपादितं संप्रयोगश्च ॥१५॥

व्यभिचारिभिरिति । आलस्यं जाड्यं, ग्लानिः निष्प्राणता, श्रमः क्लमः, दीनता दैन्यं, विपादः अवसादः, एभिर्युतैः समन्वितैः, उन्मादश्चित्तवैकुण्ठ्यं, मोहो मूढता, चिन्ता ध्यानं, उत्सुकता औत्सुक्यं, कालाश्रमत्वं वा-
निर्व्वेदनं स्वावमाननं तद्वादिभिः व्यभिचारिभिः भावैः व्यभिचारिसङ्घर्षरूपैश्चर्यादिषु निर्णीतिभावैः उपपादित-
सम्प्रयोगं राममित्युत्तरेण सम्बन्धः ।

१ वहवो वागता यत्र ताटशं वक्रान्धवहानिललक्ष्मीलीनं उरुं बहुधाक्लिष्टीणं गन्धं—B.C.M.

२ MS अक्षयदि०

अपसंसृजका व्यसनविज्ञापकाश्चेतसो युद्धेः व्याहारस्य वाचः विषयस्य क्षरीरस्य च आरम्भाः क्रिया यत्र तादृशे, यत्र सर्वत्र व्यापाराः कायिका वाचिकाश्च व्यसनमेव संसृजयन्त आसन् इत्यर्थः, “अतोदुःख-व्यसनेष्वप्यम्” इत्यमरः, विपुलकसात्त्विकभावैः विशिष्टाः पुलका रोमाश्चा येषु तादृशेः सात्त्विकभावैरिति सत्त्वेन निर्मुक्ताः सात्त्विकास्त एव भावाः तेः उपपादितः तद्वत्तत्त्वितया उपस्थापित सम्प्रयोगो रतं येन तादृशं विश्वं रागमित्युत्तरेणान्वयः । “सम्प्रयोगो रतेऽन्वये” इति वक्ष्यन्ती ।

अन्यत्र । व्यभिचारिभिः व्यभिचारशीलैः विटादिभिः तथा आलस्यग्लानिभ्रमशीनताविषादयुक्तैः आलस्यादियुक्तैः जडैः भ्रान्तेरार्तैः विषादिभिश्च जनैरित्यर्थः तथा उन्मादमोहचिन्तोत्तमुक्तानिर्व्येदनादिभिः भावैः उन्मादादीन् चित्तविकारान् अदन्ति नाशयन्ति तत्त्वपरिचिन्तनेन ये तादृशभावैः युक्तः अथवा उन्मादादीन् चित्तविकारान् नाशयद्भिः अतिमनोज्ञैरित्यर्थः भावैः पदार्थैः उपपादितसम्प्रयोगं जनितसम्पन्नं तथा अपसंसृजक-चेतोबुद्धिव्याहारविप्रहारम्भैः अगमसूत्रका पापहिसकाश्चेतोबुद्ध्यादीनां आरम्भा येषां ते तथाभूतैः विपुलकाः महान्तः सात्त्विकाः सत्त्वगुणज्ञाता भावा आशया येषां ते सत्त्वगुणैश्च उपपादितसम्प्रयोगश्च प्रापितसमागमश्च आगममित्युत्तरेण सम्यन्तः । अत्र पक्षे सम्प्रयोगः अन्वयः ।

V 14 15 A (Rāma) with whom her union (in spirit) was established--by the “accessory” sentiments surging within her, associated with which were sloth, sickness of heart, fatigue, despondency and sadness, and which started with (apparent) insanity, insensibility, reflection, anxiety and self-disparagement, as well as by the external manifestations, in which was (evident) the great thrill of joy (all over the body) and among which were the actions of mind, intellect, body and speech--all of them expressing great distress.

B. } (The garden) where mutual intercourse was carried on (by all sorts of people, such as) the gay voluptuaries, by those people who had their sloth, sickness of heart, fatigue, despondency and sadness, and by wise men, who destroyed (all such afflictions as) insanity, insensibility, reflection, anxiety and depression of spirits, as well as by persons endowed with good virtues whose (every) action by mind, thought, words and body struck out sins.

निदधानं मनसि प्रियममृतादिभिरर्पितं सदागमम् ।

करुणमहितमगन्धं प्रियालयावद्धजीवनं दधतीम् ॥१६॥

1 MS व्यावा, HS व्यावा

निवधानमिति । अमृतादिभिरर्चितं अमृतं अदन्ति अमनन्ति ये ते अमृतादिनो देवस्तेः अर्चिनं कर्णं इष्टविरक्षन् शोच्यं अगन्धं निरामोदं “गन्धो गन्धक आमोदे लेशे सम्बन्धगर्ह्योः” इति विश्वः—अहिनं वेदिमृतं आरभृतमिति यावत् प्रियालयावद्जीवनं प्रियालये प्रियास्थाने आबद्धं जीवनं निवधानं धारयन्तं प्रियं नार्थं रामं सदा मनसि दधती अनुक्षणं ध्यायन्तोम्—इष्टतमामिति पूर्व्वेण सम्बन्धः ।

अन्यत्र । मनसि प्रियं निवधानं दर्शकानां चेत्तमि आनन्दं जनयन्तं अमृतादिभिः सुखादुद्गण्यादिभिः आमलकीप्रभृतिभिर्वा अर्चिनं मूढयन्तं, “अमृतं स्त्री तु गुलुक्या मशभिश्चयोः आमलक्या इरीतक्या त्रिषु तु स्वादनित्ययोः” इति यादवः—कर्मणमहिनं कर्णैर्बुध्मैरे. महिनं अर्चितं प्रियालयावद्जीवनं प्रियालया द्वाक्षालतया बद्धं वेष्टितं जीवनं जलं यत्रेदृशं अगन्धं गन्धरहितं सजानीयताशून्यमिति यावत् सदारामं सन्तं आरामं वषट्कं दधती धारयन्तीमिति भुवं वरेन्द्रीमिति पूर्व्वेणान्वयः ।

V 16 A (Sita) bearing in her mind her beloved Lord Rama, who was adored by gods and who was sustaining his life which was fixed upon the place of his beloved (Sita) and which was (considered) an evil, it being joyless and quite pitiable

B (Varendri) containing the excellent garden, which did good to the heart (of the spectator-), which was highly valued on account of the presence of sweet things (or Amalaki trees etc) it contained, which was adorned by Karuna trees the water in which was enclosed by the Priyalā plants and which was unique of its kind

बहुधान्यराजसंहतिसंभावितकाम्यरूपया लक्ष्म्या ।

सदृशस्तारितया प्रस्फुरदित्वाकुडोत्तराभरणम् ॥१७॥

बहुधान्येति । पुनः किम्भूता सीताम् ? बहुधा बहुप्रकारेण अन्वराजसंहत्या अपरनृपसङ्गेन स्वयम्बरसभागतेनेति भावः सम्भाविनं बहुमतं काम्यं कमनीयं रूपं स्वरूपं वस्त्राः एवम्भूतया तथा सदृशस्तारितया सदृशेन कौलीन्येन आस्तारितया संबद्धितया लक्ष्म्या त्रिव्या प्रस्फुरत् देवीवर्मान् इत्यनुवर्तमानं सेखराभरणं धोत्राभरणमूलम् । सर्वथा इत्यनुवर्तमान-सङ्गमभूता सा आसीदित्यर्थः ।

अन्वयः । किम्भूतां वरेन्द्रीम् ? क्वृता बहुविधानां धान्यराजानां धान्यभेदानां संख्यां राशौ सम्भाषितं कर्तुं क्षितं कर्मणं रूपं यस्याः एकम्भूतया तथा सङ्शान्तिरितया सङ्गं शोः उत्तमवेषुभिः आस्तारितया प्रसारितया लक्ष्म्या प्रस्तुरदिक्षया - इदमपि लक्ष्मीविशेषणम्—प्रस्तुरन्तः इक्ष्वो यस्यास्तथा कीमिमदिक्षुक्षशास्त्रिन्या लक्ष्म्या कुशोत्तराभरणम्^१ पृथ्वीलक्ष्ममभूतां वरेन्द्रीम् । तत्र जाता इक्षुविशेषाः पौण्ड्रकनाम्ना प्रख्याताः ।

V. 17. A. (Sita) who was regarded as the most shining crest jewel of the line of Ikshvaku on account of her grace, the fascinating charm of which was hailed or esteemed in numerous ways by the host of other kings (assembled in her *rajanagara* meeting) and which was further augmented by her high lineage

B (Varendri) which was (esteemed as) the sparkling crest jewel of the earth because of (the presence of) Lakṣmi (Beauty) whose lovely form was beheld in the paddy plants of various kinds, which was further expanded by the fine bamboo clumps, and which had (as additional charm) the sugarcane plants that were flourishing excellently there

प्रवलबलजाकमसमुद्भवधनलाभाम[१]पञ्चोर्वीम्^२ ।

धात्रीमपि प्रियहोतनु सदेलोद्भवक्षेत्राम् ॥१८॥

प्रबलेति । सीता पुनः किम्भूताम् ? प्रवलबलजस्य प्रवलस्य बलामुखस्य जेतुमिच्छन्तीति यावत्, जो जेतुरि इति, आक्रमो यक्षस्त्वस्मात् समुद्भवो यस्य स तादृशो धनलाभश्चक्रेणामणिश्च इत्यर्थः यस्यास्याम् 'मणिरत्नमिदं दत्तं वेदेष्टाः भयुगेण मे । वधूकाले यथाकटमधिकं मृद्धिं शोभत । अयं हि जलमभूतो मणिः प्रवरपूजितः । यक्षं परमजुष्टेन दत्तः शक्यं धीमता ॥' इति रामायणे (सु० का० ६६ । ४६) आपन्नोर्वीम् आपन्ना प्रप्ता उर्वीम् भूयतिनामि-यर्थः "प्रामापन्नं च द्वितीयया" इति समासः—अपि च राक्ष अतनु महत् गो. प्रियं पृथिव्या द्वितं धात्रीं जनयित्रीं रक्षोवशस्त्रंमनिदान्वेतेत्याशयः, इत्योद्भवक्षेत्राम् इत्या धरा एव उत्पन्नं यस्यास्ता, इत्योद्भव क्षेत्रं देवो यस्यान्तामिति वा समासवाक्यम् ।

अन्वयः । वरेन्द्री पुनः किम्भूताम् ? प्रबलो यो बलजं युद्धं आक्रमः आक्रमणं तस्मात् समुद्भवो यस्य स तादृक् धनलाभो यस्यास्ताम्, अथवा प्रवलानां स्नेहनां बन्धानां शम्भानां धान्यादीनामाक्रमो व्याप्तिनः

१ प्रस्तुरन्तः इत्याकः कटुगुणश्च एव हेमराजश्च क्षिरोन्मूलकः यस्याः तादृशीम्—^१ G B in the case of the reading *omarsā*
२ MS *चण्डोर्वीम्*

समुद्रको यस्य तथाभूतो धनलाभो धनागमो यस्यां सा ताम् “फलत्रं गोपुरे ह्यत्र शस्यमाप्नुवोरपि” इति मेदिनी, “बलत्रो धान्यराशिः स्थानम्” इति च बेंजयन्ती । अपि च प्रियङ्गोः श्यामालायाः धात्रीम् प्रसवित्रीम् अतनुसरोष्ठोद्भवश्वेताम् अननु विपुलं सन् उत्तमम् एलानां एलाल्लानां उद्भवक्षेत्रमुत्पत्तिक्षेत्रं यस्यां सा ता आपमोर्ध्वम् आपन्ना आपन्नाम् “आपन्न आपन्नाम् स्यात्” इत्यमरः, उर्वी भूमिः तां बगेन्द्रीम् ।

V. 18 A (Sita) the acquisition of whose precious property (Cūḍāmanī) came from the sacrifice of (Indra) the mighty conqueror of the demon named Bala—who lay down on the earth, who was destined always to accomplish the greatest good of the earth, and who owed her birth (directly) to mother Earth

B (Varendri) which owed the acquirement of its wealth to vigorous campaigns by its army (or to the extension of its granaries of corn), which produced *pravaṇa* creepers in abundance and had vast fields for growing fine *cūḍā* (cardamom) plants, which was (at last) an afflicted land

फलरसामित'सुधाशनपूगोद्यानप्रसाधनैकदिशम् ।

फलिताश्च नारिकेलवासिन्येपेति जगति सार्द्रमुखाम् ॥१६॥

फलैः । सीता पुनः किम्भूताम् ? ‘न नारिकेलवासिनी एषा जगति’ इति न एषा सीता नारिकेलानां क्षुद्रादीणां रक्षसां इत्यादि भुवमावस्थति चिरकालं शत्रुभूमिवासिनी सा भवितुं नार्हतीति जगति सार्द्रमुखां सार्द्रं अभुङ्क्ष्व’ मुखं यस्यास्तामपीत्युक्तम् फलेन सफलतया रसायां अमितं प्रयोज्यमनुजिं सुधाशनपूगस्य अमृतमोजिदेवकुन्दस्य यत् उद्यानं उद्यमः प्रयोजनं वा तत्प्रसाधनस्य तत्सिद्धेः एकैव दिक् उपायभूता सा ताम् “प्रयोजने निःसरणे स्यादुद्यानं बनान्तरे” इति शाश्वते—अनएव फलितश्च जातफलो च कृतायां चेत्यर्थः ।

अन्यत्र । बरेन्द्री पुनः किम्भूताम् ? फलेन शस्येन रसेन जलेन च अमिताः अपरिमिताः सुधानां क्षुद्रानां अशानानां जीवकानां पूगानां गुवाकानां यानि वृक्षानि उपवनानि तान्येव प्रसाधनं अलङ्करणं यासां तादृश एका मुख्या दिशो भूभागा यस्याः सा ताम् फलिताश्च सुख्यश्च—जगति नारिकेलवासिन्येपेति नारिकेलानां वासस्थली एषा भूरिति हेतोः सार्द्रमुखाम् सार्द्रमुखैः सरसमुखैर्जनैः सह वर्तमाना वा ताम् । नारिकेलामुधानात् सदा सरसमुखा हि तत्रत्या जना आसन् इत्यशयः ।

- V 19 A (Sita) who was the only instrument for the fulfilment of the task of the host of gods which was unquelled on earth in the point of its fruitfulness, and who destined not to remain (ever) in the country of the meanest enemies (therefore) attained fruitfulness though she was in this world with her face wet with tears.
- B (Varandri) which had all its important regions filled up with crops and water and had, as their ornaments, the groves of *Sudhā* or the milk-hedge plants and *Asoka* trees, and areca-nut trees—and in which the people were (always) with juicy mouth, as this was the congenial soil for coconut trees in the world.

पृथुसुमनःपरनागापरकेसर'मालभारिणीन्दधतीम् ।

प्रबलमधुपारिजातलवङ्गमितामोदसंपत्तिम् ॥२०॥

प्रतिवृत्ति । पुन किम्भूतां सीताम् ? पृथुनां सुमनसा मालतीनां तथा परनागानां अपरनागकेसरगणनां तथा अपरकेसरगणाश्च नास्ति परो येभ्यस्तथा केसरगणां वकुलानां च मालभारिणीं मालधारिणीं "इष्टकेशीकामालानां चित्तलभारिणु" इति मालशब्दस्य ह्यव बम् - प्रबलस्य मधुपराय मधुपायिनः मधुमत्स्यैत्यर्थः अरिजानस्य मधुमत्स्यस्य लव छेदं दधती जनयन्ती, सीताहेतोः रामसम्बन्धो जात इत्यर्थः, रामिना लोके प्राप्तिता आमोदसम्पत्तिः ह्यपनिगयो यया तादृशी सीता तामिति पूर्वार्थ सम्बन्धः ।

अन्यत्र । वरेन्द्री पुनः किम्भूताम् ? पृथुः सुमनसो मालिन्यो यत्र तादृशमिति पृथुसुमनः "सुमनाः पुष्पमालिन्योः स्त्रियां ना धीरदेवयोः" इति मेदिनी, तथा परनागाश्च परा. श्रेष्ठा. नागाः नारायणेश्वरा यत्र तादृशी यया अपरकेसरश्च नास्ति परः उत्तमो देव्यन्तादृशा. केसरा वकुला यत्र तादृशाश्च मालं उन्नतभूतलं विभर्ति धारयति या ताम्, प्रकृष्टाणि वृक्षानि पल्लवानि येषां नैः किम्पलयवद्वृक्षैः मधुभिः अशोकैः पारिजातैस्तद्राक्ष्यपुष्पैः लवङ्गैश्च मितां क्षितां निस्तर्गाभित्यर्थः आमोदसम्पत्तिं सीरभममदं दधती वरेन्द्रीमित्यन्वयः ।

- V 20. A. (Sita) who was wearing garlands of large Madati, fine Nigakara and excellent Vakula flowers, by whom was caused to all in this world the greatest of rejoicings, and who caused the destruction of the enemies (Rikshas) who were given to much drinking.

B (Varandri) which had elevated lands bearing excellent flowers, namely, large Madati, fine Nigakara and the finest Kesara (i.e., Vakula)—and which was presenting excellent fragrance diffused by Madhu (Asoka), and Parijata (trees) and Lavanga (creepers) with their fine foliage.

करकमलापाटलमतिमुरभितया केसरं^१ नददुध्रमरम् ।

दधतीं मधुराणां वाचामेयानां यथाक्रमाद्रे स्वाम् ॥२१॥

करकमलेति । अतिमुरभितया नदन्तो गुञ्जन्तो भ्रमरा यत्र तादृश करकमलम् आपाटलं निजकर-
पद्मवत् ईषच्छ्रुतरक्तं “श्वेतरक्तम् पाटलः” इति हेमचन्द्रः । केसरं केसरपुष्पं दधतीम् स्वकरकमले धारयन्ती-
मित्यर्थः । तथा यथाक्रमात् परिपाट्यात् वाचा अमेयानां अपरिच्छेदानां मधुराणां लावण्यमयानामङ्गकानामिति
शेषः रेखां चिरविरहात् रेखामात्रं अल्पमात्रमित्यर्थः—“रेखा स्यादल्पके...भोगोच्छेत्त्यो रपीति विश्वे—दधती
सीतामिति सम्बन्धः ।

अन्यत्र । अत्र पञ्चे केसरं सन्नामकं कृत्रं इति पुंसि प्रयोगः । अस्य तु विशेषणद्वयस्य च अर्थः प्रायशः
समानः । वाचा अमेयानां अगण्यानां मधुराणां आम्रदृशभेदानां यथाक्रमात् पीव्यप्यात् रेखां राज्ञीं दधती
बेन्द्रीमिति सम्बन्धः । रेखा लेखा रलयोरभेदान् “लेखा लिपिराजिकयोरपि—इति मेदिनी ।

V. 21. A (Sītā) who was carrying (in her hand) a *Kesara* flower, with bees hovering (near)
on account of its very sweet fragrance, which was reddish white as (her own)
lotus-like palm, and who was retaining only a streak of her (former) lovely
features which, one can not set a limit to by words for their symmetry

B. (Varendri) which had *Kesara* trees, near which bees hovered on account of their
very sweet fragrance and which were reddish-white like lotus like palms (?) and
which also possessed a cluster with a nice symmetry of *Madhuka* trees which could
not be counted by words

दरदलितकनककंतकक्रान्तिमप्यशेषकुसुमहिताम् ।

अरविन्देन्दीवरमयसलिलमुरभिशीतलश्वसनाम् ॥२२॥

दरदलिनेति । पुनः कीदृशी सीताम् ? दरेण भयेन दलिता बाधिता भयानिशयात् अन्यथाभूता
इत्यर्थः कनककेतकानां हेमकेतकानां कान्तिरिव कान्तिर्यस्यास्तामपि अशेषकौ समप्रवृत्तिव्यां सुमहिता
सुसूजिताम् । अरविन्देन्दीवरमयं पद्मपद्मं यत्सलिलं तदिव मुरभि सुगन्धि शीतलं च श्वसनं निश्चलं
कस्यास्ताम् पद्मिनीजातीयमित्यर्थः ।

अन्वत्र । कीदृशी वरेन्द्रीम् ? दरदलिना ईषदुत्रिणा कनककेनकानां तद्वत्पुष्पाणां कान्तित्वेन तावपि असेवेभ्यः कुमुदेभ्यो हिना^१ अनुकूला भूमि अरविन्देन्द्रीवरमयेन सल्लिने सुरभिः सुगन्धः शीतलश्च धसनो मालतो यत्र तादृशीम् वरेन्द्रीमिसिम्बन्धः । “कनकं हेमि पृमि स्यात् किशुके नागकेशरे, धुमूरे काञ्चनारे च काञ्चये चम्पकेऽपि च” इति मेदिनी । “धमनं भामे धसनं पवने मदनद्रुमे” इति हेमचन्द्रः ।

V 22 A (Sitā) whose beauty resembling that of golden ketaka was terror-stricken— who was intensely adored all over the world—and whose loath was as cool and fragrant as the water abounding in lotuses, red and blue

B (Varendri)—whose beauty was enhanced by slightly opened Kanaka (i.e. Dhatura or Champaka) and Ketaka flowers, which was the land favourable to the growth of flowers of endless varieties and where blew a breeze which was cool and fragrant, because of the presence of water with plenty of lotuses, red and blue

अपि धवलधामलेखालक्ष्मीभाराभिरामपुरलीलात् ।

निरुपरिकनककलश^२मेलकार्पीवरपयोधराभोगाम् ॥२३॥

अपीति । अपि च धवलशालग्रभ्यन्तस्य लेखायां रेखायां यो लक्ष्मीभारः शोभाविशक्त्यदभिरामा रमणीया पुरस्य शरीरस्य लीला दीप्तिर्यस्याः सा ता, तथा निरुपरि अत्युच्चो कनककलशाविव स्वर्णकुम्भाविव मेककारो संयोगभाजो पीवरौ स्फुरितौ पयोधराभोगौ स्तनाभोगौ यस्याः सा नाम्, आभोगः पूर्णता ।

अन्वत्र । अपि च धवलधाम्नां चूर्णधवलप्रासादानां या लेखा श्रेणी तस्या लक्ष्मीभारेण शोभा-सकृद्वा अभिरामा कमनीया पुराणां नगरीनां लीला कान्तिः यस्यां सा नाम्, अभिरामाख्यं पुरमिति वार्त्ताः— यत्र पक्षे धक्को धामलेखानां लक्ष्मीभारो यस्यां सा तादृशी अभिरामपुरलीला यत्र सा नाम् इति समासवाचकम्— निरुपरि अत्युपरि कनककलशमेलकस्य इर्म्यपृष्ठस्यस्वर्णकलशसमूहस्य आरे प्रान्तभागे पीवरानां पयोधराणां विस्तारानां मेघानां आभोगो विस्तारो यस्यां सा ता वरेन्द्रीमिति सम्बन्धः ।

१ “कसेवाहि कुलमानि हितानि हतानि क्वा तां हितसेवकुलमानिन्धः । चरन्वाहितानि कन्दु प्रयोगः काहुः ।”

R.G.B. (i.e. which possessed flowers of many varieties)

२ MB कनककलशः HJ कलशः

V. 23 A (Sītā) the grace of whose person possessed the exquisite charms of the moon's digit, and the breadth of whose breasts, high, plump and closely set, would suggest simile with a pair of golden pichers joined together

B (Varendri) the beauty of the cities of which was charming on account of the excessive grace (of symmetry) in the rows of the white palaces, where the huge expanses of clouds stuck to the extremities of the groups of golden pichers placed high (on the palace-tops)

सुकलापायितकुन्तलरुचिमाविललाटकान्तिमवनमदङ्गाम् ।

अधरितकर्णाटैक्षणलीला[] धृतमध्यदेशतनिमानमपि ॥२४॥

सुकलापति । सीता पुनः किम्भूताम् ? सुकलापायिता वरिषाङ्गिता कुन्तलरुचिः केशरुचिः यस्या सा, तथाभूता चातो मावि-ललाटकान्तिश्च मध्वन्तस्तस्य अवि-कान्ति “अविर्भूतपुष्पवत्यो स्त्रीवायुपाकारमास्मना” इति वैजयन्तो, माविध्वन्तकान्तिरिव ललाटकान्तिर्यस्यास्ताम्, अवनमन्ति अङ्गानि यस्यास्तां स्तनभरन-मिताङ्गीमित्यर्थः, अधरितकर्णाटैक्षणलीला अधरिता विपादात् विनयाद्वा नमिता कर्णाटयोः कर्णा अटनो ये तयोः आकर्णप्रसारिणोः ईक्षणयोर्लीला चक्षुषोर्विलासो यस्यास्तां, धृतो मध्यदेशस्य मध्यभागस्य कट्या इत्यर्थः तनिमा तनुता यया तां तनुमध्यामित्यर्थः । अपि समुच्चये ।

अन्यत्र । पुनः कीदृशी वरेन्द्रीम् ? सुकलाभिः उत्तमशिल्पैः सम्यग्वित्तवृद्धिभिर्वा अपायिता अपगमिता नाशितेत्यर्थः कुन्तलरुचिः कुन्तलदेशस्य रुचि यया तां, आविललाटकान्ति आविला मलिना ललाटदेशस्य कान्तिर्यस्यास्तां, अवनमन् कशतामापन्नः अङ्गदेशो यस्यास्तां, अधरितकर्णाटैक्षणलीला अधरिता न्यक्कृता कर्णाटदेशस्य ईक्षणलीला दृष्टिभङ्गी लोलदृष्टिपात इत्यर्थः यया तां, धृतमध्यदेशतनिमानमपि धृतो मध्यदेशस्य तनिमा कृशता यया तादृशीमपि वरेन्द्रीमिति पूर्वोक्तान्वयः ।

V. 24. A. (Sītā) whose hair resembled fine peacock's tail, the luster of whose forehead resembled the brilliance of the moon, whose figure (lit limbs) appeared drooping down, who had thinness in waist and the grace in the pair of whose eyes, reaching right upto the ears, turned downward

B (Varendri)—which, by its beautiful art, eclipsed the fame of the country of Kuntala, by which the splendour of Lata was bedimmed, before which Anga was bowing low, by which the artful glances of Karmāṭa were turned down, and by which the thinness or slenderness of Madhya-deśa was maintained

सद्गुचिरोमाबलिमहितामव्यस्ता बलीर्धतीम् ।
दोषं विसंधाना[] बहलनरारोहपरिणाहाम् ॥२५॥

सद्गुचिरेति । पुनः कीदृशी सीताम् ? सद्गुचिभिः शोभनाभिः रोमाबलिभिः लोमपंक्तिभिः महितां राज्ञिनीं अव्यस्ता अबिभक्ता बलीः उदरत्वक्नरङ्गान् दधती धारयन्तीम् विसं दोषं कृणालरूपं बाहुं दधानां धारयन्तीम्, बहलनरो विपुलतर आरोहस्य श्रोण्याः परिणाहो विशालता यस्याः सा त। सीतामिति पूर्वगान्धवः 'श्रोण्यां आरोहः' "परिणाहो विशालता" इति च यादवः ।

अन्यत्र । सद्गुचिरैः अनीवमनोर्ज्ञैः उमादेव्या अर्चननृत्यैः अर्चननाभिर्व्या महितां यदोन्सवा "देवनार्चननृत्यं तु धूमलोऽप्री यलिः" इति वंजयन्तो, "मद्गुचुत्तमबोमयो" इत्यमरः, "महः सञ्ज्ञानः अन्या" इति महिता, अतएव अव्यस्ता बलीर्धतीम् अव्यस्ता समस्ता अव्यष्टिता इति यास्तु आबलीः राजवंशान् दधती धारयन्ती देवीप्रमादादित्याशयः दोषं विसन्धानी दोषं दृपणं विसन्धानी विघटयन्ती मशोभयन्तीम्, बहलनरः अनिविपुलः आरोहः उच्छ्रायः तथा परिणाहो विशालता आयाम इति यावन् यस्याभ्याम् ।

- V. 25 A (Sita) who shone with her good and bright line of hair, who possessed folds of skin on her belly not separated from each other, who had her fore-arms as soft as the fibre of a lotus, and who possessed a (beautiful) expanse of well developed hips
- B (Varandri)—which was full of festivities on account of the excellent worship of the goddesses (Hara) which was bearing an everlasting royal dynasty (2), which was thoroughly purged of all evils, and which was a country having a great height and expanse

पृथुतरपुष्करिणीप्रियगतिमनिकदप्रकाण्डजघनाश्च^१ ।
पुण्य[१]वदानाहनक्षणदेशाङ्गुवलयजितश्च दृशा ॥२६॥

^१ कश्चिन्मन्त्रा वनसन्निविष्टा बलीः गृहदादमेदां दधतीं वीर्यद्वीपिनि मन्दवन्ध । "बलिर्देवप्रमेदे च करवासरद्वयजोः उपरारे पुमान् बली तु करवा कश्चिन्मन्त्रा" । गृहदादमेदे च प्रदगावयवः पि च" इति मेदिनी । R G B

^२ MS अ च

पृथुतेति । सीता पुनः कीदृशीम् ? पुष्करमस्त्यस्या इति पुष्करिणी इति स्त्री “पुष्करं इति इस्तामे” इति विश्वः, पृथुतरा विपुलकाया या पुष्करिणी तद्वत् प्रियगतिः, अथवा पुष्करिणीप्रियाईसास्नेया गतिरिव गतिर्यस्या सा तां गजगामिनीं हंसगामिनीं वा, कं सुखं ददातीति कद्रं, “सुखशोषं जलेषु कम्” इति विश्वः, अतिकद्रं अति-सुख्यं प्रकाण्डं प्रशस्तं जघनं यस्याः सा ताम्, पुण्यं अवदानं आख्यानं यस्याः सा त्वासो आह्वक्षणेन आहतो जितः क्षणदाया रजन्या ईशः चन्द्रमा येन मा कान्त्या गौरवेण वा पराजितचन्द्रमाः तथाभूताश्च दृशा नयनशोभया कुवलयं नीलकमलं जितवतीश्च सीतामित्यन्वयः ।

अन्यत्र । पृथुतराः विशालतराः पुष्करिण्य एव दीर्घिका एव प्रिया गन्धः अवश्रव्यानि यत्र तादृशी अवश्रवणानुक्रमित्यर्थः, कं प्रलं ददतीति कद्रा, अतिकद्रा प्राज्ञवर्षिण जाः वेगवन्तश्च घना मेघा यत्र तादृशीश्च तस्यामदेवमानुकाया भूयो देवैरपि प्रभूतं वर्णितमित्याशयः, पुण्ये अवदाने पराक्रमे आहतानां आर्तानां क्षणद उत्सवदायो ईशः यस्याः सा ताम्, दृशा घटाग्नेवैत्यर्थः कुवलयजितश्च भूवलयं भूमण्डलं जितवतीश्च चोन्द्रीमिति पूर्वोणान्वयः ।

V 26 A (Sita) who had the charming swan's gait (or the gait of a huge she-elephant, whose hips were broad and had a pleasing sight, who had a great and sacred history and has eclipsed even the Lord of the night i.e. the moon (in glory or loveliness), and who excelled by her own eyes (the beauty of) the blue lotuses.

B (Vaarendii) where there were large tanks, the favourite resorts of the people, where large and swiftly moving clouds gave abundant rain, where the king, by his righteous valour, granted joy (and relief) to the injured, and which could conquer by a mere glance the whole circle of the earth.

कूकर'पीडितासाविति भर्तुम्मृदुकरमहात् कृपया ।

कृष्टोपचितां सपदि स्खलितप्रतिपक्षमारदहनशुचम् ॥ कुलकम् ॥ २७ ॥

कूरेति । सीता पुनः किम्भूताम् ? कूराणां नृशंसराक्षसानां करेः हस्तैः पीडिता असौ सीता इति हेतोः कृपया कथयता भर्तुः रामचन्द्रस्य मृदुकरमहात् कोमलकरालम्बनेन कृष्टोपचितां कृष्टा नीता तथा उपचितां संवर्द्धिताश्च, अतएव सपदि तत्क्षणमेव स्खलिता विगलिता प्रतिपक्षस्य रावणस्य रिपोः मारदहनजनिता क्रामाभिजनिता शुक् शोको यस्यास्तथाभूता सीतामुरीचक्रे इति प्रथमश्लोकेनान्वयः ।

अन्यत्र । वरेन्द्रो पुनः किम्भूताम् ? कृतः निर्दयैरत्यधिकैरित्यर्थः कृतः बलिभिः । वीक्षिता उत्पीडिता असौ वरेन्द्रभूमिरिति हेतोः भर्तुः रामपालदेवस्य मृदुकरमहात् स्वल्पभागपेयग्रहणान् कृष्टोपचिता आदौ कृष्टा पश्चात् उपचिता समृद्धशस्यां अतएव सपदि सग एव स्थलिता अपगता प्रतिपञ्चणा शत्रूणां कृतानां मारणस्य मारणस्य दाहस्य गृहादिदारणस्य च शुक् शोको यस्यास्तादृशी वरेन्द्रीमुरीषको इति पूर्वैर्णान्वयः ।

V 27 A (Sītā) who, (roughly) handled as she was, by the wicked (Rākṣasas), was led out of compassion by the tender support of the hands of her Lord, and who, therefore, felt greatly honoured—and whose sorrow due to the enemy's fire of passion was removed at once

B (Varendrī)—which, oppressed as she had been with cruel taxation, was (treated) with tenderness on account of the king's adoption of mild taxation, and which country, being brought under cultivation, flourished, and whose affliction due to the (wholesale) massacre and arson caused by the enemies, was removed at once

‘अभिजनजातेरपि साधुभिः सहसा लोकेः—

— कृतवद्वपदोपनतिम् ॥२८॥

अभिजनेति । अभिजनजातेरपि मन्कुलप्रसूतेरपि साधुभिः लोकं सन्त्वभावेर्जनेन सहसा लक्षण एव कृता बह्वः पदयोः उपनतयः प्रणामा यस्याः सा नाम । साधुभिः मन्कुलप्रसूतश्च बन्दिनचरणां सीतामिति पूर्वैर्णान्वयः समीचीनो भाति ।

अन्यत्र । अभिजनजाते, जन्मभूमिभ्यः, तद्दशवामिभिरित्यर्थः “भवदभिजन, कथ्यतो जन्मभूम्यां कुलवर्जे । कुलेऽपि च पुमान्” इति मेदिनी । साधुभिलोके, सज्जनैरपि सहसा सग एव कृता बह्वः पदोपनतयः पदोपनतयो यत्र तादृशी वरेन्द्री भुव इति पूर्वैर्णान्वयः ।

1 This is a remnant of an १११, which seems to have been included in the aforesaid *śloka*, and the metre is not also ascertainable. Taken with Sita and Varendrī, it gives much better sense than it would with Rāmavati and Lakṣmī in the following *śloka*

- V. 28. A (Sita) to whose feet the high born and pious people at once made many oblations
 B. (Varandri) where elevation to high positions was then and there obtained by the people of the native land, who were of good character

अमरावतीसमानाने[क]वरेन्द्रीकृतातङ्काम् ।

सुमनोभिरभिः व्याप्ता[ः] निष्प्रत्यूहामृतेन^१ परिपूर्णः ॥२६॥

अमरावतीति । इतः श्लोकचतुष्टयेन लङ्का-रामावतीनगव्योविणेनं क्रियते ।

रामः लङ्कां अमरावतीञ्च मेरुशिखरमिव अकुर्वन् इत्युत्तरेण सम्बन्धः । लङ्कां कीदृशीम् ? अमरावत्या इन्द्रपुत्र्या समाना, तथा अनेकवरेन्द्रोन्मृता अनेके वरा. श्रेष्ठा इन्द्रा ऐश्वर्यान्विता राजाना यत्र सा अनेकवरेन्द्रा नानेकवरेन्द्रा अनेकवरेन्द्रा कृतेति अभूततद्भावे च्चिः, तथा नास्ति तङ्कः कृच्छ्रजीवने भयं वा यत्र तादृशीम् । निष्प्रत्यूहेन राक्षसवधान् निरस्तविघ्नं अमृतेन देवान्नेन घृतेन वा परिपूर्णः परितृप्तैः सुमनोभिः देवैः अभिःप्राप्ताम् अभिनो व्याप्ताम् ।

अन्यत्र । रामावतीं कीदृशीम् ? अमरावत्या समानां तथा अनेके वरेन्द्रा कृता अभ्यगता वरेन्द्रा वैशिष्ट्यभूता इत्यर्थः, अतङ्काः मुरजध्वनयो यस्यां ताम् 'आतङ्को रोगसन्तापशङ्कासु मुरजध्वनौ इति भेदिनी निष्प्रत्यूहा निरस्तविघ्ना कृतेन सत्येन परिपूर्णः' अथवा निष्प्रत्यूहामृतेन निष्प्रत्यूहं प्रतिबन्धकवर्जितं यन् अमृतं याञ्चां विनापि लब्धं दानं तेनैव तृप्तिमापन्नैः सुमनोभिः युयैः अभिव्याप्ताम् अभिनो व्याप्ताम् । "सुमनाः पुष्प-मालत्योः स्त्री देवबुधयोः पुमान्" इति यादवः, "अयाचितं स्यादमृतम्" इति हेमचन्द्रः ।

- V. 29. A. He (Rama) made Laukā appear like the peak of Meru—(Laukā) whose equalled Amaravati, which was made the abode of many persons of great affluence and in which place distress was unknown, and which was crowded by gods, who are gratified with the clarified butter offered (to them in sacrifices) unobstructed

¹ MS has a redundant र after मि

² MS चतुष्टयम् This reading with चो

may be defended by such uses as कलाकां कृतः under the rule "कली कृते"—N G B.

- B He (Ramapala) built the city of (Ramavati) which recalled Amaravati, which was resonant with the music of liber of many varieties that was (specially) practised in Varendri, which was peopled by learned men devoted to truth, and which was without any obstacles (or by learned men who were content with gifts, unsolicited and undistracted)

पुण्यजनानां वसतिमसाधुव्यवहारसं कथाशून्याम् ।

सं कथाविपुलमानवाभयदामुदमदेवकुलजातां च^१ ॥३०॥

पुन्येति । पुनः कौटशी लङ्काम् १ पुण्यजनानां वसतिं राक्षसानां वसतिं तथापि असाधुव्यवहारस्य अनार्याचरणस्य संकथया शून्यो, अनाध्यवन्तो तस्यां अनार्याचारस्य कथापि व्याप्तीन्, संकथया अन्योन्योपया अन्योन्यमम्भापणेनेत्यर्थः विपुलाः पुनः किता मानवा यत्र कौटशी "पुलं स्थानं पुलं नापि पुलं तु विपुलं अन्यथा" इति विश्वः, "अन्योन्योक्तिः संलापसंकथे" इति हसचन्द्रः । तथा अभयदा^२ अभयस्थानशून्या^३त्यर्थः उदमं उदात्तं देवकुलजानं देवतासमूहो यत्र तथाभूता^४ ।

अन्यत्र । कौटशी रामावतीम् १ पुण्यजनानां वसतिं सन्तुष्टाणां वासभूमिम् अतएव असाधवो व्यवहाराः ऋणादानादयः अप्राप्य विवादाः तेषां संकथया संलापेनापि शून्यो संकथायां सम्यगितिहासे विपुला मज्ञानो ये मानवास्तैः इति दामप्रसिद्धैः महापुरुषमहावीरैरित्यर्थः अभयदा^२ कृष्णकर्तादिभ्योऽभयदायिनी उदमं समुन्नतं देवकुलजानं देवमन्दिरसमूहो यत्र तथाभूता^४ ।

V 30. A (Lanka) which was the dwelling place of Rakshases, but which was yet without any talk about improper conduct, in which place men felt enraptured with conversation held among themselves, (as it) granted protection to all, and which place counted among its residents the exalted class of god

- B (Ramavati) which was the home of pious souls, having no talk about any unfair transaction or litigation, which city, through its great figures known in history, assured security to all, and which had a series of lofty temples of gods.

1 MS ०भरजो for ०भयदा०

2 'च' is inserted to make the metre faultless.

दधती['] रत्नानां पटल['] पृथुलकामिनां सुरेश्वर[र]पुरीम् ।
रामावतीमतिशुभां स विभीषणशासनामृतस्नाताम् ॥३१॥

दधतीमिति । सः रामचन्द्रः इतां प्रप्तां लङ्कापुरीं तथाभूतामकरोदिति परवर्त्तिश्लोकेनान्वयः ।
लङ्का पुनः कीदृशीम् ? पृथु विशालं रत्नानां पटलं मणिमणिष्यज्जानं दधतीं धारयन्तीम् सुरेश्वरपुरी इन्द्रपुरी
तद्वत् रामावती वरनारीमण्डिता अनिशुभां चल्याणमयी विभीषणशासनामृतस्नातां विभीषणस्य शासनरूपेण
अमृतं स्नाताम् ।

अन्यत्र । स रामपालः रामावतीं तदाख्यां राजधानीं अकरोत् निर्म्ममो इति परवर्त्तिश्लोकेनान्वयः ।
रामावती पुनः कीदृशीम् ? पृथुलं निपुलं रत्नानां पटलं समूहं दधतीं तथा कामिनां सदैवामभीष्टां अतिशुभां
सुरेश्वरपुरी सुराणां देवानां तथा ईश्वराणां गेष्थ्यशास्त्रितां पुरीं तथा जितं विषयं भीषणशासनं भीमशासन-
मित्यर्थः यतस्तां तथाभूतामतएव अमृतस्नातां अमृतसिक्तमिव तृप्तिमापन्नामित्यर्थः ।

V 31 A (Lanka)—which, attended to (by him), appeared as the veritable city of the
lord of gods as it contained abundant clusters of jewel-, which, having among
its residents many charming young women, was so very auspicious, and which
was bathed as it were in the nectar of the benign government of Vibhishana

B (Ramavati) which was carrying an immense mass of gems and was liked by
all as the city of gods and wealthy residents which was so very auspicious,
and which, after it had been rid of the frightful rule, was cleansed, as it were,
by an ambrosial bath

अकुरुत महाद्रविणवेष्टितप्रतिष्ठाधिरोपितहरीशः ।
कनकमयधामलेखाधिकरणमपि मेरुशिखरमिव ॥३२॥ कु ॥

अकुरुतेति । महाद्रविणेन विपुलेन घनेन वेष्टितः तथा प्रतिष्ठां गौरवमधिरोपितः अतिशयेनारोपित
हरीशः कपीश्वरः सुभीषो येन तादृशः स रामः लङ्का (इति पूर्वेणान्वयः) कनकमयानां कनकनिर्मितानां धामां
मन्दिराणां वा लेखा राजस्तस्या अधिकरणं आधारं अपि च मेरुशिखरमिव देमाद्रिशूटमिव अकुरुत ।

अन्यत्र । महाद्रविणेन महता पराक्रमेण वेष्टिता संयुक्ता या प्रतिष्ठा स्थानं वदं वा तत्र अधिरोक्तिः स्थापितः हरीशः हरिस्तन्नामक ईशो राजा प्रभुशक्तिमन्पन्नो जनो वा येन तादृशः, हरिरयं प्राक् भीममुखवासीत्, "पराक्रमे धने शुभ्रं द्रविणन्तु प्रहेषिच" इति वैजयन्ती । तादृशः स रामः रामावती तथाभूता (इति पूर्वोक्तान्वयः), कनकमयधाम कनकमयाणां सुवर्णवृणां धामां प्रासादानां लेखा अंगी तस्या अधिकरणं आधारभूतं अवि च मेरुशिखरमिव अकुतल निर्म्ममो । मेरुपक्षे धाम रहिम ।

V 32 A And he (Rāma), by whom the monkey chief (Sugriva) was surrounded with immense wealth and raised to a high dignity, made Janā appear like the peak of the Meru (mountain) as it contained rows of houses made of gold

B He (Rāmapala) after having established the chief Hanu in a position of great influence, also built (Rāmapala) as a city of rows of palaces with plenty of gold therein, and, therefore, made it appear like the peak of the Meru

अतः परमहृष्टोकीकुलकम् (३३—४०), इति राजोपनिषदि नानाविधरत्नरूपधमे. आनन्दकमिदमे. मन्दिरे चरोवेतां देवी" ३६, ४० इति प्रशान वाक्यम् । यदुक्त "राजोपनिषदि नानाविधरत्नरूपधमेरिति" तत्र कं. कीदृशेषां तेरिति सविशेषमाह मृगीयान्तपदे श्लोकद्वयेन ।

वज्रविदूर्जमुक्तामरगत'माणिक्यनीलमणि'स्वर्चनैः ।

सुरधामचारुचञ्चन्मरीचि'मञ्जरीजालैः ॥३३॥

आभरणैरुपकरणैर्भूगिभिर्गमिगमहेमनिर्म्माणैः ।

कुत्तोरुत्तारतरलै हरि रपिहारिभिर्व्यट्टभिः ॥३४॥

वज्रंति । वज्रैर्हरिकैः विदूर्जैः वैदूर्यमणिभिः मुक्ताभिः मरुत्तैर्हरिन्मणिभिः माणिक्यैः चतुरासीः तथा नीलमणिभिश्च स्वर्चनैः प्रत्युम्भैः, सुरधाणि आकाशे देवमवने वा चारु यथाभ्यान् तथा चञ्चन्ति विस्फुरन्ति मञ्जरीणां वज्ररीणां जालैः नि समूहा येषां तथाभूतैः आभरणैः भूवर्णैः, तथा अन्यैश्च भूगिभिः बहुभिः अभिरामं मनोज्ञं हेमैः सुवर्णस्य निर्म्माणं घटना यत्र एवभूतैः उपकरणैः शयनस्वदादिभिर्द्रव्यैः, कृता वस्तुलाः चरयो महान्तः ताराः शुद्धमुक्ताकलानि तथा तरला मध्यमणयश्च येषां नैः हारिभिः चित्तहारिभिः बहुभिः हारैश्च । "तस्मिन् हारमध्यागः" इत्यमरः "तारो मुक्तादिमंशुद्धो नगणे शुद्धमौक्तिके" इति विश्वः ।

V 33-34. A (At that palace which was the very source of joy) on account of the ornament, set with diamonds, lapis lazuli, pearls, emeralds, rubies and sapphires, with a network of shoots of rays being beautifully diffused into the sky—and with many other articles (of furniture) made of gold with fine artistic designs, and also many charming necklaces with central gems and pure pearls of round and big shape

विविधैर्महाधनैरपि दिव्याङ्गै रंशुकै रतिविचित्रैः ।

कस्तूरीकालागुरुमलयजकाश्मीर कर्पूरैः ॥३५॥

उन्मुद्गमन्द्रमधुरातोयव्यतिभेदमेदुरोद्गारैः ।

गीतिलयलब्धिसुभरै रधरोद्धृत तुमुलतुम्बुरुध्वनितैः ॥३६॥

विविधैरिति । महाधनैरपि महामूल्यैश्च दिव्याङ्गैः मनोज्ञावयवै रतिविचित्रैः अंशुकैः सूक्ष्मवस्त्रैः तथा कस्तूरीभिः मृगमदैः कालागुरुभिः कृष्णागुरुभिः, मलयजंश्चन्दनैः, काश्मीरैः काश्मीरदेशजैः कुङ्कुमैः “काश्मीरदेशो क्षेत्रे कुङ्कुमं यद्वेष्टि तत्, सूक्ष्मकेशरमारक्तं पद्मगन्धि तदुत्तमम्” इति भावप्रकाशे—तथा कर्पूरैश्च राजोपनिवेदिनैः इत्युत्तरेणान्वयः । तथा पुनः अधरोद्धृतानि निरस्कृतानि तुमुलानि अत्युष्णानि तुम्बुरोस्तदाशय्य गन्धर्वस्य ध्वनितानि सङ्गीतध्वनयो येस्तैः, गीतिलयलब्धिसुभरैः गीतानां ये दुर्गमध्वनिलम्बितास्त्रा लयान्तरा लम्ब्या प्राप्त्या सुभरैः परिपूर्णैः ? (अत्र ‘सुभरैः’ सुन्दरैः इति पाठः समीचीनो भाति) उन्मुद्गाः विस्फुरिता मन्द्राः गम्भीरा मधुरास्तथा आतोषानां वीणादीनां “वाद्यमानोद्यं तबलुर्बधं—तत् वीणादिकं वाद्यं तालं तु विततं धनं, वंशादिकन्तु सुपिरमानन्दं सुरजादिकम्” इति यादवः—चतुर्णां व्यतिभेदानां व्यतिकराणां ये मेदुरा व्यतिक्रियाश्च उद्गारा ध्वनयस्ते ।

V. 35-36 A-B Also on account of many variegated costly garments of fine texture, and also musk, black aloes, sandal, saffron and camphor,—and (again) on account of the pleasing notes of the different musical instruments which were sonorous, deep and sweet, and which produced a full effect through the acquisition of the harmony with the vocal music and which excelled (even) the performances of Tambura, the celestial musician

१ MS ०रुक्मैः

२ HS काश्मीर[ज], but there is no necessity of supplying “ज” after काश्मीर

३ HS ०द्गारैः

४ MS ०सङ्घिसः

५ MS ०कुलः

परमारविकाराभिर्युवतिरपि देववारवनिताभिः ।

कणितमणिकिङ्किणीकं कृतनेपथ्योद्भट^१नटन्तीभिः ॥३७॥

परमारेति । परः अत्यारूढः मारविकारः कामवेगः यासां नाभि कणिताः मधुरं शब्दिना मणिकिङ्किण्यः मणिमयभूषणान्तिका यस्मिन् कर्मणि तथा तथा, कृतनेपथ्यं कृतप्रसाधनं तथा उद्भटं उद्भवं च नटन्तीभिः नृत्यन्तीभिः युवतिभिः देववारवनिताभिरपि अस्मरोग्भिश्च । अन्यत्र देवानां राज्ञां वारवनिताभिः राजभोग्याभिः वेद्याभिरित्यर्थः, अथवा अस्मरस्तुत्याभिर्वरयाभिः राजोपनिवदिताभिरित्यन्वयः ।

V 37 A-B Also on account of the youthful heavenly courtesans who had great passion of love (surging in their breast), and who were dancing passionately while they were wearing their (suitable) apparels and while their jewelled anklet-bells were tinkling sweetly on

सरभसविहरन्महिषीहृष्यद्भृषगोसहस्रावलीभिः^१ ।

समयोपभुज्यमानेर्भुयिष्ठोत्पादकैर्विषयविसरैः ॥३८॥

सरभसेति । सरभसं सहस्रं सवेगं वा विहरन्त्यो मदिपीणां तथा हृष्यतां सहस्राणां कृपाणां गवाश्च महाम्राणां आचलयः पङ्क्तयो येषु तेः विषयविसरैः इत्यनेनान्वयः—“सरभो वगइत्यो” इति मेदिनी, समयो-पभुज्यमानैः समयेन यथावमरेण नियमेन वा उपभुज्यमानैः सेव्यमानैः भूयिष्ठं प्रचुर उत्पादयःत्रिर्युध्वरित्यर्थः विषयविसरैः विषयाणां जनपदानां विसरैः समूहैः यदा भूयिष्ठं बहुसंख्यका उत्पादका उत्पादनकर्तारो येषां तादृशविषयविसरैः^२ भोग्यवस्तुनिचयैः राजोपनिवदिनैरित्युत्तरं सम्भवति । “विषयो गोचर इति तथा जनपदेषु च । प्रबन्धाद्यस्य यो ज्ञातान्तर रूपादिके पुमान्” इति मेदिनी ।

1 MS ०कृष्टित०

2 MS ०द्भटमदन्तीभिः

3 MS has “०हृषिणाभिः” HS reads हृषिभिः Another reading ०महकपयमिने (instead of ०हृषिणाभिः in the MS) may be suggested संरक्षितैः संरक्षितैः (surrounded)—N G B

4 Another way of translating the second line of the verse may be —“on account of the plenty of objects of enjoyment which were to be enjoyed in due season, for which there was a large number of producers or suppliers”

V 38. A-B. Also on account of the large number of territories which were being enjoyed in due seasons, which became highly productive and which had (as their distinctive features) lines of thousands of impetuously sporting she-buffaloes, the exultant bulls and milch cows

इति राजोपनिवेदितनानाविधरत्न-रङ्ग-रस-रभसैः ।

'आनन्दैकनिदाने शोभासम्पत्तिभाजि निर्व्यर्जजे ॥३६॥

इह विश्वकर्मनिर्मितकर्वुरमयमन्दिरं मिथो मिलितौ ।

चिरमभिदुरपरिरम्भमरोचेताम्बलिनावश्रितौ देवौ ॥४०॥ कु ॥

इतीति । इति उपप्रकारे, राज्ञा लङ्काराजेन विभीषणेन उपनिवेदिनैः उपायनीकृतैः नानाविधं रत्नैः वज्रवैद्युदादिभिः रङ्गैः विलासोपकरणैः कस्तूर्युग्मादिगन्धद्रव्यैः आलोकमेतदुरोद्गारैश्च, तथा रसं वैवहारवनिताभिर्वृत्यन्तीभिर्जनितं रसानिशयैः रभसैः गोधनेन भूसम्पत्त्या च जनितैः हर्षैश्च आनन्दैकनिदाने आनन्दमये शोभासम्पत्तिभाजि शोभाशियसम्पन्नं निर्व्यर्जजे निष्कपटे मन्दिरं^१ इत्युच्येताम्बल्यः । अस्यायं उभयत्रैव तुल्यः । केवलं राजभिः सामन्तराजैरुपनिवेदितैरिति व्याख्यातव्यम्यत्र ।

इहेति । इह लङ्कायां विश्वकर्मणा देवशिल्पिना निर्मिते कर्वुरमये रक्षमबहुले सुवर्णघटिते वा मन्दिरे "कर्वुरं सखिले हेमि कर्वुरं, पापरक्षसो"रिति विश्वः— मिथो मिलितौ रहसि सङ्गमौ बलिनौ बलवन्तौ अश्विनौ देवौ अश्विनौकुमारतुल्यौ राजानौ राम-हरीशौ राम-सुग्रीवौ इत्यर्थः अभिदुरः अशिथिलः परिरम्भ आलिङ्गनं यस्मिन् कर्मणि तद्यथा तथा गाढालिङ्गनबन्धनेत्यर्थः चिरं अरोचेताम् दीप्तिमन्तौ बभूवतुरित्यर्थः ।

अन्यत्र । रामावत्यां विश्वकर्मभिः सर्वैः शिल्पिकर्मभिः निर्मिते कर्वुरमये काञ्चनसूचिते मन्दिरे प्रासादे मिथो मिलितौ रहःसङ्गतौ बलिनौ अश्विनौ च अश्विनौ ययोस्तौ इव बलान्वितौ देवौ देवौ रामपाठः हरिश्च (यो हि प्राक् भीमसुहृत्वासीत् पञ्चाश्व यो रामपादेन प्रतिष्ठाधिरूपितोऽभूत्) चिरमभिदुरपरिरम्भं अरोचेतां चिरमच्छेयेन सन्धिबन्धनेन द्वावेव सुखिनौ आतौ इत्यर्थः ।

१ MS आना०

२ MS ०दुष्कृतम् ० HS ०दुष्कृतं ०

३ HS ०तौ बलि-+आश्विनौ ; "कि" is not quite clear in the MS

V 39-40 A Here (at Lañkā) in a palace crowded by the Rakasas that was built up by Visvakarman,—which attained perfection of grandeur and where no fraud was being practised, and which place was the one source of gaudes, being furnished with the gems of all sorts, luxuries of many kinds and many nice things for diversion and merriment (as described before) which were respectfully presented by the kings,—the two mighty chiefs, (Rama and Sugriva), like the twin gods, Aśvins, met each other and shone for a long time in each other's close embrace

B Here (at Rāmavatl) the two kings (Rāmapala and Hanu), who were rich in cavalry and very powerful, met together and shone for a long time in each other's close embrace in the palace, full of gold and built with all sorts of works of art—and which attained perfection (the same as in A)

अदिपत सुमनसामासारंग्रहान्(?) दिव्यैः ।

रोचिष्णुनामुनोपरि धरणिभृदालेः शिवालयास्त्रितये ॥४१॥

अदिपतेति । रोचिष्णुना रुचिशोलेन अमुना रामचन्द्रेण शिवालया मङ्गलालया त्रितये सुमीषोऽ-
ङ्गदो विभीषणश्चरयेते त्रयः धरणिभृदालेरपरि धरणिभृता राज्ञा आले. समूहयोपरि दिव्यैः देवप्रेरितैः सुमन-
सामासारैः पुष्पवर्षणैः सह अदिपत दत्ताः प्रतिष्ठिता इत्यर्थः ।

अन्यत्र । आसारैः सैन्यानां सञ्चलनं प्रसरणं "आमार रयात प्रसरणे वेगवर्षं मृष्टः षटे" इति विश्वः,
रोचिष्णुना दीप्तिशोलेन धरणिभृदालेरपरि पर्वतश्रेण्या उपरि त्रितये शिवालया. त्रीणि शिवमन्दिराणि सुमनसां
पण्डितानाम् अदिपत दत्ताः ॥४१॥

V 41 A. By that king of sweet disposition (Rama), the union of three, (Sugriva, Angada and Vibhishana), as the recipient of his blessings, was placed amidst divine showers of flowers over the heads of the host of kings

1 Metre obscure, owing to the missing of some letters in the first half of the verse MS
चक्रिष्य, HS च[?]क्रिष्य

2 MS चारिष्यः

- B By that resplendent one (Rāmapāla), with the movements of his armies in every direction (or with the support of the) armies of his allies, the temples of Siva in groups of three were given for the benefit of the learned on the tops of a chain of hills

स विशालशैलमालातालवन्ध'मम्बुधि['] साक्षात् ।

अपि पूर्त्तं^२ पुष्करिणीभूतं रचयाम्बभूव भूपालः ॥४२॥

स इति । स भूपालः राजा रामः विशालः शैलमालाभिः शंखश्रेणीभिः तालैस्तालनरवश्च बन्ध सेतुबन्धो यस्य तादृशं साक्षात् अम्बुधिमपि समुद्रमपि पुष्करिणीभूतं पुष्करिणीवत् पूर्त्तं पूरितं रचयाम्बभूव चकार । सागरोऽपि तेन पर्वतादिभिर्बद्धः पुष्करिणीवत् पूरितश्चेत्याशयः । “पूरितस्तु पूरितं च्छन्ने पूर्त्तं यागादि-कर्मणि” इति वैजयन्ती ।

अन्यत्र । स भूपालः रामपालः विशालः शैलमाला आक्रीडपर्वतमाला तालास्तालनरवश्च यत्र स तथाभूतो बन्धः तीरदेश इत्यर्थः यस्य एवम्भूतं पुष्करिणीभूतं पूर्त्तमपि पुष्करिणीरूपं पूर्त्तकर्मणां साक्षात् अम्बुधिं अम्बुधिमिव रचयाम्बभूव निम्नमौ । स सागराकारा पुष्करिणीश्चकारेति भावः । “वापीकूपतडागादि वेवतायनानि च । अन्नप्रदानसारामः पूर्त्तमित्यभिधीयते ॥” इति ज्ञातुकर्ण्यः । “पूर्त्तं स्वातादिकर्मणि” इति च यादवः । “साक्षात् प्रत्यक्ष-तुल्ययोः” इत्यमरः ॥४२॥

- V 42. A. That king, Rāma made the ocean itself, with the great construction of a canal-way with the chains of large mountains and palm trees, filled up like an ordinary tank

- B That king (Rāmapāla) constructed great works of public utility in the shape of large lakes with tall palm trees and lines of hillocks on their border, so as to make them look like veritable seas

तुङ्गमहाभोगालिङ्गं रालधिमभाक् 'महावनस्थाम्ना ।

तेन व्यधाय्यनागा^३ नाकस्य^४ हेलया भरभृता^५ ॥४३॥

1 H8 ०मासित'लीकड०

2 The letter न is not quite distinct

3 MS पुष्करिणीः

4 MS ०स्थाग्वा, H8 ०स्थाग्वाः

5 MS व्यधाया

6 MS ककत्या

7 H8 भरभृता^(१)

तुङ्गेति । हेतुया लोल्या नाकस्य भरभृता स्वस्यापि भारवहनभूमेण तेन रामेण धरा पृथ्वी तुङ्गमहाभोगालिः तुङ्गा प्रधाना महाभोगाना विपुलभोग्यवस्तूनाम् आलिः समूहो यत्र तादृशी, तथा महावनस्थाभना लघिमभाक् महावनस्य दक्षिणाग्नयस्य स्थाम्ना स्थैर्येण राक्षसकण्टकोद्धारत् स्थैर्यापादनेनेत्यर्थः लघिमभाक् लघववापना, तथा अनागाः निष्पावा व्यधायि कृता । “आगोऽपराध पापे स्यात्” इति मेदिनी ।

अन्यत्र । महावनस्थाप्रा महन् अवने रक्षणं स्थाम बलं यस्य तेन नाकस्य नाकवंशोद्भवराज विगेषस्य^१ भरभृता सर्वं भारं वहता तेन राज्ञा रामपालेन तुङ्गमहाभोगालिः धरा तुङ्गा व्ययुषा महती विशाला च भोगालिः “भोगावली” नागपुरीत्यर्थः यत्र तादृशी धरा भूमिर्नागराज्यमित्यर्थः “भोगावली नागपृथ्वी” इति हसचन्द्रः—अनागा^२ उद्धृतनागवंशा अतएव लघिमभाक् विगतभारा व्यधायि कृता । तेन नाकवंशजो राजा भारग्रहणनानुगृहीतः नागवंशश्चोत्सादित इति संक्षिप्तार्थः ॥४३॥

V 43 A By him (Rama), who was capable of bearing the burden of heaven with perfect ease, this earth was made full of many greatly enjoyable objects and rendered light in weight by (bringing about) stability in the Great forest area (of the South) and free from all evils

B By him (Ramapāda) assuming the burden of the king of the Naka dynasty with ease, and possessing the necessary strength for affording protection,—this earth (heavy) with the too huge Naga capital was made lighter after the Nāgas had been extirpated (from its surface)

स्वपरित्राणनिमित्तं पत्या यः प्राग्दिशयेन ।

वरवारणेन च निजस्यन्दनदानेन वर्म्मणागधि^१ ॥४४॥

स्वपरीति । यः रामः वरवारणेन ऐरावतवाहनेन प्राग्दिशयेन पत्या पृथ्वीवृक्षपालेन इन्द्रेण निजस्यन्दनदानेन निजस्यप्रदानेन वर्म्मणा कवचदानेन च स्वपरित्राणनिमित्तं रावणस्यधादिनिशेषः आराधि आराधितोऽभूत् ।

1 “नाक” and “नाग” are the two dynasties mentioned in the Vamana Purāna --

“कव नाकास्तु ओत्सवन्ति पुरीं चम्पावतीं नृपाः । मयुराज्यं पुरीं रम्भां नागा ओत्सवन्ति स्म के” ॥

See also Pargiter's Dynasty of the Kali age.

2 H8 आराधे, which is not a correct form

अन्यत्र । यः रामः रामपालः प्राग्दिशीयेन एत्या प्राच्यनृपतिना दम्भणा वर्मोपनाम्ना केनचित्
वज्राधिपेन वरवारणेन श्रेष्ठजगदानेन निजस्यन्दनदानेन च स्वीयश्वप्रदानेन च स्वपरित्राणनिमित्तं आत्मरक्षा-
आराधि प्रीणितोऽभूत् ॥४४॥

V 44. A Who (Rama) was propitiated for his own protection by (Indra), the guardian
of the Eastern quarter, who rode on the excellent elephant (Airāvata), by means
of his armour, as well as by offering his own chariot.

B Who (Rāmapāla) was conciliated by the Varman king of the Eastern country
(i.e., of East Bengal) for his own safety, by offering his own chariots and also
his excellent elephant (force)

भवभूषणसन्ततिभुवमनुजग्राह जितमुत्कलत्रं यः ।

जगदवति स्म समस्तं कलिङ्कतस्तान् निशाचरान् निघ्नन् ॥४५॥

भवेति । जितं मुत् प्रितामुत् हृषीं येन तादृशः यः रामः भवस्य संसारस्य भूषणभूते सन्तं
तयोभूत्कृत्पतिस्थानं तां लोकलक्ष्मभूतसन्तानजननीं सीतामित्यर्थः कलत्रं भार्यां अनुजग्राह स्वीकरणे
नानुचकम्पे । अपिच कलिं युद्धं गतः समस्तं प्रविशमित्यर्थः “कलिर्विभीतकैः शूरे विवादेऽन्त्ययुगे युधि” इति
हैमः—तान् निशाचरान् राक्षसान् निघ्नन् मारयन् समस्तं जगत् अवति स्म रक्षति स्म ।

अन्यत्र । यः रामपालः जितं युद्धे पराभूतं भवभूषणसन्ततिभुवं भवस्य शिबिन्य भूषणं सोमः नाग-
गङ्गा वा तस्य या सन्ततिर्वंशो सा एव भूः उत्पत्तिस्थानं यस्य तथाभूत सोमवंश्यं नागवंश्यं गङ्गवंश्यं
उत्कलत्रं उत्कलं प्रायते यस्तम् उत्कलपति अनुजग्राह वत्खातप्रतिरोपणादिति भावः । तथा तान् निशाचरा-
वस्वून् निघ्नन् नाशयन् कलिङ्कतः समस्तं जगदवतिस्म कलिङ्गराजभयात् समस्तं जगत् रक्षतिस्म ॥४५॥

V. 45 A. He (Rāma) with his elation checked, treated with kindness his wife, who would
be the mother of (heroic) sons (who would be) ornaments to the world
and having entered into war stamped out the demons and gave protection to the
entire world.

- B. He (Rāmapāla) did favour to the vanquished king of Utkala, who was born in the lineage of the Nāgas (or Soma or Gangā), the ornament of Bhava (Siva), and rescued the whole world (from the terror of) Kalinga after having extirpated those robbers (of that place)

यो वाजिनामधिभुवा नागावलिसंयतेरितस्कन्धः ।

कृतसाहायकविधिना 'देवः प्रियकारिणाप्राणि ॥४६॥

यो वाजिनामिति । यो देवो रामः नागावल्यो नागापाशेन मेघनादस्याक्षेपेण संयतः बद्धः ईरितः ॥विद्वद्धे स्कन्धः अंतदेशो यस्य स तादृशः सन् प्रियकारिणा उपकारिणा कृतसाहायकविधिना कृतः साहायकविधिः ॥साहायककर्म येन तथाभूतेन, "गरुडापाशेन विश्लिष्टं" तन्नागापाशबन्धनं इति प्रियकारिणा उपकारिणा वाजिनामधिभुवा पक्षिराजेन गरुडेन अग्रेणि प्रीणिनोऽभूत् । "नुन्ननुत्तानिष्ठानान्याविद्धं क्षिप्रमोरितं" इति सचन्द्रः "नुन्नास्तनुत्तप्रक्षितक्षिप्रविद्धा म्युरारिने" इति च यादवः । "वाजिनोऽधोपुपक्षिणः" इत्यमरः ।

अन्यत्र । यो देवः राजा रामपाल नागावल्यो गजवलेन संयतः निवारितः तथा ईरितः क्षिप्रः स्कन्धः यद् अश्वनरइस्तिनामित्यर्थः यस्य तादृशः सन् "स्कन्धः प्रकाण्डे कायेऽमेविज्ञानादिषु पञ्चसु । नृपे स्मृते व्यूहे च" इति हैमः—वाजिनामधिभुवा अश्वपतिना कृतसाहायकविधिना साहाय्यं कृतवना प्रियकारिणा प्रियवृत्ता मंत्रेण केनापि राजविशेषेण अग्रेणि-आगन्तिनोऽभूत् ॥४६॥

- V 46. A. That king (Rāma), when his shoulder was fastened and pressed by the serpents (i.e., serpent—noose), was pleased by the king of birds (Garuda) who, with a will to serve him, came to his rescue

- B. That king (Rāmapāla), when he with a division of his army thrown into confusion was checkmated by means of a (superior) elephant force, was satisfied by "the lord of cavalry", who with a desire to please him rendered him great assistance (at that time)

तस्य जितकामरूपादिविषयविनिवृत्तमानसंपाद्यः ।

महिमानमाप^२ न^३ नृपो यतमानस्य प्रजाभिरक्षणार्थम् ॥४७॥

तस्येति । जितः कामो येन तादृशः तथा रूपादिभ्यो विषयेभ्यो विनिवृत्तः पराङ्मुखः तथा मानेन (युद्धकाण्डोक्तः) राज्यभियेकस्य सम्मानेन सपाद्यः संवदनीयश्च नृप “विगुह्यता” विभीषण इत्यस्य प्रजाभिरक्षणार्थं यतमानस्य तस्य जनसंरक्षणार्थं चेदमानस्य तस्य रामस्य महिमानं उत्कर्षं प्रजानुराजनजनित्यस्य न आप न प्राप, अपितु प्रापेव ।

अन्यत्र । जितेभ्यः कामरूपादिविषयेभ्यः कामरूपप्रभृतिजनपदेभ्यः विनिवृत्तः प्रत्यावृत्तः अनपेक्षमानसम्पाद्यः मानेन संयोज्यः सम्मानार्हः इति यावत् नृपः कोऽपि राजा (पूर्वश्लोकोक्तः “प्रियङ्गवो” साहाय्यकृत् ?) प्रजाभिरक्षणार्थं प्रजापरित्राणार्थं यतमानस्य यतः सयतः मानः दपो येन तथाभूतस्य “दृषोऽभिमानो ममता मानश्चिनोन्नतिः स्मयः” इति हेमचन्द्रः—तस्य रामपालस्य महिमानं न आप न प्राप, अपि प्रापेव ॥४७॥

V 47. A Did not the king or Vibhīṣana⁴ who conquered passion, abstained from the objects of sense, such as *rūpa* etc, and was to be treated with high consideration attain the glory of him (Rāma (१)), striving to govern his subjects universal satisfaction

B Did not the king (the great ally of Rāmapāla)—who had returned from Kāmarūpa and other countries conquered by him and as such was a fit recipient of honours,—receive honours from that king (Rāmapāla), who restrained pride for the protection of his subjects in every quarter ?

1 MS ०विनिवृत्तः
a king is quite untenable

2 HS ०मापय । His interpretation of मापय as the proper name of

3 If the reading ‘न’ could be replaced by ‘स’, the meaning of the verse would have been clearer

4 This seems to refer to the consecration of Vibhīṣana as king of Laṅkā by Rāma and the conciliation of the subjects by the new king, as described in the Yuddha kāṇḍa of the Rāmāyaṇa

इति राजराजभोग्यामलकामिव वि[वि]धशेवधिभरसमृद्धाम् ।
रामावर्ती गृहीत्वामूमयोध्यामसौ पुरी[] तामागमत् ॥४८॥

इति रामप्रत्यागमनं नाम तृतीयः परिच्छेदः ॥

इतीति । इति इत्थं असौ रामः अमृतं सीतां गृहीत्वा तथा महत्पर्यं विविधं शेषधिमरः पद्यादिनिधि-
निचयैः समृद्धिशालिनीं रामावर्तीं ललितवनितां राजराजभोग्यां कुशभोग्यां अलकामिव अलकादुभ्यां तां
अयोध्यां पुरीं नन्मान्तो निजराजधानीं आगमन् प्रत्यागमन् । अयोध्यापदेऽपि विशेषणत्रयं योज्यम् । सापि पुरी
राजराजैः राजाधिराजैः उशभोग्या, विविधशेवयोतां विशिष्टगृहकाशानां भोग्यं प्रतिशेवतं समृद्धा ललितवनिताभिः
शोभिता च । “निधानं गृहकोशो ना निधिः शेषधिरन्त्रियाम्” इति यादवः ।

अन्यत्र । इति असौ रामपालः अमृतं वरन्तीं गृहीत्वा अकिञ्चन अयोध्यां अयोधनीयां सुरक्षितस्थानं
सुरासितस्वाद्येत्याशयः तां पुरीं रामावर्तीं रामावतीनगरीं आगमन् शेषं पृच्छेत् ॥४८॥

V 48 A. Thus, that (king, Rama), having taken her (Sita) with him returned to Ayodhyā—which was (1) fit to be enjoyed by the King of Kings, and (2) was immensely rich on account of its various hidden treasures—and was like Alakā which was (1) fit to be enjoyed by Kubera, the Lord of the Yakṣas and was (2) excessively rich on account of *Seradhi* treasures, and which was full of young women²

B Thus having occupied that country (Varendri) that (king, Rāmapāla) reached the city of Rāmāvartī¹ which was unassailable and appeared like Alakā, which was fit to be enjoyed by (Kubera), the lord of Yakṣas and was excessively rich on account of its *Seradhi*

Here ends the third Canto entitled ‘The Return of Rama’

* 1 MS अगमन् The reading आगमन् has been adopted because it removes the metrical defect

² The adjectives are to be taken with the two, viz Ayodhyā and Alakā, and to be explained in the two different ways.

³ The adjectives also apply to Rāmāvartī in the same sense as when used with Ayodhyā (in A)

रामचरितम्

[अथ चतुर्थः परिच्छेदः]

तत्र स राजा निवसन्नानाविषयसन्निवेशेन¹ ।

सूनुसमर्पितराज्यो रामः कान्तासखश्चिरं रेमे ॥१॥

तत्रेति । सूनुना भ्रात्रा भरतेन समर्पितं प्रत्यर्पितं राज्यं यस्मै सः कान्तासखः भार्य्याद्वितीयः स राजा रामः रामचन्द्रः तत्र अयोध्यायां निवसन् सन् नानाविषयाणां रूपादिभोग्यवस्तूनां सन्निवेशेन संस्थानेन 'संस्थानं सन्निवेशः स्यात्' इति यावत्—चिरं रेमे ननन्द ।

अन्यत्र । तत्र रामावस्थां निवसन् कान्तासखः महिषीद्वितीयः स राजा रामः रामपालः सूनी पुत्र कुमारपालदेवे समर्पितं न्यस्तं राज्यं राज्यभारः येन तादृशः सन् नानाविषयाणां बहुनां जनपदानां सन्निवेशेन सम्यक् दृश्यस्थित्या "विषयो गोचरे देशे तथा जनपदेऽपि च । प्रबन्धाद्यस्य यो ज्ञातस्तत्र रूपादिके पुमान्" इति मेदिनी चिरं रेमे ॥१॥

- V 1 A. That king, Rāma, staying there (in Ayodhyā), enjoyed long in the company of his lovely spouse by the provision of various sorts of objects of enjoyment—after his kingdom had been returned to him by his brother (Bharata)
- B. That king, Rāmapāla, with his queen-consort staying there (in Rāmāvati) enjoyed (peace) for a long period by the formation of different country-tracts (into *prayas*) after the (burden) of the kingdom had been entrusted by him to his son (or sons).

1 MS repeats दे

अमुना सती वरेन्द्री याता' दिव्यविषयोपभोगसुखम् ।
कचिदपि कदापि दुर्जनदूषितचर्या' न सा सेहे ॥२॥

अमुनेति । दिव्यानां देवभोग्यानां विषयाणां स्तब्धचन्द्रनादीनां य उपभोगस्तज्जनितं सुखं याता प्राप्ता वरेन्द्री धरः श्रेष्ठ इन्द्रो नृपो वरेन्द्रः^१ रामचन्द्रस्तस्य पत्नी वरेन्द्री सा सती सीता कश्चित् कुत्रापि देशे कदापि कस्मिन्नपि काले दुर्जनदूषितचर्या सती दुर्जने. दुष्टजने. दूषिता कृतदोषारोपा चर्या आचारः शत्रुगृहे आचरणमिति यावत् यस्याः तादृशी सती दुर्जनोद्विग्नपरीवादा सतीत्यर्थः—अमुना रामचन्द्रेण न सेहे न मोहा क्षमतेति यावत् ।

अन्यत्र । दिव्यस्य तन्नामकस्य कैवर्त्तनायकस्य ये विषया देशास्तेषां उपभोगसुखं याता प्राप्ता सती सा वरेन्द्री प्रसिद्धा वरेन्द्रीभूमिः कचिदपि कदापि दुर्जनदूषितचर्या सती दुर्जने दुष्टलोके. दूषिता कट्टिमिता चर्या ईर्ष्यापथस्थितिः ध्यायमोतादिकं भिक्षुघ्नं यस्यां पशुधृता सती "चर्या स्त्रीर्यापथस्थितिः" इत्यमरः—अमुना रामपालेन न सेहे न क्षमिता । तत्र वरेन्द्र्या भिक्षुघ्नं दुर्जने. कटुविनं चेत्, स राजा न चक्ष्रे इत्यर्थः ॥२॥

- V 2 A That virtuous consort of the mighty lord, now feeling the pleasure of enjoying the heavenly objects, was not at any place or at any time tolerated by that (king), as having her conduct called in question by wicked persons
- B The land of Varendri, having (now) the pleasure of enjoyment of the territories of Divya (the Kaivarta chief) was not tolerated by that (king), as having the religious observances (or the vow of *Bhikṣu*) contaminated or impugned by impious people.

कृच्छ्रेण रत्नगर्भा^[१] सूनुस्तस्याज्ञयाशु चातुर्यात् ।
जनकभुव^[२] स 'सुमन्त्राश्रितसौत'विधिस्तोवनं नित्यं ॥३॥

1 MS has कृ after तः The metre becomes defective if we retain the कृ 2 MS कृच्छ्रे

3 HS कृच्छ्रे with restoration of an अनुस्वार which seems unnecessary

4 धरः श्रेष्ठः इन्द्रः चन्द्ररात्मा कस्य स वरेन्द्रः राम इत्यर्थः तस्य स्त्री वरेन्द्री सीता । "इन्द्रः कर्त्तुं अन्तरात्मा । चार्दित्ये योगमेवे क" इति हेमचन्द्रः—R.G.B.

5 HS corrects स into स. 6 MS सौतः 7 सौतर्षिभिः सौवर्त्तकम् (Crown princship)—R.G.B.

कृच्छ्रं गेति । ततः तस्य रामस्य आज्ञया आदेशेन स सूनुः भ्राता लक्ष्मणः चातुर्यात् आश्रम-
भ्रमणमिपेणेत्यर्थः कृच्छ्रं अनिदुःखेन रत्नं सन्तानरत्नं गर्भं यस्याः तां रत्नगर्भां, सुसन्तानप्रसङ्गिनी लोके हि
रत्नगर्भेत्युच्यते, जनकमुवं जनकनन्दिनीं सुमन्त्रं तन्नामनेन सारथिना आश्रितः अवलम्बितः सौतविधि-
सारथिकृत्यं येन तादृशः सुमन्त्राश्रितसौतविधिः सन्निति सूनुविशेषणम्—आशु शीघ्रं वनं वारुणीकेस्तपोवनं
नित्ये प्रापितवान् ।

अन्यत्र । तनस्तदनन्तरं तस्य रामपालस्य आज्ञया स सूनुः पुत्रः कुमारपालः कृच्छ्रेण अत्यायमेन
चातुर्यात् कौशल्यात् रत्नगर्भां रत्नपरिपूर्णां जनकमुवं पितृभूमिं वरेन्द्रीं सुमन्त्रः शोभनः सुरक्षितो वा मन्त्र-
यस्य सः सुमन्त्रः तथा आश्रित सौतविधिः आश्रितः अवलम्बितः सौतः पुत्रोचितो विधिः क्रमो येन तादृशश्च
सुमन्त्राश्रितसौतविधिः सन् आशु शीघ्रं अवनं रत्नगं नित्ये वरेन्द्रीराज्यं रत्नो प्रापितवानित्यर्थः ॥३॥

- V 3 A. It was with great difficulty that on his command, his brother (Lakshmana) promptly and skilfully led the "jewel-wombed" daughter of Janaka to the forest with Sumantra accepting the charioteer's office
- B. With great difficulty, his son, enjoying wise counsel and clinging to filial duty, acting under his orders, promptly and with cleverness, brought the land of his nativity, full of precious things, under (good) government

नृपशासनश्रुतिश्रितमूर्च्छा प्रतिपत्तिमियमवा[प्य^१] ततः ।

[“अन्तः” स्थितिः^२] प्रजाया घननेत्रागत[तो]यभरामिदधं ॥४॥

नृपेति । ततस्तदनन्तरं नृपस्य रामस्य यत् शासनं निर्वर्तनरूप आदेशः तस्य श्रुत्या श्रवणेन
श्रिता मूर्च्छा मोहो यया सा मोहं गता इयं सीता प्रतिपत्तिं संज्ञां अवाप्य प्राप्य घनः अविरलः नेत्रागतः तोयभर-
अश्रुप्रवाहः यस्याः सा अविरलशष्पाकुलनेत्रा सती प्रजायाः अपत्यस्य अन्तःस्थितिं अन्तः स्त्रोदरे अवस्थान-
अभिदधे अभिहितवती । उत्तरकाले कौलीन्यभीत्या अन्तरपत्याहमिति देवरं लक्ष्मणं विज्ञापयामस ।

¹ This letter is half out away in the MS

² These two letters also are half out away

HS restores अन्तः, but there seems to be no space for a risarya which may be dropped according to the Verkuil
“क्षपरे क्षति वा विसर्गलोपो वक्ष्यन्त्यः” on Pāṇini VIII 3 36

अन्यत्र । ततः परं घननेतृभ्यो मेघराजेभ्यः आगतः तोयभरः जलोपः यस्याः सा प्राप्तप्राप्त्यद्विः
द्विमातृत्वादित्याशयः इयं वरेन्द्रो नृपस्य रामपालस्य शासनभृत्या आदेशानुवर्तनेन भिन्ना प्राप्ता मूर्च्छा
ममृद्धिर्यया सा “मूर्च्छा मोहसमुच्छ्रययोः” इति विश्व—तथाभूता सती प्रतिपत्ति गौरवं अवाप्य प्राप्य प्रजायाः
जनानां अन्तस्थितिं अन्तः राज्यमध्ये स्थितिं न्याय्यमवस्थान “संस्था तु मर्यादां धारणा स्थितिः” इत्यमरः
अभिदधे सूचयामास । तस्मिन् शासति वरेन्द्रा सुदृष्टिः प्रजानां समृद्धिः न्याय्यपथावस्थितिश्च नृपशासनानु-
वर्तनादासीत् ॥४॥

V 4 A Then on hearing the command of the king she (Sitā) fell into a swoon, and
having regained her consciousness, related to Lakṣmaṇa about her carrying
child in her womb, with a heavy flow of tears coming out of her eyes

B Then this country (Varendri), with its flow of water coming from the large
(lit. kingly) clouds and with its prosperity derived from the strict adherence to
the commands of the king, attained a great celebrity and maintained the internal
order amongst its people

अभयदमना विलापोदितमन्युवृत्तसमस्तलोकाः ।

..... विग्रहनिर्जितकामरूपभृत् ॥५॥

अभयेति । अभयं ददाति यः स तस्मिन् “विजगतां दत्ताभये” श्रीरामचन्द्र इत्यर्थे मनो यस्या
सा अभयदमना विलापेन परिदेवनेन उदित उद्भूतः यो मन्युः शोकात् तनूत आश्रित समस्तो लोको यया
सा । अतः परं पदानां न्यूनता लक्ष्यते । विग्रहे निजशरीरं निर्जितं पराजितं कामो येन तादृशं रूपं
विभर्ति या सा ।

अन्यत्र । अभयं भयनेशशून्यं दमन शासनं यस्यां सा वरेन्द्राणि शय नास्ति विलाप परिदेवनातिर्यक्त्र
सा अविलापा, उदितः प्रकटीकृतः मन्युर्गर्ज्ज्वं यस्यां सा उदितमन्युः, दृढ आश्रित इत्यर्थे समस्तो लोको
यस्यां सा—‘विग्रहे युद्धे निर्जितो यः कामरूपः देशभेदः तं विभर्ति या सा, विग्रहेन तदास्थेन राज्ञा निर्जितः
पूर्वं पराजितः यः कामरूपः देशान् विभर्ति या सा—इति बाधः । अतः परं स्तोत्रानां त्रिचतुराणां
अभावः प्रतीयते ॥५॥

1 MS क्लृप्तः which makes the compound difficult to explain

2 The scribe erroneously inserts here the letters रामो राज्यपालकमने of the words in v. 6

3 That Vaidyadeva, the minister of Kumara-pala, son of Rama-pala, was appointed king of Kamarupa
by the Bengal king is known from the Kamsoli copper plates of Vaidyadeva (vide *Gauhar-i-Jamila* p. 127B)

- V 5. A (Sita) with her mind fixed on (Ramacandra) as the protector from fear, whose lamentation filled with acute grief the entire world, and who possessed a figure which excelled that of the Cupid
- B (Vaidehi) wherein an iron rule without fear (of chastisement) prevailed,—where there was no word of lamentation (ever heard) and pride (only) was expressed and by which the entire world was pleased—and which included in its area the province of Kamarūpa, conquered by war (or by Vīrabhadradeva)

‘तं गीतरामचरितं सहजं न समं प्रतीतसुतभावम् ।

परमवनमंसेचनक['] रामो राज्यपालमनेषीत् ॥६॥

तमिति । सहजेन कनिष्ठसहोदरेण—‘सहजं स्वसरो भ्राता कनिष्ठोऽवरजोऽनुजः’ इति यादव -
लघेन समं सादृष्टं गीतं रामस्य दाशरथेः चरितं वल्मीकिरचितं रामायणमित्यर्थः । देन तम् प्रतीतः ज्ञान
सुतभावः पुत्रत्वं यस्य तादृशं—“प्रख्यातज्ञानदृष्टेषु प्रतीतं त्रिषु विभूतम्” इति शाश्वतः—राज्यं पालयति यत्र
राज्यपालं राज्यपालकं असेचनकं परमरमणीयं “तदसेचनकं तृप्तेर्नास्त्यन्तो यस्य दर्शनात्” इत्यमरः—
तं कुशं रामः रामचन्द्रः परं परमं अवनं रक्षणं अनेषीत् ।

अन्यत्र । गीतं स्तुतं रामचरितं रामपालस्य चरितं वरेन्दुद्वरणरूपं देन तथाभूतं प्रतीतः प्रख्यात
सुतभावः सुतोचितोभावः पितृभक्तिरिति यावत् यस्य तादृशं असेचनकं मधुरदर्शनं तं राज्यपालं तन्नामकं पुत्र
सहजेन भ्रात्रा कुमारपालेन समं तुल्यं यथा स्यात् तथा परमवनं परमं उत्कृष्टं वनं भवनं—“प्रवासे निलये चापि
वनं प्रकृष्येऽपि च”—इति विश्वः अथवा परं अवनं रक्षणं इति पूर्ववत्—अनेषीत् ॥६॥

- V 6. A Rāmacandra took under his protection that lovely boy (Kusha), with his younger brother, who had sung the history of Rāma i.e. the Rāmāyaṇa, and who, having his sonship recognised, was appointed governor of his state

1 MS ०५५५५५०—the letter स्त after न appearing to be superfluous.

2 Epigraphic records hitherto discovered are yet silent about probability of any prince of the name of Rājyapāla being a son of Rāmapāla. If he were a son to that king, he must have predeceased his father. Or, was he a nephew of Rāmapāla, being a son of either of the latter's two brothers? Did he show disaffection to the king, because Kumārapāla was anointed as the Crown prince? If so, he probably became reconciled afterwards and having acted like a dutiful son to the king was offered royal protection.

- B. Rāmāpāla arranged for the protection of Rājapāla (or led Rājapāla to the grand palace) equally with his brother, —the former (i.e. Rājapāla) with his
✓ pleasing appearance and well known liberal love, having praised the glorious career of Rāmāpāla.

उन्मुद्रयता कुमुदं विभावयता शिलान्तरं[च] गोभिः ।

'लूनारातिमर्म्म' कलालिना भुवनाधिपोमुना मुमुदे' ॥७॥

उन्मुद्रयतेति । कुमुदं तन्नामकं नगरं उन्मुद्रयता आह्लादयता भगिन्या पाणिप्रहणनेति शेषः कुश
कुमुदस्वमारमुपयेमे, गोभिः वाणैः शिलान्तरं उपत्यम्य विभावयता विदार्य प्रकाशयता कलालिना कलालिः
शिन्यालेख्यादिकलः समूहः अस्यस्येति कलाली तन् अमुना मुनिना इति भुवनाधिपो राजा रामः मुमुदे
मेदेनेस्म लुनं छिन्नं अरानीनां शत्रूणां मर्म्म यस्मिन् कर्म्मणि सन् यथा तथेति ।

अन्यत्र । कुमुदं धरादपि उन्मुद्रयता उन्मीलयता जनयतेति यावत् "गोभिः शिलान्तरं विभावयता"
"कलालिना", "लूनारातिमर्म्म" इत्येतेषां व्याख्या पूर्ववद्भूया, अमुना राज्यपातेन नृपराजिषः राजा रामपालः
मुमुदे । अत्र "कलालिना" इति पदं अन्यथ कलालिनिश्चन्द्रो भवति । अत्र एव कुमुदं कुमुदपुष्पं
उन्मुद्रयता उन्मीलयता गोभिः किरणं शिलान्तरं अस्मद्विशेष चन्द्रकान्तमिति यावत् विभावयता प्रापयता
भमुता कलालिना कलालिनिना चन्द्रममा भुवनाधिपः शिवः लूनारातिमर्म्म यथाऽयान् मया (अत्र पञ्च
अरानयः अन्यथादयः) मुमुदे जननः ।

- V 7 A The Lord of the earth (Rāma) was pleased with him in a manner which caused
the heart-burning of the enemies' hearts (lit. tearing enemies' hearts) —he, being
possessed of all the fine arts, gratifying the (Naga) Kumada, (by name) and
bursting open the interior of the rocks by arrows

- B. King Rāmāpāla was pleased with him (his son), unfolding the joy of the earth .

1 MS लूनारातिः

2 MS has च after मर्म्म which may be placed after लिलान्तरं

3 the second pada—but yet the metre remains a little defective

3 MS उमुदे

N.B The suggested meaning may be stated thus —(Both of them resembled) the moon With (the moon) the Lord of the universe (Śiva) was delighted in a manner which caused heart burning of the enemies—he (the moon) being once possessed of the (16) digits, causing the night lily to bloom and melting by his rays the particular stones (called moon gems)

प्राप्तं कालं सरिति' दुर्वाससा दिनाश्रवसेतुः ।

वृषजिन्मथनोस्तननुर्भिः श्रेणिकया^१ त्रिसुतपुरान्तरया ॥८॥

प्राप्त इति । काले कालरूपे प्राप्ते उपस्थितं सति वृषजिन्मथनं वृषजित इन्द्रजितो मथन निधनकारी लक्ष्मणः दुर्वाससा तदाख्येन रामदर्शनार्थिना मुनिना दत्तः खण्डित आश्रवसेतु प्रतिज्ञायन्धो देन तादृशः सन् “आश्रवो बधने स्थिते, प्रतिज्ञाया च कुंशे च” इति हैम —अत्रिसुतापुरान्तरया अत्रिसुतन अवलोद्वेन सरयुतोयेन पुरं पूर्णं अन्तरं अवकाशो यस्या स्तया निश्रेणिकया अधिरोहिण्या निश्रेणीस्वर्वा-रोहिणी” —इत्यमरः सरिति नद्यां अस्ततनुः आसीदिति शेषः, तत्र तनुत्यागमकरोत् । “कालेन मिथः संलय समये यः कश्चिदस्मान् पश्येत् स मया परित्याज्यः इति हि राम समयमकरोत् । तदा द्वारि लक्ष्मणः स्थितः । स च रामदर्शनार्थिनो दुर्वाससः शपाद्वीतः तं रामस्य समयमभिनन्, ततः सरयुं गत्वा तनुत्यागेन अत्र प्रतिज्ञापविनयां विद्मो इत्यत्र रामायणो कथा अनुसन्धया ।

अन्यत्र । अत्रिसुतपुरस्य तदाख्यनगरस्य अन्तरया आमन्त्रया निश्रेणिकया अधिरोहिण्या काले प्राप्ते मृत्युकाले उपस्थिते सति वृषजित् शत्रुजित् मथनः महणापरनामा अङ्गदेशाधिपः रामपालस्य मातुल दुर्वाससेन कुवासस्थानेन सादितः विध्वस्त आश्रवसेतुः कुंशरणोपायः यस्य तादृशः सन् —“सेतुर्ना वृक्षभिन् मीमा तरणोपाय एव च” इति मङ्गकोपः—सरिति नद्यां गङ्गातयामिति प्रतीयते अस्ततनुः मृतः । अङ्गाधिपस्य मथनस्य गङ्गाजले अतिकार्यकुंशरेतुकस्तनुत्याग आकस्मिकोऽभूत् ॥८॥

V. 8. A. The kâśi (Purnā) having arrived, (Lakṣmaṇa) the vanquisher of the conqueror of Indra, whose bond of engagement was violated on account of Duryaṣas' (importunities), consigned his mortal frame to the river (Sarayū) by a stone-cask filled in with the river-water

- B When the time was ripe, Mathana, the conqueror of enemies, —who had all remedies to his (bodily) sufferings cut off on account of a wretched habitation— gave up his person in the river by a staircase which was situated close to Adrantapura.

इत्यधिमुद्गिरि कलयन् ब्रह्मभुवः स्वं बहुप्रदातासौ ।

कृतनिश्चयः कृत[1]र्थः प्रास्थित पृथ्वीपतिर्भ्रातरितम् ॥६॥

इतीति । इति इत्थं लक्षणाय ननुत्यागानन्तरं बहुप्रदाता बहुप्रदो ब्रह्मभुवः इत्यर्थः असौ पृथ्वीपतिः राजा रामः ब्रह्मभुवः ब्रह्मैव भूः ईश्वरः उत्पत्तिस्थानमिति ब्रह्मभू तस्य ब्रह्मभुवः परमेष्ठिनः गिरि वाक्ये ब्रह्मसन्देशे इत्यर्थः स्वं आत्मानं कलयन् जानन् न.रायगावतारोऽऽभिनि जानन् अग्रिमुन अग्रिम्भु मुग्धयो यस्य स तादृशः ज्ञातृर्षनिर्भरः सन् कृतार्थः समाप्तदवहृत्य इति इतो कृतनिश्चयः ननुत्यागाय कृतसङ्कल्पः सन् महामरितं सरयूँ प्रास्थितः ।

अन्यत्र । इति सधनस्य मरणवार्तां अग्रिमुद्गिरि मुद्गिरो इति अधिमुद्गिरि विश्वकर्षोऽध्ययीभावः मुक्तेरिति प्रसिद्धे नगरे स्थितिकाले इत्यर्थः ब्रह्मभुवः कृतनिश्चयः ब्रह्मणान् कलयन् जानन् असौ बहु स्वं बहु धनं प्रदाना पृथ्वीपतिः राजा रामपालः कृतार्थः जनकभुवो ब्रह्मन्देश उद्गिरादिना कृतकृत्यः इति इतोः कृतनिश्चयः मरणाय कृतसङ्कल्पः सन् महामरितं गङ्गां प्रास्थितः ॥६॥

- V 9 A Then realising his self (as no other than Narayana) by the message of Brahman, he, a most charitable lord of earth, made up his mind (to die), with a joyful heart, as his mission (on earth) was fulfilled, and started for the great river (Sarayu)

- B. Hearing of this (death of Mathana) while at Mudgiri (i.e. Munghyr) from a Brāhmaṇa, the king resolved to die, as his mission (i.e. the deliverance of his fatherland) had been fulfilled, and went to the great river (Ganges)¹ (for self immolation), giving away wealth in abundance

¹ MS अमाहा

² गिरि वाक्ये परं ब्रह्म परमात्मामात्मार्थः कलयन् आत्मयन् भुवः बहु स्वं

प्रदाता । R-G B Cf. Rāmāyana, Uttarakaṇḍa, Chapter 123, vv. 3-4

³ The *Sekharabodhayā* has the following lines in a verse about the death of Rāmapala in the Ganges:—

"गङ्गायां ब्रह्मचरित्तत्त्वज्ञानेनार्त्ता पदं चक्रिषो हा पासाज्ययमौजिमयकथमभिः श्रीरामपालो मुताः" ॥

जनजाते 'रुदति शुचा सारवम[व]गाह्य तज्जलं पुण्यम् ।

विरहसहपरिजनेर्दुर्विषहं' रामो जगाम स स्वभुवम् ॥१०॥

जनजात इति । पुण्यं सारवं तज्जलं सरय्या इदमिति सारवं सरयूद्वयं तत् पुण्यमोचं, 'देविकाया सरय्या च भवे दाविकसारवौ' इत्यमरः, अवगाह्य प्रविश्य विः साक्षात् परमात्मस्वरूपो रामो दाशरथिः "वि पक्षिपरमात्मनोः" इति यादवः—अहं अहं जनजाने जनसङ्घे शुचा शोकेन रुदति सति परिजनैः सह सर्वे परिचारकैः सहैव दुर्विषहं यथा स्यात् तथा स्वभुवं विष्णुलोकं जगाम ।

अन्यत्र । जनजाते प्रजासमूहे शुचा शोकेन सारवं व्याग्रेण सहितं यथा रयात् तथा रुदति मति रामो रामपालः तत् पुण्यं जलं गङ्गोदकं अवगाह्य प्रविश्य विरहं सहन्ने इति विरहसहाः ये परिजनास्तेः दुर्विषहं यथा तथा स्वभुवं आत्मकर्मोचितं गतिमित्यर्थः जगाम ॥१०॥

- V. 10. A. While the crowd of people in great sorrow was weeping, Rāma, the Paramātmān Himself, returned to his own abode (i.e. attained heaven), having plunged into the holy river (Sarayū)—alas! that was a sight quite unbearable—along with all his dependants
- B. While all his subjects were loudly weeping in bitter sorrow, Rāmapāla, having plunged into the holy water,—in a manner quite unbearable to his own men suffering from the great affliction—went to the world according to his own deserts (i.e. died).

अथ रक्षिता' कुमारोदितपृथुपरिपन्थिपार्थिवप्रमदः ।

राज्यमुपभुज्य 'भरतोस्य सूनुरगमदिव['] तनुत्यागात् ॥११॥

अयेति । अथ आकुमारं कुमारदशाया आरम्भेत्यर्थः उदितपृथुपरिपन्थी समुत्थितबहुविप्रः पार्थिवप्रमदं पृथिवीखण्डान्धि सुखं यस्य सः तादृशः रक्षिता रक्षकः अस्य रामस्य सूनुरनुजो भ्राता भरतः राज्यमुपभुज्य तनुत्यागात् दिवं स्वर्गमगमत् ।

अन्यत्र । अथ रक्षिता रक्षकः दितः खण्डितः पृथूनां प्रबलानां परिपन्थिपार्थिवानां शत्रुनृपतीनां प्रमदः प्रहर्षो येन सः भरतः भरणशीलस्य अस्य राज्ञः रामपालस्य सूनुः पुत्रः कुमारः कुमारपालदेवः राज्यमुपभुज्य तनुत्यागात् दिवमगमत् ॥११॥

1 MS रुदति

2 MS ०३६

3 MS रक्षिता which appears to be untenable

4 MS भरतः We have restored 'तो', which is required both for metre and sense

- V. 11 A Then his younger brother, Bharata, the saviour (of mankind), who had, since his boyhood, encountered great obstacles to his earthly happiness, attained heaven on his giving up the mortal frame, after having successfully ruled the kingdom
- B Then the son of this ruler (the upholder), Kumara (Kumārapala), the protector, who cut short the happiness of many hostile kings, went to heaven, giving up his mortal frame after having enjoyed his sovereignty

अपि शत्रुघ्नोपायाद्गोपालः स्वर्जंगाम तत्सूनुः ।

हन्तुः] कुम्भीनस्यास्तनयस्येतस्य सामयिकमेतत् ॥१२॥

अपीति । तत्सूनुः तस्य भरतस्य सूनुर्गुजो भ्राता शत्रुघ्नोऽपि गोपालं पृथ्वीपालकं अपायान् वियोगान् भ्रातृवियोगादित्यर्थः “विर्क्षं पं तु विप्रयोगविरहवियोगाः, विगमोऽपगमोऽपायः” इति यादवः—स्वर्जंगामं प्रभार । कुम्भीनस्याः तनयस्य कुम्भीनीरयास्तदाख्यायाः राणस्य तु तनयस्य लवणामुरस्य हन्तुः विनाशकस्य एतस्य शत्रुघ्नस्य एतन् स्वर्गप्रयाणं सामयिकं प्रतिबोधितं ।

अन्यत्र । तत्सूनुः तस्य कुमारपालस्य नन्दनः गोपालोऽपि शत्रुघ्नोपायान् शत्रुघ्नः शत्रुनिपातन उपायस्तस्मात् स्वर्जंगाम, तादृगुपायावलम्बनं तस्य मृत्युर्हनुर्गमोदित्यर्थः । कुम्भीनस्य गजान्धस्य गजेन्द्रस्य वा नक्त्यनेनोक्तस्यचित् हन्तुः मारकश्च—“इन्ती कुम्भी करो रक्षो” इति “नक्तं तु कुम्भी कुम्भीरो गोमुखः महामुखः” इति च यादवः—अस्तनयस्य दुर्विनीतस्य एतस्य एतन् मरणं सामयिकं समयोचितम् काल-प्रभावजनितमित्यर्थः ॥१२॥

- V 12 A His younger brother, Śatrughna, the ruler of earth, also died of the great affliction and went to heaven. This (death) of the slayer of the son of Kumbhīnāsi (i.e. Lavanāsura) occurred as the result of the compact (made)
- B. Even his (Kumārpāla's) son, Gopāla by name, met with his death as the result of his efforts to exterminate enemies. The (death) of this ill-disciplined person, who was the killer of the chief of the elephant force, occurred under the influence of time¹.

¹ It appears that king Gopāla met with a premature death while encountering either an elephant or a crocodile.

अथ तस्य रामनृपतेर्दनुसून्वर्हनावतारस्य ।

अपरः प्रजाप्रमोदाङ्गरकन्दो नन्दनोयमनुरूपः ॥१३॥

निखिलनृपलक्षणधरः पुरुषातिशयो जितारिपङ्कजः ।

विधुतजगदन्धकारो धृतधीरोदात्तनायकप्रकृतिः ॥१४॥

कुशली कुशोकशाल्यं रामविरामोद्भवं निराकुर्वन् ।

अम्भोधिमेखलाया भुवः प्रभुरभूद्भिया मदनः ॥१५॥

अर्थः । अथ तस्य दनुसून्वर्हनाय दानवमर्हनाय नारायणस्य अवतारस्तस्य रामनृपतेः दाशरथे
अपरः अनुरूपो नन्दनः प्रजाप्रमोदस्य योऽङ्गरस्तस्य कन्दो मूलप्रजाप्राप्त्युत्पादक इत्यर्थः, निखिलानि सङ्कलानि
नृपलक्षणानि राजविह्वानि धरतीति एवम्भूतः निखिलराजचिह्नोपेतः पुरुषातिशयः पुरुषसिंहः जिमः अरीणां
कामकोपादीनां पङ्क्त्यां येन एवम्भूतः, विधुतः दूरीकृतः जगतः अन्धकारो येन स, धृता धीरोदात्तस्य
अविकथ्यनादिनामागुणान्वितस्य नायकस्य प्रकृतिर्येन सः कुशलो कुशलमयः कुश तन्नामकः कुमारः राम-
विरामोद्भवं रामविरोगजनित अकशाल्यं शोकशङ्कुं निराकुर्वन् दूरीकुर्वन् सन् अभिया निर्भयेन अम्भोधिमेखलाया
भुवः चतुःसमुद्रपरिवेष्टितायाः पृथिव्याः मदनः हपणः प्रभुरभूत् ईश्वरो जातः ।

अन्यत्र । अथ तस्य दनुसून्वर्हनावतारस्य दनुमनवोऽत्र दानवसदृशा विद्रोहिणः केवर्त्तजना तदहंनाय
तद्विभर्हनाय अवतारः आविर्भावो यस्य तस्य अपरः कुमारपालदेवतः अनुरूपो नन्दनः मदनः मदनपालः राम-
विरामोद्भवं रामस्य रामपालस्य विरामोद्भवं गङ्गात्मनि मनुयागजनितं कुशोकशाल्यं कोः पृथिव्याः शोकशङ्कु
निराकुर्वन् दूरीकुर्वन् भुवः प्रभुरभूत् पृथ्वीधरो बभूव । सर्वमन्त्रत् समानम् ॥१३-१५॥

V. 13-15 A The other worthy and blessed son of that king Rāma—the Incarnation of the Destroyer of demons, Kūma by name, who was, as it were, the very root of joy sprouting up for all his subjects, possessed all auspicious marks of a king, was the best type of man, conquered the group of six internal foes, dispelled the darkness of the world, and was a hero of the *Dāirod* type—became without fear the exhilarating Lord of Earth with ocean as her belt, while extricating the dart of grief resulting from the loss of Rāma.

1 MS has विरामविद्भवम्—which makes the metre faulty.

- B Then Madanapala, the other worthy and blessed son of that king, Rāmapāla, who was born to hammer those veritable sons of Danu, (i.e. the Kārtavīryas), 'became without fear the lord of the sea girt earth, removing the dart of grief from the earth caused by the demise of Rāmapala

अभियेकस्तम्भारवितानैर्विश्वाशापूरणपुरा ।

दिशनात्यर्थमनाथावनात् जनयता जनानन्दम् ॥१६॥

हेलाविलूनवलवनपद्मावलिबलदमित्रचक्रं ण ।

राजावनसलक्ष्मीभारैकधुरीणतां दधानेन ॥१७॥

दोषास्पर्शोर्कपितममहिमानिशयप्रकाशमानेन ।

द्विजपरिकरपरिपालनरुचिनोच्चं स्मण्डलाधिपतिना च ॥१८॥

सख्या च शस्त्रभालदम्याशाभृतेन चारुतनेन ।

सु(स)हितपरमश्रमेण च सुवर्णजातेन विधिवदध्यैण ॥१९॥

सिंहीसुतविक्रान्तं नाज्जुनधाम्ना भुवः प्रदीपेन ।

कमलाविकाशभेषजभिषजा चन्द्रं ण बन्धुनोपेतम् ॥२०॥

चण्डीचरणसरोजप्रसादसम्पन्नविग्रहर्थाकम् ।

न खलु मदनं साङ्गं शर्माशमगाजगद्विजयलक्ष्मीः ॥२१॥ कुलकम् ॥

1 The other qualifying clauses are the same as in A

2 The letters क्षमिषो are now totally lost, although they are in H8. The whole verse has been restored in a smaller hand at the bottom of the leaf

3 MS has 'य' before this word and it should be omitted as in H8

4 MS उपभृता 5 The portion शस्त्राः १) परिदाः was erroneously put before verse 18, but corrected and re-written in its proper place

6 The उपकार is not distinct.

7 MS ० १ ५

8 MS लताम्

अतः परमेकसो मदनः (अर्थात् कामदेवः) तत्सहायभूतेन चन्द्रेण चन्द्रमसा सहितः, अन्यथा चन्द्रेण बन्धुनोपेतः राजा मदनपालदेवस्तथा कुशाश्च प्रसूयते। मदनराजपक्षे चन्द्र इति चन्द्रनामा कश्चिन्नरपतिः, कुशाश्च चन्द्रकेतुः, अनयोर्विशोदणानान्तु प्रायशस्तुन्यार्थत्वं ज्ञेयम्। चन्द्रेण कीदृशेनेति अभिवेकेत्यादि श्लोकपञ्चकेन वर्ण्यते।

अभिवेकेति। अभिवेकस्य सोमाभिववाङ्मभूतस्य सम्भारेण ये वितानाः पौर्णमासादयो यागा सोमयागाश्च तैः “अस्मी वितानमुल्लोचे विस्ताराध्वरयोः क्षणे” इति वैजयन्ती, विश्वासापूरणपुरा विश्वासा सर्वासा आशानां दिशां पूरणे पुरति अप्रणामी भवति यस्मिन् अन्यर्थं सानिश्चयं दिशता दर्शयता चन्द्रालोकेनेति शेषः अनाथावनान् अनाथानां अनिशोनानां आलोकदानादिना अवनात् रक्षणान् जनानन्दं जनयता, चन्द्रेण वपेतं मदनमगाद् जगद्विजलक्ष्मीरत्युत्तरेण सम्यन्धः।

अन्यत्र। अभिवेकस्य राज्याभिवेकस्य सम्भारस्य सामग्रां विताने विस्तारैः विश्वेषां सर्वेषां जनानां आशानां मनोरथानां पूरणे पुरति अप्रणो गच्छति यन्तादृशेन अत्यर्थं प्रयोजनातिरिक्तं दिशता वितरता धनादिकमभिवेकोत्सवे, तथा अनाथानां निःसहायानामवनात् रक्षणान् जनानन्दं जनयता चन्द्रेणेति पूर्ववदन्वयः ॥१६॥

V. 16 A (To Madana (Cupid) associated with his friend and ally, the Moon, who, with the *gajās* (*elephants*) held in his honour with ample provisions for *abhyeka*, is always going forward in filling up all quarters, showing all objects to the fullest advantage, and causing delight to all men by offering protection to the helpless persons

B (To Madanapala as also to king Kusa associated with his kinsman Candra to *manḍalāśhipati* Candra, and Candra-ketu respectively as his friend)—who caused jubilation among the people by spreading out (on a grand scale) the rich collection of materials for the coronation ceremony, being (always) forward in fulfilling all expectations, offering gifts more than necessary, and offering protection to the helpless people

हेलेति। हेलेत्या विलूनं विच्छिन्नं बलवान् तेजस्वि पद्यावलीनां बलदं उत्कर्षाधायकं मित्रचक्रं सूर्यमण्डलं येन तादृशेन, तथा राजावर्तसो राजशेखरो महादेवस्तस्य लक्ष्मीभारस्य शोभासमुद्भूतः एकपुत्रीणतां पुरन्धरतां ध्यानेन चन्द्रेण।

अन्वयः । बलवती पद्माना पद्माकारेण रचितानां सैन्यगूहानां आवलिः श्रेणिः यस्य तत् बलवत्पद्मावलिः, हेल्या अवलीलया विलूनं विध्वस्तं बलवत्पद्मावलिः । बलम् बट्टमानं अमित्रचक्रं विपुमण्डलं येन तादृशेन, राजाकर्तृसस्य राजश्रेष्ठस्य यो लक्ष्मीभारः राज्यभारस्तस्य एकधुरीणतां दधानेन मुख्याधिकारिणेत्यर्थः ॥१७॥

V 17 A (The moon) who (by his rise) obscures with ease the mighty solar disc, which is the invigorator of the great multitude of lotus plants, and who plays the prominent part of being the sole contributor to the eminence of beauty to Mahadeva (the 'moon-crested' god)

B (The king) who easily extirpated the whole host of the enemies, going strong with their immense hordes arrayed in lotus-shape, and who was eminently fit to be in sole charge of the fortunes of a jewel among kings

दोषेति । दोषाया रात्रेः स्पर्शः सम्पर्केण उन्मूलितम् उन्मूलनमो महिमा यस्य स तादृशश्च अतिशयेन प्रकाशमानश्चेति तथाभूतेन द्विजा^१ एव परिकृष्टः । परिजनाम्नेषां परिपालने हविः कान्तिर्यस्य तादृशेन, चन्द्रस्य द्वित्रराजाभिधानादेवमुच्यते, उच्चैरिति दूरप्रसारि मण्डलं विभवं तस्याधिपतिना ।

अन्वयः । दोषाभ्यर्शेन दोषैरुन्मूलनया उन्मूलितम् महिमा यस्य स तादृशश्च अतिशयेन प्रकाशमानश्च तेन द्विजपरिकृतस्य ब्राह्मणनमूहस्य परिपालने हविः । गृह्य—“हविः कान्त्याधिपोर्भासि नितिक्रौंके मृक्षश्रियोः” इति वैजयन्ती—यस्य तादृशेन, उच्चैर्मण्डलाधिपतिना च महामण्डलिकेत्यर्थः ॥१८॥

V 18 A (The moon), that great Lord in the midst of a far extending halo, who shines excessively, whose glory reaches its climax with the touch of night, and whose splendour lies in guarding his own men who are twice-born.

B. (Candra), the ruler of a large *manvatsa* (see *mahāmānavaśka*), whose great delight lies in the protection of the great multitude of the twice-born class, who shines in the fullest measure, whose greatness, without a touch of fault, reaches the very climax.

१ पद्माद्ये लक्ष्मीदेव्यो यो वलिः पूजोपहारः तेन बलवत् बट्टमानं पद्मावलिबलम्, अवलीलया विलूनं विध्वस्तं बलवत्पद्मावलिबलम् । अमित्रचक्रमरातिमण्डलं येन तादृशेन—R.G.B

२ द्विजपरिवाराणां पक्षिसमूहानां चक्षुरादीनामिषयः परिपालने हविः कान्तिर्यस्य तादृशेन । “उच्चैर्भाषायाः नवाक्षरेण वसुधा अवाक्यशेराज्जनाः” इति विश्वनाथमन्त्रिकाव्याम् ।—R.G.B

सकृदेति । शक्राणां मदनदेवस्य कुसुमायुधानां भालक्ष्म्याः कान्तिसम्पदः आशामूनेन सख्या चन्द्रेण, ओषधिपतिस्वाचन्द्रस्वेत्याशयः । पुनः कीदृशेन तेन ? चारुहृतेन चारुणा कर्तुलेन च परमः अत्यन्तः श्रमो येषां ते परमश्रमाः मुहिताः सुगृप्ताः परमश्रमाः अतिश्रान्ता जनाः येन तादृशेन चन्द्रिकासेवनेन हि श्रान्तजनानां श्रमापनोदनं भवतीत्याशयः, “मुहिताऽतिहिते तृप्ते” इति विश्वः—सुवर्णजातेन सुवर्णान् वतमवर्णान् ब्राह्मणात् ज्ञानेन अत्रिज्ञानेन इत्यर्थः, विधिवद्वर्ष्यग विधिवत् वर्ष्यग अर्चनीयेन ।

अन्यत्र । सख्या मित्रेण शस्त्रभा शस्त्रग्रभैव लक्ष्मीस्तस्याः राजलक्ष्म्याः इत्यर्थः आशामूनेन आशास्पदन चारुहृतेन चारुचरित्रेण सुहितपरमश्रमेण मुहितः अनिहितकरः परमः उत्कृष्टः श्रमः शस्त्रभ्यः सो यस्य तादृशेन सहित इति पाठे तु सोऽह इत्यर्थः । सुवर्णजातेन सुवर्णदेवस्य पुत्रेण विधिवद्वर्ष्येण विधिवत् अर्चार्होऽपि ॥१६॥

V 19 A (The moon), who is born of the highest caste (he being the son of Atri and the king of Brahmins, Daivaraja), is fit to be worshipped according to the Vedic formulas, is beautiful and of round shape, who is Cupid's (Madana's) companion, and is the only hope¹ for the effulgent beauty of (Cupid's) flowers and weapons and by whom those who are greatly fatigued, are relieved and held up.

B (Candra), the son of Suvarnadeva, fit to be adored as a friend and as one who is the hope of Royal fortune, which consists in the splendour of weapons, of charming manners, and well trained in military exercises.

सिद्धीमुनेति । सिद्धीमुनेन राहुणा विक्रान्तेन आक्रान्तेन अञ्जुनधाम्ना धवलकिरणेन भुवः प्रदीपेन प्रदीपितुष्येन, तथा कमलातामविकारा १.११ यद् भपजं ओषधं तस्य भिषक् वैशस्तेन, चन्द्रादये हि कमलातामविकारा इति कविप्रसिद्धिः—बन्धुना चन्द्रेण उपेतम्, कामोद्दीपकत्वाच्चन्द्रस्य कामबन्धुरिति व्यातिः ।

अन्यत्र । सिद्धीमुतस्य इव सिंहशिरोरिब विक्रान्तं विक्रमः पराक्रमो यस्य तादृशेन, अञ्जुनधाम्ना पार्ष्णितुष्यप्रभावेण कमलाया लक्ष्म्या विकाराभेवजस्य भिषजा तज्ज्ञानेत्यर्थः भुवः प्रदीपेन तत्पुन्येनेत्यर्थ एवम्भूतेन चन्द्रेण^२ चन्द्रनामकेन राज्ञा बन्धुना बान्धवेन उपेतं युक्तम् ॥२०॥

¹ The moon being the Lord of the plant world is said here to be the “only hope” for the flower plants.

² This Candra has been identified with the son of Suvarnadeva, and grandson of Mahana, ruler of Aṅga. (Vide R.G.B.'s article ‘Madanapāla's Coronation and Identification of Candra’ in I.H.Q. vol. v p. 35 ff.)

V. 20. A. (Madana), associated with the moon as his friend and ally, who, that luminary of white rays, is the light of the world, who is (liable to be) assailed by Rahu and who is the physician (in possession) of the secret of the preventing of the opening of the lotuses

B (King Madanapāla) associated with his kinsman Candradeva, who (Candradeva) was as strong as a lion cub, possessed the valour of Arjuna, was, as it were, a light of the world and was a past master in the art of developing (i.e. opening up) the resources of wealth

चण्डीनि । चण्डेशः पार्वत्याश्चरणसरोजयोः पादपद्मयोः प्रसादेन सम्पन्ना संयुक्ता विप्रहृष्टीः देहशोभा यस्य तम्, हरकोपानर्त्तनं भस्मीभूतदेहोऽपि यो देवीप्रसादान् कान्तिमयं देहं पुनः प्राप्तुमिच्छति साङ्गं शं साङ्गानां शरीरिणां ईशं अधिपं—सर्वं हि शरीरिणं कामवशात् इति भावः—एषभूतं मदनमीशं मदनदेवं न स्मृतुं जगद्विजयलक्ष्मीः अगात् इति क्लृप्त्वा, अगादेयेत्याशयः ।

अन्यत्र । चण्डेशः भवान्याः चरणसरोजयोः प्रसादेन सम्पन्ना सङ्गता विप्रहृष्टी युद्धं जयलक्ष्मीर्यस्य तादृशम्, मदनपालक्षेत्रे देवीप्रसादान् सम्पन्ना जनोन्मूर्त्ता विप्रहृष्टी विप्रहृतं विप्रहृतपातनं आगता धीः राजलक्ष्मीर्यस्य तादृशमित्यर्थो वा, साङ्गं शं साङ्गं स्वाभ्यादिममाङ्गयुक्तं ईशं प्रभाशक्तिवत् मदनमीशं मदनपालं राजानं, कुशराजक्षेत्रे मदनं हर्षणं ईशं राजानं न स्मृतुं जगद्विजयलक्ष्मीः अगात् इति क्लृप्त्वा पूर्ववत् । मदनपालक्षेत्रे साङ्गं शं साङ्गाधिपसहितमित्यर्थश्च ॥२१॥

V 21 A Was it not a fact that the fortune of world-conquest came to Madana, who was restored to the beauty of his form through the grace of the lotus-like feet of Candī, and was dominating over all corporeal beings ?

B Was it not a fact that the fortune of world conquest came to my Lord Madanadeva, backed up as he was by the king of Anga, (or, in the case of Kusa my good-humoured Lord, a king with all *vijyāntas* fully established) —who had fortune in the war assured to him by the grace of Candī's lotus-like feet (or in the case Madanapāla with whom the fortune of Royalty of Vīgrahapāla III became mature by the grace of Candī's lotus-like feet) ?

स तथा सिन्धुद्रुमूष्णुमभो[कां] भक्तुं प्रजामल'मूष्णुम् ।

कुमुदस्वसारमुररीकुर्वन्नासीदसीमसामाक्षः ॥२२॥

स इति । तथा सः कुशः सिन्धुदृष्ट्युं सिन्धोः सरितः उदृष्ट्युं उदृतां सरयूदोगमात् उदृतामिरवध-
असीका निर्भीका प्रजां सन्तति भक्तुं प्रसोतुं अलम्भ्युं समर्था कुमुदस्वसारं कुमुदनाम्नो नागस्य भगिनी
कुमुदती उररोकुर्वन् पत्नीत्वेन स्वीकुर्वन्, असीमसाम्राजः असीम सीमारहितं साम शमयुषो येषां तादृशाः
अत्यन्तशान्ताः अक्षाः सर्पा यस्य सम्यन्धे स तादृश आसीत् । 'अक्षो ज्ञातार्थ-शकटव्यवहारेषु पाशकं
स्रष्टाश्चक्रयोः सर्वे विभीतकतरावपि । चक्रं कर्पे पुमान्' इति मेदिनी ।

अन्धः । तथा सः मदनपालः सिन्धुदृष्ट्युं प्रजां सिन्धुसन्ततिं शलनृपतिं, समुद्रप्रसूता द्वि पालवस्या
नरपाला इति कविना स्वयमेवोक्तं प्रथमपरिच्छेदस्य चतुर्थश्लोके—भक्तुं धारयितुं अलम्भ्युं पर्याप्तं, कुमुद-
स्वसारं कुमुदं पृथ्वीद्वर्पकं स्वसारं स्वीयमु कुट्टर-नजातं उररोकुर्वन् अधिबुर्वन् असीमसाम्राजः असीमसाम्राजं
निरनिशये मान्धे अक्षिणी यस्य स तादृश भेददण्डादिहितं साम्नि दण्डदृष्टिरेवासीत् ॥२२॥

V 22 A Kusa, again, was (quite happy) with the serpent world which was in complete
peace with him, after having accepted, as his wife, Kumuda's sister, who rose
from the river and was fit to bear offspring, which was fearless

B Madanapala had his eyes on conquest without limit, (after) taking over the
charge of his own (royal) treasure, which was a delight to the world, and was
fit and adequate to maintain the progeny of the realm (i.e. the descendants of
the Pālas) who were fearless

स मनोभूरनिरुद्धप्रभवो विपमायुधो^१ रतिप्रणयी ।

सुमनःसमयं [प]रमयुज्यत क्षमापति^२माकुलग्रामः॥२३॥

स इति । स मनोभू मनसिष्ठः अनिरुद्धप्रभवः अनिरुद्धस्य तन्नामस्तनयस्य प्रभवः जनक इत्यथ
पञ्चबाणत्यात् विपमायुधः विपमाणि त्रिषमसंख्यकानि आयुधानि अस्त्राणि यस्य तादृशः, रतिप्रणयी रतिपति
आकुलग्रामः आकुल ग्रामा ग्राम्यजना येन तादृशश्च, तथा परं श्रेष्ठं सुमनसां पुण्याणां समयमिति सुमन-
समयं कुमुमाकरं वसन्तं क्षमापतिं चन्द्रमसं च (सर्वे राजवाचकाश्चन्द्रवाचकाश्चेति अभिधानः) अथवा वसन्तरूप
राजानं अयुज्यत ताभ्यां तेन वा सह मिलितः ।

अन्यत्र । स मनोभूः प्रजानां मनस्वः कन्दर्पसदृशो वा अनिरुद्धप्रभवः अद्याह्नप्रभावः विषमायुधः
त्रिवर्णाणि भोवणानि आयुधानि अस्त्राणि यस्य तादृशः । अम्प्रशम्भैर्दुर्धर्ष इत्यर्थः, रत्नो जनानुरागे प्रणवी
आकाङ्क्षी, आकुलपामः सन् आकुल्यं प्रामा जनपदा यस्य तादृशः सन् परं अपरं सुमनःसमर्थं सुमनसः देवानां
समर्थः आचार इव समर्थः आचारो यस्य तादृशमर्थान् देवचरित्रं "समयाः शपथाचारकालमिद्वान्सर्वविद्ः"
इत्यमरः—इमावनि राजानं अयुज्यन् तेन सन्दधौ ॥२३॥

V 23 A That mind born deity, who was the father of Anuruddha, and weapons of odd
number, was the lover of Ratn and made the vasti for the vulgar people
quite restless, united himself with the supreme season of flowers.

B He (Kṛu as well as Maṇapala being like the mind born deity), always present
in the minds of his subjects having irresistible power, weapons of formidable
weapons, a solicitor of people's affection, made alliance with a great king of
godly character when he (Maṇapala) found his royal kingdom thrown into
great agitation.

धुतमानप्रमदंनानेन न कोपोहितः सहजधैर्यात् ।

प्रकटितबलाहिताशी लोभजितवा[न]नाहताविद्धम् ॥२४॥

धुतमानेति । धुतमाना गतमाना प्रमदा मानिन्यो येन तादृशो अनेन कामदत्तेन को जनः सहज-
धैर्यात् नसगिक्कामधैर्यात् न अपोहितः न व्याविन, अपिनु सर्व एव तथाकृतः इत्यर्थः । प्रकटितबलाहिताशीलः
स प्रकटितबलः मुख्यतयाक्रमश्च तथा अहिताशीलश्च अहितपु शत्रुपु अशीलः दुःशीलः प्रचण्ड इति यावत्
तादृशः सः अनाहताविद्धं जनं अनाहत्तं तथा अनाविद्धं कुत्राप्यपराजयमपि जनं भञ्जितवान् पराजितवान् ।

अन्यत्र । धुतो दूरोत्थितो मानः अहङ्कारः प्रमदः प्रमत्तता च येन तथाभूतेन अनेन राज्ञा सहज-
धैर्यात् स्वभावसिद्धगाम्भीर्यात् हेतोः कोपो न हितः न धूतो दक्षिण इति यावत् । अनाहताविद्धं अर्थात्
स्वयमङ्गलशरीरं यथा स्यात् तथा । (इदं अहिताशीत्यशनक्रियाविशेषणम्) । प्रकटितबलाहिताशी अर्थः राजा
प्रकटितं प्रकाशितं वम्बादिति शेषः कलं येनतथाभूतान् अहितान् शत्रून् अभाति ममेने यस्तादृशः अर्थः राजा
लोभं जितवान् क्रिस्लोभोऽर्थः राजा केवलं प्रकटितबलवर्णान् शत्रून् महर्हन्ति ॥२४॥

1 MS व्यावाहिकादिवात्

2 आहितं प्रकट कर्त्तव्यं कार्यवन्निवचः येन तथाभूतम् —R.O.B.

V. 24. A. Who was not shaken off from his inborn fortitude by him (Cupid), who humbled the pride of the young damsels ? He, who with manifest strength (or having displayed his valour) is without mercy towards his enemies, has beaten one (hitherto) unbeaten and un-injured

B By him (Kuśa as well as Madanapāla), who had shaken off pride and conceit, no (sign of) irritation or anger was betrayed on account of his innate gravity. He conquered avarice, while always crushing to death, himself remaining unhurt and uninjured, those enemies who showed any sign of strength

मदन^१स्त्वमिति वितथश्चि^२त्रममारात्मकोऽप्यकामोऽपि ।

अपि शम्बराभ्युदयमप्यङ्ग^३ [] सकलं दधाति निरपायम् ॥२५॥

मदनेति । त्वं मदन इति वितथं मिथ्यैव अभिधीयसे इति शेषः । तत्कुतः ? श्लोकत्रयेण तद्वैतून्यास क्रियते । “मदनः”.... “मार”.... “काम”.... “शम्बरारि” “अनङ्ग” इत्येते हि पर्यायाः मदनस्य प्रसिद्धा एव । त्वं तु अमारात्मकः अहिंस्रस्वभावः अथच, न मारः आत्मा स्वरूपं यस्य तादृशः, अपि च अकामः कामरिपुणाऽऽधितः, अथच कामाद् भिन्न एव, अपि च स भवान् शम्बराभ्युदय शम्बरस्य उदकस्य अभ्युदयं कुपतङ्गागाद्विस्मनेन वृद्धिं दधाति जनयति ; “शम्बरं सलिले पुंसि मृगदैत्यविशेषयोः” इति मेदिनी अथच शम्बरस्य दैत्यविशेषस्य अभ्युदयं वृद्धिं दधाति, कामस्तु शम्बरारिस्त्वस्मिन् शम्बराभ्युदयोऽनुपपन्न एव, सकलं अङ्गमपि राज्याङ्गानि स्वाभ्यमात्यदीनि सर्वान्येव निरपायं शाश्वतं यथा तथा दधाति धारयति । कामः पुनरनङ्ग एव । इत्येतत् सर्वं चित्रम् ॥२५॥

V 25 A That you (Kuśa as well as Madanapāla) are Madana is false. For, while you are non-violent by nature, “Mara” (the violent) is the name of Madana , while you are free from passion, Kāma (or passion) is another name of Madana , while you (by means of irrigation) maintain a good and increasing supply of water (which they call Śambara), the latter (Madana) is the sworn enemy of Śambara , while you hold the seven *angas* (limbs or constituent parts of a State) all intact, the latter has lost all his limbs (*Anaṅga*)

1 MS त्वम्

2 MS विषयो, HS ०क्षिण्य[व]

3 The poet means to suggest that the different names of Madana i.e. *Māra*, *Kāma*, *Śambara* and *Anaṅga* do not apply to king Kuśa and Madanapāla.

अमु[ना] शङ्करनयनाशिनाङ्गजातः क्रियेत पर एव ।

अगणेया बाणावलि^१स्य परस्यैव पञ्चतां तनुते ॥२६॥

अमुनेति । अमुना राज्ञा कुशेन मदनपालदेवेन च परः शत्रुर्ग्रेव शङ्करनयनाशिनाङ्गजान् शं शुभं करोतीति शङ्करः शुभावहः नयः नीतिमार्गः तेन नाशितं विश्वम् अङ्गजान् राज्यस्य स्वाभ्यमाप्त्याशङ्कसमूहः यस्य एवम्भूतः क्रियेत सम्पाद्येत । न तु मदनवत् स्वयमेव शङ्करनयनाशिनाङ्गजातः शङ्करस्य तृतीयनयनोत्थेन वह्निना दग्धसर्वाङ्गः । अस्य राज्ञः अगणेया असङ्केया बाणावलिः परस्यैव शत्रुर्ग्रेव पञ्चतां पञ्चत्वं कृत्वा मिति यावत् तनुते विधत्ते । पञ्चबाणस्य तु बाणावलिः नासङ्ख्येया किन्तु पञ्चसंख्याका एव ॥२६॥

V 26 A B By him, again, his enemy was left destitute with all the seven limbs of his state destroyed by means of the former's blissful state policy, (while Madana had all his limbs destroyed by (the fire from) the eyes of Sankara, (while Madana's arrows are limited to five), unnumberable are the arrows of this (king), that spread death (lit the state of being resolved into the five elements) among his enemies

उद्यन्महाबल ईरयति^२ स्म^३ जन्यास्यतो [मदम]^४ रेणाम् ।

कालिन्यामुत्सेकादमुदनासीरोहितो घनुदवाहि ॥२७॥

उद्यन्महाबल इति । उद्यन् महासेनो यस्य स उद्यन्महा उद्दीप्यमानसेना बली शलगाम जन्यास्यतो जन्यन् प्रियजनस्य वधूरेवत्या इत्यर्थः आस्यतो मुखात् मदमदिरां तत्पायमिति ईरयतिस्म आक्षिपतिः स "जन्यो वरवधूक्षातिप्रियभृत्यहितेषु च" इति विधेयः—इतिहासपुराणेषु सवधूकबलदेवस्य वारुणोद्यमनिर्धनं प्रसिद्धम् ।

1 MS ०वल्लो

2 MS इरायाति

3 MS "च". For both metre and sense we have changed it into "इह"

4 HS has restored "वल्", in place of which we suggest "मद" which would give much better sense. For, without a reference to his wine cup the picture of Baladeva would be incomplete.

5 Revati was the wife of Baladeva who shared in the drinking revelry of her husband (CL Mahaduta—verse 49— हिरवा हासामभिसतरसी रेवतीलोचनाङ्गाम्)

अरीणां उत्सेकान् मद्भरान् कलिङ्गा यमुनायां अहिनीषनुन् अहितकारिणो जलोत्थयापनोदकः सीरो हन
अवाहि आकर्षि, तथा अमुदना नास्ति शुदा आमोदो यस्य स मादृशो ना नरः धूननरवपुर्यमुनीष इत्यर्थः अवाहि
अन्तिकमाकुटस्तेन बलरामेणेत्याशयः^१ ।

अन्यत्र । उग्रान्महाबलः उद्योन्मुक्त्वा पराक्रान्तश्च स नृपः कुशः मदनदेवश्च जन्याभ्यनः संप्राममुक्त्वा
अरीणां मर्दं गच्छं ईरयन्मिम क्षिपन्मिम । तथा कालिङ्गा यमुनायां उत्सेकान्मद्गच्छान् अहिनीषनुन् मित्रवर्गधपक
अमुदनासीरः निरामोदः अपयोदृगण अवाहि वाहितः तेन राज्ञा कुशेन^२ मदनपालेन च इति शेषः ॥२७॥

- V 27 A Balarāma, impetuous in his strength, snatched away wine from the mouth of a
dear one (Ravati), and on account of the insolence of his enemies, his weapon,
(the formidable) plough share was led through the river Yamuna, overcoming
its hostile waves, and a human form in distress (which was assumed by the
river Yamuna) was dragged (near himself) .
- B That (king, Madanapala as well as Kusa , who was rising and was in possession of
immense strength cast off the arrogance of the enemies in the front of battle
(By him again) were driven away in the river Kalindi the warriors of the front
rank who destroyed a large number of the friendly forces .

अपरो रामः 'सम्यक्कृतकालाच्छादनामुक्तिः ।

इत्येव मदनपालोऽपि न वामालम्बितः प्रजापालः ॥२८॥

1 Balarāma is noted for his many astonishing feats of strength, one of which is his dragging away the waves of the Yamunā under the influence of liquor by plunging his plough share into the water until the river assumed a human form and asked his pardon .

2 Kusa is also noted for his fiery spirit and bravery in battle field . What Kalindi exactly means in his case is not, however, clear .

3 सम्यक् कृता उचिहिता कालस्य तापसहसिह्वाः सर्वमहारकस्य कालपुरुषस्य वा चाण्डालना मायाकरवः
आत्मगुहिरित्यर्थः तत्त्वाः मुक्तिमोक्षं कालस्य स्वस्वाधिपत्यमित्यर्थः येन रामेण । तथाहि रामायणे उत्तरकाण्डे—
“कालस्तापसकूपेण राजद्वारमुपागमत्” ११६१, “तथाह पृथक् भावे पुनः परपुरञ्जयः । मायासम्भाविनो वीर काल
सर्वमसमाहुरः ॥” इति च ११७२ . Rama recognised Kāla first (lit by him the unravelling of Kāla's self concealment)
was rightly made . Then Kāla announced before Rama the wish of Brahma that he should now leave
this world as the time stipulated for his existence was up —R.G.B.

अपर इति । सम्यक्कृते सुविहिते काले यथाकाले अल्ले सुनिर्मले अदनामुक्ते अन्नं अशनं
वामुत्थितं येन तादृशः युक्ताशनवसन इत्यर्थः इति हेतोः एषः प्रजापालः एष राजा मदनपालोऽपि न
वामालम्बितः न क्षियामासक्तः अपरो रामः अन्यो रामः द्वितीयो बलराम इत्यर्थः । एको मदनपालो (बलरामो)
हि क्षिया रेवत्यामसीवाप्तो मदनपालदेवस्तु स्त्रियामनामक्तः द्वितीयो बलराम इत्याशयः । तथाच— बलरामोऽपि
सम्यक्कृतकालाच्छदनामुक्तिः सम्यक्कृता सुसम्पादिता कालाय नीलस्य आच्छादनाय यमनस्य आमुक्तिः
परितानं येन एवम्भूतः नीलाम्बर इत्यर्थः । “काले कृणासितस्यामनोऽस्यामलमेवका” इति यादवः ।
“नीलाम्बर” इति बलरामस्यापरं नाम । मदनपालः “कामपालः” इत्यपि नामान्तरं लभ्यते । “रेवतीरमणो
रामः कामपालो हलायुधः नीलाम्बर” इत्यमरः ।

अन्यत्र । वृशभे—सम्यक्कृतकालाच्छदनामुक्तिः युक्ताशनवसन इति पूर्ववत् इति एषः
वामालम्बितः वामामु त्रयो अलम्बितः अस्मिन् नापि मदनपालः कृष्णपरायणः प्रजापालो राजा वृशः अपरो रामः
द्वितीयो रामः, रामस्त्वतोऽपि द्वितीयो राम इत्याशयः । रामोऽपि हि ‘सम्यक्कृतकालाच्छदनामुक्तिः सम्यक् कृता
सम्पादिता कालः “इशवर्षमहन्नाणि दशवर्षशतानि च वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम्” इत्येव-
मपि समयः स एष आच्छादनाच्छादनं यत्स्वपरायणं तत् समयकमुक्तिः त्रिगुण्यरूपः अश्वधानं यस्य स तादृशः
इत्येव न मदनपालः न “कामपालः” यशमर्जितः यावत् बलरामादप्योऽयं रामो वामालम्बितः प्रजापालः
वामया सीतारुपिण्या लक्ष्म्या अलम्बितः अनालम्बितः विरहितः अस्याः पानालयशानः प्रजापालः
सन्ततिरतिपालः—“प्रजा स्यात् सन्ततो जनः”— तामरः । रामायणादहं हि तद्वर्गोऽस्मिन् सन्त्योर्लव-
वृशभो प्रतिपालकः संवृत्त इत्याशयः ॥२॥

V 28 A This king, Madanapala, who had his food and garments absolutely pure and
furnished at the right moment, was another Rama (Balarama) and was (at
the same time), not addicted to women (as Balarama was)

Balarama, again, put on a dark blue garment, his another name was Madanapala,
he was the maintainer of the creation (being an incarnation of Vishnu) and was
attached to his consort (Ravi)

1 The time extending over ten thousand and ten hundred years

2 Bāmā, one of the epithets of Lakṣmī.

B. This king (Kṛśṇa)—the protector of his subjects,—had absolutely pure food and garments furnished at the right moment. He was not addicted to women, [was not indulging in lasciviousness and was the second Rāma, (his father being the first)

Rāma (his father), again, was (the incarnation of Hari) other than Rāma, "the Protector of Kāma", had his release from the veil of time well effected, and when bereaved of Lakṣmī i.e. Sītā, his consort, took charge of his sons

दाता विपक्षभिदुरः समादानरतो वृषाध्वरतः ।

विलसज्जयन्ततनयं सहस्रदृष्टिर्दधाति पदमेन्द्रम् ॥२६॥

अनः प्रभृति कुशमदनपालयोः अष्टदिक्पालसाध्यं वण्यते ।

दातेति । वृषा इन्द्रो हि सहस्रदृष्टिः सहस्रचक्षुः, दाता छेत्ता देवारीणामिनिभावः, अविपक्षभिदुरः पर्व्वनपक्षशाननः, 'अध्वरत यज्ञान् समादानरतः 'समादाने यज्ञीयांशग्रहणे रतः, तथा विलसज्जयन्तनय विलसन् विशेषेण क्षीयमानो जयन्तनयो यस्मिन् एवम्भूतं तेन्द्रं पदं परमेश्वर्य्यमयं पदं दधाति ।

अन्यत्र । राता कुशो मदनपालश्च सहस्रदृष्टिः चारैः सहस्रचक्षुः 'राजानश्चारचक्षुषः' इत्यर्थशास्त्रे वचनात्, दाता दानशूरः, विपक्षभिदुरः शत्रुभेदकारी, समादानरतः समादाने नित्यकर्मणि रतः—अथवा समसमानं यत् आदानं करादिग्रहणं तत्र रतः समकर इत्यर्थः—“समादानं समीचीनग्रहणे नित्यकर्मणि” इति विश्व—वृषाध्वरतः वृषस्य धर्मस्य अध्वनि पथि रतः प्रवृत्तः, विलसज्जयं विलसन् विस्फुरन् जयो यस्मिन् तादृश तनयं ततो दुरविकृतो नयो नीनिर्यस्मिन् एवम्भूतं तेन्द्रं पदं इन्द्रसम्बन्धि पदं दधाति ॥२६॥

V 29 A Vṛṣā or Indra is the thousand-eyed deity, and is contented with his due share in the sacrifices. He is the destroyer of his enemies (the Asuras), the cleaver of the wings of mountains, and maintains his superb rank, with his son, Jayanta, shining out.

1 MS ०जयन्तः

2 HS ०न्द्र

3 वृषाध्वरतः वृषस्यतिप्रवर्धितनोतिपथावसम्बी इत्यर्थः । वतः इन्द्रो वृषस्यतिपुरोहितः । “अथ गीष्पतौ वृषा” इति वाङ्मयः—R G B

4 समादाने यमस्ये रतः, वहे इन्द्रस्य आहूतत्वात् । “वृषमज्यं समादानम्” इति वाङ्मयः—R G B.

- B. This thousand-eyed king (Kusa as well as Madanapala) liberal (to the poor), able to break his adversaries, contented with pursuing his duties day to day (or laying equal taxes), fondly attached to the path of virtue,—holds the position of Indra's authority, with glittering victory and far reaching policy

काष्ठान्तानुगतेजा आज्यारूढ'प्रकर्षहेतिरयम् ।

अञ्चकुसुमायितोप[ला]लिको'नलोहितोच्चरुचिः ॥३०॥

काष्ठेति । श्लोकोऽयं राजद्वयपत्रे अग्रिमत्रे च व्याख्येयः ।

अयं अनलः अग्निः काष्ठान्तानुगतेजा काष्ठमेवेति काष्ठान्तः अत्र अन्तःशब्दः स्वस्ववाची, तमनुगच्छतीति काष्ठान्तानुगं काष्ठपेक्षि तेजो ज्वलनशक्तियंस्य एवम्भूतः, अत्रेतेन घृतन आरूढप्रकर्षा अपिक् इत्यन्त्यः हतयो उवाला यस्य तादृशः "हेतिर्ज्ञातोऽष्टाशुगयुधम्" इति वृत्तयन्ती यत्र हितोच्चरुचिः हिता धृता वृत्ता ऊर्द्ध गता रुचिर्ज्ञाता येन तादृशः, किन्तु अपलालिकः पलाल्या शुष्कान्यगुच्छं न विरहितं सन् 'पलायस्ते गुच्छो यान्यादेर्नलः काण्डः अवलस्तु स पलः पलालः' इति हयचन्द्रः—अञ्चकुसुमायितं स्वगुणैश्च अनिलवत्शून्यः ।

अन्यत्र । अनलवत् अयं काष्ठान्तानुगतेजा काष्ठान्तं दिगन्तमनुगच्छतीति काष्ठान्तानुगं दिगन्त-प्रसादीत्यर्थः तेजः प्रभावो यस्य सः, आज्यारूढप्रकर्षहेति आजौ युद्धं आरूढ उदितं प्रकर्षो यामां तथाभूता हतय आयुधानि यस्य सः, अञ्चकुसुमायितोपलालिकः अञ्चकुसुमायिता आकाशकुसुमवल्लीका उपलालिका' नृप्या प्रजापीडनं वा यस्य स तादृशः—स्वगुणैश्च यथा मिश्रयास्व, एव तस्य राज्ञो विषयनृप्यायाः प्रजापीडनस्य वा इत्यर्थः, अनलः लोहितोच्चरुचिः लोहितं रुधिरं वृत्ता लीला रुचिः स्फूटा पक्ष्मपान इति यावत् यस्य स तादृशः न भवति । विषयविनृप्यतया न तस्य अराजिकधिरवाने पक्ष्मपान इत्याशयः । स्वगुणैश्च तस्मात् अयं तेन प्रजापीडनं यतो नायं रुधिरपानपक्ष्मपानीत्याशयो वा ॥३०॥

- V 30 A The fire,—which (owes its strength to wood or) has its strength rising in proportion to the wood (supplied to it), whose flames, when (fed up) by better rise up to a great splendour and which has its glow spreading on high—has no existence like the "sky flower", if not fed by straw

1 MS चङ्गा

2 MS सिद्धो

3 This word is not found in any of the Sanskrit lexicons known to us. It occurs with the two meanings given above only in the Sanskrit Dictionary of Monier Williams

- B. This king (Kuśa or Madana) has made his power felt (lit. travel) right up to the end of the quarters, his weapons proving (lit. mounting) their high efficacy in war, though he has no great liking for bloodshed, and any oppression by him (or thirst of the king for riches) is as impossible as the sky-flower

महिषीपत्यवर्तसितपादाम्भोजः प्रमोदयन् मित्रम्^१ ।

साक्षात् स धर्मराजः समवर्त्ता जगति दण्डधरः ॥३१॥

महिषीति यमः स्तूयते । महिषीपतिः महिष तेन अवर्तसित अवर्तसीकृते शिरसि धृते इति यादवः पादाम्भोजे यस्य तादृशः, यमस्य महिषवाहनत्वात्, सः देवः साक्षात् धर्मराजः यमस्याख्येयम्, सम्बर्त्ता सर्वत्र समं वर्त्तन् इति "समवर्त्ता" यमस्य आख्यान्तरम्, 'धर्मराजः पितृपतिः समवर्त्ता परेतराट्' इत्यमरः — जगति पृथिव्यां "दण्डधरः" एतदपि यमस्य नामान्तरम्, "कालो दण्डधरः ब्राह्मदेवो वैवस्वतोऽन्तकः" इत्यमरः — तथा मित्रं सूर्यं प्रमोदयन् नन्दयन् वर्त्तन् इति शेषः यमस्य वैवस्वतत्वादित्याशयः ।

अन्यत्र । सः कुशो मदनपालश्च महिषीणां^२ राजद्वाराणां पनिभिः राजभिस्त्रियर्थः अवर्तसितं प्रणामावसरे शिरोभूषणीकृते पादाम्भोजे चरणपद्मं यस्य तदृशः साक्षात् धर्मराजः धर्मराजदुल्लस्य समवर्त्ता सर्वत्र समभावेन वर्त्तितुं शीलं यस्य स निःपक्षपातः जगति दण्डधरः राजदण्डं धरति यः स शास्ता, मित्रं प्रमोदयन् सुहृन्मित्रानि परिनोदयन् वर्त्तते ॥३१॥

- V 31 A The veritable Dharmarāja (Yama), the lotus feet of whom are made the ornament of his head by his buffalo, who delights the sun god (his father), he, as the Dispenser of justice³, is called 'Dharmarāja', holding the balance even, he is called 'Samavartī', and wielder of the rod, he is known as 'Daṇḍadhara'

- B That king (Kuśa or Madanapala), the lotus-feet of whom are made their head ornaments by (other) kings, makes his allies rejoice, the wielder of the royal sceptre, he is impartial in his dealings with the world and is the veritable Dharmarāja, sternly exercising his judicial authority

^१ MS मित्रम् ^२ 'महिषीपतिना महिषीदेवाधिपतिना अवर्तसिते'—NGB

^३ It may be noted here that in mediaeval iconography of Bengal, the god, Yama, is shown as holding evenly in his hand a balance (undoubtedly the balance of justice)

स हितकुमुदागोहो दोषा[च]रसञ्चारवाञ्छः ।

'अतिबहलकटकवलनोत्खणभीकारी रमेन पुण्यजनः ॥३२॥

स इति । सः पुण्यजनः स प्रसिद्धो राज्ञसो नैर्ऋतो दिक्पतीनां अन्यतमः — "राक्ष.सन्तो पुण्यजनो" इति यादवः—हितकुमुदारोहः हितं प्रियं कुमुदाख्यं दिग्गजमारोहति यः सः "पेरावनः पुण्डरीको नामन कुमुदोऽखनः पुण्यदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजः" इत्यमरः, दोषाचरसञ्चारवाञ्छः दोषाचराणां निशाचराणां सञ्चारे सञ्चारणे परिचालने वाञ्छा यस्य स तादृक्, अनिबलः नो बहुमङ्गलकानां कृतानां शक्तानां कवचनेन प्रसनेन उत्खणभीकारी उत्कटभयजनकः सन् — "कट भोगौ क्रियाकारे कलिश्चोऽनिशये शवः" इति विश्वः—रमेन यथेच्छं बिहरेत् ।

अन्यत्र । स पुण्यजनः साधुशीलो जनः पुण्यजनो नैर्ऋत इव रमेन सुखी भवतु । किम्भूतः सः ? इति कुमुदारोहः कुशफले हितो धृतः कुमुदस्य तन्नाम्नो नागस्य कुमुदनीसहोदरस्य आरोहः समुच्छ्रयः सम्पदविशय इयर्थी येन स तादृक्, मदनपालफले तु हितो धृतः कौ प्रथिव्यां या मुने तस्या आरोहः अनिरको येन सः—"आरोहः 'आरोहणे गजारोहे दीर्घत्वे च समुच्छ्रये'" इति मेदिनी । अनिबलः अतिविशालः यन कटक सेना तस्य कलनन सञ्चारणेन उत्खणं गतुः यथा तथा भीकारी भयङ्करः—"निर्मोके कटकस्वद्वित्रितम्ये बहुभूषणे सेनायां राजधान्याच्च" इति हेमचन्द्रः । दोषाचरसञ्चारवाञ्छः दोषमाचरन्ति ये ते दोषाचरा-न्तेषां सञ्चारे सम्पगतौ सम्यक् प्रवृत्तौ वा वाञ्छा यस्य स तादृक्, अथवा दोषायां चरसञ्चारं चारमणिधि मत्त्वान्वेषणाय वाञ्छति यः सः ॥३२॥

V 32 A May the demon (Nairṛta) who is riding Kumuda, (his favourite elephant), desirous of leading other night-rovers, frightening (all) in the extreme by devouring dead bodies in great number,—be merry

B May that king (Kusa as well as Madanapala), who is of virtuous nature,—causing great rejoicings in the world (or, in the case of Kusa,—producing great prosperity of Kumuda, the brother of Kumudavati)—desirous² of guiding the misguided to the right path—inspiring awe manifestly by the movement of his exceedingly large forces,—be happy

¹ चक्षुः is doubtful in MS

² Or "who likes sending out spies at night"

अपि के रतिपरमया समव्रति' वरमाज्ञामनाश्रितं' लोकम् ।

अपि च कविचक्रवर्त्युद्भवभृङ्गं प्रचेताः स्यात् ॥३३॥

अपीति । अपि प्रचेताः वरुणः । "प्रचेता वरुणः पाशो" इत्यमरः—पश्चिमाधिपतिः जलाधिपतिश्च वरुण इत्यासं अयं शुभावहो विधिः वरुणपूजादिकं वा तस्मिन् आसः स्थितिर्यस्य न अयान्वित—“अयः शुभावहो विधिः” इत्यमरः—रतिपर आत्मनि अनुरागपरायणं स्वभक्तमित्यर्थः के जले अवति रक्षति । स हि वरुणदेव सत्येन 'माभिरक्षेति आत्मानं स्तुवन्तं' "अयान्वितं" जलदिव्यकारिण जले रक्षति । तथा आशो पश्चिमाशो अवति । तथा वरं वरयते यः स वरः तं वरार्थिन अनाश्रितलोकं निराश्रयजनं अवति रक्षति—“वरं कृण्वन्ति तं देवा वरदश्च वरार्थिनाम्” इतीदं वरुणस्य माशान्वयम् । अपि च एष जनेशो वरुणः कविचक्रवर्त्युद्भव कविचक्रवर्तिणो ब्रह्मणः उद्भवभूः उद्भवभृङ्गं प्रचेताः स्यात् । अप्सु निमृष्टः जाटि ब्रह्मण उद्भवोऽभूत् ।

अन्यत्र । रतिपरया अनुरागवत्या मया राजलक्ष्म्या वपलक्षितः, अत्रोपलक्षणे तृतीया, एष कुजो मदनदेवश्च वर भृङ्गो आशामनाश्रितं लोकं निराश जनं समव्रति संरक्षति । अपि च एष प्रचेताः प्रशस्तचेताः कविचक्रवर्तिना कविभ्रष्टानां उद्भवः उत्पत्तिभ्रष्टं भूः भूमि राज्य वा यस्य तादृशः स्यात्, उदारचेतसो वदान्यस्य राज्ञो राज्ये तादृशकविचक्रवर्तिना सम्भवः स्यादेव इत्यर्थः ॥३३॥

V 33. A Pracetas (the god, Varuna) protects one who is devoted (and invokes his mercy) and abides by the ordinance (relating to Varuna puja), who also protects the (western quarter) and the man who is helpless and begs for his mercy and in whose region the Brahma (lit the post sovereign) was born

B He (king Kusa as well as Madanapala) is the veritable Pracetas—who possesses a large heart, and with Lakṣmi (Ma) remaining ever devoted to him, protects good men who are hopeless, and whose kingdom is the birth-place of the post-laureates.

1 MS कसमाति

2 MS कसमाज्ञा

3 This refers to जलदिव्य (water-ordeal) as described in Yājñavalkya Smṛiti and Mitakṣarā.—

सत्येन मानिरक्ष एवं कविचक्रवर्तिनाकम् । मानिद्विजोदकस्यैव गुरोरोषोऽसं विदेत् ॥ Yājñavalkya II 110

स्पर्शान् एष ख्यातः सुमनोवर्त्म प्रजन् कुरङ्गवरः ।

'भङ्गान्दोलनतरलाकारि मदारारिसन्ततिस्तेन ॥३४॥

स्पर्शनेति । एष कुरङ्गवरः कुरङ्गाणां वातयुगाख्यानां वर वेगाधिक्याय अभीष्टः सुमनोवर्त्म पुष्पवीथिकां प्रजन् तौ स्पृशन्नित्यर्थः स्पर्शतः स्पर्शतनाम्ना ख्यातः तेन वायुना मद्रा गजा —“मद्रागो द्विरदे धूर्तः” इति मेदिनी—तेषां अरयः गजारयः वृद्धविशेषास्तेषां सन्ततिर्वन भङ्गं आन्दोलनेन पुनः पुनर्दोलनेन च तरला चञ्चला इति भङ्गान्दोलनतरला अकारि कृता, यद्वा मद्रा गजा एवारयः तेषां सन्ततिरर्थान् गमयूथमपि तेन महाबलतया चञ्चलीकृतं यथभङ्गं न ।

अन्यत्र । एष राजा कुशो मदनपालश्च स्पर्शनं दानशोल इति ख्यातः, तथा सुमनोवर्त्म बुधजनकुण्डलं मार्गं प्रजन् गच्छन्—“सुमना देवमात्त्रयो. सौ देवबुधयो पुमान्” इति वंशयन्ती, कुरङ्गवरः कु. पृथ्वी तद्वयो यो रङ्गो नाट्यशाला तत्र वरः वरपुरुषो नायकः यद्वा कौ पृथिव्या रङ्गं युद्धेन वरः प्राधान्यं प्राप्तः । तेन राज्ञा मदारारिसन्ततिः धूर्तारिगणः भङ्गान्दोलनतरला भङ्गं पराजयेन आन्दोलनेन इतस्ततः सञ्चलनेन तरला चञ्चला अकारि कृता ॥३४॥

V 34 A The well known Wind-god who blows among the rows of flower-plants, is a great object of attraction to a species of deer. He is, again, one by whom the large *Gajara* trees (or the roques of elephants) are rendered restless by breaking them down and rocking them to and fro.

B He is known as well as Madanpalita known as very liberal, and he follows in the foot-steps of the wise, and is the hero—or the chief actor—on the world stage. By him the whole host of his enemies, who were great soundrels, were made quite unsteady by defeats and unists.

विहितावदातगोत्रस्थितिर्यतगुणनिधिः शिवप्रणयी ।

अयमेव सार्वभौमस्कन्धोपरि राजतं^१ सोदन्^२ ॥३५॥

१ MS has a superfluous अ before अङ्गः

२ MS मद्रावारिः

३ MS 'ति' which makes the metre defective

४ MS वीरः

विहितेति । विहिता कृता अवदातगोत्रे धवलगिरी कैलासे स्थितिर्येन तादृशः, अर्चितगुणनिधिः । अर्चनाः पूजिता गुणा येषां तादृश निधयः पद्यादिशेकधयो यस्य सः, शिवप्रणयी शिवभक्त्य प्रणयी सखा त्र्यम्बक-सख इति कुबेरस्य नामान्तरं, तद् यथा अमरे “कुबेरः सख्यम्बकमखः”—अयमेव कुबेर एव सार्वभौमस्कन्धोपरि सार्वभौमस्य तन्नाम्नो दिग्गजस्य स्कन्धोपरि सीदन् उपविशन् राजते शोभते ।

अन्यत्र । विहिता कृता अवदातगोत्रस्य निजनिर्मलकुलस्य स्थिति स्थैर्यं येन स तादृक्, अर्चन गुणनिधिः अर्चनः पूजितस्तथा गुणानां निधिः गुणाकरश्च, शिवप्रणयी शिवभक्तः मङ्गलाकाङ्क्षी वा, अयमेव राजा कुशो मदनपालदेवश्च सार्वभौमस्कन्धोपरि सार्वभौमानां राजाधिराजानां स्कन्धोपरि सर्वेषामेव तेषामुपरि सीदन् तिष्ठन् राजते शोभते ॥३६॥

V. 35 A (He is as Kubera)—(lit. a devotee of Śiva), takes his residence in the white mountain (Kailāsa) and possesses treasures, called *maṇḍita*, which are praised for their many excellences. He alone shines on the shoulder of (his favourite elephant) Sarvaśhanma

B He (King Kuśa as well as Madanapala) is praised as a mine of virtues, always wishes for whatever is good (or is devoted to Śiva) and has effected the stability of his spotless family. He alone shines, seated on the head of the lord-paramount.

या भोग[व]ती सुरणदीक्षिता मर्त्यमभ्रुते^१ या ताम् ।
रमयति कपर्दकरोटिभृतां महाबाहिनीमीशः ॥३६॥

येति । ईशः ईशानः कपर्दकरोटिभृतां कपर्द आत्मनो जटाजूटे तथा करोट्यां कपाले शिरोऽस्थिनीत्यर्थं भृता भृता—‘कपर्दोऽयं जटाजूटः’ इत्यमरः, ‘कपर्दो ना करोटिः क्वी कपालोऽक्वी शिरोऽस्थिनी’ इति च वाङ्मय—तां महाबाहिनीं महतीं बाहिनीं नदीं गङ्गां रमयति प्रसादयति, या महाबाहिनी भोगवती पाताले भोगवतीनि लम्बसंज्ञा तथा सुरणरी^२ सुरलोके नाम्ना मन्दाकिनी नदी, या च महाबाहिनी ईक्षिता दृष्टा सती नरलोके-नेति शेषः नरलोकदृष्टिगोचरतां गता सतीत्यर्थः मर्त्यमभ्रुते भगीरदीति नाम्ना मर्त्यलोकं व्याप्य विधृति यद्वा या क्षिता वासेन मर्त्यं पृथिवीलोकं अभ्रुते ।

१ MS कस्त

२ “गिरिगङ्गादीनां वा” इति मत्स्य शास्त्रम् ।

अन्यत्र । या महाबाहिनी आभोगवती आभोगः पूर्णता अस्या अस्तीति परिपूर्णवत्त्वा यज्ञवती वा “आभोगो बाह्वन्त्रे पूर्णतायद्भोरपी”ति विश्व. सुरणरोक्षिता च सुरणे न्याययुद्धे वीक्षिता धूम्रता या च मत्स्यं भूलोकं जम्भते व्याप्नोति जयनीत्यर्थः । ईशः प्रभुः कुशो मदनदेवश्च कपर्दरोटोभूता वेलनेः कपर्दकमुद्राभिः रोटिभिः रोटिकाभिश्च भृतां कृतभृतिको ता महाबाहिनी महती सेनां रमयति तोपयति । रोटिकाशब्दः भावप्रकाशे हतात्मकं द्रष्टव्यः—“शुष्कगोधूमचूर्णनं” सिद्धे वा रोटिका प्रोक्ता “दीमाप्नोति प्रयुजिता” ॥३॥

- V 36 A Isa (Isana = Mahādeva) amuses that great Goddess of the river, huddled on the matted hair and skull, who is known as Bhogavati (in the lower world), who is Suranadi or Mandakini (in heaven), and who being watched (by all) pervades the entire mortal world (and is known as Bhagnathi)
- B He (king Kuśa as well as Mahinapala) keeps in high spirits that grand army (Mahivahni) which is maintained by cowries (as wages) and daily bread, in complete by itself and initiated in righteous warfare, and pervades the (entire) mortal world

पातालस्थेनो मिलितः स 'महानागवाहिनानेना ।

स विभर्त्ति भूतधार्त्रामधिशेते तं हरिः श्रिया महितः ॥३॥

पातेति । महानागानां विपुलाकृतौ नागानां सर्पाणां बाहिनी सेना तस्या नेना अधिनायकः सः पातालस्थेनः पातालराजो बाहुकिः मिलितः शिष्टः मन्त्राधारत्वात् इत्यर्थः । यत्नः स नागराजो बाहुकिः भूतधार्त्रा पृथिवी विभर्त्ति प्वशिंसि धारयति, श्रिया लक्ष्म्या महितः समेत हरिः नागायः नं नागराजः अधिशेते शेषस्याशायो हि श्रीहरिः ।

अन्यत्र । महती विपुला या नागबाहिनी राजसेना तस्या नेना नायकः ‘आलक्ष्य अनलक्ष्य—“आलक्ष्य स्याद्वनस्पदरितालयोः” इति हेमचन्द्रः—पाता प्रतिपालयिता बहुप्रतिपालक इत्यर्थः इतः प्रभुः सः कुशो मदनदेवश्च साक्षात् पातालस्थेनः पातालेभरो बाहुकिरिव मिलितः साक्षात्कृतः । तत्राहि सः राजा भूतधार्त्रा पृथिवी विभर्त्ति पालयति श्रिया सहितः लक्ष्मीयुक्तः हरिः विष्णुः नं कुशो मदनदेवश्च अधिशेते अधिविष्टुति, मदनपादपदार्थं श्रिया सहितः श्रीमान् हरिः लज्जामयेषो भीमबुद्धत्वं नं अधिशेते नं मदनपालदेवमाश्रित्य निर्धुति ॥३॥

- 1 MB माहा० 2 राजबुद्धये “पाता आलक्ष्ये नो मिलितः” इत्येव वा पदार्थः आलक्ष्ये नोतिमिलितः अभिमिलितः सम्मिलितः इत्यर्थः । RGB

- V. 37 A. That (Vāsuki), the Lord of the nether world, is the leader of the great army of the stupendous-sized serpents, and is adhered to as one, who bears (on his head) the mother earth, and on whom Hari with Lakṣmī sleeps
- B. He, king (Kūśa or Madanapāla), who has a large number (of people) to protect, who is the commander of the vast army of elephants, and who appears like Vāsuki, the Lord of Patila (For) he (the king) bears the burden of Earth and Hari¹ accompanied by Lakṣmī rests on him.

अवनतहंसश्रेणिर्विवुधज्येष्ठः पितामहो धाना ।

कीर्त्तिन एष ब्रह्माण्डगतान्विल्लोकचित्रकृन्महिमा ॥३८॥

अवनतेति । अवनता वशाशा हंसश्रेणियंस्य सः अवनतहंसश्रेणिः हंसवाहनरवान् तस्य, विबुधज्येष्ठः सुरज्येष्ठः पितामहः इति ब्रह्मगो नामद्वयं—‘सुरज्येष्ठ, परमेष्ठी पितामहः’ इत्यमरः—धाना विधाता, एष देव ब्रह्माण्डगतस्य अखिल्लोकस्य आलोक्यभूतस्य चित्रकृन् चित्रकर, महिमा ऐश्वर्यं यस्य तादृक् कीर्त्तिनः स्तुत । चित्रकृत इव महिमा यस्य स इति वा ।

अन्यत्र । अवनता प्रणतिनम्रा हंसश्रेणि निर्लोभराजवृन्द^१ यस्य सः अवनतहंसश्रेणिः—‘योगिभेदे लोके हंसो निर्लोभनृषसूच्यो’ इति शाश्वत—विबुधज्येष्ठ पण्डितश्रेष्ठः पितामहः राजपक्षं पिता आमाह इति पञ्चद्वेदः,—‘प्रजानां वितयाधानात् पोषणाच्च’ स पिता, आमां आमयं व्याधि हन्ति यः स इति आमाह — एषः राजा कुशो मदनपालश्चो वा ब्रह्माण्डगतस्य अखिल्लोकस्य सर्वत्रगत इत्यर्थः चित्रकृन् आश्चर्य्यकरो महिमा महत्त्वं यस्य सः, सर्वथा अद्भुतकर्मासौ कीर्त्तिन, लोके गीतः ॥३८॥

- V 38 A (Brahma) with his submissive row of swans (as his vehicle) is called “the Grand Old God”, “the world’s grand sire”, and “the Preserver”. He is praised as the Artist, who in His omnipotence (lit whose omnipotence) has drawn the pictures of various worlds in the universe (Brahmaṇḍa)
- B This (king, Kūśa as well as Madanapāla), before whom the crowd of pious kings bowed low, as he is the wisest man, the father of his subjects, the preserver of all stamping out pestilence and disease, and is lauded as one possessing the glory of working miracles amongst all peoples inhabiting the earth.

¹ (In the case of Madanapāla) Hari (once a great friend of Bhīma) resorts to him (Madanapāla) as his protector.

² MS पितामाह

वृत्तं निस्तारेण विलीनो दोषाकरः सुकृतमुदितम् । सति 'मित्रं' स्मिन् जगतां कृतकमलोन्मेषकैरवक्लंशे ॥३६॥

कृतेति । कृतः कमलानां उन्मेषः उन्मीलनं कैराणां कुमुदानां च ह्रेशो निमीलनं येन तथाभूते अस्मिन् जगतां मित्रे सति सूर्ये विद्यमाने निस्तारेण वृत्तं ताराणां अभाव इति निस्तारं तेन वृत्तं ताराणां मन्त्रार्थान् ज्ञातम्, दोषाकरः विलीनः चन्द्रमा अन्तर्हितः, उदितं उदयश्च मुकुतं सुप्रमुकुतं विहितम् ।

अन्यत्र । कृतो जनितः कमलाया लक्ष्म्या उन्मेषो विकाशः तथा कैराणां विलयानामरीणां वा ह्रेशः पीडा येन तादृशे—“कैरवः क्रितवे शत्रो कंरवं सितपङ्कजे” इत्यनेकार्थसंग्रहे हेमचन्द्रः अस्मिन् वृक्षे मदनपालदेवे च जगतां मित्रे जगद्वन्द्वे सति विद्यमाने निस्तारेण वृत्तं इति भावे च, उपायो जातः “निस्तारेण तु निस्तारे तारणोपाययोरपि” इत्यनेकार्थसंग्रहे—दोषाकरः दुष्टकृतिनिर्हरः विलीनः अन्तर्हितः, मुकुतं पुष्पं उदितं लब्धोदयं च ॥३६॥

V 39 A. While the Sun-god of the world is shining causing the day-lilies to bloom and night lilies to fade, the horizon becomes dark, the moon disappears, and (thus) his ascendancy is well established (lit. well done)

B. He (king Kuśa as well as Madanapala) being the friend of the world and causing Lakṣmī to bloom and enemies to fade, a bad tale place all sources of vice vanish and righteousness prevails

अपि स तनुते न राजीवमलङ्कुरुते सम्भावितं वीर्याम् । शुचिपक्षैकप्रणय्या हरिणोपेतान्तरो [ग]जा ॥४०॥

अपीति । शुचिपक्षः शुद्धपक्षः तस्य पक्षः प्रणय्या प्रणयवान् हरिणान् मृगेण उपेतान्तरः नाङ्कितसम्भयभागः युगाङ्क इत्यर्थः स राजा चन्द्रः “राजा प्रभो च नृपते क्षत्रिये रजनीपते यक्षे शङ्खे च पुंसि स्यात्” इति मेदिनी, राजीवं पक्षं न तनुते, चन्द्रोदये हि पक्षं निमीलति, सम्भावितवीर्या सम्भावितसम्यक्कर्तृता वीर्या अध्वानं दधानमिति शेषः “वीर्या पक्षे चन्द्रोपेतान्तरः” वैजयन्ती, देवदत्त आकाशं अलङ्कुरुते दीपयति ।

1 MS मित्रे

2 Me quo H8's reading makes the metre defective

अन्यत्र । शुचिपक्षैकप्रणयी विशुद्धपक्षैकानुरागी हरिणा विष्णुना उपेतान्तरः बुद्धिचितः, मदन-
पालदेवपक्षे हरिर्योहि प्राक् भीममुहून् पश्चान् मदनदेवस्य अन्तरङ्गो जायस्तेन उपेतान्तरः अधिकृतहृदयः स
राजा कुशो मदनपालश्च नराजीवं नराणां आजोवं जीविकां वृत्तिमिति यावन् 'आजीवो जीवनं वास्ता जीविका
वृत्तिवेत्तने' इति हेमचन्द्रः—तनुते विपत्ते सम्भावितवीथी सम्भावितानां सम्मानितानां सज्जनानां वीथी पथि.
पूजनीयजनमण्डलीमित्यर्थः अलङ्कृतं शोभयति ॥४०॥

V 40 A The moon who is attached to the bright half of the month and who has decorated
as a mark on his disc, does not make the day lotuses bloom and decorates the
sky (lit the pathway of the gods) which is stered

B The king (Kūśa as well as Madanapala) provides for the livelihood of men
} attaches himself solely to the side of virtue, has his mind engrossed in Hari¹
(God) and adorns the society of esteemed persons

इत्थं सर्वशासनां तासां परिपालकत्वमात्मन्वन् ।

“राजत्यसकृत् सुकृत[स]मुदित”^३ चेपणो^४ लोकपालानाम् ॥४१॥

इत्थमिति । इत्थं पूर्वोक्तरीत्या तासां सर्वशासनां सर्वेषां जनानां आशानां परिपालकत्वं परिपूरकत्वं
आत्मन्वन् विदधन् सर्वेषामेव आशाः. परिपूरयन् लोकपालानामेव लोकपालानां आदर्शभूतानां नलयुधिष्ठिरादि
नरेन्द्राणां पपणः अन्वेषकः सुकृतसमुदितं पुण्यममुच्यभूतं प्रजानामिति शेषः कुशो मदनदेवो वा अमहान्
सदैव राजति शोभते ।

१ (In the case of Madanapala) who has his heart possessed by (his present friend) Hari

२ MS राजत्यसकृत्. ३ The restoration of one letter “स” her improves both metre and sense

४ To obviate all difficulties her we propose to make it dental च (एच बो) Then the construction
will be (1) (प्रजानां) लङ्कृतसमुदायभूत एव नो राजा लोकपालानां नरेन्द्राणां मध्ये राजति—This king of us shines
among all the great kings as the sum total of (the subjects') merits (2) एव नो राजा लोकपालानां इन्द्रादीनां
लङ्कृतसमुदायभूतो राजति—This our king shines representing all the glorious achievements of the Dikpals
put together

अथच । इत्यपूर्वोक्तरीत्या तासां सर्वशासनां सकलदिशां परिपालकस्य रक्षकस्य सर्वविकल्पनिष्ठं
जातन्त्र्यं धारयन् लोकपालनां इन्द्रादिसर्वविक्रमिनां प्रमादादशभूतानां एषणं अन्येषकं मुहुनसमुद्दिनं
तेषां सत्कृत्यसमुच्चयभूतश्च कुशो मदनदेवो वा असकृन् राजन्ति ॥४१॥

- V 41 A In this way always he (Kuśa as well as Madanapala) being , assuming the role of fulfilling the hopes of all, is one trying to get to the good old kings (as his ideal), and as one who represents the sum total of the religious merits (of his subjects)
- B In this way he (Kuśa as well as Madanapala) , having always assuming the protectorship of the different quarters , is one who aspires to (the glorious task) of the guardian duties of the quarters and represent the sum total of the glorious virtues of them all

अथवा रामस्यायं साक्षात् पुरुषोत्तमावतारस्य ।

पुत्रः पुरुषोत्तम 'एवात्मा वै जायते पुत्रः ॥४२॥

इतः पट्टमिः श्लोकेः राज्ञो विष्णुतुल्यत्वं श्रं पमुख्येन स्थापयति ।

अथवेति । अथवा साक्षात् पुरुषोत्तमावतारस्य त्रिणोदवतारस्य रामस्य दाशरथेः पुत्रः अयं कुशः
पुरुषोत्तमः विष्णुदेव । तथाहि श्रुतिः “आत्मा वै जायते पुत्रः” ।

अन्यत्र । अथवा साक्षात् पुरुषोत्तमावतारस्य रामस्य पुरुषेषु उत्तमः पुरुषपुङ्गवस्तस्यावतार आदिर्भाव-
स्थानं तादृशस्य रामपालस्य पुत्रः अयं मदनपालः पुरुषोत्तमः एव पुरुषपुङ्गव एव, अन्यत् यथातुल्यम् ॥४२॥

- V 42 A Or he (Kuśa) being the son of Rama, the incarnation of Puruṣottama (Viṣṇu) is himself also Puruṣottama incarnate —For (as the śruti says) —‘the (father’s) self is reborn as the son’
- B. He (Madanapala) being the son of Ramapala, in whom appeared the best in man, is himself also the best of men. For (as the śruti says) ‘the (father’s) self is reborn as the son’

स तथाहि सदानन्दककरः^१ परपाञ्चजन्यमुद्रहति ।
सहितसुदर्शन एकः कलयति कौमोदकीं देवः ॥४३॥

स इति । तथाहि स एको देवः पुरुषोत्तमो विष्णुः सदानन्दककरः सदा नन्दकस्तन्नामकः स्वर्गः को यस्य तादृशः सन् तथा सहितसुदर्शनः हितेन हितक्रेमेण सुदर्शाख्यचक्रेण सह वर्तमानस्तथाभूतश्च सन् परपाञ्चजन्यं परं श्रेष्ठं पाञ्चजन्यशङ्खमुद्रहति धारयति तथा कौमोदकीं यदा कलयति विभति ।

अन्यत्र । तथाहि स एको देवः राजा कुशो मदनपालश्च सदानन्दककरः समामानन्दकः आनन्दकः कस्य बलियस्य तादृशः सन् परपाञ्चजन्यमुद्रहति परान् शत्रून् पान्ति आश्रयादिदानेन पालयन्ति येन परपाण्डेया परया अरातिप्रतिपालकानां च जन्य तान् प्रति युद्धं उद्रहति विदधाति, यदा परेषां शत्रूणां पाञ्चं पञ्चत्वं यत्र तादृशं जन्य परपञ्चदशकं युद्धं विदधाति, तथा सहितसुदर्शनः सन् हितेन मङ्गलेन सह वर्तमानः हितमात्यादिभिवन्तमानो वा सहितश्च सुदर्शनो मधुराकृतश्च सन् कौमोदकीं कौ प्रथिव्यां मोदकीं आनन्दकरीं क्रिया कलयति अनुतिष्ठति ।

- V. 43 A For, that one god, Vishnu, has always on his hand the Nandika (sword), carries on the excellent Panerjanya (conch) and is always with his beneficent Sudatana (doe), and he bears the Kaumodaki (mace)
- B He is the one great king whose taxes are pleasing to all good men, who carries on war of annihilation on his enemies (or carries on war against those who support his enemies), who is of beneficent nature and good-looking, and proceeds with his salutary work on earth to the universal joy

प्राता दोषश्चतुरस्तु तादृक्शस्त्रधारिणो विभ्रत् ।
सततं विनतानन्दन आरुढीयं विभुर्जयति ॥४४॥

प्रातेति । प्राता लोकत्रायकः विनतानन्दने विनतापुत्रे गरुडे वाहनस्वरूपे आरुढः अयं विभुस्तु पुरुषोत्तमस्तु तादृक्शस्त्रधारिणः नन्दकाग्रायुधवतः चतुरोः दोषः चतुःसंख्यकान् बाहून् विभ्रत् धारयन् सन् सततं जयति ।

अन्यत्र । ज्ञाना रक्तः अक्षयः दीपयति चतुरः पटुः बिलानन्दनः प्रणमननाङ्गादकः सारकः आरुह्य तथा उच्छ्रितः अयं विमुक्तुः कुशो मदनपालश्च शक्रधारिणः योद्धुःश्वान् बिभ्रन् परिपालयन् सततं जयति सर्वोत्कर्षेण वर्तते ॥४४॥

- V 44. A. Ever triumphant is the Almighty (Vishnu), mounted on Garuda (i.e. the son of Vinatā), the succourer with four arms wielding such weapons.
- B. Ever victorious is the mighty lord (Kusa as well as Madanapala) clever and tactful without a fault, gladdening the submissive people, who stands pre-eminent as the Defender (of the nation) maintaining fully armed warriors.

कल्धोतच्छयाधारयशोभितिप्रकर्षतः शश्वत् ।

अयमम्बरं पिपत्ते हृदि विबुधरमोमा[म]पि ॥४५॥

कल्धोतेति । विबुधरमः सुरप्रियः अयं पुरुषोत्तमः कल्धोतस्य हेमनः छायां शान्तिं धारयतीति कल्धोतच्छयाधारयं हेमकान्तिधारि रक्ताभिमित्यर्थः ' कल्धोतः सत्यहेमो ' इति इमच्छन्दः तथा शोभि च अम्बरं वसनं, तथा रतिप्रकर्षतः रागाधिक्यत्वं हृदि उरसि मां लक्ष्मीं अपि च शश्वत् सन्ध्यां पिपत्ते धारयति ।

अन्यत्र । विबुधरमः पण्डितप्रियः " विबुधः सुरपण्डितो " इति वैजयन्ती—अयं कुशो मदनपालश्च अतिप्रकर्षतः उत्कर्षान्तिकात् कल्धोतच्छयाधारयशोभि रौप्यस्य शुभकान्ति विभ्रतीभिः कीर्तिभिः अम्बरं आकाशतलं पिपत्ते छादयति हृदि मनसि मां इत्यम्भदो द्वितीयैकवचनं कविप्रियोऽसौ कविं मामपि पिपत्ते धारयति । अथवा हृदि मां राज्यलक्ष्मीमपि पिपत्ते इति पूर्ववद्व्याख्येयम् ॥४५॥

- V 45. A. This (Paragottama), the delighter of the gods, wears an apparel which is of the golden hue and beautiful, and clasps Lakshmi to His bosom out of exuberance of love.
- B. This lord (Kusa as well as Madanapala) in his pre-eminence envelops the sky with silver white fame, and fond of the learned, he clasps me (this poet) in his bosom (or shuts up Lakshmi in his heart)

सरसीरुह्नयनो 'विष्वक्मेनः सोदरः सुरेन्द्रस्य ।

लक्ष्मीसरस्वतीभ्यां 'निश्चितोयमच्युतो भगवान् ॥४६॥

सरसीरुह्नि । अयं भगवान् पुरुषोत्तमो विष्णुः सरसीरुह्नयनः पुण्डरीकाक्ष इति विष्णोर्नाम विष्वक्सेनः अच्युतः इत्यपि विष्णोर्द्वे नामनी सुरेन्द्रस्य सोदर इन्द्रावरजः उपेन्द्र इत्यस्यापरं नाम, लक्ष्मी-सरस्वतीभ्यां कुलाभारतीभ्यां निश्चितः सेविनः, विष्णोः द्वे गवः पत्न्यो लक्ष्मी सरस्वती च ।

अन्यत्र । अयं राजा कुशो मदनपालदेवो वा अच्युतः नाम्नि च्युतं स्खलितं यस्य सः अस्खलितवृत्तिः भगवान् यशस्वी अध्येवसायो वा "भगो यश्च यशोवीर्याकर्भूतिषु" इत्यादव — सरसीरुह्नयनः नलिनाक्षः विष्वक्सेनः विपुषो समन्तात् प्रसारिणी सेना यस्य तादृशः सुरेन्द्रस्य सोदरः विष्णुमदृश इत्यर्थः लक्ष्मीसरस्वतीभ्यां निश्चितः तयोरेकाश्रय इत्यर्थः ॥४६॥

V 46 A. He with the epithets—"Lotus-eyed" "Lord of the all pervading army", "India's uterine (younger) brother", "Impenishable" and "Almightly"—is served wholeheartedly by both Laksmi and Sarasvati

B This lotus-eyed king (Kusa as well as Madanapala), who may be likened with Vishnu, the younger brother of Indra, with his army moving everywhere, who is full of glory and without a flaw, is resorted to by Laksmi and Sarasvati alike

अमुनोत्क्षितो^३ 'त्रासवता गोवर्द्धनो धरित्रीभृत् ।

प्राप्य 'कालिङ्गफणभुजमपि कं^६ संजीवयेन्नायम् ॥४७॥

अमुनेति । अत्रासवता त्रासरहितेन घोरे तस्मिन् दुर्हिनागमेऽपीतिशेवः अमुना कृष्णरूपेण पुरुषोत्तमेन गोवर्द्धनः तदाख्यो हृन्दावनस्थो धरित्रीभृत् पर्वतः उत्क्षिप्तः उत्पाट्य भूतः दुर्बर्षणत्राणाय । अयं पुनः कृष्णरूपो विष्णुः कालिङ्गफणभुजमपि केन जलेन आलिङ्गयते इति कालिङ्गः गरुडमिया "यमुनाहृदजलालीनः" कालियाख्य फणभुक् सर्पस्तामपि प्राप्य स्वशरमानीय कंसं तदाख्यं नरपतिं न जीवयेत् मारयेत् इत्यर्थः ।

1 HS विष्णुस्तेन वः)

2 MS विश्रितमव०

3 Ms. क्षितो०

4 HS त्राम०

5 MS कलिङ्ग-भृत्०

6 MS कंस०

अन्यत्र । आसक्ता धनुष्मता अमुना पुरोऽन मदनेन वा आगोवद्धंनः । आगः पापं बद्धं यने इति आगोवद्धंनः पापशीलः धरित्रीभृत् राजा उच्छिद्यः उन्मूलितः, मदनपालपक्षे तु गोवद्धंनस्तत्ताया नृपनिर्देशः अनेनेन्मूलितः । कालिङ्गपणभुजमपि कालिङ्गस्य भुजङ्गस्य फणं भुक्ते यन्तं भुजङ्गभोगसंयात्रमपि अनिश्चितमपित्यर्थः कं जनं प्राप्य प्रेक्ष्य अयं न संजीवयेत् संरक्षेत् । "कालिङ्गस्तु भुजङ्गमे" इति हेमचन्द्रः । मदनपालपक्षे तु कालिङ्गपणभुजं कं कलिङ्गदेशोद्भवं पणभुजं नागं राजानं कमपि प्राप्य आत्मानं न संजीवयेत् इत्यादिदेत्यर्थः । अत्रापि पूर्व्वत् काकुक्षेत् नदा कालिङ्गं नामराजं प्राप्य तमपि संरक्षेद्देवेति अर्थान्तरमपि सम्भवेत् ॥४७॥

V 47 A By the fearless one (Parasottama), eminent Govardhana was lifted up, after getting the Kalya serpent under his control, he would not let (king) Kamsa live

B By him (king Kusa as well as Madanapala) armed with bow, the king, who multiplied sons, was uprooted, (or—in the case of Madanapala king named Govardhana¹ was destroyed or dethroned) Whom even though he is found on the expanded hood of a snake, shall he (the king) not save? (or in the case of Madanapala, he would not let the 'Naga' king of Kalyuga live if he once got him (the Kalyuga king) in his clutches—or would he not save Kalyuga king, after getting him under his dly ?)

इति मदनोदितवृत्तान्तमन्मतो 'वनकुशोदकशयः सततम् ।

दाता चिराय राज्यं राजा 'कुरुतास्त्रितोत्तरकीर्तिरयम् ॥४८॥

इति रामोत्तरचरितं नाम चतुर्थः परिच्छेदः ।

¹ This is the name of a hill near Mathura. In order to save the Gopas from rain and storm Krishna is said to have lifted up the hill and to support it on his finger for seven days.

² Is Govardhana to be identified with the king of that name referred to in verse 7 of the Balaja Inscriptions of Bhojavarma (E.I. Vol XII p 40)? But he was a contemporary of Jalavarma, brother in law of Vigrahapala III, grandfather of Madanapala.

³ MS वृक्षमत्तो, HS's restoration of visarga after 'त' and correction of 'वृक्षमत्तो' into मदनमत्तो make the verse metrically defective.

⁴ MS कुशः

इतीति । इति समाप्तो विद्या व्याप्ता कलरा विपुलरा कीर्तिर्वस्य तादृशः अयं अवन्कुशः
रक्षितः कुशः कयो राजा चिराय राज्यं कुलताम् निरविच्छिन्नं राज्यसम्भोगं कुलताम् । कीदृशः स कुशः ?
दाता दानशीलः अनप्य सत्तनं दक्षायः दे दानकर्मणि कं जलं शये पाणौ यस्य तादृशः दानकर्मणि व्यापृतत्वात्
सदैव उदकगणिरित्यर्थः “दे कलत्रे समाख्यातं दो दानच्छेददातृषु” इति पुष्पोत्तमदेवः, पुनः कीदृशः ?
मदनोदितवृत्तान्तसन्मनः मदनः हर्षणः उदितः उन्नतो वृत्तान्त इतिहासो यस्य तादृशश्च सन्मनश्च सङ्गमनः
पूजितश्च यः तादृशः ।

अन्यत्र । इति बितोक्तकीर्तिः अयं राजा मदनः मदनपालदेवः चिराय राज्यं कुलताम् । कीदृशः स
मदनदेवः ? दाता अनप्य सत्तनं वनकुशोदकः वनकुशश्च उदकश्च शये पाणौ यस्य तादृशः, तथा दिनवृत्तान्त-
सन्मनः दिनवृत्तान्तो खण्डितवृत्तान्तो नष्टचरित्राणो अन्नः अन्नकस्तथा सन् साधुर्मनः पूजितश्चेति विशेषणत्रयेण
कर्मधारयः ॥४८॥

V 48 A. May this king (Kusa), the protector of his people,—who with his joyous
exalted career is held in high esteem by the good and who being a liberal donor
has his hands always wet while making gifts—rule long his kingdom with
his great fame spread far and wide

B May this king (Madanapala)—who is adored as pious and as the death-
enemy of men of impious character—and who being a liberal donor has his
hands always wet with water and carrying forest Kusa grass in the act of
making pious gifts—rule long his state with his very great fame spread
everywhere

Here ends the fourth canto entitled “the later career of Rāma”

१ अथवा अदितवृत्तान्तः अखण्डितचरित्रः, अन्नकस्तथा सन् स्वरूपवाची, “अन्तो अस्तवृत्तान्तो अन्तो
विश्वेऽन्तिके” इति वाच्यः ।—R G B

कविप्रशस्तिः ।

वसुधाशिरोवरेन्द्री^१मण्डलचूडामणिः^२ कुलस्थानम् ।

श्रीषोण्ड^३वर्द्धनपुर-प्रतिवद्धः^४ पुण्यभूवृ^५हट्टः ॥१॥

वसुधेति । वसुधाया पृथिव्या शिरोभूतं यद्वरेन्द्रीमण्डलं तस्य चूडामणिसदृशः श्रीषोण्डवर्द्धनपुरं प्रतिवद्धः संलग्नः बहुदृढस्तत्रामको ग्रामविशेषः पुण्यभूः पुण्यक्षेत्रं कुलस्थानं जन्मभूमिरासीत् कौशिकेति ॥१॥

V 1 (The village) Bhadravata, that land of holiness or bliss—which was the jewel of the mandala of Varanasi, the land of the earth and which was situated close to the city of Panchavartana, was the (poet's) native place.

तत्र विदिते विद्योतिनि नन्दिरत्नसन्ताने ।

समजनि पिनाकनन्दी नन्दीव निधिर्गुणोद्यम्य ॥२॥

तत्रेति । तत्र बहुदृढग्रामे विदिते विभूते विद्योतिनि उन्नतिभास्वरे नन्दिरत्नानां सन्ताने गोत्रे “मन्तानः सन्ततो गोत्रे स्यादपत्ये सुरद्रुमे” इति मेदिनी, नन्दीव हरपतिदार इव गुणोद्यम्य गुणनिबद्धस्य विधिः पिनाकनन्दीति ख्यातः पुरुषः समजनि सञ्जातः ॥२॥

V 2 In that (place) was born Pinakanandin—an abode of a multitude of virtues, like Nandin (Śiva's attendant)—in the well-known and illustrious family of the eminent Nandins.

1 MS वन्द्री०

2 MS वमर्द्धि.

3 MS ववड०

4 If we read वप्रतिवद्धा, it may be an adjective to वृषभम्. In that case बहुदृढः may also be treated as an adjective to the same word to mean a place where lived great scholars (or Brahmins).

तस्य तनयो मतनयो ^१करणानामप्रणीरनर्घगुणः ।

सान्धिप्रीपद^२सम्भावितभिधानः^३ प्रजापतिर्जातः ॥३॥

तस्येति । सान्धिरिति सान्धिविग्रहिकाभिधस्यामात्यस्य नाम । ननुपं यन् श्रीपदं राजामात्यस्थानं “स्थानं तु पदमास्पदम्” इति अभिवानचिन्तामणिः, तेन सम्भाविनं सम्मानितं अभिधानं नाम यस्य सः करणानां कायस्थानां “करणो लेखको राज्ञाम्” इति “कायस्थः स्याद्विपिहरः करणोऽभिरजीवनः लेखकोऽभिर-
शुक्लश्च” इति च वैजयन्ती, अप्रणीः प्राप्तरः अतर्था अमृत्या गुणा यस्य नादृशः मतः अभिमतः इष्टो वा नयः नीतिर्यस्य सः नीतिविदाचार्य इत्यर्थः तस्य पिताकनन्दिनस्तनयः प्रजापतिर्जातः ॥३॥

- V 3 Unto him was born a son (named) Prajāpati, a person of invaluable merits, who was foremost amongst the Karanis (Karyas-this), with whom politics was a favourite subject, and whose name was honoured by the official title or rank of a Sāndhi (i.e. a Sāndhivigrahika, a minister of Peace and War)

नन्दिकुलकुमुदकाननपूर्णैन्दुर्नन्दनोभवत्तस्य ।

श्रीसन्ध्याकरनन्दी^१ पिशुनास्कन्दी^२ सदानन्दी ॥४॥

नन्दीति । पिशुनान् दुर्जनान् आस्कन्दितुं पराभवितुं आक्रमितुं वा शीलं यस्य स पिशुना-
स्कन्दी खलपराभवकारी “ना दुर्जनतः खलः कर्णेजयः पिशुनमुखको” इति वैजयन्ती, तथा सतः सज्जनान्
आनन्दयितुं शीलं यस्य स सदानन्दी सज्जनतोषयिता नन्दिकुलरूपं यन् कुमुदकाननं तस्य पूर्णैन्दुसदृशः
श्रीसन्ध्याकरनन्दी तस्य प्रजापतेः नन्दनः पुत्र आसीत् “नन्दनस्तु तनये हर्षकारिणि” इति हैमः ॥४॥

- V 4 His son was Sāndhyākarnandin, the full-moon (as it were) to the forest of hives in the shape of the Nandhi-family, a person who used to attack or criticise the slanderers (or the mischievous people) and to delight the good

१ MS कर्णवृक्षः

२ HS ऋषीपदाः

३ MS सान्ध्याकरः,

which reading means both the metre and the meaning

४ MS सिद्धिदाः

५ HS सन्धानान्दी

काव्यकलाकुलनिलयो गुणमणिमेरु^१र्मनोपिणामीशः ।
सीमा साहित्यविदामशेषभाषाविशारदः स कविः ॥५॥

काव्येति । काव्यकलायाः कुलगृहरूपः गुणा एव मणयस्तेषां मेरुः रत्नसानुरिवेत्यर्थः मनोपिणो
लब्धकर्णानामीशः पण्डितराज इत्यर्थः साहित्यविदो तज्ज्ञानां सीमा चरमोत्कर्षस्थया अशेषभाषासु विशारदः
नानाभाषाभिज्ञः स सन्ध्याकरनन्दी कविरासीत् ॥६॥

V 5 He was a poet—proficient in all languages, a perfection amongst those who
knew literature, the chief of (all) savants, the veritable Meru (mountain) of
jewels of accomplishments (or merits), and the residential quarters (as it were)
for the art of poetic composition

स्तोकैर्मतोपितलोकैः^२ श्लोकेरुक्तं शनश्च^३ पैः ।
घटनापरिस्फुटरसैर्ग^४भरीरोदारभारतीसारैः ॥६॥
कलिस्तीक्ष्ण धर्मराजः कृतानुगं^५ तद्युगं विभूषयतः ।
भर्तुः समस्तजगता^६मभिनवनागयणावतारस्य ॥७॥
रामस्येदं चरितं रुचिरं रचनाविरिञ्चिरतिचित्रम् ।
अनवद्यशब्दविद्याकोविदकृन्दारकोवादीत् ॥८॥

स्तोकैरिति । अनवद्यायां निर्होपायां शब्दविद्यायां कोविदकृन्दारकः पण्डितश्रेष्ठः । कोविदः
कृन्दारक इव “कृन्दारकनागकुञ्जुरैः पूज्यमानम्” इति समासः शब्दविद्यापारदर्शित्यर्थः रचनाविरिञ्चिः
रचनाश्रेष्ठ “विरिञ्चिः कमलमनः” इत्यमरः स कविः सन्ध्याकरनन्दी कलिस्तीक्ष्ण युट्छेत्रे “कल्लेऽन्त्ययुगे
कलिः” इति यादवः “आघाटे कलिना सीमा स्थितो छेत्रं च दृश्यते” इति शाश्वतः । धर्मराजः रामस्य
“धर्मराजः क्लृपतिः” इत्यमरः “धर्मराजो यमे युद्धं युधिष्ठिरनृपे पुमान्” इति च मेदिनी । युधि कृष्ण-
सत्तस्य रामस्य रामपालस्य च । कलियुगसीमायां य आसीद युधिष्ठिरनृपस्तनृपस्य वा तस्य । कलौ
सुगतस्त्वपि रामपालस्य वा चरितमित्यनेन सम्बन्धः । कृतं मन्वयुगं अनुगच्छतीति कृतानुगं तन् युगं
त्रं तासुगमित्यर्थः “कृतं सन्वयुगं सौम्यम्” इति वैजयन्ती, विभूषयतः अलङ्काराण्यस्य दशरथात्मजस्य रामस्य ।

कृतं सस्ययुगं अनुगच्छति अनुकरोतीति कृतानुगं तन् युगं स्वराज्यकालमित्यर्थः विभूषयतो रामस्य रामपालस्य समस्तजगतां भर्तुः नारायणस्य विष्णोः अभिनवावतारस्य अतिचित्रं अत्युत्कृष्टं इदं हचिरं ह्यरि चरितं स्तोत्रं हृत्पसंस्कृतैः तोषिता लोका येस्तैः प्रीणितजनैः नास्ति क्लेशः अथप्रहृष्टो यस्मिन् तादृशः श्लेषः तन्नामकालङ्कारो येषु तादृशैः घटनाषु घटनाभिर्वा स्फुटो रमो येषां तादृशैः तथा गम्भीरा उदारा च या भारती बाणी सर्व सारो येषु तादृशैश्च श्लोकैः अवाधीन् प्राणेषीत् ॥६—८॥

- V. 6—8 He, a veritable Virific (Brahmā) in the art of composition (or literary creation) and the foremost amongst those versed in the science of faultless words, narrated this brilliant and very wonderful history of Rāma (Rāma and Rāmapāla), the new incarnation of Narāyaṇa (Viṣṇu), the ruler of all the worlds, who adorned that age which followed the *Śrīra* (or *satya*) *yuga*, and who was (to his enemies) a Yama (Dharmarāt) on the field of battle [or, who (Rāma) could be likened to Yudhiṣṭhira (living) on the eve of Kali-yuga, or who (Rāmapāla) could be compared with the Buddha (living) on the border of Kali-yuga]—by means of verses, a few in number, which could please all men, in which (the figure 4less) offered no trouble (to readers), the interest in which remained abiding on account of the events (described), and which possessed the path of profound and lofty words (or sentences)

रामस्यास्तामास्थिरमाजलमाज्वलनमापवनमागगनम् ।

कीर्तिः सन्ध्याकरकविदूक्तिसुधासिन्धुराजमणिराजिरियम् ॥६॥

रामस्येति । सन्ध्याकरकविरचितानां सूक्तानां यः सुधासिन्धुराजः अमृतमहासागरः तत्र स्थिता मणिराजसदृशी इयं रामस्य दाशरथेः विमलपालनन्दनरामपालस्य च कीर्तिः कीर्तिमयी भारती कीर्तिगाथा इति यावत् स्थिरायाः वृत्तिवशा आवास्थिरं वृत्तिवोस्थितिफलवर्त्यन्तमित्यर्थः “स्थिरा भूमौ शालम्पर्भां स्थिरो निश्चलमोक्षयोः” इति विश्वः । आजलं आज्वलनं ज्वलनादपरो आपवनं आगगनञ्च यावत् क्षित्यादीनि पञ्च महाभूतानि वर्तन्ते तावदास्तां वर्तताम् ॥६॥

- V. 9. May this famous record of Rāma, a string of jewels in the great ocean of nectar-like *śūkṛtis* (good sayings) composed by the poet, Sandhyākaranandin, last as long as the earth, water, fire, air and ether (or sky) exist.

गौरीहितास्तु मुक्तावलिरधिगुणरूपजात्यलङ्कारासौ । प्रियदृष्टिरसाधानकलाभङ्गिरीशकण्ठेकगतिः ॥१०॥

गौरीति । असौ मुक्तावलिर्योः मुक्ताहाररूपा वाक् - अत्र रूपकालङ्कारः । स च संयानुप्राणितः, ईहितास्तु इहा भवतु—“रुचिने हृद्यलपितवाञ्छितेष्टं हितेहिताः” इति वैभ्रयन्ती । असौ वाक् कीदृशी ? अधिगुणरूपजात्यलङ्कारा अधिका अतिशयिता गुणरूपजात्यलङ्कारा यस्य सः—अत्र “गुणा” अलङ्कारशास्त्रोक्तं माधुर्यादयः, “रूपं” रूपकाकार्यालङ्कारभेदः, “जानिः” स्वभावोत्पलङ्कारः ते अधिकमनोज्ञा भवन्तीत्यर्थः— तथा प्रियदृष्टिरसाधानकलाभङ्गिः प्रिया दृष्टिः प्रीतिकरं ज्ञान यस्यां तादृशी—“दृष्टिः ज्ञानमात्रं” इति मेदिनी— तथा रसाधाने शृङ्गारादिरसानां परिपोषणे स्थिता कलाभङ्गिः कलाविन्यासो यस्यां तथाभूता च, तथा ईश कण्ठेकगतिः ईशस्य मदनपालदेवस्य कण्ठ एव एका गनिर्यंस्वीतादृशी—भर्तुः कण्ठे मुग्धहारवत्, सा कविभारती सुन्दु शोभते इत्याशयः । अत्रार्थान्तरं ध्वन्यते । तथा—असौ गौरी पार्श्वतो हितास्तु दिग्वहरी भवतु । कीदृशी सा ? ईशकण्ठेकगतिः हरकण्ठेकप्रणयिनी मुक्तावलिः मुक्ताकण्ठहाररूपा अधिगुणरूपजात्यलङ्कारा अधिका उक्तुश गुणा विनयादयः रूपं सौन्दर्यं जानिः स्वभावो जन्म वा अलङ्कारः कटककण्ठलादयश्च यस्यास्तादृशी तथा प्रियदृष्टिरसाधानकलाभङ्गिः प्रियदृष्टिः प्रियदर्शना तथा रसाधाने रागोदीपने कला नृत्यगीतादयः भङ्ग्यो न्याजाश्च यस्याः सा तादृशी ॥१०॥

V 10 May the poetry (of Sandhyakranandin)—which has the neck of the king as its only right place—charming by its inherent beauty as well as by the two ornaments of speech, *śūpakā* and *jāta* or *svabhāva* *lā* (which respectively consist of delineation by metaphor and delineation of things as they are)—which presents happy thoughts—and which is (splendid) by its artistic disposition (never failing) in arousing elegant sentiments—be laid to heart.

1 MS रसाधान ; HS रसाधान We make it रसाधान०—रस is the one essential thing of poetry the excellences of which are described in this verse. The description of poetry would, therefore, be incomplete without any reference to “Rasa”

2 मुक्ताहारको—अधिगुणं गुणे रज्जुमात्रे (विभक्तार्थैः प्रयतीमात्रैः) अवस्थितानि क्वाचि सौन्दर्याणि काव्यसङ्गता आत्मिलवैचित्र्याणि च कस्यास्तादृशी, विशेषान्तराणि च गौरीपक्ष इव व्याक्येयानीत्यर्थं बाहुल्येन ।

The meaning suggested is this —

May Gauri, the (bride of Siva)—ever clinging to the neck of her Lord as the only right place—who is possessed of pre-eminent virtues and beauties of her form, excelling by nature as well as by (artificial) decorations—be kindly disposed (to all)

अवदानं^१ रघुपरिवृद्धगौडाधिपरामदेवयोरंतत् ।

कलियुगरामायणमिह कविरपि कलिकालवाल्मीकिः ॥११॥

अवदानमिति । रघुपरिवृद्धश्च रघुपतिश्च यो रामः गौडाधिपश्च यो रामः तयोरंतत् अवदानं प्रशस्तकर्म इति श्रुतं वा “अवदानमिति श्रुते स्मरने शुद्धकर्मणि” इति हेमचन्द्रः, कलियुगस्य रामायणमरणं भवतीति शेषः । इह कविरपि सन्ध्याकरनन्दी कलिकालस्य वाल्मीकिसदृशो भवतीति शेषः । “प्रमु. परिबृद्धोऽधिपः” इत्यमरः ॥११॥

V. 11 This (record) of the noble achievements of the two Rāmadevas, viz the lord of the Raghus and the king of Gauda, is a Ramayana of the Kali age, and here (on earth) the poet (Sandhyākaranandin) too is (to be regarded as the Valmiki of the Kali age

यः पुनरत्र खलोस्मादभूततद्भावतः खलीकारः ।

अखलस्येति विलसितं साधुत्वस्यैव किमिह करवाम^२ ॥१२॥

य इति । अत्र काव्यविषये यः पुनः खलः यस्तु दुष्टो भवति तेनेत्यध्यातव्यम्—अस्मात् अभूततद्भावतः ईदृशः काव्यस्य अदृष्टपूर्वत्वादेव अखलस्य अदुष्टस्यापि खलीकारः दूषणं भर्त्सनमित्यर्थो भवेत्—इति इदं हि साधुत्वस्यैव विलसितं परिस्फुरणं स्वतःप्रतिपादनमिति यावत् भवेदिति शेषः । इह अस्मिन् विषये किं करवाम अत्र किं नः कर्त्तव्यम् ? काव्यमिदमपूर्वसृष्टित्तो हि दुष्टेनैतद् दूष्यते । यद्धि दुष्टेन दूष्यते तस्यादुष्टत्वं स्वतः सिद्धमेव भवतीति तस्य साधुत्वप्रतिपादने नास्माभिः प्रयासोऽङ्गीकर्त्तव्य इत्याशयः । अत्रायं

व्याकरणानुसारी श्लेषः—यः पुनरत्र खलो भवति खल इति शङ्कन्तिष्ठति अस्मात् अखलस्य अनीकस्य खलीकरणं नीवीकरणम् अभूततद्भावतः अभूततद्भावार्थं भवतीति शेषः । यः कश्चित् पदार्थः येन रूपेण प्रागसिद्धस्तेन रूपेण तस्याविर्भावः अभूततद्भावस्तदर्थं 'चिप्रत्ययेन खलीकारः' इति पदं भवति । इति इत्यनेन हेतुना साधुत्वस्यैव अदुष्टत्वस्यैव विलसितं सम्यक् प्रतिपादनं भवति ॥१२॥

V 12 That there is a perverse criticism of the work, because of its unprecedented character, from one who is mean and malicious—itsself testifies to its absolute purity. What can we do in this matter ?

Another meaning which is suggested on the basis of *Nirasa* is this —

The word "khalakāra" is derived from that word "khalā" (by the grammatical change in form) in the sense of making up what it was not before by nature (Thus the word implies making something "khalā" or of inferior character, which it was not before by nature). Therefore this (grammatical form itself) is the obvious proof of its superior character. We have nothing to do in this matter

सोस्तु खलो यदनुगमे विगुणेन गवा^१ कृतप्रबन्धानाम् ।

बहुलीकृते हितफलः 'सञ्चारो लोकधान्यतो दृष्टः ॥१३॥

स त.दृशः खलः अस्तु भवतु आशंसायां लोट्, यदनुगमे येन अनुगमे निरन्तरपर्यालोचने विगुणेन विशिष्टगुणशालिना कविना गवा वाचा कृतप्रबन्धानां रचिदसन्दर्भाणां बहुलीकृते बहुलीकरणे भावे कः बहुधा विज्ञापने इति यावत् सञ्चारः सम्प्रसारः लोकधान्यतः लोकानां कृषीदलानां धान्यदृष्टान्त इत्यर्थः हितफलः अभीष्टफलम्; दृष्टः अस्माभिरिति शेषः । अत्रार्थान्तरमपि धान्यश्ले दृष्टव्यम् । तथा—कृतप्रबन्धानां कृते भावे कः किश्यां कर्णणादिकायां प्रबन्ध अविलम्बः येषां ते कृतप्रबन्धाः निरबच्छिन्नकृषिकर्मसु नियुक्ताः कृषिजना इत्यर्थः तेषां स तथाभूतः खलः धान्यमईनस्थानं स्वामंगलि प्रसिद्धं अस्तु तिष्ठतु—इदमन्याशंसायाम्—यदनुगमे यदनुसरणे विगुणेन गवा विशिष्टो दृष्ट इत्यर्थः गुणो रञ्जुर्यस्य तेन गवा वलीबर्हेन सञ्चार इत्यन्तः सञ्चारणं बहुलीकृते निर्वुपीकृते बुयम्यापसारणेन राशीकृते हितफलः हितकारी दृष्टः "धान्यं पुनं तु बहुलीकृतम्" इति यादवः ॥१३॥

१ MS गवा

२ MS repeats "ने" after सञ्चारो

- V. 13 Let there remain a traducer in whose constant criticism there is an advertisement of literary works by a worthy one—this being done, its transmission among the populace is seen to yield beneficial results—just as a threshing floor is desired to be there for those who are busily engaged in their work (of cultivation)—in treading round which (viz the threshing floor) the movement by the bullock not tied by a rope is found to be of good result, the corn being threshed and heaped up

अवरञ्चिकीर्यत्युच्चोद्गोपाशयेन यो भान्तम् ।

उपरि कलानिधिमन्थः साक्षादप्यस्वमेव मलिनयति ॥१४॥

अवरोति । यः स्वरवद्विजृम्भः उच्चैः स्थितं दीप्तिमन्त्वं कलानिधिमिन्दुमुपरि दोगोपाशयेन हस्तावस्थापनेन अवरोचिकीर्यति आलुतदीप्तिं कर्तुं भिच्छति साक्षात् अन्यः अन्यसदृशः एव स्वमात्मानमेव मलिनयति अन्यकाराच्छृङ्खलं करोति "साक्षात् प्रत्यक्षमदृशोः" इति यादवः । किञ्च यो हि सूचकः कलानिधिं कलविदं प्रकृष्टं कविं केवलेन दोगोपाशयेन त काव्यदोषप्रदर्शनेन न्यक्तुं मीढते स तेन कर्मणा आत्मनमेव मलिनं करोति । "दोषः स्यात् दूषणे पापे दोगोपा रात्रौ भुजेऽपि च" इति मेदिनी ॥१४॥

- V. 14 The person who desires to shade (lit make low) the moon shining so high by placing his hands up is a veritable blind man, for (by that action) he darkens his own self

NB The second interpretation may be put thus —One, who desires to depreciate the glory of a great artist (or poet) with a mind to point out his defects only, lowers himself.

कापि 'काप्यस्माभिर्जडमन्तरगार्धं' पङ्कमभिशाङ्क्य ।

गुणनिवहनिविड्वन्धा गुतासीद्गौ रसस्त्रवन्तीयम् ॥१५॥

केति । कापि कापि कुत्रचित् अनिर्हस्ये स्थाने जडं मन्दमतिमेव अन्तरगार्धं अन्तःस्थित-
मतिगभीरञ्च पङ्कमभिशाङ्क्य पापमाशङ्क्य "पङ्कोऽस्त्री कर्हमे पापे" इति मेदिनी—रसस्त्रवन्ती रसस्रोतस्विनी
"नदीस्रोतस्विनी क्षुद्रा स्रवन्ती निम्नगा सरित्" इति वैजयन्ती—इयं गुणनिवहनिविड्वन्धा गुणनिवहेन
वामनादिमतसिद्धेन 'बन्धवैकल्यात्मकस्त्रेवादिगुणवतुष्टयेन निविडो बन्धः प्रगाढो रचनाविधिर्यस्याः सा गौ

कविभारती गुप्तं अयमश्लिष्टा ज्ञासीत् । अत्र अर्थान्तरमपि स्यात् । गौः कविभारती धेनुश्च । इत्थं रामचरितरूपा कविभारती धेनुरिव गुप्तासीदित्यर्थः धेनुपक्षे चायमर्थो बोद्धव्यः—अस्माभिः क्वपि क्वपि जडं जलमेव—“कृच्छयोरमेवः”—“जडं मन्दबुद्धौ जले” इति रायमुकुटः—अन्तर्गार्थं जन्तः प्रकृष्टं अलितासीत् पट्टं कर्मममिश्रकृष्य मत्वा गुणनिबद्धनिबिडवन्था गुणनिबद्धैः रज्जुसमूहैः निबिडो दृढो बन्धः बन्धनं यस्या एवम्भूता सती गौः धेनुः गुप्तासीत् रक्षितासीत् ॥१५॥

- V 15 On apprehending the dull and senseless people as bottomless sin itself in hiding, in this and that place, this poem (*Rāmacarita*) as a stream of *Rasa*, formed compactly of many inherent beauties, was kept carefully concealed (i.e. unpublished),—just as on the apprehension that a pool of water is nothing but quagmire, deep unfathomably and covered (completely under water) in this and that place, the mild cow streaming with sweet milk is kept carefully tied up with a mass of ropes

रसनागवशा निरगाच्च^१ पदगत्या चित्रपादबन्धैव^२ ।

तामुद्धर्तुमितस्ते शतशः स्वयमासते सन्तः ॥१६॥

रसेति । रसनागवशा रसना जिह्वा गच्छति या सा वशा वामा “वशा सीमन्तिनी वामा” इति हेमचन्द्रः—रसनाप्रवर्तिनी सा कामिनी बाणीत्यर्थः पदगत्या पदन्यासेन पदानां विन्याससौष्ठवेनेत्यर्थः चित्रपाद-बन्धैव चित्रः अद्भुतः पादानां श्लोकनुरीयांशानां बन्धो रचना यस्याः सा तथाभूतैव । अत्र हि गुणनिबद्धनिबिड-वन्धन्या बहुनामपि पदानामेकपदवशासनं चित्रमेवेति निर्गल्लिख्यार्थः निरगाच्च केवाचिन् जिह्वामे स्थिता सा कविभारती कदाचित् प्रकाशं गतेति भावः । इतः अस्माद्धेतोः शतशस्ते सन्तः सन्नताः तां बाणी उद्धर्तुं मोचयितुं सञ्जाक्रमणादितिशेषः स्वयमासते स्वयं व्यापृतास्मिष्ठन्ति ।

अत्रापि श्लेषोपमाध्वनिः । धेनुरिव सा बाणीत्यर्थः । धेनुपक्षे अयमर्थः—रसनागवशा रसनां रज्जुं गच्छति प्राप्नोति या सा रज्जुबद्धेत्यर्थः वशा धेनुः “वशा करिण्यां स्त्रीगणरां च” इति मेदिनी चित्रपादबन्धैव चित्रः सुन्दरः पादबन्धः पादबन्धनं दाम यस्याः तथाभूतैव पदगत्या चित्रमेवेति निरगाच्च बन्धनस्थाना-मिर्मातासीत् । इतः अस्मान् कारणात् तां धेनुं उद्धर्तुं कथापयितुं पट्टादितिशेषः शतशस्ते सन्तः सञ्जाचः स्वयमासते विद्यन्ते ॥१६॥

१ The “च” is better placed after ‘निरगात्’. It is put before the verb in the MS

२ MS पादबन्धैव, ‘हृव’ would be meaningless here.

- V. 16. Speech—the fair one—passing from lip to lip (lit through tongue) came out, with the picturesquely formed lines having symmetrical arrangement of words. Good men in their hundreds are here voluntarily to rescue her (from vile attacks),—(the meaning suggested—) even as the cow, with the rope with which she was tied down, came out step by step with the beautiful chain on her legs, and good men in their hundreds are here voluntarily to rescue her from the quagmire

नुत^१ सत एवा^२ हृदयाद् ये सारवतमवन्त्येनम्^३ ।

‘सूराः स्वरादपि सुधां यन्त्ररसनापूनेन सिञ्चन्ति ॥१७॥

नुतेति । सत एव सज्जनानेव नुत स्तुत यूयमिति शेषः । ये सज्जनाः अहृदयाद् हृदयदीनादुज्जनात् सारवतं सरस्वतीदेवताकं पूनं ग्रन्थ अवन्ति रक्षन्ति । सूरा विद्वांसः यन्त्ररसनापूनेन शुद्धिसाधनयन्त्ररूपया रसनया पूनेन शुद्धिविधानेन पूनेनेति भावेकः स्वरादपि ध्वनेरपि सुधां सिञ्चन्ति अमृतसेकं कुर्वन्ति । ‘त द्वि नाम विद्वांसः ये यत्किञ्चिद्भूतिमात्रं यथावदुच्चार्येव तत्र मनोज्ञमर्थमाविष्कुर्वन्तीत्याशयः ॥१७॥

- V. 17. Praise only the worthy ones who defend from heartless (attackers) the sacred poem (Those) wise men shed nectar even from (what is more sound through (a process of) refinement using only their tongue as the (necessary) appliance (for it)

शुचिरुचिरवक्त्रिमकलामयमिदमुदितं गवामधिप ते रक्षम् ।

‘शब्दगुणभूषणाद्भुतमुत्तंसयते सते गिरीशाय नमः ॥१८॥

1 In fact, the first letter of the verse is very doubtful It looks like ‘नु’ HS एत

2 HS एव

3 MS अन्त्यायम्

4 MS सूराः

5 अन्तः

6 The verse praises those champions of the poet who defend every word of his against his detractors. It means that those wise men prove every sound which they utter as having beautiful meaning and thereby please all, as if by sprinklings of nectar

7 MS गात्राः

8 MS कुर्वन्ती

मुचीनि । हे गवामधिप हे भूस्वामिन् इदं रत्नं रत्नभूतं काव्यं रामचरिताख्यं उत्तमसयते कर्णभूषणं कुर्वते सादरमाकर्णयते इत्यर्थः ते राज्ञे तुभ्यं नमः । किम्भूताय ते किम्भूतं च रत्नम् ? इत्याकाङ्क्षायामाह— सते साधुचरितय गिरीशाय गिरां वाचामीशाय शब्दविद्याविशारदायेत्यर्थः । “गिरीशो वाक्पयो हरे गिरीशोऽद्विपतावपि” इति विश्वः । किम्भूतं रत्नमित्याह—शुचिरुचिरवक्त्रिमकलामयं शुचिं शुद्धं रुचिरं मनोज्ञं वक्त्रिमकलामयं वक्रोत्पारुपाथार्थालङ्कारबहुलं तथा शब्दगुणभूषणाद्भूतं शब्दगुणैर्माधुर्यादिभिः भूषणैरनुपासादाख्य-लङ्कारैश्च अद्भुतमिति उद्दिनं कथिनं प्रशंसितमित्यर्थः । अत्रार्थान्तरमपि शिष्यश्चे स्मर्यम् । तथा—हे गवामधिप वृषवाहन शिव शब्दगुणभूषणाद्भूतं शब्दगुणमाकाश तस्य भूषणेन अलङ्करणेन अद्भुतमिदं रत्नं चन्द्ररूपं उत्तमसयते शिरसि धारयते त नमः । पुनः किम्भूताय ते ?—सने सत्स्वरूपाय नाम्ना गिरीशाय । किम्भूतं तच्चन्द्राख्यं रत्नम् ?—शुचिरुचिरवक्त्रिमकलामयं शुचिः पवित्रः रुचिरः दीप्तिमयः वक्त्रिमा वक्रभावः यस्य तत्तथाभूतम् कलामयश्च कला चन्द्रकला तन्मयश्च तथा उद्दिनं वच्चे. उत्थितम् ॥१८॥

V 18 Salutation be to thee, O lord of Earth, who have worn on the crest (or on the ear) that gem, namely that poem, which is (highly) spoken of as pure, perspicuous and pleasing to all, which abounds in arts and equivalent speeches, and which is a marvellous creation having its own inherent excellences of words as well as rhetorical embellishments

Another meaning suggested is this —

Adoration be to thee, O God, (Śiva) the Lord of mountain and of eternal presence, possessing the Bull as conveyance and using as his head-ornament that lofty gem which consists of a lunar diadem, having a pure and resplendent curve, which, by beautifying the ethereal space, appears wonderful

योयं गदितो नागस्कन्धक्षितिभृन्मया विदितगोसारः ।

परमविलासिनमेन[] हरिमिव हरिकेतनं कथमिव स्तोमि ॥१९॥

योयमिति । योऽयं नागस्कन्धक्षितिभृत् हस्तिस्कन्धः नरपतिः रामदेवः विदितः गोः पृथिव्याः सारो येन तादृशो मया गदितः अत्र काव्ये वर्णितः । परमविलासिनं हरिमिव विष्णुमिव हरिकेतनं एनं पण्डितानामाश्रयभूतं विष्णुनिवासरूपं एनं क्षितिभूतं कथमिव स्तोमि । हरिकेतनशब्देन कविध्वजः अङ्गनम् व्यज्यते । इदिरपि विदितपृथिवीभारः नागस्कन्धेन शेषनागस्य स्कन्धेन क्षितिबहनकार्यं विधत्ते । स हरि-केतनश्च हरे सिंहस्य केतनमिव केतनं कुर्या यस्य स नृसिंहावनार इत्यर्थः “केतनन्तु निमन्त्रणे । गृहे केनौ च कृत्वे” इति मेदिनी ॥१९॥

- V. 19 How can I sufficiently eulogise that (king), who is the abode of Hari (or, who is, as it were, Harikṛtana i.e. Arjuna himself), who may be likened to Hari (Viṣṇu) that great sportive god - (this person) who is a king possessing the shoulders of an elephant and who is aware of the quintessence of the earth ?
- A.B The god Viṣṇu also is aware of the strength of the earth having caused it to be borne on the shoulders of the (Śeṣa) serpent, and whose performance resembled that of the lion, when he assumed the Man-lion form *

‘सारस्वतं किमपि तज्ज्योतिरुपाद्वा’ बुधा यदभ्यासभृताम् ।
किमिवोद्धाराद्वैतं चित् किंच किंच काममभिनते भावः’ ॥२०॥

इति श्रीसन्ध्याकरनन्दिर्विरचितं रामचरितं नाम काव्यं समाप्तमिति ॥

‘आय्या ॥२२०॥

यथाष्टेत्यादि । श्रीशीलचन्द्रस्य ।

सारस्वतमिति । बुधाः पण्डिताः । साररघतं सरस्वती देवतास्य तत् सरस्वतीदेवताकं किमपि अतिर्वचनीयं तज्ज्योतिः तत्प्रकाशात्मकं वस्तु उप—उपेत्यव्ययस्य “हीने आधिक्ये च कर्मप्रवचनीयता”—तस्य ज्योतिषो अधीना इत्यर्थः । अद्वा सत्यमेव भवन्तीति शेषः, यदभ्यासभृता यस्य अभ्यासं पुनः पुनरनुशीलनं सामीप्यं वा विभ्रतां यस्यानुशीलनपराणां सामीप्यभाजां वा चित् चित् उद्धाराद्वैतं उद्धारे मुक्तौ यद्वैतं अभेदज्ञानं तत् किमिव किमप्यकिञ्चित्करं वस्तु—इवेति दाक्ष्यालङ्कारे—नते भक्तिर्न किंच किंच कथं वा कथं वा काममभि कामनामुद्दिश्य भावः जन्म उपपद्यत इति शेषः । नहि साररघतसिद्धानां भक्तिप्रणतचेतसां कामनाभावे पुनर्जन्मोपपद्यत इत्यर्थः ॥२०॥

- V. 20. The learned are under the sway of that indescribable light, which belongs to the goddess of speech and learning, and verily to those meditating on it, what indeed is the knowledge of ‘non-duality’ in their mind for the deliverance of their soul ; and to one making a humble obeisance to it, why indeed should there be birth, which recurs on account of (the fulfilment) of a desire ?

1 HS' reading, arrangement of words and reiteration of letters of this verse can not be understood

2 HS 'याद्'

3 HS किमिव किमिव

4 आयाः

5 HS omits this statement of the scribe. Here the number of verses is put down as 220. We have, however, altogether 215 verses in the MS.

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78	20	युक्तः	युक्तेः
79	14	तेः	स्तेः
"	19	०पाठे	०पाठेः
84	16	यतोर्थ	यतोर्थ

Page	Line	For	Read
84	17	महासर्षं	महातीर्षं
"	fn. 5	गङ्गा०	Or, गङ्गा०
"	fn. 6	अपुन०	Or, अपुन०
89	23	afflictions	afflictions
95	18	नगरोनां	नगरोणां
103	4	कनकमयाणां	कनकमयानां
"	21	मञ्जरीणां लक्ष्मीणां	मरीचिमञ्जरीणां लक्ष्मीणां
"	24	मध्यागः	मध्यगः
105	12	०ऽभूयिष्ठो०	०ऽभूयिष्ठो०
"	"	०ऽब्धिपय०	०ऽब्धिपय०
"	15	०पशुक्षयमानैः	०पशुक्षयमानैः
"	"	उत्पादयद्भि०	उत्पादयद्भि०
107	19	०शीलेन	०शीलेनःमुना
112	4	राज्या०	राज्या०
"	14	universal	to universal
128	18	०विकाशः	०विकाशः
131	12	his rural	the rural area of his
132	15	कूप०	कूप०
143	12	in complete	is complete
145	3	वृत्तेति	वृत्तमिति
150	5	लक्ष्मी	लक्ष्मीः
151	4	अतिविपन्नमपित्यर्थः	अतिविपन्नमपीत्यर्थः
152	25	पुनः	पुनः
161	19	उद्धृतु	उद्धृतु
164	3	who is	who has been described (by me)
"	14	उपेत्यन्यमस्य	उपेत्यन्यमस्य

