Bhatti-Kāvyam

(Text with English Translation and Notes)

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BHAṬṬI-KĀVYAM

Edited with an English Translation

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MOTILAL BANARSIDASS
Delhi :: Varanasi :: Patna
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P R E F A C E

This edition of the Bhattacharyya with English Translation and Notes (the latter to be issued separately) is specially prepared for students of Sanskrit grammar who desire to follow the application of the grammatical rules of Panini as illustrated in the Bhattacharyya. The student will find herein full explanations of almost all the sutras of Panini expounded by the poet. We have also explained, at many places, the relevant Varttikas. We hope that this would meet the needs of the students of Sanskrit grammar.

It brings to our mind the scholarship of my father, the late Anant Visnu Karandikar, who first introduced us to the intricacies and beauties of the Sanskrit grammar of Panini. He belonged to the long line of grammatical tradition in Poona, and was a student of the late Krṣṇaśastrī Chiplunkar, a noted Sanskritist and a famous Śastrī who served the Bombay Government. If there is any creditable performance in this edition, it is dedicated to this long line of Sanskrit scholars.

My wife, Dr. (Mrs.) Shailaja Karandikar, a Sanskrit scholar herself, was kind enough to discuss with me many intricate points of translation, grammar and rhetorics in this work. She has also contributed considerably to the Translation and Notes.

I acknowledge my indebtedness to the previous editions of the Bhattacharyya, including those of
Prof. K. P. Trivedi (*Bombay Sanskrit Series*), the Venkateshwar Press edition, the Nirnayasagar Press edition (all of Bombay); the Banaras edition of Śrī Śeśarāja Śarmā Śāstri, the Calcutta edition of Prof. S. Ray, and the one with the commentary of Bharatamallika. The *Ganapatha* and the *Varttikas* are taken as they appear in Prof. Pathak Śāstri’s edition of the Pāṇini Sūtras. At a later date I had before me an English translation of the *Bhattikāvya* by Prof. G. G. Leonardi.

Much of this work was done during my comfortable stay at the residence of my brother-in-law, Shri V. V. Nagarkar, M.A., I.P.S., and Mrs. Kumudini Nagarkar, B.A., for which our grateful thanks are due to both of them. I am also thankful to my friend Shri R. D. Khandekar who did the typing of the translation in spite of his other responsibilities.

I thank Messrs Motilal Banarsidass for their kind encouragement and uniform courtesy during the preparation of this edition of *Bhattikāvya*.

M. A. KARANDIKAR

*University of Delhi,*

*Vikram Samvat 2033,*

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INTRODUCTION

I. BHATTIKAVALYA AND ITS AUTHOR

The Title

The Bhattikavya, called so after its author Bhatti, is named also according to its subject matter as Ramacarita, Ramayavadha and Ramakavya. Some equate ‘Bhatti’ with ‘Bhartr’ and hence call it Bhartr-kavya. We have accepted the title Bhattikavyam, being the one used by the earliest commentary on the work Jayamaṅgala and by the most famous commentator Mallinātha.

Authorship

The author has not mentioned his name in the work even once. But writers on Sanskrit grammar, while quoting from the Bhattikavya, mention Bhatti as its author. He is often referred to as Bhatti-Brāhmaṇa, Bhatti Paṇḍita, Svāmibhatta, Bhattisvamin, Bhatta Mahābrāhmaṇa or Kavi Bhatta. These are but respectful ways of mentioning a great poet. Bharatamallika in his Mugdhabodhini calls him Bhartrhari. This seems to be the result of an attempt at linguistic reconstruction aiming at deriving ‘Bhatti’ from ‘Bhartṛ’ and equating him with the renowned grammarian, author of the Vākyapadiya and the three Śatakas. Bhatti’s proficiency in grammar, like that of Bhartrhari, seems to have led to this

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2. Edition by Śivadatta (1928).
3. Aufrecht, H. P. Shastri.
4. Jaisalmer MSS.
5. Bhandārkar Oriental Research Institute MSS No. 447.
6. Also Kandarpaśārma, Vidyāvinodācārya, Keśavaśārma, Westergaard.
Two verses attributed to Bhartr̥svāmin or Bhaṭṭisvāmin in the Šarṇgadharapaddhati are given in the Subhāṣitāvali as those of Bhartr̥hari. Aufrecht has rightly pointed out that Bhaṭṭi cannot be identified with Bhartr̥hari, though he accepts the derivation of ‘Bhaṭṭi’ from ‘Bhartr̥’.² Hoernle seems to identify him with Vatsabhaṭṭi of the Mandsore Inscription.³ But this identification which is based on similarity of description is refuted by Keith on the basis of the grammatical blunders committed by Vatsabhaṭṭi.⁴ Bohlen equates him with Bhaṭṭāraka, the king of Valabhi and further mentions that Bhartr̥hari, his court poet, composed the Ravaṇaṇavadha and let it pass in the name of his patron.⁵ But this cannot hold ground in as much as Bhaṭṭi has himself mentioned at the end that King Śridharasena ruled Valabhi when the art epic was composed.⁶ Later grammarians have quoted from the Bhaṭṭikavya under the name of Bhaṭṭi, but from the Vakyaṇadiya and the Šatakas in Bhartr̥hari’s name; this fact leaves no doubt regarding the distinct identity of the two. Some identify him with Bhaṭṭibhaṭṭa, son of Bāppā, who received a grant from Dhruvasena III, the son of Dharasena IV, in A.D. 653. But this seems to be improbable, since Bhaṭṭi wrote during the reign of one of the four Dharasenas who ruled before Dhruvasena. Dhruvasena was a Vaiṣṇava while Bhaṭṭi was a Śaiva like the first two Dharasenas. He has described in Bhaṭṭikavya even king Daśaratha as a great Śaiva.

Bhaṭṭi—Life and Date

Bhaṭṭi is referred to as Svāmi-sūnu, but one cannot say

1. Rudolph Roth, Otto Bohtlingk, Kandarakacakraśārī, Nārāyaṇa-vidyāvinoda and Bharatamallika.
3. Jl. of the Royal Asiatic Society (JRAS), 1909, p. 759. (Also Mujumdar).
5. Preface to Šatakas, p. 6.
6. Śrīdharasūnu-Narendrapālitāyum. Sūnu is an obvious mistake for ‘Sena’.
whether Svāmi was his father’s name or just an honorific title which came later to be applied to ‘Bhaṭṭi’ too. Colebrooke identifies him with Bhartṛhari who mentions Śrīdharasvāmi as his father’s name, in the Vākyapadīya. He distinguishes this Bhartṛhari (or Bhaṭṭi) from Bhartṛhari the brother of King Vikramādiyā. Aufrecht accepts Śrīsvāmi or Śrīdharasvāmi as Bhaṭṭi’s father’s name, but does not agree with his identification with Bhartṛhari. Another tradition takes him to be the step-brother of Vararuci, Vikramārka and Bhartṛhari, and born to a Brahmin from a Vaiṣya wife. The only thing that one can say for certain is that he was a Brahmin who composed his art epic during the regime of (Śrī) Dharasena, in Valabhi.

Four Dharasenas ruled Valabhi from 495-641, Dharasena I upto A.D. 495, Dharasena II, A.D. 495-571, Dharasena III, A.D. 571-620 and Dharasena IV, A.D. 620-641. These dates are based on epigraphical evidence and there need be no doubt regarding their authenticity. The question is, which Dharasena happened to be Bhaṭṭi’s patron. Valabhi, the capital of Saurāṣṭra is the same as Walleh and the Valabhi Sāṁvat is very probably the Gupta Valabhi Sāṁvat. Dharasena I is placed in 183 and Dharasena IV in 330th year of this Sāṁvat. But there is no concurrence of opinions regarding its commencement. The name ‘Bhaṭṭi’ occurs in the grants of Dharasena I and Dharasena III as that of the Kitchen Superintendent; this cannot, in all probability, be our learned poet. Dharasena I had taken to himself the title of Senapati, while Dharasena II styled himself, first as Sāmantaka, then as Maharāja and then again as Mahāsāmantaka. He was a patron of learning and a very popular king. About Dharasena III we know next to nothing. Dharasena IV styled himself Paramabhaṭṭāraka, Maharajaśhiraja, Paramesvara and Cakravartin, indicating that he was an emperor, much more than a mere ‘Narendra’. Bhaṭṭi’s patron, however, was Śrī-Dharasena ‘Narendra’ only. The Maitreya kings of Valabhi were devotees of Siva and prided on

being *Mahaśvaras* or *Parama-mahaśvaras*. Ḫaṭṭī too seems to have been a Śaiva, as will be shown later. He does not mention Buddhism at all, while, during the regime Dharasena IV, Valabhi ranked second to Kapilavastu in patronising Buddhism; it had a hundred monasteries harbouring six thousand Buddhist mendicants of the Sammatiya school. Dhruvasena (A.D. 621) also made land gifts to a Buddhist monastery. He also boasted of being a *Parama-bhāgavata* or *Paramadityabhākta*, evidently not a Śaiva. So, most probably, Ḫaṭṭī flourished before A.D. 621.

The *Bombay Gazetteer* maintains that Dharasena IV was Ḫaṭṭī's patron. But the term 'Narendra' can hardly be interpreted as an emperor or a *Cakravarti* which was the title of Dharasena IV. Dr. H. R. Divekar seems to be right in conjecturing that he lived during the rule of Dharasena II (*Śri in Śridharasunu* is an honorific title and *Sunu* a mis-spelling for 'Sena').

**Bhaṭṭī, Bhāmaha and Daṇḍin**

The chronological relationship between Bhāmaha, Daṇḍin and Ḫaṭṭī, if fixed for certain, will provide further evidence regarding the date of Ḫaṭṭī. But that relation is, in itself, widely debated by different scholars, The main bone of contention is the last verse of the *Bhaṭṭikāvya*:

**व्याख्यागम्यमिव काव्यमुक्तवः सुधियामलम्** ।
हता हुम्मधस्वत्वासिंम् बिद्विद्रिपयत्या मया ॥

which closely resembles Bhāmaha's censure of such compositions in:

**काव्याम्यपि यदीमानि व्याख्यागम्यानि शास्त्रवत्** ।
उससः सुधियामेत्र हर्ते हुम्मधस्वो हर्ता: ॥ (II. 20)

Did Bhaṭṭi write in anticipation of a possible objection by the rhetoricians? Or, was he defending himself against Bhāmaha’s specific objection in the above verse? According to Dr. H. R. Divekar, “It is not thus a boast, but rather an excuse. If a poet is to boast of his poem as being a hard nut to crack, he will boast that the learned and not the dull-witted will find it difficult. To puzzle the dull-witted is not a thing to be proud of and that is why Bhaṭṭi gives ‘vidvatpriyata’ as an excuse for it. It will, therefore, be not wrong, if it is said that the verse of Bhāmaha whose conception of poetry is avidvad-aṅgana-bala-pratīṣṭhāṇam prakāśavat, must be original and the verse of Bhaṭṭi who also accepts that conception, is based on Bhāmaha’s words. The word ‘eva’ which signifies pratiṣedha (contradiction) and the reason ‘vidvatpriyata’ makes this quite clear in the mind of the reader.”

Possibly both were close contemporaries and Bhāmaha had a dig at Bhaṭṭi after reading a major portion of the Bhaṭṭikāvyā and Bhaṭṭi inevitably retorted at the end in his own way. That is why he substituted ‘alam’, “that much is enough for me”, in place of ‘eva’ and declared that he did not feel sorry like Bhāmaha who exclaimed ‘hanta’, for he had knowingly disappointed the dull-witted because of his fondness for the learned. Many other striking seminances between the two may also be taken to indicate that the two were contemporaries, naturally interested in each other’s literary activities. His list of figures of speech concurs partly with Bhāmaha’s and partly with Daṇḍin’s but often he seems to have taken quite a different line in illustrating the figures of speech. Bhaṭṭi’s expression dūrva-kaṇḍam iva śyama (V. 18) occurs in an illustration of simile in Bhāmaha’s Kavyālāṅkārasūtra. Bhāmaha seems to refer to Bhaṭṭi in one of his verses (VI. 62) wherein he describes the crossing of sabdārṇava and the ocean as equally surprising. But these instances only show that Bhāmaha was acquainted with a major portion of Bhaṭṭi’s work, Bhāmaha, according to Dr. De and Dr. Kane, however, probably belonged to the first half of the

1. JRAS, 1929, p. 830.
eighth century. But the lower limit of his date cannot be fixed with any certainty. He preceded Vāmana and Uḍbhaṭa, that much is certain. If he were a contemporary of Bhamaha, he cannot be placed after the 7th century.

Jinendrabuddhi, the author of Kaśikavivaranaṇapaññika, refers to a Bhaṭṭi as an exponent of Pāṇini’s sūtras. No commentary on these sūtras by Bhaṭṭi has been found so far. Probably Jinendra refers to the exposition in the Bhaṭṭikāvya itself. In that case, Bhaṭṭi must be put before Jinendra, i.e., before 700 A.D. Śrīśacandra has shown that Bhaṭṭikāvya was known to Jayāditya who passed away in 661 A.D.

Dr. De regards Bhaṭṭi as a contemporary of Bhaṭṛhari with whom he was wrongly identified. He is even regarded by some as Bhaṭṛhari’s step-brother. V.S. Apte’s Dictionary puts Bhaṭṛhari’s step-brother Vikramaditya in 545 A.D. Under the circumstances, Bhaṭṭi too must have written his poem during the 6th century A.D. Dharasena II gave a grant in A.D. 571, and he assumed the title of Maharaja A.D. 588-89. So Bhaṭṭi’s date can be fixed before A.D. 588, since he refers to Dharasena only as Narendra.

Bhaṭṭi’s life
We know but little of Bhaṭṭi’s life. He was the son of Svāmin, a Brahmin, and was a versatile genius who had learnt Arthaśāstra, Vyākaraṇa, Alāṃkāraśāstra and Chandaśāstra, at least. He planned the Bhaṭṭikāvya as an epic biography of Rama, illustrating many of the sūtras of Pāṇini and completed it within a year. Śeṣaraja Ṣarmā, in his Introduction to the Bhaṭṭikāvya, has narrated the following story as the reason: A king asked a Paṇḍit if he could teach grammar to his son in one year. He accepted the task and adopted this double device for completing the job. S. Ray’s story is quite different. He has identified Bhaṭṛhari with Bhaṭṭi and given the anecdote as under: One day an elephant passed between Bhaṭṛhari and his pupils whom

he was teaching grammar. This evil omen necessitated the suspension of the lessons and Bhartrhari discovered a remedy in the form of this double plan for teaching grammar indirectly through a longer narrative poem on the life of Rama.

Bhatṭi’s end is mentioned in the Bhojaprabanḍha in the following citra verse:

भट्टीनेष्टो भारवीयायिः नष्ट: ।
बिन्नेष्टो भीमसेनायामय सन्निविष्ट: ।
भूबुकुलोपत्ते सूपतिस्वम । राजन भवभाप्तकावास्तकः सन्निविष्ट: ।

But it throws no light on the life or date of Bhatṭi nor does it help in fixing the relative chronological position of the four poets mentioned in the first three lines.

II. BHAṬṬIKĀVYA—A CRITICAL STUDY

The Plan of the work

The Bhaṭṭikāvya, according to the commentators, has been planned on a double level, narrative (laksya) and illustrative (lakṣana). On the narrative plane, it deals with the life of Rāma in twenty-two cantos. The illustrative plane is concerned with illustrating most of the important sūtras of Paṇini. It is divided into four Kāṇḍas: (1) Miscellaneous rules (Prakīraṇa-kāṇḍa) (cantos 1-4), (2) Leading rules (Adhikāra-kāṇḍa) (cantos 5-9), (3) Rhetorics (Prasannā-kāṇḍa) (cantos 10-13), and (4) Verbal formations: Tenses and Moods (Tīṇanta-kāṇḍa) (cantos 14-22).

It is strange that the poet includes rhetorics in grammar. His principal aim was the teaching of grammar; the Rāmacarita serves but as a means to the end. Yet the poet has planned it on the model of an art epic like the Raghuvamsa, Naiṣadha etc. Naturally our Bhaṭṭikāvya study too will have two different aspects, ‘Critical Appreciation’ and ‘Grammatical Analysis’.

Bhaṭṭi’s plan, it seems, was emulated by quite a few grammarian-poets. Bhūma or Bhūmaka has illustrated the whole of Paṇini’s Astādhyāyī in his Ravanārjunīyam, an art epic on the story of Sahasrārjuna. He too belonged to Valabhi. Kāsinātha’s Yaduvamsa-kāvya draws its narrative portion from the Bhāgavata-purāṇa and illustrates Paṇini, Vararuci and Trivikrama.
Nārāyaṇa’s *Subhadraharanam* and *Dhatukavyam*, Vāsudeva’s *Vasudeva-vijayam*, Kṛṣṇalīlāsuka’s *Śricinhabhāvyam*, all seem to be planned in Bhaṭṭi’s pattern. Later on, Māgha too tried to exhibit his grammatical proficiency in his *Śīkupalavadha*, though he did not emulate the whole plan of Bhaṭṭi.

### i. CRITICAL APPRECIATION

#### General observations

Bhaṭṭi has himself referred to his composition as a mere ‘kavya’. Yet the division into *sargas*, the change of metre at the end of each *sarga*, the choice of a *Dhīrodātta* hero from history, etc. clearly indicate that he had meant it to be a *mahākavya*, as defined later by Daṇḍin and others. Indian tradition, including his commentators, does and, rightly so, respect him as a *Mahākavi*. In the words of Keith, “Considering the appalling nature of obstacles and the rather hackneyed theme adopted, Bhaṭṭi continues to produce some fairly interesting and, at its best, both lively and effective verse. His aim, in some degree, helps his style, as it prevents the adoption of long compounds or too recondite allusions and ideas.”

In spite of the lack of fire and colour, the narrative flows with considerable speed and ease. One often comes across delightfully lucid proverb-like generalisations (*Arthāntaranyāsas*) and vivid, life-like descriptions (*Svabhāvokti* and *Bhāvika*). Dr. De, while criticising “the banal theme” and the consciously laboured language as a serious obstacle to appreciation and the necessity of employing only such words as are to be systematically illustrated as hardly leaving any freedom of choice to the poet, admits that “through the hard and damaging crust of erudition a glimmering of fine and interesting things” are certainly perceptible to the observant eye.

Though there was little scope for innovation in the theme, the poet has made occasional attempts at diversity, by introducing speeches, conceits and descriptions of nature, places and persons.

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Hence though the self-imposed curse of artificiality has no doubt somewhat suppressed, it has not completely neutralised Bhaṭṭi’s narrative genius. His narrative flows undisturbed by lengthy didactic digressions or long-drawn descriptions. There is nothing recondite or obscure in his fancies, and the versification, though plain and simple, is varied, smooth and lively. We do often come across verses of real literary merit, so much so, that even a poet like Māgha was tempted to borrow the fanciful comparison in *jalada iva tāḍītvān* (I. 19).

**The Art Epic form**

The *Bhaṭṭikāvya* possesses most of the external and internal characteristics of an art epic. It is a *sarga-bandha* divided into twenty-two *sargas* (cantos) of moderate length; the shortest—twenty-first—contains only twenty-three verses whereas the longest—ninth—runs to 137 verses. Cantos V, VI, VII, VIII, IX, XV and XVII have each more than a hundred verses; but the remaining vary between 30 to 70 verses. There is a change of metre at the end of every canto without a single exception. There is, however, neither a benediction nor a salutation at the beginning; the commentators have explained away this lapse by arguing that Rāma’s very mention serves the purpose of both, or that *abhūt* is a benedictory term in itself. But, in fact, the absence of *aśīr-namaskriya* is no lapse from the rhetorician’s point of view. They have mentioned the third option of *vastunirdeśa*, a mention of the subject-matter, which was availed of even by Kalidāsa in his *Kumarasambhava* beginning with: *asty uttarasyām diśi devatātām Himalayo nāma nagādhirājāḥ.*

It is but consistent with Bhaṭṭi’s fondness for brevity and directness that he, too, has begun straightway by introducing the father of the hero whom even the Omniscient chose as his father for the impending incarnation. The *Ramāyaṇa* and the *Mahābhārata* are distinguished as histories (*Itiḥasas*) as against the eighteen mythological works (*Purāṇas*). Bhaṭṭi has abided by the rule ‘*Itiḥasakathodbhūtam*’ in choosing the hero of the *Ramāyaṇa* as his hero too. Rāma, the seventh incarnation of Viṣṇu himself, is a *Dhirodatta* (courageous and sublime) hero, much superior to the prescribed *Caturodatta* (dextrous and
sublime) and is unanimously applauded as the highest limit of manly excellence (Maryāda-purusottama). Naturally, the principal sentiment is ‘Heroism’ to which ‘Pathos’ (Karunā) and ‘Eros in separation’ (Vipralambha-Śyāgāra) are the main subservients, along with other sentiments which occur occasionally. The work indirectly preaches the ideals to be followed by a son, a brother, a wife and a friend. As such it is certainly ‘caturvarga-phalayatta’; moreover, the biography of a human incarnation of Viṣṇu inevitably serves the purpose of spiritual upliftment (mokṣa), the fourth and the highest purusārtha. Vivid, lively and colourful descriptions of men, nature and places, as well as of incidents in human life, are an essential feature of an art epic and the Bhattikāvyā is no exception to this rule, though Bhaṭṭi’s descriptions are generally very short. An art epic is expected to be named either after the author, the narrative content or the hero; the various titles of our epic conform to one or the other of these options, Bhattikāvyā after the author, Ramacarita after the hero and Ravanavadha after the narrative content.

Descriptions

As already pointed out, descriptions of the various façades of life and nature, an inevitable characteristic of an art epic, are not wanting in the Bhattikāvyā either. The Second canto begins with a brief but beautiful description of Autumn (II. 1-6), though there is no such description in the Vālmīki-Ramayana. This short pen picture introduced by Bhaṭṭi, apart from being original, is very lively and colourful with its dancing creepers, serene rivers, blooming-lotusbeds, humming bees, glittering lakes and rich tree groves. Canto VII. 1-3 begins with a short description of the rainy season. Bharadvāja’s hermitage, briefly described in Canto II. 24-26 and III. 40-43, presents a sublime picture of the sages reciting hymns and offering oblations, as well as pupils taking lessons and giving a helping hand in household work, birds and beasts moving about gleefully in fearfree confidence, as well as the trees and creepers fondly nurtured with soft parental affection. Picturesque descriptions of dense dark jungles (II. 7-20) and the vast roaring ocean
(VII. 103-8) stand in vivid contrast against the soft, though colourful tenderness of the dawn (XI. 1-3) intermingled with Śṛṅgāra-rasa. The Citrakūṭa (III. 46), the Suvela (XIII. 31-43), the Ṛṣyamūka (VI. 91-96), and the Mahendra (X. 44-50) mountains are described as suitable backdrops for the impending episodes. The pen pictures of the Pampa lake (VI. 73-85) and its surrounding woods serve as the excitants (Uddipana-vibhāva) of love in separation (Vipralambha-Śṛṅgāra) for Rāma. The description of Lāṅka (XI. 3-37) is saturated with diverse shades of love and sex. The prosperity and beauty of Ayodhyā during all seasons is emphasized in I. 5-8.

Lively pen pictures of incidents in real life are not wanting either. Bharata’s march to Citrakūṭa is particularly appealing in its pomp and awe. Janaka sends messengers to invite Daśaratha for Rāma’s marriage with Sītā, Rāvana holds consultations with his ministers (XII ff.), the commanders of Rāvana’s army see evil omens while marching out for fight (XVII. 9-10), Vibhīṣaṇa is dispatched by Rāma to fetch Sītā (XX. 9-13)—all these episodes are described in brief and rapid succession. The essential description of madhupāna too occurs in Canto X. The description of the Aśoka grove, though rather long-drawn (VIII. 59-66 and 131), is very picturesque and lustrous. In Cantos Ten and Eleven, moonrise (X. 67-70), early dawn (XI. 1-15) and sunrise (XI. 16-31) are painted as backdrops to Eros. The activities of the monkeys in constructing the Bridge (XIII. 15-30) speak volumes for their vigour, vitality and enthusiasm. In III. 34-36 we find a detailed picture of the whole of crematorial apparatus and procedure. Vīra being the principal sentiment, descriptions of fights are naturally numerous and frequent; these are saturated with speed and force. (Cf., V. 1-3, XIV. 23-53, 73-81, 82-87, 88-112). These descriptions begin with the preparations for marching, including rituals. The enthusiasm of the demons is dampened by evil omens, yet they fight with all vehemence and wrath. The vehicles, the weapons and the actions of the warriors are described in vigorous and speedy brevity.
Bhatṭi’s pen pictures are neither exaggerated nor overdone. They are generally not detached from human activity, but rather form part and parcel of human life and thus serve to enhance a particular sentiment or to bring out the natural inclinations of a particular character. The description of autumn (II. 1-8) is rendered particularly touching by the mention of Rāma’s innocent fascination for and his childlike enjoyment of the rivers, lakes, flowers and other attractive things in nature. The descriptions never obstruct the flow of the narrative, but help it to proceed speedily and effectively, through the panorama of nature bustling with multifold human activity and saturated with varying emotions.

Sentiments (Rasa)

The Bhatṭikāvyya being a story of the victory of the good over the evil, its inevitable principal sentiment is heroism (Vira). The fight with Tadvakā (I. 25-26), the battles with Khara and Dūṣaṇā (IV. 40-45, V. 1-3), Hanumān’s skirmishes with the demons (VIII. 1-7, IX. 3-45, 58-74) and the ultimate battle with the demon army (XIII. 45-48 ; XIV, XV, XVII) are all steeped in Virarasa. The heroic sentiment is intensified by the Raudra (II. 50, V. 30-40) and the Bhayanaka (II. 23, VI. 33). The fighting often takes a nauseating turn, giving rise to Bibhatasa-rasa also (IV. 42-45, IX. 10-11).

Eros (Śṛṅgāra) is depicted more in separation than in union. After all, Rāma’s life, which is a story of long separations, is aptly described by Bhavabhūti in the following words:

रामस्यां छृतं कहणकरणार्यं वर्षेरति-
रपि ब्राह्म रोदित्यपि दलति वचरस्य हृदयम्।

The lamentations of separated lovers are very touching; Cf., VI. 74-85, VII. 1-13. Adverse nature acts as though plots to augment their grief. There are also tender and restrained love-scenes in IV. 15-20, V. 18-22 and 70-75. These, however, are but far between. The description of Laṅkā with the passionate demons and demonesses provides greater scope for Śṛṅgāra and is steeped in the diverse feelings of differently situated lovers.
Cf., VIII. 33, 39-41, XI. 4-37. Śūrpanakha’s love and advances to Rāma provide a fine instance of Śṛṅgarābhasa. Description of physical charm and graceful gestures serve as the Uddipanavibhava (excitants) of Śṛṅgāra-rasa; so do the beautiful pen pictures of surrounding nature.

Karunā-rasa or Pathos is the natural outcome of battles where bosom friends and dear relatives lay down their life. Rāma’s exile too serves as an apt occasion for the depiction of Pathos (I. 20, III. 20-22, 49-50); the cause of pathos is the intensity of affection and its resultant (anubhava) is detachment (nirveda) exhibited in discarding all worldly comforts (XIV. 55-60). The bereaved Vibhīṣaṇa curses fate, falls on the ground, thinks of the past and compares it with the future, weeps bitterly (XVIII. 1-42 and XIX. 1-6) and repents ruefully. Sītā’s repudiation by Rāma and consequent Agnidīvya would also have served as an occasion for deep pathos; but Bhaṭṭi has, instead, focussed attention on Sītā’s undaunted spirit and challenging attitude. The Śānta-rasa has but little scope in a composition wherein the principal rasa is Vīra. Yet, we do come across touches of Śānta in the serenity of the hermitages of sages like Bharadvāja and Sarabhaṅga (IV. 4-9).

Style and Diction

Bhaṭṭi has himself declared:

दीपतुर्भः प्रवग्नोऽय शब्दलक्षणचतुष्पाम्।
हृस्तामर्य इवास्मानं भवेद् व्याकरणास्वदृढः॥ (XXII. 33)

Evidently, he did not expect his composition to be understood or appreciated by those who were not learned in grammar. After all, it was, they say, meant for teaching grammar and only those who knew grammar could elucidate it for the students of grammar. Naturally, Bhaṭṭi cannot be blamed for any want of lucidity or simplicity in the flow of the narrative. But strangely enough his style is not as obscure or artificial as one may expect under the circumstances. In fact, the flow of the narrative continues unobstructed, in spite of the limitations imposed by the
objective of illustrating the śūtras in Pāṇini’s Aṣṭādhyāyī. Bhaṭṭi has employed a few prakirṇa verses occasionally to preserve the fluency of the narrative. Even in the section dealing with the Bhaṣāsama or bilingual type of diction, he has inserted some asaṅkirṇa verses, by way of a conscious effort at maintaining fluency as far as possible. The illustrations of some figures of speech, particularly the Sabdalaṅkāras in the Prasanna-kāṇḍa, do inevitably sound artificial and obscure. Barring these few exceptions, his style is simple, direct and fluent, in general. The Tinanta-kāṇḍa illustrating the verbal formations—moods and tenses—in the lakāras is particularly delightful. His choice of suitable occasions for illustrating particular moods and tenses is strikingly skilful. Instead of following the order of Pāṇini, he has selected an appropriate lakāra for narrating every incident. In Canto XXII, for instance, the Lut-lakāra is illustrated through predicatory verses during Rāma’s description of places on his way to Ayodhyā. Vibhīṣaṇa’s lamentation illustrates the present tense (XVIII) and the potential mood is illustrated in the arrangements for the funeral of Rāvana and the coronation of Vibhīṣaṇa. The reunion of Rāma and Sītā has come in handy for illustrating the imperative mood.

Prasāda or lucidity, as expected, is most conspicuous in the major portion of the Prasanna-kāṇḍa excepting the Bhaṣāsama and Sabdalaṅkāra sections, mentioned above. But it is not wanting in the other kāṇḍas too. The style of the Bhaṭṭikāvya with its explicitness and clarity, evenness and balance, combined with exalted and sublime ideas, can therefore be safely described, in general, as Vaidarbhī.

Long compounds are but few; there are only a few instances of compounds extending over a whole line (XIII. 3, 4, 19, 20, 24, 32, 33, 34, 37, 38, 41, 42, 43, 46, 47, 49). Compounds, being a peculiarity of the quality of Ojas or forceful brilliance, occur, though sparingly, in the descriptions of battle (VIII. 131). These, coupled with harsh consonants like ta and sa, augment the effect of Vīra and Raudra rasas. Bhaṭṭi, though generally fond of lucidity (Prasāda) of expression, has thus shown considerable skill
in matching his diction with the sentiment to be developed. Kumbhakarna's wrathful valour is appropriately conveyed through harsh, rapid and vigorous expressions enhancing the effect of Vira and Raudra rasas (XI. 61). Bhattachariya evidently does not seem to regard compounds as an inevitable feature of the quality of Ojas. He is a past-master in the art of selecting or even coining expressions that can suitably maintain the flow of his thoughts, ideas and sentiments.

Some of the Arthalankaras and also descriptions of nature are introduced rather artificially; yet they are brief, delightful and picturesque. The variety of Yamakas used ingeniously has often rendered the diction tolerably pleasant.

Use of parallel formations has often lent additional charm to the descriptions, mainly of actions (X. 6). In fact, Bhattachariya who had a great mastery over Sanskrit vocabulary and expression, as well as grammar, has, in different ways, lent a unique variety to his diction. He is never short of exquisite expressions for his thoughts and ideas. He has even coined new expressions which serve the double purpose of conveying his thought, as well as illustrating grammatical formation; e.g.: amṛśodyam vadan rucyāḥ (VI. 58).

The use of a variety of rare words, roots and formations bears ample testimony to his command over the Sanskrit language. Some examples may not be out of place here: jñāticaila—(a deplored relative), candrasila (moon-stone), mydalabuna (One who carries a gourd-vessel full of earth); kūpamāṇḍuki (lacking in experience), phale-grāhiṇaḥ (those who take only fruits), aṭṭa (mud), taṅka (summit), pradhana (battleground), ayatigavam (time for the arrival of cows), aho-puruṣika (astonishing bravery), viśaṅkaṭa (expansive), ṣṭhauka (to approach), ṣṭroth (to suffice), ṣṭvalg (to fly away), ṣṭplus (to saunter). Bhattachariya has employed some rare idioms too; for instance:

विचुक्क्रब्राह्म ् ठय वरं प्रणाष्ट: । (III. 14),
नामग्राहमरोवीदू । (V. 5) and
मुद्गेन्द्र विद्विक्वालेषीदू । (XV. 22)
is an admirable example of a chain of idioms used with an eye for appropriate expression to bring out the childlike innocence of Rama. Bhaṭṭi’s use of descriptive epithets is a direct outcome of his purpose, viz., illustrating Paṇini’s sutras. He selects epithets for illustrating a sūtra and applies them to the appropriate character. We come across this peculiarity in almost the whole of the Adhikara-kanda (cantos VI-IX). E.g.:

आद्वयस्तैन वृद्धेन स्तुत्यो जुष्पेयन संगतः।

हस्यः क्षणिणे गुणावबुव गृहवर्षमबस्यस्यति। (VI. 56)

Often a suffix is found delightfully repeated in such epithets. E.g.:

निराञ्चिण्यौ वर्णिण्यौ वर्णिण्यौ परितो रामम्।

उत्सितिण्यौ सहिष्णुं च वेरुः: खरदूर्धणोऽ। (V. 1)

Suffixes are also used in series: E.g., the superlative° िषṭha in II. 45; °कत्रिद in IV. 37; °थुम in IV. 43 and °िष्णु in VII. 4. Bhaṭṭi also strings striking chains of different roots in the same tense or mood suffix. E.g.:

प्रेमुपवत्तल्लेन्तुजजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजुजु: समुपयुविरे निबेदुः।

आस्फोटवाचकरिभिप्रणोऽरुजुनन्तुबिवियः: समीयः। (XIII. 28)

is a fine example of such an akhyātamala. It illustrates alliteration too. Another instance is XIII. 27. Sometimes Bhaṭṭi prefers the etymological sense of an expression to its traditional denotation. E.g., bahukara (enhancer), kāru (doer), dhavittra (remover), dandasāka (demon, instead of serpent). Such acrobatics render his style rather obscure. But he does not mind it, for his work was intended to serve as a festivity to the scholars and intellectuals only.

Bhaṭṭi’s dialogues are particularly brief and appealing. He has made a skilful use of all devices like irony, satire, sarcasm, pun and wit for bringing home the speaker’s intention
effectively. The Śurpaṅkahā episode is a fine example of his significant and vigorous dialogues. Rāvana taunts and ridicules Vibhīṣāṇa; Malyavan appeals to and solicits Rāvana for peace; the ministers vehemently declare their unswerving devotion to Rāvana and unstinted enthusiasm for war; Sītā’s speech before the Agnidevi presents her as an idol of supreme self-respect, and self-confidence too. Thus, dialogues have been handled dextrously as an effective instrument for depicting a sentiment, spotlighting a character or describing an incident.

Metre

Shorter metres like the Anuṣṭup of the original Ramayāna and the Indravajrā, Upendravajrā and mixed Upajāti were admirably suited to Bhaṭṭi’s craze for speed and simplicity. Anuṣṭup is employed for almost the whole of Cantos IV to IX and XIV-XXII. A metrical change at the end of every canto comes in as an essential feature of the art epic. Indravajrā and Upendravajrā differ only in their first syllable, while Upajāti is a mixture of the two. That is why Bhaṭṭi has employed them without distinction almost exhaustively in Canto I-III and XI-XIII. Canto XIV as well as Canto XVIII begins and ends with an Upajāti verse. The Bhaṭṭikavya begins with a rare Rucirā verse. Tanumadhya (X. 12, 16), Toṭaka (X. 4, 5, 9), Nardaṭaka (XXI. 21), Mandākrānta (XIX. 30), and Sragdhara (XXII. 28) occur only sparingly, as if for a change. Canto X being illustrative of the different metres, naturally contains a variety of them, including the rare Nandana, Tanumadhya, Pramitākṣarā and Sundari, along with the traditional Drutavilambita, Puṣpitāgrā, Mālinī, Vaṃśastha as well as the Vedic Aupacchandasika. Āryaṇī is predominant in Canto XIII, probably because its length was found convenient for illustrating the Bhāṣāsama diction. The longer metres like Śardūlavikrīḍita, Sragdharā, etc. are used very sparingly which has contributed greatly to the ease, clarity and lucidity of style, for longer verses result in undue elaboration of thought and expression too.

As many as twenty-six different metres have been used by Bhaṭṭi. Bhaṭṭi’s versification distinguishes him as a past-
master in the art of suiting the sound to the sense and even Magha seems to emulate him in this respect.

**Bhaṭṭikāvya and the Rāmāyana: Omissions and alterations**

Bhaṭṭi's account of the biography of Rāma, though based generally on the *Valmiki-Rāmāyana*, differs from it firstly in its length. The number of chapters and verses varies in the different versions of the *Rāmāyana* which claims to have five hundred cantos with twenty-four thousand verses. Bhaṭṭi's account is divided twenty-two cantos containing 1650 verses, in all. Bhaṭṭi has done away with all the introductory portions, the whole of the *Uttarakanda*, all didactic diversions, geographical and biographical anecdotes and unduly long descriptions.

Besides trimming all the said cumbrous details, he has made a few alterations too. His narrative begins directly with a description of King Daśaratha followed by that of Ayodhya in just four verses; thus he has reversed the order of descriptions. Daśaratha's mention as a Saiva is the poet's innovation, introduced probably because he himself was a Saiva. All the details about the sacrifice for sons are dropped and the queens partake of the remnants of the oblation instead of the 'pūyaśa' given by the 'Yajñapuruṣa'. Śanta is not introduced in this context; nor does Vasiṣṭha interfere on behalf of Viṣvāmitra for sending the princes with him. The beautiful description of autumn during the princes' journey is the poet's innovation. The *vidyās* given by Viṣvāmitra are called *Jayā* and *Vijaya*, not *Balā* and *Atibala*. Rāma receives missiles from Viṣvāmitra before, and not after, killing Tāḍāka. The marriage of the three brothers of Rāma are not mentioned at all. Defeated Paraśurāma's retirement to Mahendra mountain is also dropped. No consultations are held before the announcement of Rāma's coronation. Manthara is not brought in at any juncture. Laksmana's and Sītā's solicitations for being taken to the forest are dropped; they straightway accompany Rāma. Guha is not mentioned, nor are the lamentations of Sumantra narrated. Rāma himself gives his wooden sandals to Bharata, without being asked for them. Śrabhaṅga and Agastya are not introduced and the beautiful pen pictures of the seasons are dropped. Śūrpaṇakhā
appears in a beautiful form instead of her natural ugly look. She is punished not for trying to assault Sītā, but for her advances to Laksmaṇa, on being rejected by Rāma. Far from guarding Sītā in a secluded cave, Laksmaṇa helps Rāma in fighting Khara and Dūṣaṇa. Rāvaṇa does not carry away Sītā in a chariot, but flies away through the sky holding her in his arms. The dropping of ornaments by Sītā as well as Indra’s sending her a divine drink is not mentioned. Rāma’s encounter with Triloki follows instead of preceding his meeting with Jaṭāyu. Dirghabahu is mentioned in the place of Kabandha. The cause of the enmity between Vali and Sugrīva is not narrated, nor is Tārā’s lamentations for Vali mentioned. The Mainaka episode follows Hanūman’s encounter with the demoness whose name (Surasā) is not given. His encounter with Laṅkā, the description of Puṣpaka, his eulogy of Daśaratha’s family and the Indra-kāka episode are all done away with. The description of Sītā after Laṅkādahana, introduced rather abruptly, does not appear as natural as in the Rāmāyana. The description of the ocean on Hanūman’s return journey is newly introduced only for illustrating the figures of speech. Similarly, the amorous activities of Laṅkā youths are newly inserted for illustrating the quality of Madhurya. The ocean is described once again for illustrating Bhāṣāsama diction. The Śuka-Sāraṇa, the Maya-Śīra and the Sugrīva-Rāvaṇayuddha episodes are dropped. So also, the battle with Vajradamśtra, the appearance of Mahendra and Rāma’s fight with Makarākṣa are omitted. Rāvaṇa’s lamentations for Kumbhakarna are newly introduced for illustrating the Liṭ-lakāra. Rāvaṇa’s being dissuaded by his ministers from killing Sītā after Indrajit’s death is not mentioned. The physician Sūṣeṇa is not introduced. Vāyu, Vasundhara, the Night and the Day and the Sun are invoked by Sītā and they, along with Agni, declare her chastity. Vālmīki has mentioned Kubera, Yama, Indra, Varuṇa, Mahādeva, Śiva and Brahmā. The arrival of Daśaratha is announced by Śiva and not Agni.

Bhaṭṭi has thus dropped a few of the characters in the Rāmāyana. Yet his characterisation of the principal characters
generally agrees with that in the Valmiki-Ramayana and as such, it is not necessary to outline each and every character, for all of them are well-known to the reader.

II. GRAMMATICAL ANALYSIS

General technique

Bhaṭṭi himself has never once mentioned that the purpose of his work was to illustrate the sūtras of Pāṇini and some figures of speech, metres and poetic qualities. But this self-evident purpose has been unanimously understood by the different commentators who declare the Bhaṭṭikāvyya to be a ‘Dvynsraya-kavya’. Bhaṭṭi has not, however, illustrated all the sūtras of Pāṇini, nor has he followed Pāṇini’s order in illustrating them. He has selected only a few adhikaras and introduced Prakirṇa verses at intervals for the sake of ease and lucidity. Usually he has given one example for each sūtra, but has observed no rigidity in the matter. Obsolete or complex examples are consciously avoided. Nor is Bhaṭṭi particular about illustrating each and every sūtra. Bhaṭṭi has shown a keen awareness of poetic flaws in avoiding the burden of too many illustrations. He has never given a counter example. His composition is essentially poetic in nature; he has never named or quoted a sūtra even once or indulged in pedantic discussions or definitions. All these are provided by the commentators who knew that the kāvyya was vyakhyāgamya. Even the division into the four Kāṇḍas is the doing of the commentators.

Arrangement

Grammatically the Bhaṭṭi-kāvyya is divided by the Bhāṣya-kārās into four kāṇḍas:

I. The Prakirṇa-kāṇḍa (I to V. 96) does not follow any regular pattern in illustrating the sūtras. That is why it is called prakirṇa—scattered—i.e., dealing with miscellaneous rules. Such prakirṇa verses are introduced at intervals in the Adhikāra-kāṇḍa too.

II. Adhikāra-kāṇḍa (Cantos V. 97 to IX). Barring the prakirṇa verses, this kāṇḍa generally illustrates Pāṇini’s sūtras,
picking up a group, suited to his narrative portion, and illustrating that particular group, in its proper order. The chart below will illustrate the details in Bhaṭṭi's arrangement.

(The verses that are not included in this chart are *Prakīrṇa* verses).

<table>
<thead>
<tr>
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<th>Adhikāra</th>
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<td>Ta</td>
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<tr>
<td>104-107 (4)</td>
<td></td>
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<tr>
<td>VI. 1- 4 (4)</td>
<td>3.1.35-41 (7)</td>
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<td>8-10 (3)</td>
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The Prosanna-kanda (X, XI, XII, XIII). No grammarian includes rhetorics in his treatment of grammar. Bhattacharji, according to his commentators, has chosen to do so and hence this Kanda interrupts the regular illustrative treatment of grammar. Canto X illustrates the then known Alankaras, Canto XI, the quality of Madhurya, Canto XII he Bhavikatva Guṇa of a composition and Canto XIII the Bhāṣāsama diction. It is hard to say whether the Kanda is styled as Prosanna because of Bhattacharji’s fondness for the Prasāda-guṇa (Lucidity and clarity of style).

The Tiṇanta-kanda: (XIV-XXII). This illustrates the verbal forms of nine Lakāras (tenses and moods). A particular tense or mood is chosen so as to suit the narrative portion and not in accordance with the original order. Often Bhattacharji has chosen more than one example of a tense or a mood and sometimes has woven a garland of similar forms in a single verse. This is the most lucid, fluent, clear and simple portion in the Bhattacharji. The order of illustrations is given below. Only nine Lakāras out of the regular ten are illustrated, one in each canto. The tenth Let-lakāra is omitted, being Vedic. Liṭ—XIV (437 illustrations); Luṇ—XV (416); Lṛṭ—XVI (111); Laṅ—XVII (345); Laṭ—XVIII (126); Liṅ—XIX (73); Loṭ—XX (84); Lṛṅ—XXI (35); Luṭ—XXII (31).

Omissions

It is next to impossible to enlist all the sutras that are omitted by Bhattacharji, but some broad guidelines are mentioned below.
1. The use of the Vedic language would have been archaic in Classical Sanskrit. Hence the illustration of Vedic sūtras was not possible for Bhāṭṭi.

2. Bhāṭṭi confined himself to Pāṇini’s sūtras and did not take up any of the vaśītkas of Kātyāyana for illustration. Jayamāṅgala, Mallinātha and other commentators used a few of them for elucidating certain formations.

3. Accent, a peculiarity of Vedic Sanskrit, was lost in Classical Sanskrit. Hence Bhāṭṭi has omitted the it-s (indicatory consonants). Out of tavyat-tavyāniyāraḥ he has illustrated °tavya, °ya and °aniya forms, dropping tavyat.

4. I. 2.14, 3.47, 4.96; II. 3.43, 3.51; III. 2.34, 3.34, 3.35; VIII. 3.86, 3.99, 3.100 are omitted in the Adhikara-kanda.

5. From among the Saṃjñās and the Pratyahāras he illustrates only the most apt alternative and omits all the others.

6. Out of a group of roots included in one sūtra Bhāṭṭi selects only one and drops all others.

7. Bhāṭṭi generally does not repeat his illustrations; that is why he usually avoids the later Adhyahāras (recurring applications); sometimes, however, he illustrates the later Adhyahāra dropping the earlier one.

8. Out of synonyms (artha) too, all, but the initial one, are dropped.

9. Similarly, only one example each is given out of the Unādi and the Suṣamādi groups. Optional forms, possible according to sūtras attributed to ancient grammarians, barring one or two exceptions, are never illustrated. Suitable examples of all the optional forms are given only when the sūtra is very small. Once, however, fifteen out of twenty options given in a longer sūtra are illustrated.

10. Out of the Nipātanasthe, only one befitting illustration is given, unlike the later poets. Out of two or more Nipātanatas having the same sense, only one is illustrated. Three
out of six or more are illustrated in very rare cases. Unusual Nipātanās are illustrated with one example each.

11. Rare and obsolete roots are dropped while illustrating a particular suffix. The inapplicable sense of a root with more than one meaning is not illustrated. Out of synonymous roots only one is illustrated.

12. Only one root out of two or more injuncted for one prefix is illustrated. If more than one prefix be injuncted to more than one root, only one example is generally given. More examples are found only in two cases.

13. Suffixes too are illustrated in the same economical fashion as above. The most befitting root and suffix is usually selected for illustration, doing away with all other possible permutations and combinations.

14. The same is the case in respect of the illustrations of Upapadas too.

15. Only two or three examples are given for long sūtras injuncting about fifteen or more options.

16. Throughout, Bhaṭṭi has given only one example of a case ending injuncted in a sūtra. Examples which have to be elucidated with the help of Vārttikas are also treated with the same brevity.

Thus Bhaṭṭi has adopted the policy of brevity and speed on the grammatical plane as well as on the narrative plane. And, this has evidently been mutually beneficial in maintaining the simplicity, fluidity and balance on each plane.

The Prasanna-kāṇḍa: Figures of Speech

The Prasana-kāṇḍa is supposed to illustrate some poetic qualities and figures of speech. Figures of speech are used in other cantos also; but there they serve as a natural means of carrying home the poetic thought or idea. They are used very sparingly and the style is nowhere loaded with artificial figures except in Cartē Ten which aims specially at illustrating them.
Both Šabdālaṅkāras and Arthālaṅkāras are illustrated by Bhaṭṭi.

Rhyme or Yamaka remained predominant in the earlier school of poetics represented by the Agni-purāṇa, Bhāmaha, Vāmana and Daṇḍin. Bhaṭṭi seems to belong to this school. Dr. Kane has pointed out how Bhaṭṭi’s treatment of Yamakas illustrated in twenty-one verses (X. 2-22) corresponds to that adopted in Bharata’s Nāṭyaśāstra.1 Yamakas are illustrated in accordance with their position in a couplet or the peculiar design produced with their help.

1. युक्पादयमक 
X. 2: The 2nd and the 4th pādaḥ have the same letters in the same order.

2. पादात्यमक 
X. 3: Rhyme at the end of all the four lines of the verse.

3. पादाद्वयमक 
X. 4.

4. पादसुधयमक 
X. 5.

5. चक्रवालयमक 
X. 6: All the words in each pāda have an end rhyme—अतिक्षित उसितय प्रसितय (मुद्र)।

6. समुदगयमक 
X. 7: First pāda rhymes with the third and second with the fourth.

7. काल्चीयमक 
X. 8: The end of the previous pāda rhymes with the beginning of the following throughout the verse, producing a chain-like effect.

8. यमकाली 
X. 9: Rhyming pairs of three letters following in sequence throughout the verse—न गजा नगजा, दविता दविता, बिगतं विगतम्।

9. अश्युक्पादयमक 
X. 10: The first and the third pāda's have the same letter arrangement.

1. History of Alāṅkāra Literature, pp. 72-78.
10. पादाचर्च्यमक X. 11: A rhyme in the beginning and another at the end of each line.

11. भिषुनयमक X. 12: The same letter arrangement in the third and the fourth line.

12. वृंगतयमक X. 13: The first few letters are the same in all the four padas. They form, as it were, the common stem stalk of the flower-like verse.

13. पुष्पयमक X. 14: The last few letters are the same in all the four lines, resembling similar petals of a flower.

14. पादादिमध्ययमक X. 15: The first few letters in every line rhyme with the middle letters—जनमता ददुशे जनकातमजा।

15. विपथयमक X. 16: The first and the fourth lines are the same.

16. मध्यान्तयमक X. 17: In every line a few middle letters rhyme with the letters.

17. गर्भयमक X. 18: The second and the third lines are the same.

18. सवंयमक X. 19: All the padas are the same.

18. महायमक X. 20-21: The verses have the same letter arrangement, but different senses.

20. ब्राध्नतयमक X. 22: The verse begins with one pair of rhyming letters, and ends with another.

Besides Yamaka, only Anuprāsa out of the Šabdālāṅkāras is illustrated in this canto; cf., verse X 1. There are examples of Anuprāsa (alliteration) in other cantos too (V. 66, 71; VIII. 26, 65, 71, 131; IX. 19; XX. 10).
Of the Artha-laṅkāras, Dipaka (Lamp on the threshold) is the first to be illustrated in three different varieties: (1) Adidipaka (X. 23); (2) Madhyadipaka (X. 25); and (3) Antadipaka (X. 24), according as the common verb is mentioned in the beginning, middle or the end of the verse respectively. Jayamāṅgala calls these Dipaka because each action illuminates the consequent one. He has divided Adidipaka into eka-tiṅ and aneka-tiṅ. Mallinātha disagrees with Jayamāṅgala and takes X. 23 and X. 24 as Kāvyaliṅga. Then follows Rūpaka (metaphor) illustrated in five verses (X. 26-30). Mallinātha describes X. 26 as Savayava-Rūpaka (=Saṅga-Rūpaka); X. 27 is Višeṣopama-yukta-kalaka-Rūpaka according to Jayamāṅgala, while Mallinātha takes it to be an Utprekṣa. X. 28 is named differently as Avatamsaka, Śeṣārthānvasita, Khāṇḍa-Rūpaka (Jayamāṅgala) and Rūpakātiśayokti-Saṅkara (Mallinātha), Ekadesa-Vivarti (Bhāmaha) and Avayava-Rūpaka (Daṇḍin).

The above observations will suffice to show how opinions differ regarding the alāṅkāras illustrated in different verses. In the absence of a definite indication by Bhaṭṭi himself, it is next to impossible to remove this confusion so as to present a clear picture of Bhaṭṭi’s plan. Hence we give only a broad outline of the figures illustrated by him according to the two commentators Jayamāṅgala and Mallinātha.

Rūpaka is followed by Upama (Simile) (X. 31-36); इव, यथा, गत्व, तत्थित, लप्त, सम, आम, इव, उपम, कल्य, तुल्य, प्रतिम, यथा, लत्, सदृ, सदृ, सन्निधि and सम are the words used for denoting semblance. Upama is the most common alaṅkāra in Sanskrit poetry and the Bhaṭṭikavya is no exception. Bhaṭṭi has drawn his objects of comparison (in all alaṅkāras based on semblance) from a very wide canvas,—religion and mythology, grammar and education, geography and nature, flora and fauna, social and political science, in fact, anything and everything, under the sun. Arthāntaranyāsa illustrated in X. 37, but its examples are found in many other cantos too (II. 6, VI. 20, 24, XI. 11, XII. 74). X. 38, 39 are Ākṣepa according to Jayamāṅgala; but X. 38 is Arthāntaranyāsa according to modern rhetoricians.
Then come Vyatireka X. 40, Vibhāvanā X. 41, and Samāsokti X. 42; (also in XI. 14). X. 43 is Atiśayokti (also VIII. 2 and IX. 6), according to Jayamaṅgala; but, Mallinātha calls it Svabhāvokti. About Yathāsaṅkhya (X. 44) and Utpreksa (X. 45) there is no difference of opinion. Examples of all the four types of Utpreksa are found elsewhere but in Canto X only Kriyotpreksa is to be found which is obviously predominant in the composition. X. 70 is also Utpreksa but it is called Utpreksāvayava by Jayamaṅgala and Rūpakotpreksā-Saṅkara by Mallinātha. Vārtā (X. 46) is actually Svabhāvokti. Bhamaha, however, does not accept Svabhāvokti as an alāṅkāra. Preyān (X. 47), Rasavat (X. 48), and Urjasvala (X. 49) are designated by later authors as rasālaṅkāra-s. Paryāyokta (X. 50) is Bhūrāntimān according to Mallinātha. Samāhita (X. 51) and Udāra (X. 52) are included under Samādhi and Udāra-guṇa by some later rhetoricians. X. 53, 54 are also Udāra (Udāta according to Mallinātha). X. 55, 56, 57 are different types of Śleṣa double-meaning verses). Apanhuti (X. 58), Viṣeṣokti (X. 59), Vyajastuti (X. 60) are self-evident. Upama-rūpaka (X. 61) is not unanimously accepted as an alāṅkāra. But Tulyayogitā (X. 62), Nidarśanā (X. 63), Virodha (X. 64), Upameyopamā (X. 65) and Sahokti (X. 66) are widely accepted alāṅkāras. X. 67 is Utpreksā-Arthāntaranyāsa-Saṅkara, while X. 68 is Sasandeha, X. 69, Ananvaya, X. 70, Utpreksāvayava, and X. 71 has a Saṁsrṣṭi of Śleṣa and Virodha. X. 72 illustrates Āśiḥ and Viśama while X. 73 contains a Parisaṁkhyā.

Bhaṭṭi was a past-master in the art of natural descriptions (or Svabhāvokti-alāṅkāra) of things, of human and other beings, mental conditions as also actions. He differs from Bhamaha in not accepting Aprastutapraśamsā and not rejecting Svabhāvokti, Hetu and Vārtā as figures of speech. He has dropped Lesa and Stūksma which are accepted by Daṇḍin and has accepted Nipuṇa which is not mentioned by Daṇḍin and Bhamaha. Hence Dr. Kane has come to the conclusion that Bhaṭṭi, Bhamaha and Daṇḍin followed some older text (not unearthed so far) with a few changes, according to their own convictions.
NOW CANTO I

1. There lived a king, a friend of the wise (or gods), an annower to the enemies, conversant with the Vedas, superior by his qualities, known as Daśaratha, whom the Eternal Himself approached as (His) father on the pretext of benefitting the world.

2. He studied the Vedas, sacrificed to the gods, satisfied the manes, honoured the kinsmen, vanquished the host of the six enemies (vices), took delight in politics and destroyed his foes, cutting them down at their very roots.

3. He distributed riches just as the cloud scatters water, sat with Indra on (his) throne, worshipped none else than Śiva and (by his might) destroyed the reputations of all archers.

4. Resorted to by groups of eminent brahmins, that excellent and holy king who satiated the gods, shone with ardour
for the preservation of his subjects, like the holy fire consecrated in the sacrifice.

5. He, of auspicious fame and similar to Indra, lived in Ayodhya which, in prosperity, resembled Amarāvati, was pleasant in all seasons and was inhabited by brahmins with blazed intellect;

6. —(Ayodhya) which, seemed to be the limit of the expertise of the undertakings of the Creator who was careful in (the art of) creating, and stood laughing, as it were, at the city of Indra, with the rays from its jewels scintillating upwards;

7. —(Ayodhya) which had residences provided with excellent jewels, pearls and diamonds, having various metals (or mineral dyes), was provided with gardens thronged by ladies, thus resembling Mt. Meru thronged by streams of divine damsels, having the best jewels, pearls and diamonds, different metals and forests;

8. —(Ayodhya) wherein the bright colours of the effulgent jewels stored within, being diffused through latticed windows, shone forth like the waterfalls of the of the Ganges from the peaks of the Himalayan mountain.

9. Just as a learned person takes delight in the three best lores that are consistent with duty, conducive to love, riches
and glory, are honoured in the world and are acquired at proper time, (so also) the king rejoiced with his three lawfully wedded, excellent wives, who were accepted at proper times, conducive to love, wealth and fame, and honoured by the world.

10. By him, desirous of having sons, was, through lovely women, brought to his own city, the learned, high-souled and revered sage Rṣyaśṛṅga, well-versed in sacrifices and fully ripened in his access to learning.

11. The self-controlled king desired the great sage to get performed a sacrifice with sons as its fruit. Expert in his work, he (the sage) who understood his (the king’s) intention, performed the sacrifice that would result in sons.

12. The most-covetted (sage) drove away the rākṣasas from around the altar, performed subsidiary rites at both ends of the main sacrifice, poured (into the fire) the remaining (main part) of the oblations and sought for the boon of plenty of sons.

13. The prescribed ritual, of satisfying the members of the assembly with gifts, having reached its completion, the three wives of the king, born of illustrious families, ate the remnants of the oblations in order to beget four noble sons.
14. First Rama was given birth to, in ease, by Kausalyā: then was born Bharata from Kekyā; Sumitṛa alone gave birth to Śatrughna of magnificent deeds along with Lakṣmana.

15. Vasiṣṭha, the learned ascetic and the supermost of the observers of restraint, honoured the brahmins that had realised the highest reality, drove away the hosts of terrific devils that caused (people) to tremble and had them (the princes) initiated (i.e., their thread ceremony performed) at the proper time.

16. By them was learnt the Vedic lore along with its auxiliaries, and were acquired victory-giving weapons; (thus) those virtuous (princes) settled themselves equally into the hearts of the people even though they (the people) had different vocations.

17. Later, Viśvāmitra whose performance of sacrifices had been hampered by demons, approached that king to seek Rama for the protection (of the sacrifices). The king, honoured him with madhuparka offerings in his hand.

18. The king spoke thus: “I hope that you are free from hindrances in your meditations intended for the conquest of rebirth which cease after the realisation of the (Ultimate) Form, and other things, and through which you grasp the subtlest principles.”
19. The sage told him, "(There is) welfare for my meditation. But the demons destroy the sacrifices in the forest. Along with Laksmana, let Rama, capable of destroying the prowess of the enemy, kill them."

20. Unable to bear separation from his sons, the King who heard that speech fainted. That protector of the earth (the King) who possessed good fortune was then addressed these words by the eminent sage possessed of egotism.

21. "You have been approached by me as a protector in calamities; we also have been approached by you for the prosperity of Dharma. The Ksatriya race and the Brahma race are for each other. Do not entertain any fear. Send (your) son.

22. "By him, who will stand at the vanguard in the battlefield, (even a) great adversary will be killed. Oh high-souled one, do not disregard me. One like me does not lay the supreme burden upon an unworthy (person)."

23. "The raging fire in the form of the brahmin’s will burn out my race. By going, (my) son will torment only my grief-striken self.” Thus did the king reflect first and then permit the departure of his son.
24. Having honoured the protector of the earth with blessings, the delighted sage again set forth for his hermitage. The humble prince, having a trustworthy bow glowing with (sharp) killing arrows, followed him who led in the front.

25. Dedicated to (Rama’s) well-being, the daring Lakṣmaṇa, who had three mothers and had acquired all the missiles and weapons, became the fellow-traveller of the victorious Rāma who had a beaming face and had set out for the holy forest.

26. As Rāma, who had put on a wonderful finger-guard and was holding tightly in his fist his bow with arrows intent on killing harmful demons and unbearable to the enemies, was leaving, the auspicious young ladies of the city, somehow, avoided weeping though their grief was heavy.

27. The brahmins loudly proclaimed blessings on him; others (trumpeteers) played on their instruments loud sweet notes; his (right) arm throbbed foretelling the desired results; and, birds chirped loudly from the trees in an auspicious manner.

Here ends Canto I of Bhaṭṭīkāvyā named THE BIRTH OF RAMĀ
NOW CANTO II

1. Having come out of the city, he (Rāma) perceived the autumn bearing, all around, the beauty of plants, lakes, and rivers, and the radiant quarters possessing splendour.

2. Wearing the excessive splendour of flames on their petals (that were) tremulous on account of the contact with the ripples, the red lotuses, which had the hue of smoky blazing fire and had bees hovering (around), looked to advantage.

3. On seeing their own affluence snatched away by the waters through the clusters of trees on the banks that had entered (the waters) as reflections, the banks, as if through wrath, exhibited the splendour of the water-lilies by means of the blooms of ground-lilies.

4. With clear drops dripping from around the edges of its leaves, on account of the night dew that resembled tears from the eyes, a tree on the bank, on which the birds were chirping, bewailed, as it were, the moon-lotus at the dawn of the day.
5. The woods and the waters, with (their) eyes, respectively, in the form of flowers and the white lotuses on which bees had rested, observed, as if with respect, the marvellous riches of each other.

6. The sun-lotus plant, whose frame was shaken by the morning breeze, drove out, as if enraged, the bee whose form was tawny with the pollen from the moon-lotus creeper. A self-respecting woman does not tolerate (her lover's) contact with another (woman).

7. Desirous of killing a deer that had fixed its attention on the song of the bees, (and so was standing still), the hunter, listening to the warblings of the eager swans, could not rivet his concentration on his target, (viz. the deer).

8. The cloud, shattered by the wind on the slope of the mountain, resembling snow-spray on account of the remnants of water and causing a swelling of the rivers, imitated the charm of the Lord of Mountains.

9. Roaring, on having heard the echoes aroused by himself in the watery towers of the mountain, the angry lion taking them (to be) the roars of another lion, assumed a position for attack,
10. The waters with fresh lotuses were seen, the humming of bees were heard and the gently blowing breeze, fragrant by its contact with the lotuses, was inhaled by him (Rama).

11. Bending before every creeper, he plucked flowers, and leaping up to every river he sipped (water); (indeed) that descendant of Kakutstha (Rama) sat down on every charming stone slab, smiling slightly.

12. He saw, not from far, the eastern waters tinted in the morning by the rays of the sun, as if (they were) the lustre squeezed from the sunbeams and collected on the earth.

13. He was pleased to see the straight long rows of special corn, attractive to the eyes, pervading the quarters, cleanly planted, with its interstices cleared of grass and as if it were oozing out oiliness (love).

14. He saw colonies of cowherds occupied by men who were not acquainted with the experience of the grief of separation, who paid the prescribed royal portion (taxes) in time, who were devoid of artificial embellishments and who were free from deceit.
15. He was delighted to observe the innocent activity (that constituted) the ornament of womanhood, the charming though not athwart glances, and the straightforward, confidence-inspiring nature of the cowherdesses.

16. The dance of the milk-maids in which (their) sides were twisted and the body made charming movements which were attractive with the beautiful tossing buttocks and in which the rhythmic beat was marked by the slightly low sound of churning, delighted him.

17. Jumping high up from far and proceeding windwards, a flock of timid spotted deer that had reached the forest and acquired charm on the departure of the clouds, stretched his curiosity.

18. Lurking in the thick beds of white lotuses and the foam-covered sandy banks, the rows of royal swans (kalahamsas), white like jasmine flowers, were detected only from their notes, delightful to the ear.

19. (There was) no water that did not have very beautiful lotuses, no lotusus that had no bee resting within, no bee that did not hum sweetly and no humming that did not captivate the mind.
20. Habitual sacrificers, emaciated by penance and (carrying) jugs of propitiatory water in their hands, vagrant mendicants and others fit to be worshipped, paid homage, with flowers and fruits, to him (Rāma) who was worth being worshipped by the the world.

21. Thereafter, desirous of getting the demons killed, the son of Gādhi (Viśvāmitra) of unsoiled soul, taught him, in the prescribed manner, the magic spells (vidya-s), Jaya and Vijaya, (which had the potency) to kill hosts of demons.

22. Watchful about his welfare, the sage gave him various unfailing missiles that could last in fighting, in view of the impending battle, in order to kill the demons.

23. A demoness who, on seeing the brahmins, made efforts to kill (them), reached him (Rāma) who was walking across the forest. Having realised that she was intent to kill, Rāma who wielded blazing missiles killed that demoness named Tāḍakā.

24. Thereafter was seen the penance-grove wherein the luxuriant branches (of trees) were oily with the black soot from
the flames of the fire in which oblations were offered and where the sweet warbling of the birds was drowned in the loud chant (of the Vedas).

25. Lions devoured not the poor deer; confidence was entertained by the flocks of birds all around; and the waving creepers there were resplendent, lowering themselves down as if through a desire of giving away (their) fruits.

26. The chiefs of forest-dwellers, who were adepts in hospitality, honoured them with seats, water for washing their feet, and flowers; those two princes accepted the seats and other things along with the madhuparka (offering of honey with other ingredients).

27. "You two have borne the burden of this world overpowered by the demons; now protect our sacrificial oblations too." Thus were the two addressed by the ascetics.

28. Thereupon Rama too replied to them: "Now, begin the desired sacred rite. May the fire of our arrows be enkindled in the faggots in the form of the enemy, by the winds of your penance."

29. Then, with collections of sacrificial materials, they commenced the rite according to prescription. Directed by the
brahmans worthy of sacrificial fees and performed by persons fit to act as sacrificial priests, it was proceeding apace; (however, the fact) was known to the demons as well.

30. Then, as if by clouds of the rainy season, the sky was pervaded by demons bearing slightly tawny, dry and erect hair on their heads, having sinewy shanks and wide yellow eyes, and equalling the mountain summits (in size).

31. With his bow strung, his arms and fists steady, his eyes raised upwards, his right thigh slightly contracted and his right shank well bent, Laksmana who had stainless arrows and who pulled (his bow) hard, killed them.

32. Rama too, who was famous for his missiles, spoke, with a smiling face, loud words of great significance to Marica who was pointed out by the son of Gadhi (Viśvamitra), was roaring hideously, and was notorious for his magic.

33. “Feeding yourself on the flesh of men, you kill those that take (i.e., eat, only) the fruits of plants. Why do you not pity them whose possessions do not last (even) for the morrow?”

34. (Marica replied), “We eat the brahmans, kill those that sacrifice to the gods, and turn the city into an abode of dead
“धर्माभिषेक सत्यं तव राजसाधयस्यमदवर्गविशिष्टसुमनविधि धर्मण।
बहुद्रिष्ट्रिष्टकारणेन राजायुक्तिस्यकारणमस्यकारणेन।
इति।” ॥ ३५ ॥

35. (Rāma spoke to him again). “Oh demon, true, this may be your duty. But, I, too, have another duty which runs contrary (to it), whereby I, following the profession of a warrior and wielding the bow and arrows, have to kill you, the brahmin-hater.”

36. Conversing thus, Rāma and the demon started exchanging blows in the fight. Then taking him as a (mere) blade of grass, the descendant of Raghu (Rāma) banished the demon from the battle-field with an arrow.

37. The minds of the brahmins regained composure; the sky became a showerer of heaps of flowers; the sacrifice proceeded without trouble and the prince was again addressed (these) words by the sage:

38. “Being honoured beyond limits by you, Oh vanquisher of cannibals, the earth, (now) possessed of warriors, does not feel ashamed even before the heaven that has the adamant-weaponed (Indra) for its ornament.

39. “This burden (was) not too heavy for you by whom Bali was tied down (as Vāmana), the ocean was churned (as the
divine tortoise), the demon race was vanquished (as Mohini) and the earth standing in danger at the end of the aeon was sustained (as the Great Boar)."

40. Speaking these sweet and beneficial words, the sage whose mind was pleased at the completion of the sacrifice (and) who desired to have the glories of kings surpassed, made that Rāma go to the place of the sacrifice of the king of Mithilā.

41. "Are these Mitra and Varuṇa that are coming or are they the two Āsvini-kumāras that have arrived, desirous of drinking Soma juice?"—Those two excellent (lions among) men, made all the people residing in Janaka’s hermitage doubt like this by (their) charm.

42. Desirous of knowing the strength of his (Rāma’s) arm Janaka made him wield the bow wherewith the Pinaka-bearer (Śīva) had struck down the city of the demon; the scion of Raghu, broke it, smiling.

43. Thereafter, desirous of giving away his daughter, the lord of the people of Mithilā dispatched to Ayodhya, on horses that (usually) carried warriors, messengers conversant with the rivers, expert travellers acquainted with the mountains, who would invite the King (Daśaratha).
44. Then, having heard of the achievement of his son from the reporters, the King, though aged, quickly went to Mithila like the youngest of men, riding speedy horses and not feeling tired during the march.

45. Equal in merit, the most famous (Janaka) worshipped him (Daśaratha), the most venerable of the lords of the earth, the dearest, the most magnanimous, equalling a preceptor, the great abode of merit and the supermost in fame, who had (just) arrived.

46. "Getting (you) seated on one and the same seat (throne), you who have attained extreme supremacy over the three ideals (of worldly life), that Indra attained among the gods the position of one having discriminative foresight." The king of Mithiā spoke these words to him (Daśaratha).

47. (Janaka) gave to his son, his (own) daughter (Sītā), the princess of Mithiā, (who was), as it were, a moving golden creeper hanging from a tree, like a steady lightning flash fallen from the sky and whose form was like that of the presiding deity of moonlight.

48. Thereupon, Rāma whose tendency was beneficial to the universe, married (Sītā) whom he had won, who was
beneficial to him, who had ornaments of excellent jewels, pearls and gold, and who was highly enhancing the glory of the descendants of Raghu.

49. At the beautiful dawn, praised by the bards, the army that experienced great delight, affluent with troops of horses, warriors and elephants, and capable of covering long distances, proceeded, along with the King, to Ayodhya.

50. On the way, (Paraśurāma), son of Jamadagni, broad in chest, with arrows in his hand, tall like a fullgrown palm tree, terrific, carrying a bow, his arms reaching down to his knees, approached Rāma.

51. He loudly challenged the descendant of Raghu, "Fix an arrow on this bow; do not bypass me." Conversant with (his) valour and fond of his (own) offspring, the humble King desirous of propitiating (him) spoke to him thus:

52. "You who have completely vanquished hosts of kings several times, propitiated (your) ancestors with the waters in the form of the blood of kings, control your wrath that has no adversary. What is your concern, Oh Paraśurāma, with this (child) Rāma?"
53. When, through haughtiness, he did not take heed of Daśaratha's words, the prince drew fully the bow, having a strong arrow (fixed) in it and shattered the (spiritual) world won by him (through penance).

54. The adversary of the kings having been vanquished, the troops, feeling delighted in their minds, shouting aloud dauntlessly, facing diversely, plunged into the roads with the permission of the old King.

55. Afterwards bringing far off places near by resorting to great speed, and leaving far off the stretches of the earth that had been reached, by their excessive speed, the army, free from fatigue, quickly and unknowingly reached Ayodhya wherein the grounds had been cleared of dust and decorations arranged.

Here ends Canto Two named MARRIAGE WITH SITĀ
NOW CANTO III

1. There was none to whom prince (Rama), becoming eminent in fame through the killing of the demons in battle and defeating the destroyer of kings (Parasurama), did not endear himself.

2. Loudly announcing thus, “I shall coronate my son (as) the king,” King (Daśaratha) who had (previously also) pleased the minds of the citizens and servants, now, once again made the minds of the people joyous.

3. And (he) ordered for him (Rama), along with a foot-rest, a throne resembling blazing fire (in resplendence), having beautiful diamonds, charming like molten gold and having highly valuable jewels studded on (its) parts.

4. And, for holy waters, he got hurriedly dispatched all around, men who were formed into groups and who were fostered with effort on his own riches, whose limbs had a firm build, who were walking on foot and had golden potes.
5. Experts appointed by the king on various assignments got the city roads properly sprinkled, hoisted banners, fumigated the sky with frankincense and strewed the quarters with multi-coloured flowers.

6. Unable to tolerate that, Kekayī, through infatuation, without consulting Bharata who had at that time gone to his maternal grandfather’s residence, chose (a boon), being Rāma’s departure to the forest.

7. Greed for the kingdom, introduced into her by secret tale-bearers, and driven to perversity by womanish meanness, she did not think of the guilt of censure from the people, together with the death of the king (inherent) in the banishment of Rāma.

8. The desire for the retention (lit., return) of Rāma by promising (her) riches and regions by the king was ignored by her and the dart of grief (in the form of) the coronation of Bharata was implanted into his heart.

9. Then, willing to send Rāma into exile, the bewailing king ordered his despatch to the forest, with Laksmaṇa and Śitā as his followers, in a chariot having Sumantra for its driver.
10. Some censured the listless king, some lamented aloud with tears, others talked about the fraud of Bharata, (while) still another said, “Fie upon Kekayi.”

11. “To the forest tomorrow will Rāma be gone.” Thus some people chafed (lit. burnt) beyond limit through grief, while other courageous ones, who gave up grief, set their minds to follow the prince.

12. About to set out, the two (Rāma and Laksmanā) spoke to those that were lamenting continuously. Coming near (they consoled) them thus: “Oh! how strange! Why do you, in this good fortune, lament for us who are content to receive our father’s command.

13. “Is reciprocation of our heavy obligation to him who begot us, always protected us in calamities and nourished us on his own wealth, (possible) by (our) worthless departure to the forest?

14. “He had better perish like a lightning flash or get parched up standing erect, (he) who did not abide by the command of his father regarding even an object hard to be secured. What then of (mere) exile?
15. "Return, citizens," said (Rama). "Be the removers of father's grief; and do not look upon Bharata as different from me." “Turn the chariot (towards the forest),” thus he addressed the charioteer.

16. Having known, from their indicative jestures, the intention of the people to accompany him and having slept in the company of the citizens for one night, (thus) protecting them from the dangers caused by residence in a forest, Rāma left at dawn, by (resorting to) a trick.

17. Wailing piteously, they (the citizens) shed tears, repeatedly heaved hot sighs (and) saying, “Alas, Oh Rāma! Alas!,” they returned (to Ayodhya) with reluctant minds.

18. Having cleaned himself and the horses with the waters of the Gangas, the charioteer, too, whose grief was not the less, entered the city regretfully remembering the two descendants of Raghu and Sitā and heaving hot sighs.

19. On returning, was seen by the people the city resembling the sky bereft of the Sun and the Moon, devoid of all activity due to the darkness of grief, though endowed with stars in the form of warriors.
20. On seeing Sumantra without Rama, the king whose hope was gone, swerved from his (natural) courage. He desired not for wines, did not anoint (himself) with scented unguents and did not put on attractive garments.

21. He would not sit at one place, and through grief, (he) became indifferent to the royal tasks, whether done or undone; (though) anointed with sandal, khus and lotus-stalk (juice), he passed away into the state of the heaven-dwellers.

22. The Queens of the king wailed aloud, tore off (their) hair, struck (their) bodies, pulled off (their) ornaments, fell on the ground and even broke their bracelets.

23. Consoling them and waiting for Bharata, the kinsmen hastily placed him (Daśaratha) in oil and, desirous of fetching the son of the King, despatched, with the consent of the ministers, young messengers.

24. Living in his maternal abode, Bharata also saw, (while) asleep, the sun fallen from the sky and shooting downwards; sensing danger to the King, he told (so) to his friends.
25. When, having arrived and desirous of making him start, the messengers did not communicate to him the disastrous fact, Bharata, in whom the desire to start was born, departed, anxiously remembering (his) elders.

26. Being distressed on account of the influence of affection, he suspected his kinsmen to have fallen into calamity; herds of deer and jackals did not cross him auspiciously but yelled horridly.

27. Having reached (Ayodhya), he who had stayed away for long and (was now) entering the city, did not hear any commotion emanating from the streams of people. Nor did he hear the chanting of the Vedas, and he did not perceive any profit to (or mutual enquiries amongst) the traders.

28. Having joined him who had sat down, the mothers and the warriors headed by the priests and ministers, to whom tears had come and whose veins in the nape had swollen through intensified grief, wept aloud for the King.

29. When, desirous of seeing Rama along with Sītā and Laksmana, he did not see them around, then, weeping incessantly, he enquired of them; thereupon they narrated to him the happening (just) as it had taken place.
30. He, whose eyebrows were knit in a terrific frown and whose red and fierce eyes were extremely swollen, loudly abused Kekayi again and again, and plunged into continuous grief.

31. "The two princes, accompanied by Sītā have suffered; the King has expired; you (are) widows; we (are) pitiable; the earth (is) kingless; alas, the first mean (strategy) of Kekayi has entailed manifold disasters."

32. "This idea is not mine." Thus saying he (Bharata) swore thousands of oaths; loudly crying for his father and Rama, and wallowing on the ground he wept and wept (continuously).

33. Putting him at ease, desirous of cremating the King and intent upon collecting the various utensils for having the last oblation offered, the ministers, together with the brahmins, had (the king's body) carried not very far.

34. They hoisted banners of silken cloth, played on flutes, drums and bell-metal gongs, blew high-pitched conchs and also scattered saffron and sandalwood all around,
35. Having made his (Dasaratha’s) ears, eyes, nose and mouth full of gold, having laid him head eastwards on a deer-skin, and having arranged the utensils according to relevant rites, the chief officiating priest offered oblations in the ignited funeral fire.

36. When the oblations of rice-balls and water (had been offered), and the collection of bones had been done, Bharata desirous of bringing Rāma back, proceeded in humility, along with the citizens, to the forest, after setting aside the coronation suggested by the subjects.

37. The earth began to glitter with people proceeding hastily, pervading the quarters, trailing along after spilling over to non-roads, mingled with big elephants, chariots and horses, though (they were) void of ornamens on account of mourning.

38. They (the people) plucked flowers and fruits from the forests, took bath and propitiated the manes in the rivers and going fearlessly to the sandy banks, conversed (among themselves) and rested, taking shelter in the shadow.

39. Having reached the bank of the Tamasa river that had attained special purity through contact with the waters of the
40. (They) went to the hermitage of Bharadvāja to which Rāma had gone and rested. And, with (their) hunger removed through the luxuriance of fruit-trees, they quenched (their) thirst with the cool water.

41. Walking on foot, they bowed to sage Bharadvāja and his pupils, with modesty, Bharadvāja who was teaching, day and night, those that controlled their speech, slept on bare ground, desired to practise yoga and wished for salvation.

42. Through the power of concentrated meditation of that reservoir of lustre who was desirous of offering hospitality to them, the wish-yielding trees bore fruit and produced clothes possessing softness and length.

43. And, there, Tilottamā and other damsels accepted his orders, humbly waited upon him, sang in musical melodies, danced with jesticulations, bowed gracefully and spoke courteously.

44. Having kept ready, at various places, clothes, food, drinks and beds, tastefully arranged, the delighted sage then told them, “Wear, eat, drink and sleep.”
45. They ate with delight; having put on the garments and stayed overnight, taking hastily to the road by chariots, horses and elephants, at day-break, they reached the Ganges having charming woods (on its banks).

46. Having heard the news about Rāma from the hermits, they thence proceeded towards the Citrākūṭa mountain which had flocks of chirping birds, whose summit scratched the sky, (constituting, as it were) an obstacle on the path of the sun.

47. On seeing the streams of army flooding the quarters, having stretched his bow and put on his armour, the son of Sumitṛa who had sharp arrows and who was desirous of fighting, stood (ready), raising his eyes and eyebrows.

48. The son of Daśaratha (Rāma) inferred these (armies) that bore white upper garments, (carrying) no weapons, approaching slowly on foot and were full of grief, to be his own partisans, devoid of adverse motives and desirous of saluting (him).

49. Weeping, with the tempo of their grief accelerated, and reporting vociferously that the King was dead an account of the grief of separation from Rāma, they scratched the ground around Rāma so that they (seemed to have) dug (the earth) to its very roots.
50. Having wept for long, piteously and loudly, and (then) having gone to the river and (dipped) in the midstream, water was offered, near the waters, by Rāma and Laksmana (in oblation) with the cavity of the joined palms, after uttering (Daśaratha's) name.

51. “Father ordained me for going to the forest which was easy to do. Alas, he appointed you for administration which is difficult to carry on. Oh courageous one, do not attain grief; bear this burden.” The younger brother (Bharata) was addressed by Rāma with these words.

52. “Accustomed to listening to and acting upon the ideas of the elders and possessed of intelligence, if you do not carry out the paternal order, how then would there arise in this world the desire, in any other person, for a son even if the family were to become extinct?

53. “If you regard our opinion highly, if you do not (wish to) prevail while I exist, if you are ashamed of not abiding by the father's words, then give up fear, go back and rule the earth,” (said Rāma).

54. “How could I, the younger, dare to bear the yoke of the kingdom, fit to be borne by the eldest, legitimate son?
Do not ordain me for the destruction of the family reputation.”
To Rāma, Bharata too spoke (these) dutiful (words).

55. “These mighty troops of elephants and horses, these
ejewels worthy of a king and this host of warriors (to be mine) and
I to become the king while you are alive, this (view) has to stop,”
(added he).

56. To him who spoke thus, Rāma said, “You return,
taking with you my sandal. Freed from all doubts and being
respected by streams of people, carry on the administration of
the whole world at our behest.”

Here ends canto III named
THE EXILE OF RĀMA
1. When Bharata had gone back, the wise Rama repaired to the penance-grove of Atri. (After having been) honoured there, he went to the Daṇḍaka forest.

2. Wandering extensively through that vast forest, along with Sītā and Lakṣmaṇa, Rama, having been picked up, was carried away by a ferocious hungry demon.

3. Having broken his arms, the two (Rama and Lakṣmaṇa) buried in the ground, that (demon), whose name was Virādha, whose head was downwards and feet lifted up, and who was difficult to be subdued even by the God of Death (Yama).

4. Thereafter, the two best of Raghus proceeded to the hermitage of Sarabhaṅga, which was the abode of Vedic (i.e., spiritual) glory and the refuge for those who desired shelter.

5. Having pointed out the nearby resort of sage Sutikṣṭa, Sarabhaṅga, sacrificed his body in fire, in the presence of Rama.
6. (At the time of sacrificing himself, Sarabhanga said to Rama): "We resided in this forest (expecting) that you would arrive; (now) you have been seen; farewell to you; we depart to the status earned by our own religious merit."

7. When the (sage Sarabhanga) had been reduced to ashes by fire, (Rama) lived day and night in a cottage of leaves in the neighbourhood of sage Sutiksna.

8. Residing in habitable forests, that hospitable (Rama) having a bed of leaves, after getting out of the bed wandered about shooting wild beasts.

9. Paying homage to sages that were reciting yks and yajus and those who were experts in the samans, Rama performing (daily) sacrifices, ate after offering to the Gods meat cooked on a spit and in a pan.

10. Wearing a pair of bark-garments that resembled new unbleached pieces of cloth and which covered the whole body, wielding a sword, bow and arrows, wearing an armour and protecting the brahmmins,
11. —that dauntless enemy of the beasts of prey, shifted to forests that could provide satiety with fruit, after having deserted woodlands that were already grazed by the cattle.

12. Along with excellent brahmins (he), whose missiles blazed against the savage beasts that killed the labourers, wandered to the neighbouring hermitages (graced) with an assembly of Vedic scholars, paying homage to the performers of Soma sacrifices.

13. Thinking about the prosperity and adversity of excellent sages, for tomorrow, today, yesterday and (all) other days too, (he) came to be dear (to them).

14. (He) who got up at dawn earlier than the birds, recited (the gayatri mantra being) the prayer to the dawn bowing to the sun from the time of the arrival of the cows for milking (in the stable) till they had been milked.

15. Then he was seen in the leaf-cottage by a voluptuous demoness. Disregarding him, who had married a wife, that contemptible (demoness) waited covetingly upon Laksmana.

Bhaṭṭi—3
16. Bearing a waist having folds, her eyes stretching up to the root of the ears, with her voice and skin surpassing everything else, and resembling the crescent of the moon at the beginning of the (bright) fortnight,

17. —she, whose legs were well-shaped, whose thighs resembled the trunk of the elephant, whose palms and fingers were delicate and whose solid buttocks possessed massiveness,

18. —(she stood) carrying a face with a prominent nose, clean teeth and dangling ear-rings, wearing a chaplet, with a sweet smile on her face and causing the onlookers to feel delighted.

19. Having approached (Laksmana), the best of Raghus, that sweet-speaking, lustful one, frolicking in an abominable manner, praised him (thus), towards making him favourable (to her).

20. “Oh son of Sumitra, desirable and fearless, accept me, for your wife, me who am pining (for you), (who am) at your command, good for pleasure and a (willing) partner for the duration of a man’s life.”
21. He told her, “In (this) forest (which was once) the site of a cow-pen, (but now) terrific for women and men, why do you, fearless and having a form unseen (even) by the sun, wander wantonly?

22. “Pining for human males, shining, possessing divine characteristics, appearing like a celestial damsel and self-willed, how (is it that) you wander about?

23. “Or, how (is it that) in this forest, infested with ferocious animals, you, devoid of modesty, and adept in soliciting a lover, are not having a husband?

24. “In the cottage of leaves, solicit Rāma in privacy, for your husband, Rāma who is my master, who has a wife and whose eyes stretch up to the ears,

25. —“and whose body is perfumed with sandal, whose ears are adorned with ear-rings, and whose arms, are adepts in all activity in the battle, and reach up to (his) knees;
26. "who has fastened, near the knot of his garment, a sword for the protection of the weak and who wields, with an arrow, a bow (as hard) as granite and difficult to be wielded by another;"

27. "the vanquisher, in battle, of the enemies of sacrifice, the propagator, in the forest, of a series of righteous acts, on approaching whom (there is) freedom for ever from fear for the sages, (their) wives and cattle."

28. Then, desirous of choosing (Rāma) as her husband, she entered the cottage of Rāma, respectfully, uttering the words, "Rāma, marry me."

29. "He (Lakṣmaṇa, is) without a wife, I am with (my) wife. He is a worthier husband for you," said Rāma. "Go to him only, do not leave (him)."

30. She whose mind was being tortured by the stroke of the weapon of Cupid again went to Lakṣmaṇa, longing for sexual intercourse, like a cow (approaching) a stud bull.
31. Having lifted the sword from his side, Lakṣmana keenly desirous of cutting, rendered the face of (Śūrpaṅkha), who was approaching hideously, devoid of the nose.

32. (She shouted), "I have, indeed, not been recognised by you as Śūrpaṅkha by name, since this irremediable physical punishment (injury) has been inflicted upon me."

33. Having revealed her fearful form, she, standing in the sky, lamented loudly; and (as if ) desirous of being destroyed, (she) repeatedly proclaimed the valour of (her) brothers.

34. Desirous of making them pick up a quarrel with Rāma and Lakṣmana ( who were ) dwelling in the forest, she wailed aloud in front of her brothers, Khara and Dūṣaṇa.

35. "You two behold the action of those two sons of unfortunate wives, who were sent into exile by their father for the sake of Bharata, the son of the fortunate wife.

36. "May you tolerate, if it is tolerable to you, this deformity (inflicted) by the contemptible ascetic, upon me having Rāvana as her protector and moreover the sister of you two,"
37. “The two who wear unfinished (unknit) clothing, eat uncultivated fruits and do not have any retinue nourished (by them), have, nevertheless, humiliated me.”

38. “You shall attain your own well-being,” (thus) she was replied to by her two brothers. “We two breathe (i.e., live) for the sake of your honour. Depart, take courage, do not weep.”

39. “We devour human beings day and night, even in the absence of any wrong (done to us). Whence come, Oh timid one, that we would tolerate those two bearing ill-will towards you.”

40. Then the two, who had an army of fourteen thousand and were equipped with axes, bows, missiles and spearheads, marched out.

41. Later, in the battle, Rāma and Lakṣmaṇa killed, with (their) arrows, the terrific, assaulting (demons) who had many heads, two heads and three heads.

42. The earth was covered (all over) by those miserable ones (who were) shattered, twisted, crushed, pierced and disabled (and who felt) depressed, frightened and ashamed.
43. Some attained (experienced) tremor, others extreme agony, a few (began) vomiting blood, but none (attained) splendour.

44. Thereafter, (as if) like a deer hurt in its right side approaching the hunter, like one thirsty in the desert running in the direction of a forest conflagration, like a snake running towards the lord of birds (Garuḍa) with his ferocious beak, the three-headed demon (Triśīras) approached the scion of Raghus.

45. (A moment later), Triśīras was standing there with all his heads cut off by sharp arrows, like a mountain whose peaks had been broken off by an earthquake, and as a warning about the imminent annihilation of the entire race and (as such) instilled terror in the demons.

Here ends Canto IV named

THE DISCOMFITURE OF SURPANAKHA

( Here ends Pt. IV of Prakṛṭa-Kanda )
NOW CANTO V

1. Desirous of annihilating (the enemy), staying put, growing (in strength), jumping up and bearing (the attack), Khara and Dūṣaṇa stalked all over the battlefield.

2. The two, who had swords, clubs, spearheads, discuses, arrows and maces in their hands, spread a thick shadow of weapons on the battlefield that was strewn over by the darkness produced by dust.

3. Then piercing again and again (their) vitals with arrows having sharpened tips of steel, the two alert and excellent of Raghus made over the two enemies to Yama (the God of Death).

4. Sūrpaṇakhā, whose brothers had been slain, then fled from the forest to (her) protector Rāvaṇa residing in Lāṅkā across the ocean.

5. Having reached the assembly of the demons, she, who was agitated by wrath, wailed aloud. (Standing) by the side
of Rāvana, she wept for her brothers, uttering their names (as Khara and Dūṣāṇa).

6. "Oh warrior, the two excellent demons who dwelt in the Daṇḍaka forests, along with (their) servants, have been turned into corpses, in battle, by two human beings.

7. "You (took up) the cudgels against Indra who had Brhaspati for his priest and Kumāra (Śaḍānanā) for his commander. And, what (sort of) policy (is) this that you are disspirited (now) ?

8. "Oh Lord, if I, whose nose has been cut off and whose brothers have been killed, had not come over (here), you would not have known that all, weak in espionage and inattentive (that you are).

9. "(Even) the task that will be achieved by the enemies (in the future) should be known (by a king); what then of that which has (already) been done? Ignorant, even when a harm (is done), is it (possible) that you are not (at all) intent on victory?

10. "Surrounded by parasites, ascending (others') beds, a bantering hard drunkard and listless (that) you (are), (your) royal riches will not stay with you for all times.
11. "Now, Indra visits the hermitages of Soma sacrificers for partaking of the portion offered to Mahendra in sacrifices which are attended upon by fire-worshippers.

12. "The demons also do not destroy the milk and curds for amāksa, the (rice) plant for (preparing) the purodāsa, the oblation material and the fresh ghee.

13. "Rama who has a young wife, (and holds) a bow in (his) hand kills, standing on the ground, the sacrifice-hating (demons) with death-like arrows.

14. "The deities eat lumps of (soft) meat meant as material (for sacrifice) and can be cut with the (the mere) lips; the demons, afraid of Rama, eat the quarters (i.e., empty space)!

15. "Make (your) intellect as sharp as the tip of the kuśa-grass; give up wantonness; render your hereditary riches accessible to your sons and grandsons.

16. "Do not rest idle, having brought within (your) hands the fickle riches which many energetic and expert (kings) possessing aids covet.
17. Riches (Lakṣmi) though seated in the vicinity of her husband looks at another (man) under (some) pretext, like a prostitute, desirous of union with him, out of curiosity.

18. "(Rāma's) beloved wife is the most virtuous of young women, walking (gracefully) like a swan, slender like the stalk of dūrvā grass, and having a (broad) girth like that of a banyan tree.

19. "He who neither beholds her face, nor kisses her lip, nor hears her remarks is endowed with senses in vain.

20. "She is the (very) essence of the objects of the senses; happiness is (only) his to whom she belongs; plunging into the bed with any other lovely lady is, I think, despicable.

21. "I do not behold anyone to whose mind she would not be an agitator; be blessed by acquiring her at the cost of even the three worlds.

22. "Not even Śaci, nor Parvati, nor Śatarīta, nor Rohini, nor the wife of Varuṇa, nor the spouse of Agni is as attractive as she."
23. (Rāvaṇa), the lord of the demons replied to her, “Be reassured; why do you fear? Oh demoness, discard agitation, for, Oh garrulous woman, I am (after all) Rāvaṇa.

24. “Desiring to see me, Indra (though) repelled by (my) cane-bearer (door-keeper) and looked at disrespectfully with an evil eye, from a distance, (still) waits upon me.

25. “The mighty thunderbolt, the edge of whose sharp blade was blunted on my chest, regards itself powerful (in as much as it was) not broken into a hundred fragments.

26. “Having made the Airāvata elephant to have a tree in Lāṅka as its tying post, did I not discard it like a blade of grass, on account of its being useless in fetters?

27. “Behold my wonderful manliness in as much as there is the constant presence of the Moon in my city, even though the darkness therein is destroyed by the brilliance of jewels.
28. "Does the shameful Indra, bereft of (his) jewels, deprived of (his) occupation and paying tribute to the demons, not approach (and stay in hiding with) his wife in heaven?

29. "Shameful will be my enmity with Rāma whose might is not comparable (to mine). Even then, here I shall try a special punishment on him."

30. Jumping up into the sky, travelling like the mind, (and) wielding a sharp missile, Rāvana walked up to Mārica who had his abode in the vicinity of the ocean.

31. Descending by his (Mārica's) side, he (Rāvana) made him listen to that happening (of the discomfiture of Śūrpanakhā). Then Rāvana was addressed thus by him who had heard the account and was feeling frightened:

32. "Hide, Oh lord of demons, from that tiger of Rāghus who, wielding a bow held lightly in (his) hand, is difficult to be faced on the battlefield.

33. "That Rāma vanquished the world-famous killer
of the name Kārtavīrya who compelled you to make servile peace (with him).

34. “Tāḍaka who saw the face of Yama knows his valour; and I, vainly regarding myself brave, was banished from the battlefield by him who roars like a lion.

35. “You have not been tested by him, nor has he been tested by you, too; but he has been experienced by me and I have been experienced by him.

36. “Rāma is the supermost of weapon-bearers; having confronted him, (persons) such as I, are the lowliest. As the dowry for the bride, he broke the bow in the sacrifice at Mithila.

37. “Khara and Dūśana who fought with him and the sacrificers along with the offerers of soma libation, know his might well.

38. “(Oh you) who has experienced pleasure, drunk wine, devoured human beings and worn chaplets, gambled with women in Lāṅkā! please do not commence hostility with the mighty.”
39. Having shouted at him, calling (him) a coward, Rāvana replied, “If the defeated Paraśurāma who was aged, so what?

40. “To Taḍakā bashfulness and timidity were ornaments; if that (shooting of the arrow) upon womenfolk were commendable, (then) fie upon the mean-minded people (who perpetrated that crime).

41. “It is no manliness that in the contemptible sacrifice of the wretched brahmin (Viśvāmitra) that Rāma with (his) arrows frightened you, a coward who roars only in (his) house.

42. “What is there to be surprised if the bow lying there for long, worn out and eaten by insects, was broken by Rāma in the presence of pitiable warriors.

43. “What (is there) to wonder, if the two warriors (Khāra and Dūṣāṇa) who had lost (all) concern and were full of contempt for (their) adversary, the worthless forester ascetic, died?
44. "But you, whose intent is extremely evil, are a coward that seeks shelter for ever; and (you) always deny my merits and praise my enemies.

45. "Hence I shall turn you, who deserve to be beheaded, into a corpse; or else, desirous of punishing those two forest-dwellers, I shall force you to do what must be done."

46. To him who had lifted his sharp sword, Mārica, desirous of remaining alive and entreating (him) on account of fear, replied, "I shall be confronting your enemy.

47. "Having become a deer, I shall allure away Rāma and Lākṣmāṇa who are addicted to hunting; and confronting the enemy you accomplish the task as per your desire."

48. Then that astonishing deer of gold and jewels leapt in front of Sitā, fascinating (her) greatly.

49. Desirous of wearing the deer-skin, the Mithila Princess, who had deer-like eyes, forced the broad-chested Rāma to hunt that deer.
50. Then having put Lakśmaṇa in charge of the maintenance and security of Sītā, Rāma, whose gait was like that of an elephant, departed following the footsteps (heels) (of the deer).

51. Rāma was surprised at seeing the queer behaviour of the deer which went ahead at a spot, stopped off and on, and moved on again.

52. Adept in piercing the vitals, Rāma, after having laboured for long, wounded the fearfully shouting demon whose leaps were deranged.

53. Having heard a sound echoing the peal of thunder and having thought that Rāma had fallen into trouble, the lamenting (Sītā) desired Lakśmaṇa to go (to him).

54. “Listen to the screams of your brother echoing the thunder of a cloud during rainy season ; Oh son of Sumitrā, do the duty of a kinsman ; protect Rāma from danger.”
55. “This is not the loud scream of Rāma. This is the yell (only) similar to that of Rāma, (but really) of (that) deer who is desirous of deceiving (us).” Thus Lakṣmaṇa spoke to her.

56. “Oh timid (Sītā)! who indeed (is) capable of withstanding, on the battlefield, enraged Rāma whose frontal and hinder shoulders and neck are stout and who pervades the quarters with (his) arrows?

57. “(The deer) desirous of getting (his) body burnt in the fire of missiles and intent on gambling at the stake of his life, out of a desire to die, has approached Rāma whose thumb is hardened due to its (constant) friction with the bow-string.

58. “Who would cause dismay to that Rāma who (himself) terrifies (his) enemies? Do not be anxious about him. The husband who has achieved his object will just be seen by you today (itself).”

59. “It is my desire that you should go. You do not feel enthused to go because you are desirous of having me as your wife.” Thus he was spoken to by her (Sītā).
60. The self-restrained, excellent Raghu (Lakṣmaṇa) who (always) spoke the truth, departed, cursing her, who uttered a falsehood, “You shall fall into the hands of the enemy.”

61. After he was gone, Rāvana who was pure with (a bath in) water, whose teeth were clean, who bore a tuft of hair, who recited prayers constantly, who had a rosary of beads and carried a gourd-like earthen pitcher;

62. —(equipped) with the shell of a water-jar, a clean-groomed head and a staff, clad in lac-dyed garments and having procured the necessary material;

63. —reciting the spiritual lore (Upaniṣads), keeping the vow of an ascetic, speaking mostly with the movements of (his) fingers, and gazing with unknit eyebrows;

64. —intent on exhibiting peace-lovingness and concealing his identity as a demon, having faltering steps, having approached Sītā, said, “Be agreeable (happy).”
65. "Having a bright smile and putting to shame, by your ever-lasting charm, the evening lustre of the moon and the day-time beauty of the sun-lotuses;

66. "Oh timid one! who are you, all alone in this forest, devoid of contact with human beings? Or, how (is it) that wild beasts, though hungry, did not devour you who have no protector?

67. "Rendering agreeable even this terrific forest, say, with what intention, have you, whose form is attractive to the heart, arrived here?

68. "What fortunate (person) do you, who behave pleasantly, wait upon in privacy? Who is thy meritorious and sweet-speaking errand-boy during love-sports?

69. "Blessed is this life that is within us who have observed this beauty of yours which is beyond the (scope of) the ocean and difficult to get from the heaven.

70. "Like a lotus-creeper whose honey is fully sucked by the bees and who is blessed with a sunny day, you, possessing
the affluence of fragrance, are not without a male, that is my opinion.

71. “Certainly false (is) the Goddess of Wealth who boasts of her glory; false (is) Hari who wrongly boasts as being the possessor of Lakşmi, thus do I think after having cast (my) eyes upon you who vanquish the glory of Śrī.

72. “Had Cupid seen you, he would neither have intensely pined for Rati nor, again, would he have made her his mate and remained sporting with her, day and night.

73. “Having seen you looking (so) attractive, which woman in this world would not get enraged? Or, again, what man, though like a pillar (or Śiva) would not long for your charm?

74. “All men grieve; only that one takes delight in whose company, you being eager, do not become reluctant.

75. “Which person, who vainly regards himself learned and feels afraid of those who cherish enmity, has resorted to this deserted forest, taking you along, you who are similar to (a bait of) meat?”
76. After offering him *arghya* (due to a guest), Sītā getting valiant, (yet) full of respect, spoke to Rāvana (these) choked (indistinct) words:

77. “My highly noble-born husband, of the race of Ikṣvāku, (is Rāma), the son of Daśaratha, doing what was desired by (his) father, *viz.*, providing well-being to the ascetics;

78. —“the killer of those that practise enmity, greatly obliging the good at all times, the destroyer, in battle, of the prowess of that Rāma-who-wields-the-axe;

79. —“the protector of the sacrificers during sacrifices, ever the nourisher in rituals, who having abandoned kingship at the command of his father, came over to (this) forest.

80. “Torn by his arrows and fed upon by birds and jackals, demons lie piled in heaps in this terrific forest.

81. “How is it that you do not know Rāma who strikes with sharp arrows, hurls huge maces and kills the enemies?
82. “Having entrusted me to his brother, that hunter has gone ahunting; his younger brother, dispatched by me for knowing (his whereabouts) has gone to the forest.”

83. Then, trying very hard, Rāvana whose eyes became red, who was covered with particles of dripping sweat and who (now) revealed his internal motive, spoke to her:

84. “Who would regard highly Rama, the son of the eldest (wife), exiled for the sake of the son of the youngest (wife), and similar to one (who is) naked and robbed (of everything) ?”

85. “Oh female frog in a well! if, during the sacrifices of a wretched brahmin, he has killed the demons that are valiant (only) at eating, what (sort of) pride of yours in just this much ?

86. “Will it be proper for myself to say (as to) how Indra, whose kingdom and means of enjoyment were snatched away by my valour, has become a pauper ?
87. “Who knows not the reason why the Lord of Wealth (Kubera), deprived of Laṅkā, freed of arrogance, and with his Puṣpaka snatched away, stays in the (Kailāsa) mountain?”

88. “Pondering like one whose boat is shattered and fearing me, Yama himself sits (idle) without any work and wears darkness on his face.

89. “Oh Mithilā Princess! my golden capital, Laṅkā by name, (has) the ocean for its outskirts, and (is) situated on a mountain plateau.

90. “Along with me, anointed and perfumed with fragrant ingredients and having put on massive fragrant garlands, you stay there in an abode sprinkled and swept.

91. “Oh beautiful young woman delightful to a young man! do unite with me. The scion of the Raghus (Rāma) (is) exiled and is very evil; abandon him, a penniless (wretch).

92. “Intent on the act of love and ordering about ‘eat, drink’ (i.e.) becoming the mistress of the house), having made
Rāvaṇa subservient (to yourself), stay in the best of mansions.

93. "Do not be obstinate, Oh timid one; be enthusiastic about going; and after becoming highly brilliant, be the shampooer of my chest."

94. Reckoning her as adverse (to him), the demon of a terrific body, desirous of kidnapping her, having clutched her in his arms so tight as to crush her, plunged up into the sky.

95. Having caught hold of her who was feeling frightened, he went to the homeland of the demons. Having become silent through terror, the birds and beasts stayed (put).

96. (But) Jātāyu, the Lord of Birds, approached that miserable (Śītā) shouting out loudly for Rāma and Laksmaṇa, speaking harsh words to Rāvaṇa.

(Here end the Miscellaneous Forms)

(Henceforth the Adhikāra-kāṇḍa and therein, the ‘Ṭā’ adhikāra)
97. "Oh enemy, you that snatch and eat (the ascetics) and the best of forest-dwellers and are the foremost leader of the despicable ones, do not move ahead of me in the forest.

98. "Fie upon your shameless self that harasses Rāma of a behaviour that brings glory, well-known in the world, acting compassionately and carrying out (his) father's orders.

99. "Oh demon, I, like the Sun unto darkness, fit to be guided by Rāma like an errand boy, am to bring about your end."

100. Intending to kill (Rāvana), the man-eater, injurious to the good and bearer of enmity, the fighting and roaring bird zoomed into the sky.

( Henceforward Miscellaneous Forms )

101. Flapping the expanse of his two wings that pervaded all the paths (in the sky), he fought striking with his beak and, (on being struck by Rāvana with his sword), exposing to sight (his) flesh and blood.
102. Though being ripped, he (while) trying to kill, neither feared, nor fought shy, nor got tired, nor felt pained and did not back out from the fight.

103. In the fight, he shattered, like a rickety chariot, the terrific chariot whose horses had the faces of demons, which carried an umbrella and a coat of arms, and which looked to advantage with its flag.

(Henceforth ‘Am’ adhikāra, Perfect form)

104. He frightened the enemy, delighted the gods and then caused Śītā to be abandoned by the twenty-armed (Rāvaṇa).

105. Devoid of Śītā, Rāvaṇa, who was not distressed by (Jaṭāyu’s) weapons, began to curse; the bird whose nails and beak were (his weapons) again severely pierced him.

106. The two, under the influence of wrath, wished to kill each other. Neither did the bird run away nor did the demon take pity (on him).
107. The gods, gandharvas and kinnaras stood by to watch; but the flesh-eater went on cutting off by deceit the wings of the bird.

108. On seeing the best of birds shorn off and laid rolling on the ground, the ten-faced (Rāvana) feeling highly delighted drove to his city (of Lāṅkā), after ascending his excellent chariot yoked with ferocious horses and having tightly clutched the wife Rāma.

Here ends canto V named

THE ABDUCTION OF SITĀ

(Here ends Part V in the Prakīrṇa-kānda)
NOW CANTO VI

( Formations preceded by ‘ām’, continued )

1. The fire of love consumed Rāvana day and night. He came to realise that the Videha princess (Sītā) had no longing for anyone other than Rāma.

2. Through fear, he remained watchful, day and night, about the activities of Rāma; and he feared excessively being very suspicious of the descendant of Kākutstha (Rāma).

3. Having supplicated Sītā, he was not ashamed (though) reproached (by Sītā). Nor, also, did he sustain his radiance, (being) excessively attached to Vaidehi (Sītā).

4. He said to his own (attendants): “Find out the activities of Rāma.” And, resorting to great caution, he commanded demonesses to guard Sītā.
5. On his own part, Rāma, who had killed Mārica, heard, (while) returning, ferocious jackals that howled like donkeys, forboding evil.

6. Suspecting the Videha princess to have been devoured, killed or dead, he espied, Laksmaṇa approaching (him) from afar.

7. Having realised that his timid companion, Sītā, was left all alone by the son of Sumitra, the descendant of Kākutstha reflected, ‘Scarce is happiness in my house’.

(Henceforward the double-object roots duḥ and others)

8. Soliciting the gods for welfare, he enquired Laksmaṇa about Sītā. The distressed brother narrated to Rāma everything, as it had happened.

9. Seeing the house vacant, Rāma, begging the forest for Sītā, committed grief to his mind as if extracting his vital breaths out of himself.
10. "Ah! She might have gone plucking the flowers of the trees in the hermitage (or) to (the place) where Sutikṣṇa preaches Duty to the ascetics.

(Hereafter Miscellaneous Forms)

11. "Alas! What a calamity! It is a pity! Alas, how strange! Hum! (what) a rage! Ah, Mother! Fie upon the deities! Ah, Father! Oh (Sītā) who has beautiful eye-brows, where are you?" Thus he lamented excessively.

12. "Here did she sit, slept here, went gracefully from here!" (Thus) remembering Sītā constantly with regret, Rāma waned.

13. "This garland of nocturnal flowers (and) this one of day flowers, have hung themselves (to death) on the branch, and as if through grief wither away without her.

14. "Oh! it is indeed difficult to die out of time, since we are alive without her, whom we looked up again and again, (while she was) asleep, with the apprehension that (she was) dead.
15. "This joke is not good! Do not put me to test. Oh! Sita, do not disappear from me. Do not play with our life."

( Henceforward Sīj-adhikāra, i.e., 'S'-aorist forms )

16. "I have killed the terrific demon of cruel valour. Oh dear one, do not conceal yourself from your husband. Please do not refuse to embrace your beloved.

17. "Do not find fault with me falsely. Do not torture me excessively, who am devoted (to you). Has that adverse (Sītā) resorted to the mountain or possibly run away to the river?

18. "Oh Videha Princess, give me a word (in reply); because of you, our fortitude has slipped off. You, who are lost, have as it were, sucked off our intellect, and have, as it were, drunk off our breaths.

19. "The eye of mine (who am) weeping, is swollen; for your sake my face is swollen; I shall die if you abandon me. Do not desist from speaking out what you desire to do."
20. “Oh Lakṣmaṇa, speak out, whether she mentioned any reason for her anger. How can a remedy be provided when the fault is not known?

21. “Here she anointed (me) with ungents; here, taking a bath, she splashed water on me; here I called her, (for me) to gaze at her.” Thus remembering Sītā, he fainted.

22. The burning fire of grief ignited his mind like wood; the cool breeze in the forest only enkindled him; (it) did not, on the other hand, comfort him.

23. Bewildered by grief (being) without Sītā, he poured water (upon himself) both (while) bathing (and) while weeping; (he) sprinkled water (also) to his manes.

24. Again, though distressed, he did not, at any time, give up a religious rite at its proper time. For, to great (men), obligatory (daily) ritual is not at all to be neglected even in a calamity.

Bhaṭṭi—5
25. He challenged, again and again, the brave, and repeatedly dared the demons (thus): “Come, Sīta-haters, encounter (me), the scion of Raghu, in battle.

26. “Oh young ones of birds and beasts, say where went she who nourished you by herself and shone (vying) with the Moon.”

27. Desirous of recovering (Sītā), the daughter of Janaka, Rāma approached the mountain, and appraised Lākṣmāna about the great battle that (should have) taken place there.

28. “Oh Lākṣmāna, two demons had definitely come, desirous of killing Sītā. This fresh blood has streamed forth during their mutual encounter.

29. “Here, the armour has fallen off; this chariot has been shattered along with the horses. Come along, let us both penetrate this mountain for searching (her).
30. "I think my grief has become stiff; (my) distress has arrested my (assiduous) effort; my intellect has, as it were, decayed; similarly, my strength has waned due to grief.

31. "Oh Lakṣmana, behold, here lie scattered the two shorn off wings of a vulture. Sure, it has attained this destruction from the demon desirous of killing her."

32. Enraged, the mighty Raghu blazed; within a moment he became (possessed) of red eyes. (He) realised that the three worlds were in danger and got filled with brilliance like the sun.

33. His excellent spirit (prowess) expanded ceaselessly like one who had accomplished his task. The great might of (Rāma), who was in high rage, waxed.

34. His distress, squeezed itself out, as it were; his valour, belted itself, as it were; birth was taken by rage and he sighed deeply, time and again.
35. Now, having taken up his bow, Rama whose valour was like that of an elephant, thundered, “I (shall) obstruct the path of the Sun, (and) split asunder the (seven) dividing (border) mountains.

36. “I (shall) drain out the water of the ocean, dispel the gods from the heavens, crush the serpents in the nether world, shatter the night-rangers;

37. “Enkindling (my) expertise in missiles, (I shall) unite Yama with death; untiring (I shall), with my own lustre, grind the earth to dry dust;

38. “(I shall) reduce to nought the riches of the yazhás, annihilate the valour of Indra, break all barriers, compress the extended sky;

39. “This world regards me as void of valour (simply) because I do not hurt it.” Speaking thus, the son of Daśaratha set the arrow on the bow.
40. Laksmana dissuaded him (who was) desirous of bringing about the annihilation of the world (and) exhibiting (his) warrior-like lustre, like fire intent on burning.

41. Near the hermitage the two saw a mountain-like bird. Taking him to be the killer of Sitā, Rama rushed to kill (him).

42. "Do not kill me, Jaṭāyu, Oh Rama! I have seen Sitā." When told thus, the scion of Raghūs (Rāma) approached (Jaṭāyu), his father’s friend.

43. Thereafter having announced (that) Rāvana (had been) entertaining enmity, the best of birds, feeling exhausted by the agony of the wounds, died in the mountain valley.

44. Having performed the (funeral) rite of cremation and (having poured) water-libations, the two, reaching (the point of) dejection, again set out to the forest, searching everywhere (lit., here and there).
45. Then the two were seized by a terrific long-armed, hungry demon who was ceaselessly devouring animals, after dragging (them) forcibly from the forest.

46. The two best of Raghus cut off his two hands with two swords; he whose arms were severed crashed down unconscious, making the earth quake.

(Now Kṛtya-adhikāra, Potential Participle Forms)

47. To him who asked what ought to be inquired about, (Rāma), the best of Raghus, told him what deserved to be told, about himself, his exile into the forest and the enemy to be vanquished.

48. “How should the Videha Princess be recovered; how could the enemy be contacted and how could the separation be bearable; this should be told to me by you.”

49. “I, Oh Rāma, the son of Śrī (a demon), roaming like a drunkard, have become an evil-doer through the curse of a sage.” Thus he spoke to him.
50. "I who became punishable by you and has been purified by (your) weapon, (shall now) tell you. Sita has been abducted (and) taken to Lanka, by the enemy of the gods, Rāvana.

51. "There is, on the Rṣyamūka (mountain), an innocent monkey, Sugrīva by name, who would bargain for the killing of (his) brother; he, whose valour is excellent, should be chosen by you (for an ally).

52. "With him as (your) supporter, you will kill the ferocious demon of cruel deeds, the enemy of Indra, staying far away.

53. "The monkey keeps on regretfully remembering his wife, (who has been) snatched away by Vāli, just as a bull in the cowpen woefully remembers the approach-worthy cow.

54. "Oh Rāma, quickly make an indissoluble friendship with him. On reaching Laṅkā thereafter you will kill the sinful ten-necked (Rāvana)."
55. "There is no false speaking in him (Sugriva); I speak this as a true statement. (Having) reached (established) friendship with him you will bring about the death of your enemy.

56. "You, who are worthy of regard, worthy of praise and fit to be followed, will, when united with him who is worth being chosen and fit to be served, like a preceptor joined by a pupil, secure the covetable object.

57. "Even another ocean is not impossible to be dug up by him who has excellent servants. His grief is worth being wiped off by you and your sorrow is fit to be wiped off by him."

58. Like the performer of a Rajasūya sacrifice, that resplendent demon, similar to the sun in lustre, making a true statement, plunged into the sky.

59. Then observing the creepers that would ripen (even) in unploughed ground, the two sons of Daśaratha who had lost the recollection of jewelry, food, drinks and precious metals roamed about,
60. Crossing big rivers resembling those that break and overflow their banks, the two reached Śabari who was famous in the jungle like the *sidhya* (wish-fulfilling) star (of the *Pusya* constellation).

61. (Śabari) who was wearing a clean pair of bark garments, who had made a girdle of *munja* grass, who was emaciated, who was similar to a slab of black collyrium, who was with a staff and had a bed of deer-skin ;

62. (Śabari), noble like a usable word, of clear-cut form, void of (any) aberration, not capable of being enslaved about as she had given up desires, acceptable to the gods, and irreproachable ;

63. (Śabari), ever engaged in religious rites, whose meal consisted of non-aphrodisiac fruits. On seeing her, Rāma shed off fatigue, as if (he had) arrived in a carriage.

64. Then he enquired of her : “Do you perform the ritual for the manes on the arrival of the new-moon day, with sweet fruits that need not be cooked ?
65. "Do you purify the oblation to be partaken by the gods, that has to be invariably purified? Do you honour the *Soma* juice which has to be squeezed by the brahmins in a sacrifice?

66. I hope your regular ritual of sipping water at the two twilight prayers is not missed. Do you respect a guest at the proper time, like the Dakṣiṇa Fire which is to be brought at the right time?

67. "I hope no undesirable, religion-hating person resides in your abode for interrupting the ritual to the gods, Oh highly glorious one.

68. "Do you feel delighted, Oh virtuous lady, by the tales of the *Kuṇḍapāyyas* (sacrificers that drink Soma juice in bowls), the *Agnicityavats* (who maintain the sacred fires) and also the *Upacāyyavats* (who preserve the special cityagni)?

(Now Miscellaneous Forms)

69. "Does thy penance prosper, Oh timid lady? Have you subdued the main impediments (in penance)? Have you vanquished desire and ignorance? Or, have you attained, modesty?
70. Hope, you do not tire (yourself out) performing penance, (you) have pleased your elders well, do not fear from Yama (and) take delight in your own penance.

71. After having presented, with respect, *arghya* beginning with *madhuparka* and after worshipping the two (brothers) worthy of worship, she reported well-being in everything.

72. "Sugriva, the delighter of the monkeys, will soon establish your friendship; soon you would have a glimpse of the Mithila princess." So saying, she disappeared.

73. Then the two Rāghava warriors entered the forests, not far from the Pampā lake, which were delightful to the best sages, and pleasurable to the forest-dwellers.

74. "Oh Laksmana, behold the Pampā lake, embellished with the warbling and lovely rows of bees, cuckoos and curlews, (but) hurting our heart.
75. "Behold the shining lotuses, subduers of the stars, agitators of the mind, distress to a man who is without his beloved.

76. "Everywhere pleasurableness is very clearly dependent on the beloved, since the flock of swans and cuckoos has been croaking harsh at the departure of their beloveds.

77. "It is (only) he who is ignorant or has no good heart that does not get depressed by the birds that hurt the youth (and) the trees that scatter flowers.

78. "We are tortured by these bees, producers of hummings, suckers of profuse honey and smellers of the fragrance of flowers.

79. "Alas! we have been hit hard by these trees, bearers of rows of flowers, capable of torturing people and shakers of hearts.

80. "Which sentient being would not be set fire to by the breezes, givers of grief to such as me, carriers of excellent scents (and) besmearers of the body?"
81. "The flows of dew-drops which have the splendour of big beautiful pearls make the mind melt.

82. "When indeed shall I be the terminator of this grief? Yama, the snatcher of life, does not make me happy.

83. "I am being burnt by the honey-suckers, just as a mountain (is burnt) by violent conflagrations. Which is the expedient here, whereby, alas, I shall be cured of suffering.

84. "On seeing the forest regions, the abodes of Cupid, as it were, my mind is assaulted as if by a (wicked) planet or as though by a crocodile in the sea.

85. "Alas! The trees whose branches are moving due to the onslaught of winds and which are surrounded by the singers in the form of humming bees are, like dancers, highly unbearable to me."

86. The shatterers of the enemy's might, the two best of Raghus who had the gait of an one-year old elephant, (thus) went towards Mt. Rśyamūka.
87. Having thought them (to be) the spies of Vali, Sugriva pondered, “How would I, opposed by (my) brother, (remain) alive?”

(Now Forms with Upapadas)

88. Thinking the two Rāghavas (to be) destroyers from (his) enemy, (Sugriva), along with his retinue went to the Malaya mountain that had risen up high as if to measure up the sky.

89. Fallen into adversity, the mighty monkey employed as a messenger Maruti, who brought well-being, drove away sorrow and was not distracted (by anything);

90. —he whose dress inspired confidence, who was well-versed with the paths, balanced (in mind) and the knower of the minds of those desirous of winning a victory.

91. He (Hanumān) went to the Rṣyamūka mountain characterised by trees rolling like wine-consumers (when) assaulted by the wind, whereupon the bees sang like Sama-reciters.
92. Having reached the mountain attractive to the mind and bringing joy, the monkey, (disguised as a) mendicant, whose body was suitable for begging, spoke to the two warriors of armour-bearing age.

93. "Tell (me) what for have you two, mighty like a pair of elephants, arrived at this great mountain, difficult of access even to Śaṅkara;

94. —"infested by ferocious beasts staying in caves and eating flesh, along with demons, covered with trees of high tops, (and) not within the scope of human beings?

( Now groups of Khas and other terminations )

95. "How have you two, whose complexion is that of suckling babies, come over paths that teem with lions which cause animals to tremble and the veins and arteries to swell up, and where the rocks are uneven?

96. "Or, how, (again), did you two cross the rivers overflowing their banks; say how (comes that) you were not assaulted by the bank-tearing elephants?
97. Rāma said to Hanūmān, “Oh learned one, protecting those that cook sparsely, we have come to this skyscraping mountain, through (our) father's desire.

98. “Understand the excellent Daśaratha who cooks amply, is affluent, enjoys everything and is famous on the earth, (to be) our father.

99. “By deceit, my beloved, not to be glanced at even by the sun and possessed of a beautiful form was snatched away by the demon who wounds our vitals; we two search for her.”

100. Māruti replied to Rāma, “There is a monkey named Vāli who would subdue in a battle even the sun that scorches the forehead.

101. “By that brother who looks (at others) fiercely, (his brother) Sugrīva was banished. I have come (as) an obedient messenger of (the latter) who wants to become a friend (of yours).

102. “Oh tormentor of foes, though an agreeable speaker,
I do not at all tell a lie. With him as a friend, you will kill Ravaṇa, the tormentor of foes.

103. “I, restrainer of my tongue in case of falsehood, tell you this truth. Come along; make Sugriva, the monkey, who can stand everything, your friend.”

104. The monkey (Hanumān), having seen, in the form of Rama, the wish-yielding tree which bore branches in the form of his all-pervading glory, went to the sky-scraping Malaya (mountain) abounding in fruits.

105. Having seen Rama approaching like the (rainy) season, the producer of clouds, Sugriva, though full of fatigue, did not (now) consider (as) terrific, the sun in the form of Vali.

106. Bringing about the welfare of one another, (they) made an alliance by the side of the fire; then both considered the actions that would produce well-being (peace and security).

107. The descendant of Kakutstha felt high regard for the eating, shouting, jumping, lying down and standing up performed by the monkeys, at their own sweet will.

Bhaṭṭi—6
108. Then Sugriva narrated to the overlord of the earth, Rāma, who resembled Viṣṇu (the subduer of Bali), the valorous deeds of Vali in battle.

109. "In the whole earth, there is none as mighty as Vali. I tell you, not (by way of) humiliation, what has penetrated my heart.

110. "Your honour, (when) angered, would, with far-reaching and target-hitting arrows be putting an end to the glory even of Indra; what then of Vali?

111. "But due to the boon of the sage, Vali whose advance cannot be checked, has become the killer of dasyus in war, like the sun rising in the early morning.

112. "Oh Rāma, it is indeed because of its being greatly desirable to me, that my mind does not believe (that) the death of Vali, the repeller of my trouble, has come near.
113. “Seeing that you, the decapitator of enemies, have come, I think that the glory of Vāli is possessed of the characteristics of the murderer of one’s husband.

114. “Enraged Vāli, capable of killing elephants in war, hurling huge natural rocks and resourceful with technicians and boxers (who kill with their fists), has to be vanquished by you.

115. “(Vāli), whose valour enriches him, has brought about the death of demon Mahiṣa, (which was) difficult to achieve and which was pleasing to Indra.

116. “Hurling the dead (demon) off, at (the distance of) a yojana (eight miles), he came to be endeared (by all) ; and not harassing in the least, though capable, he came to be loved even in heaven.”

117. For the sake of convincing the dull-witted monkey who was desirous of knowing the might of his (Rāma’s) missiles, Rāma tore asunder seven sky-scraping trees.
118. Then as the (sacrificial) beast, Vāli, had to be killed by the chief priest, Rāma, the daring Sugrīva, who had subdued his fear, approached the residence of his brother, roaring.

119. Like a lion (chasing) a deer, Vāli came out of his cave chasing his brother (and) pervading the quarters with a cry that struck terror in war.

120. Perplexed in distinguishing between the two who were similar, the delighter of the Ikṣvāku family withdrew the arrow that was drawn.

121. Like a deer, the exhausted monkey, extremely bruised by Vāli who was residing on the Kīśkindhā mountain, hastily retired to the Rṣyamūka mountain, heaving hot sighs.

122. Having, by means of a garland, made the enemy of Vāli to wear a distinctive sign, Rāma had the father of Aṅgada (Vāli) challenged again by the monkey (Sugrīva) for killing (Vāli).
123. In the fight between the two monkey commanders, Rama, who was standing at a distance, discharged an arrow that would injure his body and take (away) his life.

124. Now, struck by that speedy arrow, producing a cry that aroused fright among flesh-eating animals, Vali the fulfiller of suppliants’ wishes,

125. —the advance leader of warriors, the vanquisher of all enemies, addicted to comforts, and having a steady mind, crashed on the ground, all of a sudden.

126. Having seen Vali, the destroyer of enemies, fallen wailing like kinsmen, the monkeys who had no lord (now) took to the ten quarters.

127. “Fie upon the son of Daśaratha.” Thus spoke the sages residing in the forest. The monkey’s wives who always bibbed honey went up to him bewailing (loudly).

128. Feeling exhausted by the pangs of the wound, the lord of the monkeys, who regarded (himself) brave, loudly
taunted Rāma, who considered himself a gentleman, as an evil person.

129. ‘Oh Raghava, deceitful ascetic, you are an untrue offerer of oblations and are (dis)-credited with the sin of brahminicide, because of having killed one who was engaged (in fighting) with another.’

130. ‘The son of a meritorious father, indulging in sin, Oh ill-behaved Rāma, what will you say among the righteous (men) (now) after having killed me ?

131. ‘Why have you not thought of (your) father, the King, keeping the fire, extracting Soma-juice and offering oblations in the fire during sacrifices (with oblations arranged) like a chariot wheel ?

132. ‘A deed (more) despicable than even (that) of the hunter who sells meat has been perpetuated by you, the conceiver of sin, who killed me without (any) qualms.

133. ‘Knowing you (to be) a villain, your father did not intentionally make you the King, you who killed the innocent me who was fighting with another.'
134. "Oh son of Kausalyā, I, a monkey, am not one of those five five-nailed (animals)—rabbits and others—that are declared as fit to be eaten by the brahmīns born in the Krta age.

135. "Being yourself ill-inclined towards pious duty, how will you protect the subjects; or how (is it that) you are not ashamed (before) your own younger brother, the son of Sumitrā?

136. "Oh elder brother of Lakṣmaṇa, I consider you as low-born, you of evil-conduct, who, goaded by our younger brother, killed me in a fight which was waged by others than Kṣatriyas.

(Now the group of forms without an Upapada)

137. Rāma replied to Vāli, "Oh lord of monkeys, I have done nothing that was not done by sacrificers, Soma offerers, our ancestors and elders.

138. "For they desired the death by means of nets or noose-cords on the neck of brutes standing nearby and of those who lived with another's wife.
139. "I, however, have heard, Oh monkey, that you cohabiting with a woman enjoyed by (your) younger brother, have been condemned by Vedic scholars."

140. Thereupon, Vāli, like one full of shame, propitiated Rāma and, with efforts, made over to the descendant of Kākutstha, his beloved son Aṅgada.

141. While dying, (Vali) who had attained a noble disposition, spoke to Sugriva, “Do you realise that we were born of one (and the same) mother ?

142. “(Please) remember everything, that we two dwelt on excellent mountains and drank honey (together); for this is the convention (appropriate rule) of brothers.

143. “Indeed, Fate did not decree our happiness together. It was always ill-disposed in as much as it made us thus (inimical).”

144. He gave away to his brother his beloved (wife) and (his) excellent golden necklace; and having ordered the
kingdom and its wings (to Sugriva) he died, tortured by (his) wounds.

145. Having performed his (last) rite, Sugriva, at the command of Rāma, decided to go quickly to the cave in the Kiśkindhā mountain.

146. Being praised loudly, all around, with the mention of (his) name, and shining with a friendly disposition towards the two best of Raghus, (Sugriva) the King of monkeys entered the Kiśkindhā mountain whose summit was saturated with leaves and where bees, intoxicated by honey, were humming as (the rainy season), the time for the showering of waters, was nearby.

Here ends canto VI named

THE DEATH OF VALI

( Part I of the Adhikāra-kāṇḍa )
NOW CANTO VII

[ Henceforward the group of Kṛt forms used in the sense of habit, characteristic or favourableness ]

1. Then producing a strong tremour in the woods, the stormy rain-wind blew; and clouds rose high, pervading the sky.

2. As though torn asunder, the highly shining clouds accompanied by thunder, let down clear water, good for satiating the speedily growing produce.

3. —(the clouds) that were in the habit of subduing the sun, moving about both the sides of the sky, and embellishing and shining.

4. On seeing them, the habitually triumphant Rāma, residing on the Mālyavat (mountain), unable to endure (separation), and unable to pick up courage, becoming depressed, lamented like one highly intoxicated.
5. "The whirling wind, mingled with (the fragrance of) kadamba (flowers), and cool with the spray from the clouds causes excessive depression even to the self-controlled.

6. "(This) harmful darkness teeming with glow-worms and robbing the eyes (of visibility), is hard to be borne by the mind by me feeling fatigued, as if feverish.

7. "Prone to spread around and interspersed with cātaka (birds) given to producing a drum-beat-like sound and chattering, (these) lightning flashes make me a lamentor.

8. "The spray, though cool, appears to be scorching all over (when) it touches (me); insufferable are the playful peacocks given to clamouring.

9. "These falling showers, complying with Fate, torture the harmless lovers, as if full of hatred.

10. "Accompanied by thunder and scattering water all around, this season would render even a yogin (who controls
his mind), who is a habitual forsaker of pleasure and pain, prone to be allured.

11. “The distrustful cataka bird, given to boasting as if cutting my heart, repeatedly begs for water which is already (being) given by the rain.

12. “When, indeed, would these wretched, over-croaking frogs, given to overpowering and harming the separated lovers, tend to be void of desires?”

13. The suffering Kākutstha given to wailing and criticising, somehow passed the day that seemed to be the night and the night (too), during the rainy season.

14. Then, with the autumn nearby, he saw the white sky spread over with flocks of herons given to activity and worbling and (thus) increasing (his) longing.

15. On observing the moon shining brightly, the grieving Rāma said to Lākṣmāna, “Look at the swans longing for the lotuses and moving languidly,
16. "That lustful monkey is not given to gradual movement even today! The stars adorning the sky render me prone to anger.

17. "Does the monkey (Sugriva) not know (that) the nourisher of lotuses, the sun, who would have dispelled the mass of darkness (will now) shine brightly at the beginning of the day?

18. "While the showering (rainy) season is gone, the negligent stay-at-home Sugriva is certainly deemed to go the way traversed by Vali.

19. "He, seated (forever) with garrulous women, should be addressed (in) merciless words by your speedy and triumphant self.

20. "Going (to him) straight and humiliating (him), speak just words to the unrepenting and sinful monkey.

21. "Like a merciless person, quickly speak to Sugriva, doting upon women, sleepy, addicted to honey, a drunkard, resting happily on the mountain."
22. Having taken up his lustrous bow Lakṣmana, a fast walker, knowledgeable about the self-destroying, very wise, bent upon victory, reached the ever-moving monkeys.

23. The modest monkey, Maruti, ever vigilant about (his) tasks, ushered into the cave that radiant and unshakable enemy of the demons (Lakṣmana).

24. Surrounded by lovely ladies, desirous of his own security and coveting (his) favour, Sugriva spoke to the King (Lakṣmana):

25. “Sleepy (and) fearless, I, the lord, stayed here along with doting and radiant ladies, through your favour.

26. “Engrossed in the enjoyments provided by (the favour of) Rāma, I did not notice the disappearance of the lightning flashes, the lustre of the sun and the well-shining moon.

27. “Here (and) now, do I dispatch, (my) lord, brave monkeys, destroyers of (Rāma’s) grief and traversing to the end of the earth, mountains and oceans.”
28. Then, bent upon accomplishing the task of Rāma, the mighty monkey ordered the immediate arrival of all the monkey troops.

29. He said, “Today itself shall go in (all) haste, we the fulfillers of (our) friend’s object to see Rāma for the sake of the recovery of Sītā.”

30. Then pervading the ten quarters and determined to infuse fear, companies of monkeys assembled together in joy, for the sake of the prosperity of Rāma.

31. They reached the vicinity of Sugrīva, (with the intention) ‘We shall dissipate the enemy’, and as if suddenly bent upon rendering the world bereft of Rāvana.

32. Feeling, ‘I shall accomplish the task with these that have arrived’ he (Sugrīva) reached the shadow of the tree in the form of Rāma, cool to the touch.
33. Having seen the concourse of the monkeys, Raghava felt that the task resembling (constituting) the quintessence (i.e., the recovery of Sītā) by the destruction of Rāvana was as good as accomplished.

34. Then, he (Sugriva) explained to the monkey congregation (the distribution of) the expanse of the quarters that had turned into a single mass.

35. Then he spoke to Hanumān, whose thunder was like that of a cloud full of water and who was (sitting) with Angada, and Jambayān whose flight was charming and who was sitting with Nila.

36. "You go by means of expedients towards the southern direction, the abode of Yama, (you) subduing the watery thunder of the clouds with your cries.

37. "Oh (monkeys) of excellent valour, knowing (ascending with quick flights) the elevations of the mountains (and) executing the destruction of the forests at your (sweet) will;
38. — "Eaters to the fill of the fruits that are ever fragrant during eructations, but not desiring consumption of heaps of corn;

39. — "Listening to the humming of the bees resting on flower-couches, the humming resembling praises sung in chorus by Saman-singers during a great sacrifice;

40. — "Observing the expanse of the waters of the Southern Ocean, tasting the fruit-juice squeezed out by the pressure of the fists;

41. — "By you, not hostile (to one another), should be accomplished, by turn, whatever task be appropriate at whichever place and you should indulge in nocturnal sleep and collection of fruits, (by turn).

42. "Sītā should be searched for, in the abodes of the demon through guile, by you whose bodies will be made tiny and who will not resort to (mutual) recrimination before hosts of enemies.

Bhaṭṭi—7
43. "No tumultuous uproar should be produced until (Sitā) does not come into view; after Sitā has been apprehended, however, your challenging shouts against the enemy (will be) fruitful.

44. "The Mithilā Princess should be searched for by you taking the guise of (beggars, i.e.), holders of begging bowls, and she, who would be pondering upon the arrival of Rāma, should be recognised by her righteous (i.e., natural) gestures.

45. "Sitā, who would be wearing a blemishless dress and would be having around a guard like the sacrificial altar sanctified by brahmins worthy of conducting sacrifices, should be perceived (i.e., found out) by you, before the last day of (this) month.

46. "Go quickly (and) find (lit., see) her whose changeless virtues surpass even that of the sages who eat wild rice, fruits and roots."

47. Possessed of (physical and moral) height, Rāma whose voice was like that of clouds and gait like that of an elephant, spoke to the monkey. Hanūman whose roar was similar to that of the cloud and whose flights were long.
48. “Just as farmers pray for rain during a draught, you too pray for Sita (and) depart on Sugrīva's command.

49. “Just as a merchant, carrying the balance-string, moves about at proper time for the sake of success, so also you go, expecting (to visit) regions, having taken (this) ring.”

50. Having taken the token-ring they jumped up into the vast sky like the horses of the sun’s chariot whose reins are let loose.

51. The king of the monkeys who made haste, dispatched Śatavāli northwards with a crore (of monkeys) and Susēṇa to the west.

52. With as many monkeys who took long jumps did Vināta proceed to the east like the sun (travelling) with the rein-free horses galloping with long trots.

53. For finding Sita, the monkeys led by Hanumān (Maruti) went to the Vindhya (mountain) covered with autumnal clouds resembling excellent upper garments.
54. Inflicting insults upon the lions on the summits of the mountain, (the monkeys) roamed upon the Vindhya, comparable, (in the matter of height), to a disgrace of the sun’s passage.

55. Desiring (hoping for) the annihilation of the enemy and with certainty about finding Sita, they traversed lofty, rocky mountains (and) crossed unfordable rivers.

56. Pervading the quarters and rendering the lions full of injuries (making them) incapable of eating, they (themselves foodless) effected, with caution, an entry into difficult (terrains), too.

57. Some moved about with a smile; some wandered noiselessly, and others, full of restraint like ascetics, gave up conversation.

58. Like men whose stakes (money) are exhausted, they all, void of joy (and) noiseless through fatigue, sat down on a flank of the mountain.

59. Then, (getting) cheerful (again) they perceived there,
flocks of birds emerging like herds of animals from the opening of a cave.

60. On seeing the constant flow of birds, they, inviting one another, entered the cave, intent on a fight (if needed) and desirous of finding a water reservoir.

61. Calling upon their friends (and) desirous of killing (quenching their) thirst (they) entered the opening of the cave that resembled a cloud of darkness.

62. Therein they who had shoulders as stout as iron blocks saw in the open space beyond the door, on the portico of a palatial house, a lady with graceful limbs.

63. Smiling, she whose lustre was like the moon’s that subdued (others), exclaimed (extended) welcome to the monkeys whose arms were long like bars and whose footsteps crushed down grass-stalks.

64. She delighted (entertained) those excellent (monkeys) who had come in groups and resorted to the mountain-cave, with various fruits that had divers flavours and with water, sweet and cool.
65. Satiated with the fruits available in that (region) covered all over with tall and broad as well as short and thin trees, they asked that resplendent one, "Whose city is this?

66. "May we be told, why you protect (it) with efforts, Oh meritorious one; indeed, your sight appears to us like a treasure in a dream."

67. Then she replied to the monkeys who were extensive (in number) as the ocean, "This city is the creation of Viśvakarma, the king of demons.

68. "And, that demon was killed by Indra, (the enemy of Bala), breaking the settled rule (of duel). I am the daughter of Meruśavarnī, Svyamprabhā by name.

69. "If you wish for a quick departure (from here) or desire to protect your reputation, I shall have you taken out; cover your eyes with (your) palms."

70. Just as the (Vedic) lore delivers those that have performed religious deeds, at their wish, she took out the monkeys that had covered their eyes and were walking zigzag.
71. Having walked out of the nether world as per her instructions they took fright and were full of shame, realising that the month (during which they had to find out Sītā) had passed.

72. Afraid on account of the breach of faith (and) full of anxiety, they held discussion, “How shall we receive honour, without accomplishing the work of the king?"

73. Setting his mind (intent) upon (mental) peace through fast unto death and revealing (his) mental agony, (Āṅgada) the son of Valī, sat on the mountain, resorting to yoga.

74. After having reflected, Jāmbavān who had, as if he had contracted diarrhea, said, “Fie upon the objects of the senses whose charm is imaginary and which are comparable (only) to dolls (i.e., unreal).

75. “I too (shall) perform the same rite which this Prince (Āṅgada) performs.” Having so declared, he too abstained from food.
76. Maruti said to the monkeys, “When the old (Jāmbavān) is renouncing (food), I (too) shall observe fast unto death that has come to my turn.”

77. Then all the other monkeys also sat down in yogic postures after declaring, “May lifelessness come to him who may live here, in your absence.”

[ Now are illustrated feminine Kṛt forms ]

78. They remarked, “Painless (was) the slaughter with a sword of (even) Kabandha, by the side of the Fire. Fie upon (this) horrifying fall of ours, the Fate of ending in damp decay like one without a protector!”

79. Then a slow-moving, ugly, huge bird (Sampati) came down, expecting as it were, their fast unto death to (provide it) food.

80. On seeing him, a mine of evil, with the tip of its beak capable of shearing (their) bodies, the monkeys bewailed themselves over and again that they had fallen within the range of evil,
81. "Meritorious is the bird Jātāyu roaming about in the Dāndaka woods who, having accomplished the task of Rāghava, ascended the heavens, (being) consecrated in the funeral fire!

82. "This visible incarnation of hell has approached us; for we, incapable of activity, shall be eaten by him without any justification.

83. "Security is difficult to have after getting (in)to (the hands of) (this bird) resembling a wrench for (extracting out the heart), and similar to the noose (or net) of the God of Death, and which has the tip of its beak capable of tearing the body apart.

84. "Famished by hunger, this bird whose deeds are inauspicious, and who is not the bestower of the slightest good (even) in the other world, comes from this (place) to eat us."

85. Having reached the monkeys, the bird spoke sweet words: "Who are you on this mountain summit difficult to be reached even by the mind (mentally)?

( Here ends the Kṛt Section )
86. “You lament yourself, carrying on conversation about Rāma, and praise respectfully, our co-uterine brother, Jaṭāyu.”

87. To the bird whose speech was the dispeller of fear, the monkeys replied: “We are the messengers of king Rāma whose arrows are the mowers of enemies.

88. “We wish to recover that high born man’s beloved, best of family, born in a great family, (but) who has been kidnapped by one born in a despicable family.

89. “Realising that the thirtieth day, the time fixed for (our) return, has gone by and feeling distressed, we, whose objective has not been fulfilled, abide fasting for the other world (death).

90. “Oh best of birds, we who have not apprehended the laudable wife of one who had not married before, dear to the son of Kausalyā (Rāma), shall not go back, (but starve and) die.”
91. The bird spoke to the monkeys, “You have certainly not studied the smrtis, for you resolve to get destroyed at this time.

92. “Fallen from the kingdom, Rama, whose wife has been kidnapped, who is excessively pining for Sītā, —this is not the time for the like of you to shrink from the duty to the lord.

93. “Quickly make efforts to explore the southern direction. Therein you will perceive a golden city that tends to cover the sky;

94. —“Laṅkā by name, protected by the lord of demons, in which the wives of gods were brought after defeating Indra;

95. —“which (originally) stood on the top of the mighty mountain (Sumeru), having pounded (surpassed) the kingdom (of heaven) under Indra. I presume that it is the only city constructed on the earth by extracting the essence of the world,
96. “That is the only city built by the Creator with great efforts, by his own skills, after having made Indra unhappy, toiling hard and then saying ‘enough’.

97. “Go to that Laṅkā, where, having seized it after robbing Kubera, the hateful sinner, Rāvaṇa, has stayed put and which has been, as it were, abandoned by Indra after having cried (over it).

98. “I have told you who were desirous of asking. (Now) recognizing your own capacity, Oh (monkeys) who are desirous of fighting Rāvaṇa, do not be intent on sleeping (inattentive or idle).

99. “Riches do not approach a man not desirous of learning and intent (only) on weeping. Why do you not go, desirous of robbing (him) and with a will to wrong (punish) the enemy?

100. “Desirous of apprehending Sītā, do find her out quickly, I tell you. Do not regard ours as a false statement. Achieve the welfare of your lord.
101. “Assemble in front of your enemy; delight the best of Raghus; do not entertain fear; hope, Rāvana has not seduced Sītā.”

102. Then chattering aloud, all the monkeys quickly set out for the greatest mountain, Mahendra, and instilled (into themselves) greater courage.

103. Having halted in its groves and making ample but soft noise, they saw (in front) the ocean, a repository of the best jewels;

104. —hitting, as if intolerant, at the mountains on its shore, with its watery billows, embellished in toto by its magnificence and violently rolling through pride;

105. —sanctified by cool breezes, standing as it were, after knitting together (all) splendours, and hurling everywhere ripples, after stringing them (together);

106. —staying within its own even after having assailed the far off sky and drinking the sweet waters of the rivers, as if having felt thirsty;
107. —expanded on all sides by the moon, after having lighted it, intent on rising aloft as if for subduing the expanse of the Meru (mountain).

108. Having observed the lofty cloud-scrapping billows above the ocean, and its waters, horrifying on account of the crocodiles, whirling below, the mighty monkeys quickly dispatched Maruti, the best of monkeys, capable of going and returning and possessed of great valour, like the lord of elephants.

Here ends canto VII named

THE SEARCH FOR SITA

( Part II of the Adhikāra-kanda )
1. Then, Hanumān of massive frame, plunged into the sky; neither Garuḍa, nor the sun, nor the wind (could) excel his speed.

2. He shone like the morning sun in the beginning of autumn. Not that the (path) being traversed by it (the sun) in front, was not covered by him (Hanumān) (while) travelling.

3. (Both) the monkey and the ocean extended each other’s forms into the sky; and each went by the excellent way of the other, the way that was followed by the sun, Indra and the moon.

4. Even the sea did not subdue his courage, as he traversed; and even the violent stormy wind did not attain his speed.
5. Thinking of killing a demoness who was about to kill him, (Hanūmān), the son of god Wind, after having (first) entered her mouth, killed her by tearing her apart, on coming out of her, quickly.

6. The sea, thrown up by the wind and the dying demoness mutually mingled the horrifying noise of the one into the other’s howl.

7. Providing an ample supply of food for the alligators (that infested the ocean), that single demoness entered (i.e., sank down) the (sea), the abode of crocodiles, infested by huge sharks.

8. He then saw, risen up, the Maināka mountain (who had been) protected by his father (viz., Wind), from Indra (and) who (therefore) wanted to repay the obligation to the Wind by means of a counter-favour.

9. Vanquishing the sky by (his) great height, he (Maināka), said to the son of Wind, “Having rested on me, conquer the enemy.
10. "Accept various fruits, sport on (my) crests, (and) observe the flocks of birds sporting merrily.

11. "Dear friend, halt here for a moment; you will set out again thereafter. The task that is undertaken by you (who are) competent, will not be delayed (or set aside).

12. "Our love abides by you; we declare to you (our intention). Who does not regard highly you (who are) striving for the sake of (your) friend?

13. "(Being) tormented by the demons, the brahmins who propitiate with incantations the sun at the three (morning, mid-day and evening) prayers, now crave for your success.

14. "Oh warrior, stay with us without agitation; I am a friend of the Wind; the sun is excessively scorching; you may proceed after having rested on me.

15. "This sunshine, scorching severely, is impossible to be borne, as if (it were) striking repeatedly all around with blazing fire-brands.

Bhaṭṭi—8
16. “Please listen, Oh monkey; visit the beautiful forests of mine, you having arrived (and) my coveted intentions have come by (as it were)!

17. “Who does not know that the Wind is the friend of Mainaka mountain? Delighted, I invite you with effort. Speak out, you who (seems to have) desired to say (something).”

18. Waiting upon it like a dependant, the monkey spoke to the extremely obliging mountain that was, as if, challenging the sky (through its lofty height).

19. “Oh Lord of Mountains, I am going post-haste to meet Ravaṇa (who is) about to outrage (another’s) wife of a noble family. (So) please do not overdo anything.

20. “Producing divers sounds, I (shall) destroy the might of (Ravaṇa) who overpowered Sītā in the forest (and) whom Indra could not withstand.

21. “I shall play havoc in the capital of that enemy
of Rāma; I shall either give up my dear life or raise high (my) reputation.

22. "Or, entering unobstructed into the enemy's court, I shall give vent to my wrath." Having spoken thus, the son of (god) Wind speedily leapt into the sky.

23. Like a terrific comet assaulting the sky, a demoness rushed at him (as if) to test his valour.

24. Having entered the hundred yojanas-wide mouth of hers who was walking forcefully in the water, Hanūmān, assuming an atomic form came out unnoticed.

25. Starting to find out Sītā, he walked towards the seashore that was infested by terrible demons who were roaming about.

26. Concealing himself, (by reducing himself to) the size of a rabbit, he passed the day. The intelligent one, expert in (his) tasks, promised himself thus, 'I shall apprehend her during the night'.
27. Avoiding the numerous attendants who were watching, he, an expert in talking, entered Laṅkā at night.

28. Listening to the people who were proclaiming, all at once, the virtues of Rāvana, he neither conversed with anyone nor was he addressed by anyone.

29. By means of conversations, challenges, songs, dances, laughter and braggings, Laṅkā echoed, as it were, the capital city of Indra.

30. He went to that city possessed of ghosts of brahmīns wrangling diversely with contrary (philosophical) views, as also by goblins (voraciously) gulping flesh and blood.

31. They pronounced in assemblies the qualities of the master, as though (they were) their own and, addicted to drinking and being intoxicated, they crossed the roads and moved away.

32. Others moved about by means of conveyances like
elephants, horses, chariots and others; some others offered lovely flowers and fruits to captive women.

33. On account of anger, some women did not accept the wine offered by (their) lovers. Uxorious lovers were cursed by those (women) who were curious to know (test) their love.

34. Intent upon remembering Rāma who was grieved by separation, that monkey neither wished to see the dance nor intended to listen to the singers.

35. Now, the moon, as if desirous of permitting the inspection (sight) of Laṅkā, made an appearance in the eastern direction, so as to scatter its darkness-dispelling rays (everywhere).

36. Desirous to hear an account of Sītā, he moved about undaunted in the demons’ palaces wherefrom darkness was vanishing.

37. The monkey saw a hundred-thousand (strong) guards-unit, situated at the centre, on confronting which even Yama would have died.
38. Now, on account of the moon being about to occupy the centre of the sky, the white and extremely radiant (whitewashed) palaces of the city began to shine (brightly).

39. Employing affable words, the people, fully engrossed in the drinking parties, enjoyed, like nectar, the moon that was reflected in the goblets.

40. As though sharpening their longing, youthful groups of demons whose pride was slipping away, consumed enough (ample) wine in the moonlight.

41. Mixed with blue lotuses, the clear wine, a producer of confidence for fuller sexual intercourse, caused itself to be drunk by the side of the loving persons.

42. Without causing dismay to the demons who, being expert in fighting, had frightened Indra, the monkey wandered from house to house.

43. Desirous of seeing Sītā he, confounded, incognito, the demons and rebutted the magical tricks of the cannibals by means of his own magical devices.
44. To him who was outwitting (his) enemies, the thought occurred—‘The king of demons renders the proclamation by the spies to be untrue’.

45. Concealing his greatness and after roaming over the residences of the ministers, he went to the house of Rāvana who was reviling men;

46. —(the house) crowded by excellent divine damsels that illuminated the (ten) quarters and bore unparallelled beauty;

47. —(the damsels) who were always enthusiastic in acts of sexual enjoyment, and who were amply conversant with (lovers’ actions like) līla, kilakinicita and vibhrama;

48. —(the damsels) by making whom accomplish his task, Cupid rests carefree and who make young men, seduced by intoxication, fulfil their own purpose (of sex-enjoyment);

49. —(the damsels) who bore their own lustre, offered
their bodies which was drunk, as it were, with their eyes, by the hosts of the minds of onlookers.

50. Ignoring them, Hanuṁan went to the aerial vehicle Puṣpaka which imitated, as it were, the grandeur of the Mandara mountain.

51. Therein he saw Rāvana, resembling the Kailasa mountain with his peak-like head and (twenty) arms resembling trees, (and) humiliating the glory of the mountains;

52. —Rāvana, asleep, ever bearing perfume, waited upon by servants, enviable (even) to Indra and highly addicted to sex.

53. Māruti was, for a moment, delighted at the sight of (Rāvana), excessively frightened of whom Indra desisted from fighting.

54. And, seeing him, as attractive as Meru with the waves of his breaths (flow of breezes) and moving faces (shaken forests), the monkey halted (for a moment) from his intention (of searching for Śīta).
55. Having seen Rāvana, who had retired in privacy with his beloved, the son of Vāyu whose mind was grieved that ‘Sita is not here’ went out.

56. Then, without disturbing the (sleeping) demons, he ascended the rampart, and did not entice them to fight though he was strong enough to do so, since he was anxious for a glimpse of Sitā.

57. He pondered, “How may I annihilate the grief of Rāma? Or, how shall I generate the best joy in Sitā?”

58. “After having seen the beloved (wife) of Rāma, I shall cause the demons to flee. But any strong action before seeing her would be destructive of the (intended) purpose.”

59. (While) thinking thus, he perceived nearby an Aśoka grove filling the heaven with (its) lofty gardens studded with bunches of flowers.
60. Neither disturbing the trees, nor frightening the forest-dwelling birds asleep on the branches, the mighty monkey softly entered it (the grove);

61. —(the grove) wherein the wind blew gently, as if causing the creepers to dance, and wherein the frightened seasons did not disturb the luxuriance of one another;

62. —(the grove) wherein, the moon always (remaining) full at the command of Rāvaṇa, supplied the drink of nectar of moonlight to the water brooks in which the blue lotuses bloomed;

63. —the (grove) wherein the ladies kidnapped (by Rāvaṇa) sat surrounded by demonesses (who) enticed (them) thoroughly, and were caused to pacify Cupid (Rāvaṇa’s sex);

64. —(the grove) wherein, through (the influence of) Cupid, Rāvaṇa merely lodged Sītā but had not endeared himself (to her), in spite of his being clever and prosperous.
65. The monkey whose gait was slowing down, wandered all over (the grove) full of evergreen trees, the trees hissing on account of the wind.

66. Moon-stones oozed, beds of moon-lotuses appeared bright and collections of flower-clusters rolled about, being dispersed by the wind.

67. Chirping in a deep voice, auspicious birds delighted the monkey who was wishing to stay near Sītā and whose success was imminent.

68. At that time, on account of omens signifying (the fulfilment) of (her) desired (objective), Sītā foresaw, as it were, herself (as) destined to be by the side of (her) husband.

69. Hanūmān pondered thus, ‘If the news about Sītā be not forthcoming, our effort would certainly (prove) futile’,
70. Jumping from tree to tree, (he saw) (Sītā), the daughter of Janaka, feeling excessively frightened of Rāvana and not seeing any rescue from the enemy:

71. —(Sītā), full of dirt, and having faded hair, adverse to the love of and fit to be protected from Rāvana, concealing herself from the demons.

72. The mighty monkey who was born of the Wind God and had received (his) message from Rāma perceived (Sītā) with her smiles gone, but still radiant as if she was born from the sun.

(Now the group of Case-endings or Syntax)

73. (Then) there came the lord of demons, attractive to the evil-eyed, bestower of ample wealth upon the demons (and) being praised by the wives of others.

74. Concealing (his motive), he, beguiled by Cupid, swore to Sītā and promised her ample riches, as if indebted to her.
75. Longing for her, he spoke many a sweet word, full of entreaty; he neither got angry nor grudged her either.

76. (He said), "Oh deer-eyed one, why do you get enraged in vain, with me (who am) desirous of seeing (you)? It is the inborn character of demons that they ogle at others' wives.

77. "Oh timid one, (only), the mediocre promise (obedience) to the versatile (Vedic scholars), not the best ones like me; (only) those that have not achieved their objective encourage the eulogisers, not others like me.

78. "Sporting with the objects of sense, desire for the lord of the worlds through love; though I have bought you for sexual enjoyment, I shall do nothing disagreeable to you.

79. "Abide with me in a palace; do not reside in a manless (uninhabited) forest; do not squat on the ground; eager for sexual enjoyment, lie down on a couch."
80. “In the same manner as you have settled yourself down in my mind, uninterrupted, so also do not prevent me (from) staying in your heart.

81. “Oh you, ignorant of what should be done, do not disregard the lord of the world making obeisance. Having seen me, who will long for the cursed descendant of Kākutstha?

82. “(Only) he who squeezes out milk from a stone may acquire prosperity from Rāma. Make Rāvana who is teaching you your good and bad, attain delight.

83. “Pleased, I shall have you enjoy (all) the three worlds. Why do you make Rāvana bewail (or speak) in diverse ways? (Do) get me to sleep by your side.

84. “Get (your) orders executed by the demons. Make me fetch (you) delightful (things). Who would not desire for the (obeisance) made by Indra with his hands folded over his head.”
Now, Case-relations of Prepositions, Karmapravacāniya

85. Enraged at the speech of the lord of the demons, Sītā to whom her husband was dear, addressed to Rāvana, who abided by sin, (these) words.

86. "If your honour were not inferior to Rāma but were supermost among the brave, why did you kidnap me here after leading away the two warriors by a ruse?

87. "How, Oh lowliest of the demons, (would) your behaviour not be (regarded as) inferior to that of a warrior, in as much as, now, (you have your) residence in Lāṅka through fear, away from the people?

88. "Ah! sinner, ill-behaving towards the well-behaved, and sullied by lusciviousness for another's wife, you (may) glitter in front of women, (only) till (you) get a glimpse of Rāma.

89. "Before long, would shine brilliantly here, around you, Rāma, who, with his arrow fitted (on the low), is a second Viṣṇu in battle.
90. "Struck by him with arrows, where would you flee, Oh cruel one? Oh one puffed up with pride, the very hot (words) scorning Rāma were not spoken well by you.

91. "The omnipotent Rāma will not let even your name remain as a remnant. Rāma can vanquish even Śiva; how (insignificant) then is your seizure (by him).

92. "Oh cannibal, you may as well praise or censure us; the truth has been stated (by me). Lustful towards me, be you damned, to shed your heat (semen) in fire.

93. "Valour (abides) in Rāma as its lord; he is sure to bring about your destruction." Having spoken thus to Rāvana, Sītā sat silent.

(Now, Case terminations, Vibhakti)

94. Thereupon, having flourished his sword between Sītā (and himself), the enraged Rāvana spoke, after having heaved sighs for a moment.
95. "Addressed in agreeable words for a long time (and yet) averse to compliance, you shall die, Oh Mithila Princess, if you will not accept me within a month."

96. Returning to his palace, he ordered dreadful demonesses, "All of you give threats to Sītā for my sake."

97. (Rāvana) having gone, the demonesses assembled around the Mithila Princess and, towards (arousing) terror (in her), they repeatedly uttered cruel (words) in profusion, to the delight of Rāvana.

98. "Oh Sītā, bow down to Rāvana; (then) welfare shall certainly be yours (for ever). Otherwise we shall make you suffice for (our) morning meal."

99. (One of the demonesses named) Trijaṭa, considering them who were speaking thus (as contemptible) as grass, said, "Misbehaved (wretches)! kill yourselves. Make a meal with your own flesh.

Bhaṭṭī—9
100. "The charming-eyed, slender-waisted, young Sītā was seen by me today in a dream, touching the sun along with the moon."

101. Reprimanded by her, they all, terrific in (their) faces, went away, just as they had come, with ferocious words and deeds, to (their) bed, anxious to sleep.

102. They having departed, the Son of the Wind who had recognised Sītā (but) had, for long, stayed concealed on account of the arrival of Rāvaṇa,

103. —(feeling) by the absence of the enemy of sacrifices, as if he was (first) restricted and then released from debt, began (to repeat) the story of Rāma, towards acquainting Sītā (with his identity).

104. On seeing him, Sītā reflected, "For what purpose is this Rāvaṇa, having descended from the tree, approaching me in monkey form?"

105. 'Eulogising Rāma through devotion, he appears
different from (what he was) before. Has he possibly come without cruelty to inspire confidence in me?

106. "If this one be other than Rāvana, Rāma's servant, then the auspicious omens (experienced by) me before daybreak (are) fruitful.

107. "Residing to the north of the ocean, how did Rāma come to know about the city (that stands) south of the salt-watered (ocean) ?

108. "I have been kidnapped here, to the south of the Daṇḍaka forests, (to a place) inaccessible to men, after having crossed rivers, mountains, forests, and also the ocean.

109. "Excepting a violent gale or Garuḍa, none ventures to come hither. How, (can) a monkey (dare) then ?"

110. Having, with difficulty, reached her thus (engrossed) in thought (and) abandoned by the demons for a while, the mightiest of monkeys said, "I am a servant of Rāma."
111. "At a great distance from the Mahendra (mountain), not far from the Vindhya mountain nor away from the sea, is your beloved (husband).

112. "I entered this forest (earlier) when Ravana had not arrived; his having gone back, I have walked up to you unnoticed.

113. "While he was speaking (to you), Oh Queen, though provoked, I, pondering over the pros and cons for the safety of my mission, did not indulge in violence.

114. "The sovereign among monkeys, Sugrīva, has become a friend of the overlord among men, Rāma. From him, have I have come (as) a messenger.

115. "Having explored the whole capital of the Lord of the demons, I, skilled in searching and appointed to the task of a messenger,

116. —seeing ladies (who are) the loveliest among even the divine damsels and throwing off (killing) demons more cruel than even serpents, have come here.
117. “Pining for your ladyship and eager for your union, Rāma who has offered oblations to the manes in the Māgha (constellation) has dispatched me.

118. “Oh Mithila princess, this ring of the descendant of Kākutsthā, was handed over to me with great regard by him who remembers you with excessive grief.

119. “That Lakṣmana, sympathising with Rāma remembers you woefully. The two mighty princes have readied themselves to come here; do not be afraid (any more).

120. “Monkeys of terrific prowess will destroy Rāvana here; Oh Videha Princess, wish well with (your) courage (and) kill your anguish.

121. “When I have returned, Rāma will totally annihilate the demons; Rāvana, bringing you here has staked his life-(breaths);

122. —(he has) staked the comforts (possessions) of his kinsmen and has bartered away his riches. The best of Raghush woefully remembers you alone, hundreds of times a day.
123. "Before the demonesses sleeping near you (as guards), wake up, Oh Mithila Princess, let a return message be given to (Rama), the bearer of the bow (made of horn)."

124. Realising the entry by the monkey in the city to be a wonderful (feat), she gave as a token for cognition (her) crest jewel, prized by Rama.

125. Having inquired repeatedly about the sleeping place, the eating place, the talking-subjects, the occasions of smiling, the dwelling place and the regions of walking about, of Rama, she sent him (back).

126. Holding the ornament, desirous of doing a deed terrifying (to the demons), he, though anxious to go to his master, pondered for a moment.

127. "They call him the best envoy, who, after having executed the assigned mission, accomplishes an extra task, not contrary to (his) original assignment.

128. "I have found out the Videha Princess; I shall return (as) a reporter of the news (about Sita) to my lord, after
accomplishing a task more arduous than the others and (thus becoming) an acquirer of fame.

129. This grove, worth preserving for Rāvana, should (now) be mowed down by me.” Having thought thus, the monkey tore down (that grove) which was similar to the Nandana garden (of Indra).

130. “I shall destroy this grove proclaiming ‘Welfare to the two Rāghavas. I am their envoy wishing them well’. What does any demon here say ?”

131. The Son of the Wind then devastated the ‘place of residence of the deer-eyed (Sītā), viz., the enemy’s grove that was tawny with the sacattered pollen of flowers, where the buds, leaves and flowers were crushed, the ground was variegated by the shower of flowers, the birds were anxious on account of the noisy crash of trees, the quarters resounded with the loud chirpings of birds, and the tremulous deer were racing off.

Here ends canto VIII named

THE DEVASTATION OF THE ASOKA GROVE

( Part III of Adhikāra-kānda )
1. Terrified by the noise of the breaking of the trees and agitated by the moaning flocks of birds, the demonesses made a report to Rāvana.

2. “A monkey is pulling down the self-same grove which the sun heated (but) gently, wherein the wind blew restricted, and which is nourished by the moon.”

3. Then stupified by rage, the father of Indrajit sent eighty thousand servants for the destruction of Maruti.

4. Comparable to serpents who have poison in their eyes, they who carried missiles, double-edged swords, iron clubs, darts and mallets arrived, pervading the quarters.
5. Picking up a terrific iron club, the monkey thundered like a cloud. They whose weapons were radiant, also roared like water (-bearing) clouds accompanied by lightning.

6. Like a river whose water-stream has swollen during the rains joining the sea, the demons confronted the monkey who was as steady as the ocean.

7. Brandishing his upraised tail and wielding a heavy iron club, he waited, after ascending the outer porch, (but) did not strike first.

(The Aorist Vrddhi group)

8. The clouds in the form of demons showered upon him (streams of) water in the form of arrows; (but) the mountain in the form of the monkey neither shook nor took fright.

9. "Halt," he shouted aloud and struck with the iron club in such a manner that it snatched away the lives of many enemies.
10. Some demons emitted blood from their wounds, (some) covered the ground with their (dead) bodies and (some others), in whom fear was aroused, pervaded the quarters.

11. They whose enthusiasm was gone, whose bodies were battered and to whom lives were dear, were frightened by the monkey’s roars just as the deer (are frightened) by the lion’s roars.

( Now the absence of ‘it’ (i) )

12. Masters of trickery, they too, (with) weapons in (their) hands, returned in chariots to kill the monkey (but only) to be struck (down) by Maruti.

13. Having taken (his) stand on the outer porch, the monkey smote, by whirling the iron club, at those who had united together and come in a group, desirous of fighting and who deserved to be laid down in a heap on the ground.

14. Thereafter, desirous of saving their lives and intent upon reporting (what had happened), the demons that remained behind those slain, arrived near Rāvaṇa.
15. "(So) many of us, brave (and) full of pride, were forced to turn back like highly intoxicated (ones) by a single (monkey)." Thus they spoke aloud in Rāvana's presence.

16. On realising that those demons, stout by the consumption of flesh, were frightened, he (Rāvana), whose eyes were raised up, despatched his own stout ministers.

17. Very much fattened, accompanied by (their) sons, noble-minded, extremely heroic, they whose voice was clear and who had in (their) hands missiles coated with multi coloured dyes, set out (for battle).

18. On seeing the very strong, adventurous, cruel, vigorously shouting ministers who had come on the command of (their) Lord and whose hands made a noise with the weapons, the monkey,

19. —(remaining) untroubled, quickly killed them who resembled mountain summits, who were not far away, who had studied (the science of) weapons, whose undertakings were mighty and who could not be subdued even by the gods.
20. He who had restrained his enemies and quenched their lustre filled the openings of the quarters with (his) thunder, got enraged, made haste and killed them who were angry and had arrived hurriedly.

21. On account of the ear-rending screams of the demons that were being slain, the world, one and all of whose quarters reverberated (with noise), became afflicted with fear.

22. Thereafter, those enemies of the revered (sages) whose hair had horripilated through fear and (whose) valour was destroyed, were brought to annihilation within a moment.

(Now 'Id', forms with 'i')

23. Having killed the demons, Maruti, who disregarded the command of his enemy, again proceeded to pull down the self-same Asoka grove.

24. Completely devastating the (Asoka) grove which had risen high as if to cover the sky and as though to solicit the birds, the Son of the (devastating) Wind God did not take (any) pity.
25. Hurling the wish-yielding trees, he solicited the well-being of Sita, and scattered, all around, the trees, (which), as it were, covered the whole earth.

26. Desirous of concealing his own agitation (and) intent upon exhibiting his (sovereign) command, Rāvaṇa, hastily selected the irresistible Aksa for killing the monkey.

27. He said, “Go and overwhelm the enemy's valour; torturing the enemy in front, fight deceitfully with the help of illusory tricks (at the back).

28. “Fearless, in an excellent battle, you shout loud (or torture) and that speedily.” That producer of illusions (phantoms) went to kill (destroy) the monkey's lustre.

29. That monkey, the shatterer of the grove, the annihilator of the enemies, and the killer of Laṅkā-dwellers, quickly proceeded to ruin Aksa.

30. Taking his iron club, he who had uprooted the trees from the grove, stood up for dragging out from
the son of Rāvana (his) life-breaths which deserved to be forced out.

31. The irascible Akṣa who used to search out (his) enemies in battle, and was highly capable of endurance and prone to resentment, hurled multitudes of weapons to injure Hanumān who (also) sought out (his enemies), endured (anything) and wounded (the adversary).

32. Desirous of sporting his iron club and intent on enhancing his fame, the monkey thrashed, with trees, Akṣa (who was also) desirous of playing with weapons and adding to his reputation.

33. Having again challenged that prince who wished to deceive him, Hanumān (himself) intent on deception, hit him; then overcome by swoon, he (Akṣa) tended to take support of the flag-staff.

34. Having regained his breath in a moment, Akṣa, as if intent on burning the worlds with his lustre, covered, with arrows, the monkey who resembled fire on account of his wrath.

35. Exhibiting (his) valour in the fight, the monkey desirous of engulfing, with trees, Akṣa who was intent on
36. Desirous of covering (engulfing) the monkey (with missiles), Akṣa sported with weapons; the monkey (also), intent on covering him, shone with stones and trees (with which he engulfed Akṣa).

37. Are these two intent upon filling the worlds (i.e., the atmosphere) with their missiles, desirous of making their respective prowess known (to each other): The two, (Hanumān and Akṣa), aroused this thought in the onlookers.

38. The demon, after tormenting the monkey for pretty long with his illusory tricks, the monkey whose exploits, (however) continued unhindered, confronted him (direct, but, being) struck by the iron club, fell (dead) on the ground.

39. (Hanumān) having washed (himself) in the ocean and cleansed by cool and favourable breezes, again mowed down the forest wherein dwelt the birds which had become hunger-stricken.

40. —Hanumān who had raised his tail high, was holding his head high as if in self-esteem and was sporting a fire-brown bunch of hair dishevelled by the breezes.
41. Some trees fell down on account of his speed, as if they had grown old; after cutting them (uprooting them), he pulled down other trees (that had become) supportless.

42. Not having been tired even after having subdued hosts of enemies, the lion of a monkey roamed about in the forest humming as if having a desire to dance.

43. Now, desiring to exterminate (lit. reach the end of) the enemy who were about to return again, he romped like a rutting elephant in the grove of the people of Laṅkā.

44. The monkey wandered about saying to (himself), “If any intention to fight (by) himself shall occur the Lord of the demons, I shall nip that (idea) too today.

45. “He (Ravaṇa) being killed, lord (Rāma) on hearing the happy news, will attain great delight; and the highest joy will arise in the mind of Sītā, today itself.”

46. Thereafter having called (Indrajit) to his presence,
Rāvana spoke to him! “You roaming about in battles like a rutting elephant in the forest, you in battles,

47. —“have reached the end (destruction) of the enemies and will achieve that more than once. You could vanquish the gods in battle by having remembered illusory magic.

48. “You discharged weapons and confronted irresistible enemies; with your weapons, you eclipsed the weapons of even the great.

49. “That you (shall now) go, by my command, to kill that evil-minded monkey. Not that you should not exhibit the demonic magic and not commence your valour;

50. —“And do not avoid discharging mighty missiles; do not refrain from harassing the enemy in the fight; do not avoid to capture the monkey; go quickly and undaunted.”

51. (While) going out from the palace, Indrajit bowed at his feet and having secured blessings from him, he attained the highest delight.
52. He being gone, the lord of the demons fully conversant with the valour of Indrajit and considering the monkey to have been (already) vanquished [according to Mallinātha] desisted from agitation.

OR

He being gone, the lord of the demons desisted from agitation (and) Indrajit well aware of (his own) valour (departed) considering the monkey (as already) vanquished,

53. —intent upon ridiculing the enemies, desirous of exhibiting his jugglery, wishing to wipe (off) the world, like the unassailable wind at the end of the aeon,

54. —comparable to the God of Death desirous of devouring the world at deluge, and desirous of eclipsing the might of the monkey who wanted to pull down the trees in the grove.

55. While he was coming, the hosts of birds bewailed full-throat the destroyed trees as if through grief, (just) as (one laments) for (annihilated) kinsmen on the arrival of a friend (well-wisher).
56. While he was arriving, the grove hit by the gales produced by his onrush, shining with its multi-coloured bunches of flowers and its sprouts tossed about, regained as it were its breath.

57. "Evil-doer, if you do not praise the descendant of Kākutstha (Rāma), you will neither live nor have control over the tricks of jugglery," (these) words the monkey spoke to him.

58. Accompanied by his army, Indrajit proceeded in the battle, repeatedly covering him (Hanumān) on all sides with hundreds of crescent-tipped arrows and jugglery tricks.

59. Wishing for fame, the monkey resembling the Kulaparvatas, having repulsed the shower of the weapons, rushed at the wretched demons who resembled darkness.

60. The monkey, whose thick mane resembled flames, shook, during the battle, the demons who were bearing accursed bows, were goaded ahead by the lord of demons (Indrajit) and who never bowed (to anyone).
61. Killing the enemies, the monkey who manifested his might for attaining requital (from his lord's obligations) and kept away sin, shone in the battle.

62. Hurling trees in (all) the four directions, subduing (his) enemies in the battle, the whirling monkey who veiled the expanse of the quarters (by his quick movements), appeared (to be) manifold.

63. Dealing (in return) four (blows) with trees to the enemies who gave two (blows), intent upon driving out the enemies from the battle, tawny like fire,

64. —as if enkindling fire, the single monkey whirled about like as if having a hundred billion forms (or like a divine being). The enemy of Indra (viz., Indrajit), who had a bow in his hand, approached him (Hanuman) whose (nature) was to put an end to the life (of the enemy).

65. Discharging arrows causing injury, he whose lustre was like that of the sun and who earned fame, attacked with arrows the monkey who was desirous of fame,
66. Though being struck many times with arrows that resembled darkness and pierced the vitals, Māruti who was moving about in the sky, never set his foot down (on the ground).

(Now the ‘s’ changes)

67. Having pierced through (their) skin, the Son of the Wind (Māruti), made the horses yoked to the poles of the enemy of Indra lay down their life.

68. While they lay (dead) on the ground, Rāvana’s desperate son, whose fear had vanished, ordered the charioteer to fetch others (i.e., other horses).

69. Desirous of starting the battle again, intent on aggravating fear (in Hanūmān) and, as if about to encourage his own (soldiers), he ascended his own chariot.

70. Desirous of vanquishing the cloud in the form of the monkey, wanting to shower the armies with trees, Indrajit again arranged the Durjaya (‘Invincible’) array.
71. (Though) wanting to kill the monkey out of rage, they bathed him, as it were, with their own lukewarm blood that oozed from (their) wounds and were made to flow by the blows (delivered by the monkey).

72. Wishing to overwhelm, in the battle, sitting, the demons who were not far removed and who ate human flesh noisily, the untiring (Hanuman) took (his) position on the outer porch.

73. Having withstood (the attack), the angered demons discharged a mass of weapons; the monkey withstood that (attack) which even Indra could not face.

74. The unshaken monkey, from whose person blood was spurting out, smote with the iron club, the enemies that were reddish by the trickle of blood and were getting unsteady.

75. Moving around, the shining Meghananda (Indrajit whose roar resembled the thunder of the clouds) firmly and quickly bound down the whirling enemy with the Brahmapasa (Brahma’s noose) missile.
76. Bound down by the enthusiastically roaming (tumultous) man-eaters, he (Hanumān) did not move, through reverence for the Creator (Brahma), though capable of shaking it off.

77. “Produce joy in our lord; do not desist from jumping (even) into the sky for carrying the monkey speedily.” Thus spoke Indrajit loudly to his own (soldiers).

78. “We shall eat you who have come here from the place of the cowards and have come into contact with our fingers (i.e., into our grip).” Thus spoke the enemies carrying Maruti.

79. And they remarked, “He is the messenger of that human male who protected the brahmins in sacrifices like Jyotistoma modelled on Agnistoma;

80. “—and who cut off the nose of Rāvana’s maternal aunt’s daughter (Śūrpaṇakhā) and who killed the sons of his maternal aunt, Khara and others,
81. "This one has come (as) the messenger of that wretched progeny of a ksatriya (Rama) in whom no fears are aroused during confrontation with the demons.

82. "Having observed the best of kings (Rāvana) well asleep, this sinner of deceitful intentions and expert in the task of a spy, entered the ladies' grove.

83. "At night he apprehended the Mithilā Princess abiding by the conduct of the brahmins whose sacred threads are well-washed and whose lustre is like that of (the sage) Kapiṣṭhala.

84. —"standing foremost in all feminine virtues, seated on a holy seat, steadfast in her speech, sleeping on bare ground, pure like the star situated in the sky,

85. —"possessed of noble gentility, most radiant of all lustrous things, slender, auspicious, scorching as it were in penance, rendering the grove full of lustre,

86. —"resembling a holy creeper of gold and jewels,
crowded with bees, (rendered) tawny with the pollen soaked in honey and bearing blossoming flowers,

87. —“shedding water from her eyes, as though providing a continuous bath to her heart that is scorched by the fire of grief, observing an excellent vow.

88. “Having seen her, he broke down the trees (and) killing the enemies that wandered about, he hurled them all around, like the enraged Wind-god himself.

89. “In a mighty battle, the never-restricted Meghanāda, rendered him motionless, he whose valour never got stunned and who had withstood the missiles.”

90. Having known that he would bathe them in blood, the demons, full of fright, tied him up far and wide, with other leather straps and chains too.

91. On learning about the act of an additional binding over the (original) binding, Indrajit got depressed, for (he knew) that a divine bondage would not brook another fetter.
92. Having put the monkey in front, the demons reached Ravana (who was lustrous) as though robbing the lustres (of luminaries) and having an expansive broad chest.

93. With the moon’s orb standing on the outskirts of the grove, in the west the terrific (demons), donkey-nosed and others, whose vitals were variously injured,

94. —the enemies of the monkey spoke thus: “The garden full of mango groves interspersed with Deodar (oak) groves is rendered devoid of trees by this one.”

95. Having taken the monkey, the highly delighted demons waited, in the forenoon, upon the lord of the blood-drinking (demons) who was entertaining wrath.

96. Full of egotism, the associates of drunkards, arrived near him, intoxicated by drinking wine, whose prosperity dispelled the enemies’ pride and who kidnapped others’ wives.
97. Escorting Hanumān, who outdid the intellect of the enemies, they bowed down at the feet of the enemy of the gods who was ever engaged in conflict.

98. The highly enraged lord of the demons addressed the assembly thus: “I shall (cut and) throw on the ground the head of the monkey, the devastator of the grove.”

99. Then prompted by self-interest, Vibhiṣaṇa, like a thundering cloud, remonstrated to the lord of the demons (Rāvaṇa) (who was) about to kill (Hanumān), (and said as follows).

100. “Be calm, Rāvaṇa; enough of getting enraged. Understand well that messengers (emissaries) are never killed even if a crime be (committed by them).”

101. The lord of the demons spoke to Vibhiṣaṇa who was desirous of saving the enemy’s life, “This sinner who devastated the ladies’ grove could not be desirous of living.
102. “Say, how shall I not kill this killer who wronged (me) first (and) by whom were slain, in the grove, my well-wishing demons?

103. “Do not create an obstacle for me who, through anger, will execute the enemy’s spy (who has arrived) within the house. Know him to be fit for the last journey.

104. “Those that do not render an enemy, that has arrived (by himself), devoid of his life, practise hastily the repudiation of riches, though (it be) justly (acquired).

105. “Having aroused excessively the intolerance of Rāvana, who, (be he) even Indra, is capable in this world of the protection of his life?

106. “Moving about freely on the outskirts of the grove, that sinful one, the sucker of fruits, will never again touch the copious honey, after having trifled with us.

107. “In the grove protected by me, there is no entry for
Hari (Indra, Viṣṇu, Moon or monkey), no shining of the sun, nor any excessive blowing of the wind.

108. “Difficult to be drunk in the grove, by this monkey whose modesty has ended, will the top-quality, delicious honey be collected by the bees from the flowers.”

109. This having been said by him whose face was terrific on account of anger, and who was getting agitated, the monkey, addressed a speech full of conciliation for the fulfilment of his own objective.

( Now Miscellaneous changes )

110. “How (arises) this wrath, as insignificant as a grass-blade, of yours, (who are) the lord of the three worlds, on seeing a single monkey, an emissary, bound down and brought (before you) ?

111. “Or on what account is this wrath of yours (who are) an expert in polity, towards an ascetic who is humble to the fire-worshipping people and averse to the desire for conquest ?
112. “Who would pick up a cudgel against him, after vanquishing whom neither women auspicious through all nights nor jewels nor lands may be acquired?

113. “Unite (yourself) with Rāma and Sugrīva for the prosperity of the world, just as the Himalaya joins the Eastern and the Western Oceans full of jewels.

114. “The two friends, Rāma and Sugrīva, and servants (like) the commanders of monkey troops would be secured only by the return of the wives of others. (So) release Sītā.

115. “Having restored Sītā, acquire the trio, of righteousness (in the form of) the return of Sītā, riches (in the form of) friendship with Rāma and enjoyment by living in confidence (without fear).

116. “Not that it was not made known to you as to what sort thy enemy (Rāma) (is), by Virādha, Taḍaka, Vali, Kabandha, Khara, Dūṣaṇa and also by Mārīca.

117. “And, also do not regard the death of Khara and
others as a (fit) cause of enmity, for it was done towards protecting himself and not through a desire for conquest.”

118. Then getting agitated like a huge lake, Rāvana, the host of whose lotus-like faces quivered on account of the blows of his wind-like anger, spoke to the monkey.

119. “Of you who killed the warrior-demons, shattered the trees in the grove and are saying, (that) ‘I am an emissary’, what is there (in you) that befits an emissary?

120. “If Rāma, killing the crippled Kabandha, the child Khara and the woman Taḍakā, is (yet) a (poor) ascetic, say of what sort is a sinner.

121. “Having known that greatness (has) pride for its fruit, how is it that you called the enmity with Rāma (as) fruitless in the absence of the acquisition of jewels and other things?

122. “Enjoyment and abduction of others’ wives is the very duty of cannibals. You spoke (just) because you had a mouth. What apprehensiveness (can there be) of mine about you?
123. “Say, Hanūmān, what sort of alliance (is possible) amongst men, monkeys and demons who are far removed (from one another) in prosperity, character, behaviour and race?

124. “And what (is this) wonderful (statement) of yours, just on account of (the fact) that the lonely, untalked of (little known) and foolish Virādha was slain by a ruse by the two (together) who were already vanquished?

125. “And, it was at my command that, devoid of the will to fight, Mārica whose only resort was running away, died in the forest, (while) decoying Rāma.

126. “In fact, Rāma killed the monkey who was engaged in fight with someone else. Say, after pondering deeply, whether it is worthy of great ones?

127. “Whence this misconception of yours that the slaughter (may be) for protecting himself, or of his relatives, by a human being fit to be eaten (by them), will be brooked by Rāvana.
128. The monkey said, "I, (as) an emissary, deliberately brought about the destruction of the trees and the demons (as) a means for your interview.

129. "Oh Rāvaṇa, how do you call those (kinsmen) of yours, who rendered the whole earth (right) upto the Trikūṭa (mountain) devoid of (all) moving beings, were not fit to be killed by a king, (who is the lord of the earth) ?

130. "On account of that (greatness) which you mentioned as (bearing) the fruit of pride, with reference to the conflict with Rāma, the families of Asuras and Rakṣasas have perished by the hundreds !

131. "The wicked path which you declared as your way of life is a weak (argument) and your statement that (you are) dauntless towards the enemy Rāma—this is not going to be the cause of (your) well-being for long.

132. "Just as friendship with those that are distinct in race and other things is not desired, so also do not desire such an enmity with men and monkeys.

Bhaṭṭi—II
133. "If he, (Rama), (though) vanquished, killed Viradha, an impediment to austerities, how may he not be spoken of (famous) as the supermost among bowmen?

134. "You have yourself stated that though trying to vanish, Marka whose magic prowess was great was not able to fly out of the reach of the arrow of the elephant-like Rama.

135. "Since you do not remember the valour of Vali engaged in something else, you are definitely under a swoon as (you had once been) pressed under the arm of (Vali), while he was performing *sandhya* worship.

136. "Give up (this) enmity with the mighty which had its commencement in the slaying of your evil brothers. Give back Sita along with your treasury, royal staff, self and the region to him who is worthy of being prostrated (by you)."

137. Being loudly addressed, in the assembly, such evidently harsh and unbearable (words) by the son of the Wind, Ravana, having looked at his attendants on both sides, peremptorily ordered the burning of the monkey.

*Here ends Canto IX of Bhattikavya named Detention of Hanumān*
NOW CANTO X

(The Prasanna-kanda. Verbal figures of Speech)

1. Now, wrapped up with bark garments, silken cloth, mattrings and other things and watched by the frightened enemies of human beings whose eyes were agitated, he who had raised aloft his burning tail, jumped up in the sky.

2. The enemy (Hanuman), expert in battle, commended by Rāma, desirous of achievement, forcibly introduced a strife in the capital of the foremost enemy of gods (Rāvana) and had the house of Rāvana, delightful to swans, set on fire.

3. Situated on a mountain and reduced to the plight of the ‘Tripuras’ (the group of three demoniac cities) by the raging fire that broke out all of a sudden, with the women-folk running helter-skelter through the sky, the city was no more full of laughter.
4. The sky was, as though pervaded, all around, by the full-(throated), sweet, (but) piteous cries of the birds which, having abandoned the watery body of the lakes, were flying again and again towards the sky.

5. And, it was not that the monkey did not unite with fire any one block of golden buildings. Nor that by it (the fire) which did not stop spreading and which effected the destruction of snow, anything was not reduced to melting.

6. Intense laughter ended; the joyous amours of love aroused by Cupid waned; the proud ladies, whose delight was killed, were no (longer) infatuated; the desired welfare of the city was not accomplished.

7. Brilliant in its interior, with its buildings set fire to, Lāṇkā which was much liked by Śiva, which had the encourager (of the demons) for its protector and which was capable of fulfilling ample desires, was burnt out.

8. The distress of the demons scampering in every direction became manifest; by the great men that were moving about was undertaken manifold activity that was devoid of greatness.
9. Elephants procured from forests, though dear, were not protected; the flight of birds disappeared; (any) desirable (object) was crushed; the proud ladies became devoid of joy, as if struck by diseases (or injured in running); due to (adverse times) death befell the great without any fighting.

10. The monkey burnt down the city (that was) never seiged by monkeys nor by the great (gods) of terrific valour, nor by men.

11. The city that stood on the earth, that shone with no mean lustre, that was clustered (with gold mansions), came into contact with fire and melted away quickly; never conquered by the highest (mightiest) enemies, the city was levelled down on all sides, with its outer gates crashed down.

12. The best of monkeys saw groups of attractive women, wearing necklaces, vanishing away, unaccompanied by soldiers.

13. The golden wells whose clear water was dried up did not allay the physical agonies of the women. Nor did the enemy's women have any comfort on approaching the trees whose leaves and flowers were enveloped by fire.
14. Thereafter, (yet) strong enough to see Sītā, he went to the orchard wherefrom the rows of birds had fled, the asana, bāna, keśara and tamala trees were pounded down and the grounds were deserted.

15. By the monkey who was lustrous enough to cross lofty mountains, was seen, settled in the orchard, (Sītā) the daughter of Janaka, whose eyes had the beauty of lotuses, who was respected by the people, and (who was) lying down on the ground underneath a tree;

16. —(who was) the separated beloved (wife) of Rāma, suffering grief and devoid of ornaments.

17. To her, Hanumān spoke with joy, measured but very significant (words) : “Queen, quickly and openly shall I go near the mighty Rāghu (Rāma), towards the Mālyavat mountain that maintains splendour day and night, (I) by whom your grief is known and all the demons are seen.”

18. Invincible by the enemies, Hanumān leapt into the radiant sky possessing great height and filled with huge animals, after having rendered his body delightful, bent in salutation, full of prowess and frightening to the enemies.
19. The Wind’s son who had accomplished various tasks and who possessed the means of cognition (viz., the crest-jewel) shone; the excited lord of the gods accompanied by divine damsels became radiant; (lashed) by the gales, the ocean that had crossed its boundaries, appeared grand; full of joy, the wind whose speed was reduced, seemed attractive.

20. (Hanumān) will (soon) approach the excellent and lofty king, attractive in his frontal part, stern, the well-known resort (of the righteous), possessed of prowess and having lotus-like eyes.

21. (By him) who was going from the city to the mountain, was, for a moment, spread in the sky a delightful, firm and powerful radiance that blocked the sun (or the wind) and rose to a great height.

22. Having confronted the marvellous speed of (Hanumān) who was approaching the mountain, as colourful as a painting, the terrified monkeys fainted again and again.

( Now, Figures of Sense )

23. He who was going (rushing), scattered the waters of the ocean; they (in turn) shook the trees that stood on the
shore; they spread beds of flowers pleasurable to the body and Cupid-struck (kinnara-s) sat upon them.

24. Having, with speed, reached the mountain that was adorned with tree-groves, the monkey who indicated the accomplishment of his task by (his) smile, embellished it (again) with the delighted monkey troops.

25. Even though Garuḍa, the Wind and the Sun are revered for speed by those that fly, they regarded him, who had achieved his object and had come back before long, much more.

26. At that time, that mountain of a monkey, in the caves of whose wounds were hidden snakes in the form of weapons, whose hard and broad slopes (consisted) of his massive chest and who carried the mineral hues in the form of the blood that had oozed out, looked attractive.

27. At the arrival of the Wind’s son, the monkeys who bore waving tawny hair resembling golden creepers, and whose bright rows of eyes resembled visible rows of jems, appeared as charming as the golden peaks of a mountain.

28. Having, by his sweet appearance delighted the oceans in the form of the monkeys, the Moon in the form of the
monkey, spreading out nectarine rays in the form of his speech, made them possessed of eyes filled with tears of joy.

29. Thereafter, at the command of the delighted Aṅgada, the elephant-like monkeys who had crushed the creepers that spread on the Vindhya mountain and had drunk the water of the clear springs, shook down the honey grove (of Sugriva).

30. Having abandoned the mountain that resembled the eastern (Sunrise) mountain, the dispellers of the darkness in the form of the monkeys’ dejection, the sun in the form of the monkey (Hanuman), who with the rays of his sweet words caused the sun-lotuses of sense to bloom, flew skywards, about to destroy the darkness of the great depression occupying the cave in the form of the King’s heart.

31. Hanumān approached Rāma who wore matted hair, deer-skin and dark garments, who was staying in the penance grove along with his younger brother whose equanimity, attire and concentration were the same (as those of the latter), and (so) resembled Purusottama (i.e., Narayana) accompanied by Nara.
32. Holding the jewel placed in the cavity of his palms, he (Hanūmaṇ) from whose fingers having gaps, shot out bits of (its) lustre, and who had bent down his knees and head, bowed down before the King who looked like the moon situated behind thin tawny clouds.

33. Possessed of the excellence of the brilliant, high-quality jem and circular like the orb of the full moon, the crest-jewel of his wife was perceived by Rāma along with the hopes of her life (being intact).

34. He saw the excellence-bearing jewel whose lustre was dimmed (as it were), which had come from the grove, which was tawny on account of the unwiped dust and which was bereft of Śītā, like his own lack-lustre self, who had come to the forest, and was dusky with the dust that was not wiped off, deprived of Śītā and yet bearing magnanimity.

35. "How may Hanūmaṇ who achieved the desired object through (his might) not be the Cintāmani (the wish-fulfilling jewel)," so thought, at that time, Rāma along with Lakṣmaṇa, and the commander of the monkey troops.
36. "Having taken hold of the spark in the form of Śīta (and) not realising that you are like the wind of destruction, the inimical (Rāvana) sleeps like a lion in the forest of Lanka (merely) for dying." Thus spoke Hanūmān.

37. "I have come (here) after seeing him who, possessed of magic powers, snatched away, in battle, the wealth of the Lord of Wealth (Kubera), who waged the mightiest war with the gods and who is excessively affluent with the pride for (his) treasure that has dispelled (his) shame. Or, whom does captured wealth not lead astray from the righteous path, here (in this world) ?

38. "Possessed of affluence, a demon and a fool (that he is), (it is) no wonder that he is arrogant (puffed up with pride). Or what purpose (is there) for the ignoble to abide by the righteous path ?

39. "In his abode was seen by me that slim and highly grieved lady whose husband is Rāma. I have reported to you this gist of my achievement; what is the use of narrating the rest of the adventure ?
40. "If, indeed, a past or a future blot would not render the crescent of the moon lowly, then the pure and extremely slender Sītā would attain a semblance to the crescent moon, on account of her waning.

41. "Oh King, exert yourself amply for rescuing your virtuous (and) beloved wife, kidnapped by one who acts without thought, who is learned but (has) not served the elders, and who, (though) unoffended, is merciless."

42. That huge lake (Rāma), crowded with distressed creatures (distressed by his despondent spirit), had become completely dried up (emaciated) (being) exhausted all around by the excessive heat (rendered unconscious by the heavy grief all around). And, just then, the desired water (news about Sītā) came down without any clouds.

43. Then, having assembled together, the monkeys marched behind Rāma, whose form and dress were similar to Lakṣmaṇa's, whose forearm was stretched out (to issue) the command for departure and whose order was accepted with respect by Sugrīva who had bowed down (to him).

44. Then the two princes, seated on the back of (two) monkeys, and (all) the monkeys whose eyes were tawny like
ignited fire, abandoned the ground, went up into the sky and quickly arrived at the Mahendra Mountain,

45. — which, after having spread its form, capable of withstand ing the onslaught of the sea-waters, stood, as though for protecting the earth from being flooded by the rushing waters of the ocean;

46. — whose base was rooted in the abode of the snakes (Patala), which brushed the divine world (heaven) with hundreds of summits, which pervaded the directions with its massive and expansive slopes, whose delightful arbours of trees were loaded with fruits and flowers;

47. — which was clearly imitating the utterances of (Rāma's) beloved by means of the humming bees, and the charm of the smile on (her) face through the lotuses and was suddenly imparting the highest joy to the lord of men (Rāma);

48. — which, as though through love, was touching with its hands, in the form of peaks, the expansive slope of the sky which bore the planets resembling a girdle of jewels, which had attained an unsurpassable union with lustre, wherefrom the garment-like cloud had slipped away and which was attractive to the mind;
49. —which (being itself) firm, of unparallelled height and one that had borne the lofty clouds, had, as it were, made its residence in the vicinity of the ocean, after having avoided the (populated) world that was neither firm, nor heavy, nor capable of bearing weight nor lofty (enough);

50. —which was void of sorrow, had ample wish-yielding trees and which, through its houses of quartz-jewels was having jewel-lamps, and through the notes of the songs of the very young kinnara-s, was instilling the mis(conception), among the divine damsels, of (its being) the city of the gods.

51. Thereafter, along with the descendants of Raghu, the monkey troops that had raised their eyes looked at the direction that was dusky on account of the thick smoke, that was separated by the sea, that possessed Sītā and that was pointed out by the finger of the Son of the Wind.

52. From the bowers of the mountain Mahendra that hid the lustre of the sun with its height, they proceeded to the ocean which, though capable of filling up the world with its ample waters and huge billows, did not cross its shores;

53. —which, by the lustre from the cavity of the shells
containing big and heavy gems subdued the darkness that pervaded the nether world and checked the diffusion, high up, of the rays of the sun with networks of diamonds that were floating (on its surface);

54. —whose water swelled on account of the clear river-waters rising up at night and which was thus clearly indicating that the summits of the Mahendra mountain contained profuse moon-stones and bore water,

55. —which was containing serpents and mountain-peaks that were capable of bearing the weight of the earth, that contained copious brilliant gems that had huge/heavy forms, that propped up the earth and wherein were concealed tortoises and crocodiles that were exhausted through exertion.

56. (They) perceived the huge billows which scattered far and wide the gushes of spray, which augmented the rainbow with the lustre of (their) clear jewels, whose sound was loud and rumbling, which resembled the water-showering clouds and removed the all round heat of the earth;

57. —(the ocean) where the sandy shores and the mountains that wore the ornaments of coral beads, (that) painted themselves with hosts of pearls and (that) were broken by the water-elephants;
58. —having reached which (viz. the ocean) the monkeys attained an illusion: ‘Whence (could) here be in reality a reservoir of water that pervaded the whole nether world, contained gems and veiled the sky with its mountain-like waves;

59. —(a reservoir) that possessed ample lustre, though it was devoid of the moon, that had not lost its charm though its treasure (Lakṣmī) was snatched away by the gods, overwhelmed the sky by its streams of water though it was churned (crushed) by the gods and whose prowess remained unhurt;

60. —(a reservoir) which bore the Earth, the dividing mountains, the serpent Śeṣa and the mighty elephants of the quarters like a boat which floated on its waters and which, with its activities, was subduing even the mighty Boar that propped up the supportless earth and had a jaw as big as a mountain;

61. —(a reservoir) that contained a mass of water that had its end (periphery) in the flowing rivers that encircled the mountains and that was delightful to the mind as though (it were) the white silken garment fallen from the Earth’s breasts in the form of mountains.
CANTO X 1

62. Devoid of dirt, the vast multicoloured ocean shone excellently (when) arrived at by the immeasurably and highly marvellous, pure and unsurpassable lord of the monkeys, Laksmana and King (Rama).

63. As if making the onlookers realise (that) greatness is not (there) without calamity, the ocean became incessantly possessed of mountain-like, lofty, broad and steady billows moment after moment.

64. Cupid, that expert in mischief, with his flower-arrows, though (they were) delicate, injured and, with the breezes, though (they were) cool with water, scorched the descendant of Raghu; (yet) he (Cupid) produced neither a wound nor a flame.

65. Then, at the end of the day, (the two), the sun and Raghu’s descendant, the lustre of both of whom was soft and dim and who (two) had arrived near the ocean practised an imitation of each other’s forms.

66. Thereafter, as if snatching away diversions (entertainments) from everywhere, bearing a single-aimed concentration

Bhaṭṭi—12
fixed on his beloved, the cloud-coloured darkness increased along with the rise of Cupid (love) in Rāma.

67. Then the moon which provided (some) scope for the eyes, was seen dispersing the darkness upon the ocean (and), recreating, as it were, the world that had merged. For, all that is magnanimous exist just for the benefit of others.

68. ‘(Is) this the thunderbolt? Whence that, too, in a cloudless sky? A shower of sharp arrows? That too (has to be) non-existent without a bow.’ (Thinking) thus, again and again, Rāma who was under the sway of Cupid, could not conclude (that it was) the moon.

69. The moon who had scattered its rays on beds of night-lotuses and the faces of the ladies, viz., the quarters, wherefrom darkness was annihilated, shone so gracefully in the sky, as none else than moon could shine.

70. Seated in the interstices between huge uneven boulders, the darkness whose colour was like that of a water-cloud and which had gone for shelter in the bower wherefrom the enemies in the form of the moonrays were driven out by the trees, hid itself like one frightened.
71. Now, attractive to the eyes and the mind, handsome, and, though occupying the mind (but) not perverse in nature like Cupid, the younger brother whose voice was comparable to the thunder of a water-cloud, spoke to the descendant of Raghu (these) words:

72. "Make the enemy's wives bereft of (their) waving hair through the slaughter of (their) husbands and get the paint on (their) lips washed off by tears from (their) eyes. Abandon grief. Where are you, the refuge of the worlds, and where is (this) depravity? (The two are incompatible).

73. "Alas! one who has attained greatness in this world of human beings and, (then) commits an error, suffers a greater downfall. A huge and mighty elephant whose form is like the summit of a great mountain and who is caught in mud, sinks deeper (but) not so (a log of) wood.

74. "Which thing that is worth knowing is not known to you? Or, have you even winked thoughtlessly? Still, the flow of affection (in me), that has its origin in meritorious deeds and that is afraid of evil befalling you, goads me to speak (to you as above)."
75. On hearing this speech of the son of Sumitā, Rāma about to sleep, yawning and deploying monkeys in each direction for guarding (the camp), occupied a bed of leaves, with the desire of sleeping, separating his pair of arms (one under and one over the head).

Here ends canto X of Bhaṭṭikāvya named
PERCEIVING THE CREST JEWEL OF SITĀ
( Part I of Prasanna-kāṇḍa )
NOW CANTO XI

1. Now, as the moon, whose lustre was dimmed as though on account of the waning of its religious merit, was about to set, full blooming and gloom were attained (respectively) by the sun-lotuses and the moon lotuses (which were) comparable to its enemies and friends.

2. The hosts of stars, which had fixed (their) love upon the moon, and had acquired clear fame, hastily fell (i.e., set) following it, which after rising for up the sky (the previous night) was (now) falling down (i.e., setting) as if from a precipice (but) after it had conferred obligations (upon them).

3. “Where do I possess those sidelong glances or those graceful utterances?” Reflecting thus and having been (proved) incapable of standing comparison (with them), the moon went to set, at the waking time of the ladies of Laṅkā.
4. The husbands who, through pride, had turned away their faces in the beds and had passed three parts (of the night) in feigned sleep, were entreated by the wives that were distressed at the dwindling of the night, even though (their) faults had been noticed.

5. Hurt through jealousy, the lovers’ trees in the form of love, whose roots were firmly fixed, but whose auspicious tendrils were cut off without remnant, grew up (when) nourished by the sprinklings of water from the eyes.

6. Thereafter the unsatiated people who feared separation, and whose addiction (interest) was revived again, did not notice the (oft) occurring recurrence of Cupid who was wandering around.

7. The ecstasy arising in all the senses having taken its seat in the heart, the intolerant eye, regarding itself as deceived, resorted to more contraction, like a weak person.

8. On seeing her nails that (usually) injured the body reversed on the stout chest of the warrior, the shapely-waisted lady got wild for long (both) with her husband and her nails, her mind being agitated by the defeat of her intention.
9. Tightly embraced by the lovers, the womenfolk were rendered as ones who had lost the activity of (their) limbs, closed their eyes, had life inferable only from the rise of sweat and horripilation, and had their skill of genius totally lost.

10. “(Was it) indeed a blacking out, or sleep, or death, or ecstacy, or unconsciousness, or a jugglery of Cupid?” Thus conjecturing variously after regaining consciousness, as to what and how (it was), they did not identify (it) all the same.

11. Rubbing hard the chest with the breasts, the mouth with face, limbs with limbs, people afflicted with Cupid (love) were not at all satiated. Whence (can there be) the incompatible satiation in love?

12. The newly-married bride who had let lose (her) slender frame of body, who, though (she was) being closely observed, had closed her eyes and bore no pride, sat on the bed like one whose only interest was (in) obliging the other.

13. Cupid was bashful in the case of the bride (who was) suddenly embraced, followed by fear and longing at the beginning of the intercourse (and subsequently) pleasurable on account of crushing, being reassured by the lover.
14. Then, tenderly scratched by her lover who was favourable to reconciliation, a certain lady who was fully relaxed on account of the departure of internal anger, was won over through sheer force, her secret (longing) being given out by horripilation.

15. Bold and harbouring harshness, though charming, another one caressed by the (ray-like) hands of her moon-like lover, (getting) quickly overjoyed, was, through excitement, dripping with perspiration like a moon-stone.

16. Then the sweet lustre of the morning twilight which had exhibited her redness (love), awakened, like a female friend, the sky (which was) gloomy on the departure of her lord, the Moon, and was void of discrimination as though enveloped in a swoon.

17. Then the couple whose desire was not exhausted by one another, to whom the end of the night had arrived as if in a moment, came out of the sleeping chambers (but still) full of longing, as though under the sway of somebody else.

18. Half arisen, (but) embraced and (then) sunk down, restricted again when about to go, (but) not desirous of going,
a certain (lover) returned under (some) pretext after having gone and abandoned all other work, and just stayed on.

19. At daybreak, in the royal palaces, young ladies sang an (auspicious) song in which the charm of uniformity was achieved with beats (keeping time), the concentration was excellent, the raga produced by (appropriate) notes and the sense was conveyed by words.

20. The rising sun which had spread the ropes of rays, pulled out the world that had sunk down into the mud-like darkness that was hard to emerge out from and had lost the distinctness of (its) forms.

21. The shining faces wherefrom the paint on the lips had been licked off and the collyrium (from the eyes) had come off (but only after they) had fulfilled their purpose, looked so brilliant in the early morning, (as though) they had never been embellished so the previous day.

22. The women that were deprived of the company (of their husbands), the corners of whose eyes were reddish through wakefulness and who did not have (any more) collyrium and lac-painting of leaves and who were ematinated by excessive worry (fatigue), were comparable to those who had enjoyed love.
23. Bearing the ample redness of the betel roll, the attractive lower lip to which a bit of wet collyrium from the eyes had got stuck brought lowliness to the ladies who had stayed in the company of their husbands.

24. (In) making even their charming eyes have collyrium, their (already) colourful lip reddened with betel roll and their fragrant mouth have scent, mere partiality was practised by the womenfolk.

25. On account of the scars that were unknowingly received from the teeth at the time of intercourse and detected in the morning, even the couple that was without separation, suspected, through excessive love, a fraud practised by each upon the other.

26. The chief warriors, in the form of ladies who bore spears in the form of (their) long hair, huge discs of breasts, and wide nooses of ears, moved about winning victory with the arrows of eyes to which feathers of eyelashes were fixed and which were stretched (right) up to the tips of their ears.

27. On observing the ladies' breasts besmeared with sandal paste and (their) garments having their cleanness unsullied, (their) co-wives rejoiced in their minds wherefrom deep hatred was softening down.
28. Though fickle and removable by (the opposite) quality, the passion that had taken (its) birth in the mind agitated by Cupid and was seated through curiosity in the windows in the form of eyes as though looking at each others’ faces, shone (brightly).

29. Love having reached its utmost height (culmination), a couple whose awareness had disappeared and was agitated by Cupid did not remember the actions that were committed unknowingly, though they were experienced by their own selves.

30. The couple indicated the secret that had (left) its marks by means of the garments that did not bear bright attractive hues, the unguents (that were) detectable only through fragrance and faces that beamed with satisfaction.

31. In the morning, speaking after covering (their) lower lips with (their) palms and suppressing their winks, young men whose limbs were besmeared with sandal paste, revealed more openly what was to be concealed.

32. “While a person is vanquished even by mere conciliation, Oh adverse one, why is this unbearable bow raised? Or, say why is the arrow of the eye, which is (by itself) capable of killing, besmeared with the poison-like collyrium?
33. "On the lip, comparable to fire, why is there the red dye of the betel-roll, comparable to a bundle of grass?" Thus did the young men, in whom love had advanced, address the young damsels.

34. Pleasurable to enter into, possessed of riches, clean, removers of heat and spacious, the houses wherein had bloomed the lotuses in the form of the faces of the ladies glittered in the morning, like lakes (pleasurable to a dip, clear, removers of heat, vast and having blooming lotuses).

35. By the mansions that were swept, sprinkled and decorated with beautiful flowers, whose parts were scented with materials bearing sweet fragrance and (that were) possessed of bees, was vanquished the splendour of even the Nandanavana (that was) enjoyable even to the gods.

36. Attacking the eyes through a craving for the blue lotus and warded off with her hand by (a lady) of low intellect, the daring bee, distressed by thirst and under the wrong impression that (the hand was) a red lotus, stung the palm of the hand too.

37. Like an instructor in the practice of dance, the bee
set tremulousness in the eyes, tremor in the hands, knitting in the eyebrows and jingling in the ornaments.

38. Thereafter, having put on an attire befitting their families, offices and riches, the citizens to whom (every) day was auspicious, walked at the awakening time, towards the royal palace of the enemy of Indra.

39. Like water-streams flowing speedily from the summits of a huge mountain, streams of people proceeding from the city mansions, filled up the ocean in the form of the royal courtyard, after having flooded the rivers in the form of streets.

40. (Even) before the awakening time of the enemy of the lord of gods, the small and the great looked upon by the doorkeepers with eyes harsh in disrespect, attained equality, being parched (while) just standing (waiting to enter).

41. Demons waited with excellent elephants whose wide and huge trunks, ears and tongues were waving, elephants which were controlled contemptfully with the small of the finger, which were fetched effortlessly and on whose temples rested swarms of bees.

42. By (some) others were brought lions that were arranged into rows and tied to one another with (their own) tails,
(and which were distinguished) by their paws that had torn off flesh from the temples of elephants in heat and (hence) had pearls stuck in them.

43. Unheeded by the fearing hosts of gods (and) plucked by the demons whose fear was gone, the bunches of flowers, along with the buds of divine trees, were seen therein.

44. Rāvana, who, desirous of subduing them, trifled with one and all of their virtues, worshipped first, for the sake of prosperity, the best of brahmin-demons whose intentions were sinful.

45. Accompanied by friends who possessed magical powers that aroused fear in people and whose only interest was the destruction of the good, he entered the assembly wherein a part of the ground was shaken.

46. Occupied by demons who wielded sharp weapons, crowded with demonesses whose bellies and mouths were huge, the assembly, on account of the terror-stricken captive goddesses, was like a forest strewn with hundreds of hunters and interspersed with female deer (caught) in nets.
47. By the lustre of his copious jewels resembling a cloud harbouring the lightning, projecting a deep and low peal in every direction, he ascended a lofty golden throne, variegated with numerous jewels and resembling the summit of the Sumeru mountain.

Here ends canto XI of Bhattikavya named DESCRIPTION OF THE DAWN

(Pt. II of Prasanna-kānda)
CANTO XII

1. Then to Vibhiṣaṇa whose sleep was over, who had offered worship to the deity, who bestowed mental quietude by a mere glance and who was attractive on account of the visible embellishment of (his) body, (his) mother spoke (these) words.

2. "Oh intelligent one, you, delightful to the gods, bring about mental quietude to your co-uterine brother, who is greatly tormenting the worlds and is haughty with excessive arrogance, just as nectar allays poison.

3. "You may so arrange that he would give back Sītā whose body is enveloped in the mist of grief, (who is) seated on the ground, whose long stretch of hair is dull and who instills fear in the people like a meteor enveloped in the mist of poison, which has fallen on the earth with its blaze of fire extinguished.

4. Oh joy of (our) family! exert (yourself) before (Rāvaṇa) who has greatly terrified the hosts of gods, who is
diresome like a lump of poison, and is not annihilated by the
lord of men, just as the terrific block of poison which was
swallowed by Hara (Śiva).

5. "Hosts (of demons) residing in the Janasthāna are
slain, the capital is made to have its warriors vanquished,
trees uprooted, and houses burnt; accomplish what ought to be
done by a brother in this (calamity or position)."

6. Being (thus) repeatedly urged with a certainly
well-meaning intention by his mother for the beneficient purpose
which was already desired (by him) to be accomplished,
that well-meaning Vibhīṣaṇa pondered (still) more, for a
long time.

7. He went to the door of Rāvana’s palace where the
messengers of Indra were beaten up by the door-keepers, where
the Lokapālas had arrived with presents, and wherein were
entering the fear-entertaining, terrific demon brethren.

8. Asking for news, (Vibhīṣaṇa) who was saluted from a
distance by the doorkeepers, who was escorted without being
announced and for whom a way was made respectfully by the
demons, saw the enemy of Indra (Rāvana) like a mountain
summit,

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9. —seated on a lofty throne lustrous like the fire, terrific like the clouds of destruction, stern by nature, having spark-like eyes, a mass of smoke, as it were, of the (all-destructive) fire at the end of an aeon,

10. —instilling fear like the lord of serpents even (if) (his) multitudinous eyes were east out of love, and subduing with (his) radiance one and all of those that emanated light though himself having a form resembling a mass of darkness.

11. The demons, who had conquered the mortal world, who were bearing lustre and in whom a thirst (for jewels) has arisen, approached him, the distributor of gems, just as the chiefs of gods that have conquered the world of death and in whom thirst is aroused at the approach of the cloud which showers pearls.

12. (Vibhīṣaṇa) who had made (his) salutations and who rested his charming arm on the throne, sat on a seat fetched by servants conversant with (Rāvaṇa’s) intention, causing the earlier visitors to shrink (back).

13. Then, Rāvaṇa, having stretched out (his) palm that resembled an enraged cobra, the gem in the ring on which was
shining and which bore jewels and which had tongues in the form of sparkling beams from his numerous nails, addressed the assembly.

14. "Undertakings which are well deliberated with capable and intelligent friends like you, who have seen action, studied political sciences and are conversant with the (four-fold) remedies, (are bound to) succeed.

15. "The destruction of Vāli, Khara and others having been disregarded, the city being burnt, Aksa being killed along with his attendants and the army of the enemy being desirous of crossing the ocean, —say what should be done here (under such circumstances)."

16. (Respectfully) touching (their) arms, shoulders, broad chests, bows, swords, maces and spikes, the demons, whose pride was well known and whose chief was Prahasta, said to Rāvana:

17. "Oh Chief of cannibals! Having totally broken down Indra whose pride was indestructible and who vainly regarded himself intelligent, why do you, whose might is enhanced and who are inclined to (take) counsel, raise to importance the conflict with a man?"
18. "Say, shall we powder on the ground the sun from whom will shoot out a mass of smoke mingled with spark? Ah! or shall we spit out, like dry bagasse of sugarcane, the moon sucked up, after being completely squeezed with our teeth?"

19. "Alas, what with those monkeys (coming here), along with the two Raghu princes with whom even the breakfast of any one of us (will not be provided for)? Oh holder of the Kailāsa together with Śiva, say, if the heaven should be (placed) underneath and the earth up in the sky!"

20. "Oh King, (it was only) the fire enkindled by your own (men) and resting (burning) on the tail of the monkey which was full of rashness and deserved to be killed with a weapon, falling off, that burnt down Lanka —(all) through (our) own mistake."

21. Now, having rendered his body (posture) suitable to his desire to speak, Vibhiṣaṇa, whose chest was bedecked, sight fixed and right-hand stretched out, spoke to the demons, so as to convey a magnificent counsel.

22. "Whatever, worthy of (your) prestige, has been spoken by you, who have been well maintained by the King for
the sake of war, ought necessarily to be said by those whose life is (their) stake (or price). In (political) counsel, however, discretion is authorised, not bravery.

23. "In respect of what (you said), 'A conflict with a man wherein a recourse to counsel has been respectfully and industriously taken by one (Rāvana) who brought Indra under control, attains importance,' Hanūmān who devastated the whole city has already made the reply.

24. "If fire enkindled by ourselves on the body of one who deserved to be killed, burnt out Laṅka by mistake, then say, after considering well with a divine intellect, whether noosing him with the missile of Brahmā was also a mistake.

25. "The worlds contain diverse temperaments and various types of people who have vanquished ego. You may undertake the utmost effort in (your) task; but do not disregard those of good intellect who are saturated with political strategy.

26. "(The Goddess of) Wealth, though fickle, does not abandon (a king) who desires victory, who has been incessantly and properly watching the tendency (of the enemy) obtained in prosperity, decline and stability, and strives along the right course of action such as peace etc."
27. “Of an enemy who has lost his morals, has not subdued his senses and is possessed of vanity and other (vices), prosperity which is the cause of disaffection and is, therefore, destructive in the end, even as to cause annihilation along with the roots, ought certainly to be disregarded.

28. “By a king whose understanding is good and who has subdued the group of six defects, such as desire and others, ought, after having contracted a treaty, to be disregarded even one’s decline which is accompanied by the affection of the people and has fruit as its result (or aim).

29. “And when a warring king who seeks peace, does not perceive commensurate gain or loss, then, he should keep waiting for a (suitable) opportunity (and) should not undertake vain efforts.

30. “Abiding by peace (terms) he should either produce his own gain, or kill the enemy by use of secret actions, or allure away his people or make him discard peace, after setting him at war with others.

31. “Causing his enemies to hate (one another), he who has exhibited the quality of love, should break up his
(enemy’s) circle of allies. Having manoeuvred this and such other things, should be contracted peace, which is the means of prosperity.

32. Having honoured one’s own forbearing men who are not secretly negotiable by the enemies and having resorted to fortresses (situated) near (or in) water-reservoirs and unassailable on account of woods, mountains and water hard to cross, a king should prosper by a war with the enemy.

33. The king who can neither kill the enemies nor is also invaded by the powerless enemies, should instigate (among enemies) a conflict, like that of a dog and a boar, and wait strengthening forts and other (means).

34. “If the enemy be vanquishable merely by marching against him, (the king) should, after having made security arrangements, march forward. But, (if) unable to effect the destruction of the enemy and the protection of one’s self, (he) should seek protection from another.”

35. Or, having fully well perceived all round gain, peace should be made with one and conflict with another. Thus should (a king), desirous of victory and well aware of the enemy’s and his own prowess, adopt these stratagems.
36. “However, disaffection has been created in the world, by you; the circle (of kings) led by Indra has been angered; but with Rama, Oh King, this is (just) the opposite; on that account, I apprehend the adversary as superior.

37. “Just when your best friend Vali was killed with one arrow and the monkey Sugriva was installed (as) the king, exactly then, the cause of your majesty was totally lost.

38. “On account of Khara and others being slain, even that prowess of yours which was confined only to the ramparts as its fencing, now wanes excessively on account of the burning of Lanka, the slaying of Aksa and the devastation of trees.

39. “You, who are under the sway of the six vices, whose well-wishers are extremely foolish and who are riddled with vicious people, shall not undertake a fight on foot with an elephant. Bow down to that King (Rāma), useworthy to those who bow (before him).

40. “Rama too is enraged by the abduction of (his) wife; we (are grieved) by the killing of kinsmen who were as good as ourselves. Like the welding of heated iron with heated iron, let us have peace with the enemy; release Sītā.”
41. "Let the king (Rāma’s) lustre, inflamed by the violent winds of his circle (of allies) and severe on account of his wrath, attain coolness by the water of peace! Be pleased, Oh King; let us live along with (our) kinsmen and dependents.

42. “Like two unbaked jars that suffer a breakage, Oh King, two equals would attain death (if they fight each other). Rāma, however, has abided by valour and has aroused affection (among his allies); (on the other hand), you have the best and very many (for your) enemies.

43. “If you regard yourself as superior to the enemy on account of (your) army and treasury, even then the destruction of the empty (Rāma) by (you) who are full is futile; but much (more) would be lost in the destruction of (one like you who is) full.

44. “One, for whom wealth has to be sought after and one who has highly troubled himself and his servants (for that purpose), may try even for a dubious purpose. But the Goddess of Wealth does not entertain love for him who has fulfilled his objectives (and still) embarks on doubt(ful tasks).

45. “A king who has induced affection may undertake possible and flawless actions which bear high fruits (for) bringing
them to (proper) conclusion; but, in the opposite (case), the great labour (may prove) fruitless.

46. "A king whose policies are good is not possible to be conquered; and, in conflict, ruin and other evils are certain; (there is) no fruit nor auspicious end; leave (alone) the enemy who has infused love in the world.

47. "Destruction of your friend (Vali), acquisition of a friend (Sugrīva) for one's self, and he (too) along with his army, useful and subservient in the calamity on his friend (Rāma) —see what objective has not been achieved by the arrow of the enemy in the slaying of Vali?

48. Neither through avarice nor through dread has the lord of the monkeys gone to Rāma, so that he may be amenable to defection. He has abided by the path of the good and has acquired (his) kingdom; he went to (Rāma) for doing (him) a good (turn) in return.

49. "Eating fruit, resorting to groves and springs, unacquainted with the joys of sex (Cupid) with divine damsels, belonging to a lower species, not obtainable by excellent jewels, the (other) chiefs of monkeys too are not amenable to secret overtures.
50. "Coronated, as not different from his own (son), to the office of the Crown-Prince by King Sugriva who was to be guided by Tara, how will (Angada), the son of Tara, undergo a change for the sake of a demon?

51. "I do not perceive another one superior or equal to Rāma whom we can confront in conflict; the self-born Creator is repentant after having given a boon (to you), (and) Indra and others have been opposed (to you) since long back.

52. "For those who take shelter in a fortress, Oh King, (there does arise), after a long time, a cause (of trouble), like seizure by the rear troops (or kings) and others. But, for the enemy who lays a seige on the fortress, Oh Rāvana, there is no loss, even after long.

53. "(Their) weapon, viz., trees and mountains, drink, viz., water, livelihood on fruits, with no elephants, horses and women, and no country (to be left) behind—say, what evil can befall the enemy.

54. "Therefore, let there only be peace with the enemy; no other means is being perceived. Verily, if you make no peace, the monkeys will, before long, reduce all this to ruin."
55. Regarding the speech of Vibhiṣaṇa (as) highly (important), the maternal grandfather (Malyavan) whose wrinkles hung loose and whose head was tremulous due to old age, spoke thus to Rāvaṇa, after having straightened up his body which was bent through age:

56. “What (sort of) wrong impression of yours is (that) he is mere human being, who, a single man, fighting on foot and bearing a bow, killed fourteen thousand demons who used many magic jugglaries and occupied the sky?

57. “Verily invincible in the world, this one who has a human form and is equipped with an army of monkeys, is a means forged by the tormented brahmana-sages, along with the gods, for the destruction of the demons.

58. “It ought to be realised that this is something as queer as the (fact) that by means of the delicate foam of water Mahendra caused the rupture of the demon (Vṛtra) whose form had not been injured even by the blows of the adamant!

59. “Where are the nails bearable (even) to women and where are the demon’s (Hiranyakāśipu’s) chest, as broad as a boulder from the loftiest mountain? Behold, this successful
stratagem of the gods, (viz.,) that with those (nails), he whose form was of a man-lion, tore up that (chest)!

60. "If you, possessed of insanity, have abandoned the righteous path and have attained enmity even with the sages, greatly prize peace to your family, Oh best of kings, do what is told by Vibhiṣanā."

61. Then Kumbhakarṇa who had regained wakefulness by that loud voice, whose eyes were turbid with sleep, who had heard the purport of the business, addressed a speech, like a watery cloud thundering in the sky:

62. "They declare these five as the aspects of (good) counsel: the remedy inherent in the beginning of an action, resources of men and materials, being with the (proper) place and time, being united with the counteraction against calamity, and the success of the objective.

63. "He who does not transgress the objective, and time and place settled with due regard to the means of undertaking etc. would acquire the fruit of counsel, not an egotist (like you), Oh lord of demons, when the time(for counsel)has already passed.

64. "Even the sun that has risen to the meridian may
give up heat; or, the moon (may discard) coolness at night; but I think, Oh Lord of demons, an egotist who scorns the world (would) not (abandon) his pride.

65. “Even then, the fact that persons like me, desirous of victory and subjected to great ridicule by others, try to speak importunately to you, whose actions are adverse, is indeed due to the folly of affection.

66. “Oh King, cruel deeds and addiction to vulgar pleasures which are said to be the cause of complete ruin (and) which have been excessively resorted to by you, will certainly fructify in no charming manner.

67. “What has not been given away? What sensuous pleasures have not been enjoyed? Or, after defeating which one, have I not stood supermost? If, for your sake, death were certainly to befall me whose desires are thus gratified, whatever will not be obtained (by me)?

68. “What is the use of evil policies advocated to you with futile objectives? I shall pronounce the rebuttal (of that) argument through valour in the battle.” He, having slept again after speaking thus, Vibhiṣāṇa spoke to the Lord of demons.
69. 'Enveloped in dust particles (raised) by severe, gusty breezes blowing without cause, the quarters are, as it were, lamenting (their) dead husband, by means of the loud unnatural cries of beasts and birds.

70. 'Having expanded (opened wide) the hole that was created by a natural calamity whose form is like a mouth which is terrific to the world, that sun whose multitudes of rays are dusty is rising up to devour the people, like a lion with a dishevelled mane.

71. 'Venus, the family priest of the Bhrgus, has gone to the path of the crest of the Vindhyas resided upon by Agasti (the South); the priest of Indra (Jupiter) is seen during daytime; and meteors, causing the earth to quake, are shooting down.

72. 'As though coveting the flesh (of men) that (will be) killed, and howling, carnivorous animals whose cries are ferocious and whose mouths resemble burning fire, roam about undaunted around our city.

73. 'The cowherds are milking scanty, colourless and tasteless milk from (their) cows, though the udders are like jars.
Though having the best fuel, the fire in which insects are born and which becomes full of hair, does not blaze in (spite of) the offerings. [Or There is a litter of insects along with hair in the offerings (and) the fire, though it has good fuel faggots, does not blaze.]

74. “Therefore, Oh Rāvana, being addressed by me through love, employ the (right) counter-remedy in this matter. For, those who have adopted the position of dependents, speak to one occupying a high post regarding an unhappy thing which is beneficial in its result.

75. “While the enemy does not satiate the eaters of dead bodies with the demons mutilated, scattered about, dead, smashed, pounded, humiliated and cut up with sharp missiles, you do bow down to him (Rama).”

76. Having assumed a knit on his eyebrow (and) having abandoned patience, the tall enemy of Indra, whose eyes were terrific and harsh, addressed a speech, the words in which were fierce, exaggerating his own prowess:

77. “A boulder will float in water, not a leaf; darkness will ooze from the sun and fire from the moon; I, the greatest conquerer in war being conquered! Oh grandson of Pulastya! regard (all these) as equal, (i.e., equally impossible).
78. “May none in our family have in this world an accursed relative who is discontented in (their) prosperity, harbours secret enmity and entertains envy even at the time of honour, and whose actions, intentions and speech are contradictory.

79. “Kinsmen always wish (prefer) even for their own ruin, (but) not the prosperity of one of the same family; they salute the enemies and do not brook, in their burning hearts, the prosperity of their relatives.

80 “In the (event of) an attack on Lanka, today, you have, with great ecstasy, revealed, beyond limit, your wicked inner soul. Fie upon you! False is thy conception about my being in distress.” Saying so, he gave him (Vibhiṣaṇa) a kick.

81. Then, restraining his wrath with forgiveness, grief with courage, pride with modesty, embarrassment with reason, powerlessness with determination, (Vibhīṣaṇa) stood up with (his) four advisers;

82. —“and said to that Lord of demons, “Oh mighty King, Bhaṭṭi—14
live happily without me. It is no fault of the physicians if a foolish patient, not consuming bitter (though) wholesome (medicine) remains afflicted with disease.

83. “A king void of reason, proud of himself, harbouring enmity when spoken to openly, and is highly delighted by unwholesome (things) that are pleasurable to the ear—Alas! this is, indeed, a great disaster for friends.

84. “Just as some person playing with a serpent and going from house to house lives in fear, so also it is an achievement of one that though serving an utterly foolish king one remains alive.

85. “On account of your own faults, you have administered a kick with the leg to me who abides by the righteous path. It ought to be considered by you along with (your) chief ministers, as to which one of us two should that (kick) bestow lowliness?”

86. Forcefully addressing the Lord of the demons this speech full of many qualities, more than once, the dauntles (Vibhīṣaṇa) went out from the capital of the enemy of men, for extolling the feet of King (Rāma) which were praised (even) by the enemy.
87. Now, king (Rāma), whose heart was great, delighted him who had approached, whose noble behaviour was announced through the words of (Hanumān), the Son of the Wind, and whose retinue (also) was pleased with the showers water that were poured on his head by Rāma indicative of his coronation and made him the lord of his own city, (viz., Lanka).

Here ends canto XII of Bhaṭṭikāvya named

THE ARRIVAL OF VIBHISAṆA

( Pt. III of Prasanna-kāṇḍa, being Illustration of Bhāvīka )
NOW CANTO XIII

1. The night that was full of grace on account of rows of moonrays and brought unconsciousness to Rama, ended on the edge of the seashore which was delightful with pleasurable breezes.

2. At the touch (dawn) of the day, a terrific emotion of wrath, resembling the orb of the sun risen far up, was suddenly fixed by Rama on the ever-moving reservoir of saline waters.

3. Towards Rama who held a huge arrow, in which was produced fire with smoke by the pressing of its firm and heavy tip, the earth, along with the mountains and the assembly of serpents, entertained suspicion.

4. The saline water which swarmed with dreadful water-elephants, wherein the marine animals were distressed on account of the tremendous mud that was dried up, and terrific mighty serpents were injured by the arrow with a flaming edge, was dried up all around.
5. Fearfully avoiding the concourse of water radiant with the movements of huge serpents, the ocean ascended the water-shore whose recesses were astir on account of the advent of the monkey troops;

6. —on which hosts of monkeys were bustling about, wherein Rāma's residence was arranged under intertwined trees with plentiful flowers, which had a network of trees with green sprouts (and) which bore cool shadow on account of the tall, massive and radiant trees;

7. —which had excellent elephants, which checked the sheet of mountains and the expanse of earth with the flood of its waters, which bore riches and hindered the speed of the rotating earth by the onslaught of its lofty billows.

8. Thereafter, the lord of waters, who rested his arms on the Ganges, spoke words beneficial for the future to Rāma whose complexion was like that of a massive and wide hari-tamāla tree, after having bowed down to him:

9. "The lofty forms of huge mountains, the impassable water, the wind that sucks up juice (moisture) and the hot host of sunrays—your highest Māya is the cause of (all this) worldly existence.
10. "Oh (Rāma), red with the onset of anger, withdraw the arrow whose lustre resembles the Sun (Fire) of destruction (of the world) (and) join the sea, the abode of your ancient beautiful body.

11. "Say, (will) the base of the water reservoir which is devoid of water, (and yet) has its expanses blocked by massive mud and is terrifying by (its) whales, conchs and water-elephants, where the movement of the monkeys cannot be easy, be easily accessible?"

12. "Let the monkeys, capable of bearing the weight of the mountains, carry (here a mass of boulders of heavy forms), for reaching the shore (near) Lanka, with ease, by means of a huge bridge built across the water.

13. "My deep water being bound down by huge boulders, let the arrows of Rāma sever, in the great battle, the group of the enemy’s throats whose destruction was blocked by Hara’s (Śiva’s) laughter.

14. "Let the elephant-monkeys, with sweet smiles, go to kill suddenly the multi-armed Rāvana’s forces that have checked the onset of fear by (their) continuous pleasure in heroism and whose bodies are as massive as the best mountain,”
15. With the consent of Rama (the son of Daśaratha), the monkey-army, that had known the mind of the ocean, became engrossed in effecting the commencement of the fetching of mountains.

16. All of a sudden, Rama’s army capable of carrying huge heavy boulders and tawny like the fire of destruction, ascended the sky, deep like the multitudes of the clear waters of the ocean (Varuna’s abode).

17. By them was penetrated the network of mountains which blocked the movement of the gods with their lofty and massive cliffs, which was dreadful on account of the roars of fearless lions and wherein the water in the numerous caves was delightful on account of the scent of elephants’ (rut);

18. —where the flowers were tremulous on account of the throngs of bees, wherein flocks of geese and ospreys were intoxicated in the water full of lotuses, whose terrific caves were crowded with serpents and where blocks of wet earth were carried by the tusks of elephants;

19. —whose clear, plentiful and pleasurable water was attractive by the cackling of cranes and rendered tawny by the
lotus-pollen which abounded in the incense of divine trees, produced by the fire born in the sun-stones:

20. —where the deep cries of the elephants, which were disturbed by the roars of lions, built up ample noise full of (ferocious) sentiment and where the huge boars dirtied by the mud that stuck to their snouts were capable of bearing weight.

21. Then the hosts of monkeys dug up the mountains that were clasped in their hands, that crushed the hoods of (serpent) Śeṣa and caused deviation of the sun and the groups of constellations.

22. (The monkeys) who were heavily burdened with the lofty and massive boulders, who clasped in their hands the breakable cliffs and who had a desire to bind down variously the saline waters, ascended the sky that had vast dimensions,

23. —and numerous white clouds, the colour of whose form was that of a huge sword of pure steel, wherein birds had formed rows (garlands), which, like the Himalaya mountain, was endowed with the chirping of intoxicated ospreys;

24. —which was crowded with beautiful sweet-warbling
swans, wherein a din was built up by soft-flying cranes, where the wind was loaded with the pollen of flowers and whose expanse was clear on account of the contact with rains that came at the proper time.

25. At the commencement of the binding down of the saline waters, those monkeys heavily loaded with boulders, suddenly ascended the mountain on the shore whereupon the movements of frightened enemies were restricted by the arrival of Rama (at the mountain top).

26. Then, fetched by the chiefs of the flocks of monkeys, and properly laid by the Son of Fire (Nala), the mountains with unshakable bottoms, slopes and top portions sank into the vast ocean.

27. The rock-bridge was stretched; the ocean swelled; Rama was pleased; the lord of the monkeys felt happy; the enemy took fright; the Suvela mountain was seen; the edge of the waters was reached and the monkeys got overjoyed.

28. The monkeys roamed about, bustled, danced, ate, sang, jumped high, sat down, boasted, shouted around, shone, rejoiced, went apart and joined together.
29. Overstepping the earth, the saline waters (ocean) whose form was charming with the mineral paste, which had put on the fragrant aroma of caper (kakkola) and cloves, which had numerous huge and lofty billows, ascended (i.e., rose on) the outskirts.

30. The saline water which became agitated on reaching the shore, which had acquired an ample wide expanse in the sky, and which was capable of flooding the divine Ganges (Mandakini), was bound down by the excellent rock-bridge.

31. And, Rama’s army, causing fear to the mind of Ravana and having slightly tawny and rustling mane, ascended the Suvela (mountain) which had a (surrounding) net of excellent mountains attractive on account of the expanse of rows of trees;

32. —wherein the recesses of the caves and the deep and wide groves were thickly saturated with the loud shouts of the residents of Lanka and the shadows of huge tamāla trees were crowded with hosts of gods that gathered together for the enjoyment of the notes of lutes;

33. —which bore the thick shadows of the kesara, bakula, and hintala (trees) darkened by juicy and luxuriant foliage, where
the sentiment of rage was aroused in the elephants by the wind that bore the aroma of Airāvata's rut;

34. —which carried a network of green, charming and dancing sprouts that grew in the shadows of lofty trees;

35. —which bore the sweet sound from the throats of lions, where the huge sala trees were distressed on account of the huge bridge on the water, which bore a network of jewels consisting of water particles sticking to the moving leaves;

36. —which had a network of high-soaring rays from the gems, where a deep sound was raised by the mutual collision of the mountain water-streams, which had assembly halls in the form of the beautiful cavities of the caves, which were like the city of the gods, which bore the attractive notes of divine bards (gandharvas);

37. —whose precipices were formed of big and clear jewels-whose huge slopes were reddish on account of the colour of red lead, where the longings for nocturnal sports was checked by the fear of coming across mighty lions and elephants;

38. —which had terrific caverns full of huge serpents,
which was saturated with dense, loud and dreadful sounds of multitudinous birds, which had huge sala trees swarmed by elephants, boars and excellent lions;

39. —which bore the grace of the dancing foliage where the ground was reddish with the pollen from beautiful land-lotuses, which held flowery kesara and bâna trees, which wore the excellent smile of the tender branching fruit-stalks of clove-trees;

40. —which resembled Meru which had precipices of clear gems and gold, whose lofty and massive slopes prevented the trekking of the ruru (deer) in the mud, whose surroundings were ascended by gods and which had dense (groves of) juicy mandura trees;

41. —where excellent trees were bent under the loads of fruit, which wore a wreath of attractive flowers produced not far away (i.e., nearby), whose deep caves were flooded with the plentiful waters originating in the moon-stones;

42. —where the beautiful white frames of the caves, full of melted gold, were crowded with elephants desirous of water and where the scintillating rays of the green emeralds whose hues resembled green grass-blades, were, (for that reason), licked by flocks of ruru (deer);
43. —which was capable of withstanding violent breezes, on which the lofty clouds (producing) terrific thunders dashed against one another, which, on account of the close contact of white clouds, had put on the grace of the Himalaya mountain.

44. Craving for a battle, Rāma's army, which was joyful at the binding down of the ocean, whose physical fatigue was checked (removed) by the abundance of the fruits on trees, and which laid a siege on the outer gates of Lāṅkā, ascended (Suvela).

45. (Then) got ready with armour, the enemy's army which produced a terrific din of huge musical instruments (paṇava), flutes, drums, kettle-drums, blow-horns and large cymbals and raised the loud din of hand-drums (ḍhakkas) and bells and which was capable of withstanding the exertion of war;

46. —(the army) that was dreadful with (the) arrows fixed, whose stout bodies were covered with clean chain mail and which had put on the quality of an attractive vastness on account of the mutual collision of restive horses and elephants;

47. —(the army) which carried swords, javelins, lances,
huge axes, spears, excellent arrows and long heavy maces, which wore the heroic sentiment as its ornament, which produced an earthquake by the horses and elephants that treaded (the earth) heavily.

48. Rashly and excessively restive for the commencement of fighting, those monkey troops that bore a keen craving for tearing off (trees) from the mountains on the outskirts of Lanka, were restrained by Rāma in severe tones.

49. The dreadful monkey-army that occupied water-banks, lofty excellent trees, caves, mountains, slopes, groves and burrows, and which was as unsteady as the rows of the rays of the blazing sun,

50. —ascended the terraces, trees, high platforms, mansions, series of outer gates and assembly halls, for assessing Rāvana’s army whose colour was like hosts of clouds heavy with water-loads.

Here ends canto XIII of Bhāṭṭikāvyā named

THE BUILDING OF THE BRIDGE

( Part IV of Prasanna-kāṇḍa named Bhāṣāsamāveśa )
1. Thereafter, Rāvana whose mind was afflicted by Cupid (passion) (and) to whom the might of the enemy was revealed by the spies, dispatched the army for fighting, after having beguiled Sītā by means of Rāma’s head made by magic.

2. Then (they) blew the conchs, beat the drums with drum-sticks and puffed the flutes, and the drums, that were struck with the hands, sounded.

3. The tabours began to sound, the beaten drum resounded; they blew the kahalas, and the air-filled peras produced notes.

4. The mrdangas produced deep notes and music was produced by the gomukhas; the bells tolled for long, and excessive noise was produced by the pāṭaha drums.
5. The horses neighed through joy, the elephants trumpeted deeply, the frightened baby elephants cried aloud and rows of foot-soldiers hummed.

6. The frightened horses ran helter-skelter; bulls became extremely restless; women got agitated, became wearied and unconscious and lamented for their husbands.

7. The brave shouted, rejoiced, blazed, were praised by others, fastened finger-thimbles, put on armour, marched out,

8. —strung (their) bows, ascended (their) chariots, flourished (their) swords and hurled aloft (their) maces.

9. The foot-soldiers whirled (their) spikes, picked up radiant arrows, moved about, jumped, shouted and ran fast.

10. The horses leapt up on account of whip-lashes, looked attractive at the pulling of the reins, ran fast on being unleashed and drank (licked) (their own) blood on exhaustion.
11. (They) loaded elephants with arms, spread over blankets, fastened belly-straps and hoisted banners with their flaps rising up.

12. (They) wished to create confidence in and embraced the young wives; and, fond of their sons, (they) smelt the children on their head and kissed them.

13. The elephants which could feel injuries, accepted the suggestions given without being hurt; and their ichor increased and glittered and, overjoyed, (they) jumped.

14. The deer paraded rightward; jackals howled auspiciously; (their) bodies throbbed and their mental dispositions were pleased.

15. By the command of Rāvana, Prahasta desired to march to the eastern gate. Mahāparśva and Mahodara approached the southern gate.

16. Indrajit went to the western gate. (Rāvana) himself proceeded to the northern gate. Virūpākṣa wished to remain at the centre of the city.

Bhāṭṭi—15
17. Rāma heard all that and started, accompanied by (his) soldiers; then (he) stretched his bow and fastened two quivers.

18. Now, Rāma looked at Lākṣmaṇa and ordered about (his) troops; (he) saluted the gods and abandoned the leaf-bed.

19. Then the monkeys shone forth, got up, muttered, pervaded the quarters, dug out boulders and broke down trees.

20. The earth cracked up and a cow's foot-printful of blood rained; deer proceeded leftwards and birds hooted inauspiciously.

21. Blazing meteors were sighted and jackals howled ominously; the earth quaked and Rāma suspected the advent of evil.

22. Seated on the front of the rampart, Rāvaṇa who had heard that the enemies were desirous of attacking the demons, personally inspired them for fighting.
23. The demons discharged arrows, hurled spears and axes, used swords and pulled broad nooses.

24. And, they pierced with sharp crescent-shaped lances and similarly injured with javelins, crushed with maces and tore off with cutting discs.

25. The monkeys beat with fists and also bit with teeth, hurled lofty boulders and similarly dispersed trees;

26. Enraged, they killed with tails, led to destruction with palms, tore up with nails and pulverised on the earth with force.

27. There arose headless trunks; rivers of blood flowed; the lotus-like faces of warriors floated and the flags appeared like foam.

28. Elephants got stuck up in mud (created by) blood, chariots could not proceed, horses sank deep and warriors dared not go ahead.
29. Each and every gate of the city was blocked by a crore each of the enemies; and thirty-six crores encircled the lord of the monkeys.

30. Injured warriors of both sides groaned, tossed about, felt weary, desponded, rolled (on the ground), fainted, vomitted blood and got thirsty.

31. Prajaṅgha, however, fought Sampati; hit with a tree, he was shaken, cried excessively and so perished as to lose his life.

32. By Nala were dug out both the sparkling eyes of Pratapana; hit with a boulder by Maruti, Jambumāli laid down his (life-)breaths.

33. Of Mitraghna, Vibhiṣaṇa pounded the body with a mace; Sugrīva killed Praghasa and Rāma killed very many.

34. Vajramuṣṭi's head, battered by Mainda, got severed. Nila, sawed off with a disc the throbbing head of Nikumbha.
35. Pierced by Lakṣmaṇa’s arrows, Virūpākṣa was abandoned by (his) life-breaths. Dvīvida caused life-breaths to be given up by Aśaniprabha.

36. A mace was hurled by Indrajit; the son of Vālī caught it. Thereafter Aṅgada, with a tree, battered his (Indrajit’s) chariot along with the horses.

37. Having seen that deed of the son of Vālī, the universe was wonderstruck, all the demons took fright and Raghava (Rāma) held it in great esteem.

38. Sugṛiva rejoiced, the gods, full of surprise, exclaimed, “Well done!” Vibhīśaṇa praised (him), and the monkeys applauded aloud.

39. “Oh, wonder!” uttered by Lakṣmaṇa and, Indrajit the son of Rāvana, disappeared. Then Rama dispersed arrows; the enemies took fright (felt distressed).

40. Injured, they screamed horridly; carnivorous beasts devoured the slain; the blood of the wounded trickled (down); severed arms throbbed for a moment.
41. The deep-rooted anger was not abandoned by the warriors' faces, though severed; the rest ran away; those who regarded themselves brave felt ashamed.

42. Rāghava took no pity; none took courage; warriors died like moths and screamed, "Ah, Alas!"

43. The sun disappeared and (immediately) a foot-hold was acquired by the night; and, like a night of death, she swallowed the monkeys and the demons.

44. Indrajit got angry and summoned the extremely terrific serpent missile; he who had become invisible, challenged the enemy's army and jeered.

45. He overpowered the whole army and immediately bound it down with arrows; he discharged arrows and they turned into serpents against (Rama's army).

46. He enveloped the army and covered the two Raghu princes with them, and exclaimed, "Even Indra could not subdue my jugglery. What with men?"
47. Once again were the Raghu princes covered by him with serpents. Distressed, the two fainted and fell down on the ground.

48. Then the commanders of the army yelled, “Alas, Oh Rāma,” took fright, lamented, sighed and exclaimed “Fie upon ourselves!”

49. They could not restrain (their) grief, did not check the falling tears, could not know the way to Indrajit and went around.

50. Then Vībhīṣaṇa washed the eye of Sugrīva with water; he whose eye was washed apprehended the enemy in the sky and shouted.

51. Now the monkey (Sugrīva) hurled a rock for killing Indrajit. (But) the son of Rāvana left (the battle-field) and thence went to his father.

52. He reported the happening and immediately Rāvana was highly delighted, embraced him tightly and smelt his head,
53. Thereafter the delighted demons hoisted lofty flags, ate meat, sang, drank (and) longed for their sweethearts.

54. And (they) showed Rama to Sītā, at the command of the King. Both her eyes got shut and she rolled down in the interior of the Puspaka.

55. The dear Rāma being slain, her life-breaths perished and body stiffened. That miserable (Sītā) heaved, wept and screamed for long.

56. “Is my heart caged in iron fetters or is it fashioned out of adamant since it did not burst, into a thousand pieces in the absence of Rāma ?

57. “For my sake you crossed the ocean, killed the enemies and perished ! Fie upon me, excessively wicked, rendered lowly (despicable) by life.

58. “Deprived of you (who were) alive, (thy) unhappy father did not survive ; What (use) is (your) accursed wife living, even while you are dead.”
59. She got nauseated with her life and censured the (auspicious) signs existing on her person; then (she) tore off her hair and rolled down again and again.

60. She wearied (herself), worried, screamed, stopped breating for a moment, grieved, blamed Fate, wailed and burnt with excessive grief.

61. Then Trijatā consoled (her) and took her away. Thereafter the monkeys along with Vibhiṣaṇa kept awake.

62. Rama felt that agony; thereupon he burnt with grief; and his anger waxed and he called (out for) Laksmana.

63. He wished to die; the whole army was honoured by him with words; and he took leave of Sugrīva and dismissed him to his land,

64. He (Sugrīva) ordered Angada to carry the two Raghu princes to Kīśkindhā; Sugrīva also vowed to kill the demons by himself.
65. Having heard from Vibhīṣaṇa (that) “this is serpent missile and its counter remedy is the remembrance of Garuḍa,” the excellent Raghu Prince meditated upon him.

66. Then the mountains burst; the ocean flooded across the shore; flowers fell down from the trees; and the radiant quarters shone brightly.

67. The serpents plunged into the ocean; wind pleasurable to the mind blew; lustre got mellowed (and) the bonds of the arrows got loosened.

68. The warriors shone as if uninjured and Lākṣmaṇa regained consciousness. Vibhīṣaṇa too glittered and Garuḍa came near.

69. Then he touched the two Kākutstha princes; they became devoid of agony; (he) announced himself to them and departed just as he had come.

70. The monkeys shouted, glittered, exerted, dug up
mountains (and) trees and ran about; then they longed for a fight.

71. They again invaded Lāṇkā; Rāvaṇa recognised them and realised that the enemies were alive; thereupon he swerved from his fortitude.

72. He heard that the divine bonds of the arrows had slipped off; he then took to extreme delusion and did not expect victory.

73. Thereafter, permitted by Rāvaṇa, Dhūmrākṣa intended to march out; his chariot was yoked with beasts flying in the sky which had mouths of lions or foxes.

74. The cannibals covered (their) bodies with armour, ascended vehicles, picked up missiles and proceeded to the battle-field.

75. Dhūmrākṣa ascended (his) chariot, went out of the city and sneezed inauspiciously; he also announced his name and made haste.
76. A vulture settled down on his head; evil crows crowed; the sky sprinkled blood; also the surface of the earth quaked.

77. Then the battle started; (they) hurled missiles mutually; they pierced, revolved, shouted and sported.

78. The monkeys and the demons smashed, shone and moved variously; the warriors did not fear; (they) frightened the enemies.

79. Injured, they oozed out blood (and) got swollen; the arms of those who hurled arrows disappeared along with the fingers and fists.

80. Dhūmrakṣa sported in the battle; the son of the Wind (Hanūmaṇ) condemned him; and he picked up a rock and with it smashed his chariot, along with the horses.

81. The demon fell on the ground and yelled horridly; and (he) smote the enemy with a mace; the monkey rendered him motionless with a boulder,
82. Thereafter Akampana wished to fight under the order of Rāvana. He proceeded hurriedly and roared very dreadfully.

83. His left eye throbbed and ill-boding birds twittered. Having disregarded them (these omens), he went ahead and shone with arrows in the battle.

84. Spread out like ropes, the arrows covered the sky and veiled the earth. The enemies shied away from him; none could withstand him,

85. He reduced the enemies to ashes and tormented them like the God of Death. Māruti got angry and dug out a *sala* tree having huge branches.

86. By means of that tree, he offered Akampana (as) a huge (sacrificial) beast to Yama. He having been killed, grief scorched Rāvana like fire.

87. He stirred, pounded, and bit (his) lip with the teeth. He hastily got the city guarded all around, with effort.
88. He requested Prahasata, whose valour was wonderful, to fight. "What (is the) use of thought? We are meant for wars," thus he—

89. —declared dauntlessly and the mighty chariot-fighter marched forward to fight. Rāvana assigned warriors to him and kept ready horses and elephants.

90. Chariots were yoked with horses; the priests sacrificed to the gods, and worshipped brahmins (who) blessed (them) well.

91. White mustard grains were carried on the head and cows were touched by the warriors; they sharpened (their) mighty missiles and desired to test their horses.

92. (They) picked up and polished (their) swords and cleaned (their) axes. (By the soldiers their own selves) were decorated, anointed, clothed, fed and (drinks) were drunk.

93. The soldiers laughed for a moment and then made
their exit. Prahlada worshipped brahmins and offered oblations into the fire.

94. He honoured his well-wishing kinsmen, smeared (himself) with sandal paste, drank grape-wine and tied up (his) excellent coat of mail.

95. He put on a nice turban, took to an auspicious chariot, caught hold of mighty missiles and then started to go.

96. The dependants beat all sorts of drums and praised (him). Awful dust gathered up and sound pervaded the quarters.

97. Vultures accompanied him and carnivorous animals attended him who was marching ahead; terrific winds blew and meteors shot down from the sky.

98. The sky scattered blood; the war instruments went up in flames; chariots skidded along with the horses and the troops of horses and elephants would not budge.
99. Whips slipped down; sacrificial beasts passed by the left; the earth split up; the sky was filled with the shouts of the monkeys too.

100. The troops of elephants and horses made water (urinated) and the demons spat out blood. Then both the armies flashed and struck mercilessly.

101. In the battle, warriors hated, confronted, battered (mutually), fainted and lay down (as if) killed. They were up (again) and they ate and bewailed.

102. In front of Prahasta the monkeys killed and also overpowered the ministers; the commander of the demons did not brook that action.

103. He covered up the monkey army with streams of weapons and struck many warriors and deprived them of life;

104. —(he) instilled fear into them and shone forth like the sun; (he) was not exhausted and penetrated the ten quarters with the enemies’ bodies.
105. Frightened, some contracted (or curled up); being defeated, others felt ashamed; some slipped away from the battle; others begged for safety.

106. Thus Prahasta vanquished that army and was excessively delighted, and (once) enraged, he did not calm down and protected the demons.

107. Thereupon Nala got enraged and a huge tree was lifted up by him; beaten with it, Prahasta discharged plentiful arrows.

108. The monkey withstood (them) and destroyed the enemy’s chariot and horses with the tree; wielding a mace, Prahasta descended to the ground and did not grieve.

109. The wrath of the two flared up; (their) quickness in hurling weapons waxed; Nila hurled a tree; the mace-bearer (Prahasta) warded off that tree.

110. The two warriors dived into the sky, moved in circles on the earth, assaulted each other and did not tire.

Bhaṭṭi—16
111. Thereafter, the monkey hurled a boulder at the demon; injured by it, he died and took to the ground.

112. All the monkeys were pleased; the demons of various types perished; Rāvana’s hopes withered and the army applauded Nila.

113. When the desires of the demons in the battle with Rama’s army did not fructify, then they took to Lāṅkā and loudly announced (to Rāvana) the slain Prahasta.

Here ends canto XIV of Bhattikāvya named

TYING UP WITH THE (SERPENT) MISSILE

( Part I of the Tīṇanta-kāṇḍa being the exemplification of liṅg )
NOW CANTO XV

1. Thereafter Rāvana dreaded, looked around the city and dispatched demons for awakening Kumbhakarna.

2. They repaired to his mansion and then beheld him asleep, produced a tumultuous din and quickly struck (him) with sticks;

3. —plucked his hair, made elephants walk across his limbs, sprinkled him with cold water and also singed him with burning (fire brands);

4. —tore him with sharp nails, as also bit him with teeth, pierced him with pointed spikes and sounded auspicious drums.

5. He heeded not all those and woke up of his own will, and asked the demons, “Why have you awakened me?”
6. They said, "Oh demon, the King is desirous of seeing you." He bathed, anointed (himself), ate meat and drank wine.

7. Then he dressed to meet Rāvana and started from (his) house. The King saw him coming and rose up slightly from the throne.

8. He was pleased and pointed to a golden seat nearby. Kumbhakarna smiled and sat by his side.

9. He said, "What for did you summon me?" And, he was replied to, by the King, "You (who are) happy need not know what Rāma did to the demons.

10. "He crossed the ocean, besieged the city all around, shone with (his weapons) in the battle and brought the demons to ruin.

11. "So long as I lived, I never solicited anything desirable, not that, you, a brother, honoured with affection, might not kill my enemies."
12. “Do not refrain from showing valour; do not refuse to protect the harmed city; we have seen your bravery; formerly, you have vanquished the gods.”

13. Kumbhakarna told him, “You have not listened to all that we had spoken to you in counsel. This fruit of that has come (now).

14. “You disregarded the speech of the wise and abided by the words of the fools; you have studied the science (but) did not accept what is wholesome (in it).

15. “The fools that made you indulge in conflict, deceived you. Mālyavān spoke (what was) proper; you did not brook the lit through vanity.

16. “You shattered (separated) Rama’s beloved (wife), and did not return (her) when spoken to by well-wishing kinsmen. Not that you should not experience (the fruit of ) your own faults; do not be senseless, do not get angry now.

17. “The time for even that which I had told then is past.
Demons are slain by the enemies (and) you have squandered the treasures.

18. “You have so acted that the means of peace, your lustre, has been dimmed, since you have depleted along with the army (your) valour and treasury.”

19. Rāvaṇa got angry and immediately addressed (these) words to Kumbhakarna: “Why did you condemn me, (but) did not enkindle your own heroism?

20. “Force me not to accept good sayings; do not hesitate to march out in the battle; do not taunt me about mistakes already committed; do not demur to carry out the highest interest.”

21. Thereafter Kumbhakarna thundered and caused other warriors to return (to fight), took up mighty missiles and hastily went out of the city.

22. He scratched, as it were, the sky with his head, pervaded the sky with his huge frame, broke as though the earth with his (two) feet and burnt the enemies as if with his glance.
23. (He) appeared like a blazed mountain, stalked ahead like the cloud of destruction, caused the ocean to quake, frightened excessively even the demons.

24. (He) moved like a winged mountain, breathed out like the tornado at the end of the aeon, filled the worlds with roars, and flashed like the fire of destruction.

25. By his weight, the earth caved in, trees rolled down by (his) speed, lions ran away frightened and the dividing (border) mountains shook.

26. Ill omens dogged him, the heaven sprinkled blood, ferocious tornados began to blow and birds boding evil chirped.

27. And (his) left eye throbbed and dreadful jackals howled, vultures fell headlong on (his) maces and a burning meteor shot down.

28. Having ignored them, he marched ahead. Then (he) roared, rejoiced and challenged the enemies to battle.
29. He devoured (the monkeys) and was not satiated; the hunger of his, (who went on) eating increased; he drank the fat and sipped the blood of the forest-dwellers.

30. Both his sides swelled with meat and his abdomen too got swollen. (He) dispelled the life-breaths of many and snatched away their fame in the battle.

31. He also restrained (their) might (but) they did not stem his valour; some resorted to trees and others plunged into the ocean.

32. Others, however, crossed the mountains; some others hid in caves; some sat paralysed; and some rolled about through fear.

33. Other monkeys crossed the ocean by the bridge. At this Ángada felt ashamed and resorted to bravery (dare-devilry).

34. And he enkindled the spirit of the monkeys and fought; then they hurled boulders and lifted up trees.
35. The tiger-like monkeys roared and fought neatly in the battle. He (Kumbhakarna) crushed, devoured and scattered the monkeys who were (first) hit with his palm.

36. And he pulvarised them with his two feet and instantly frightened (them); Kumbhakarna even pierced the monkeys with lances.

37. He hurt them deep with the mace and crushed (some of) them with embraces; others he punished by his (two) knees and moulded still others by pressing (them) with (his) palms.

38. On (his) body, boulders got shattered, huge trees were crushed to powder; he did not (at all) feel that they were hurled at him, nor also was he agitated.

39. The two tiger-like Raghu princes perceived him and Vibhiṣaṇa briefed (them) on him. “He vanquished the Lord of the gods (Indra) and did not dread the Sun.

40. ‘(He) shattered the mighty missile of the Lord of
Yakṣas (Kubera); none overpowered him. Not that you two princes need not be afraid of this Kumbhakarna.”

41. “Do not disregard him who hits; don’t you have no regard for this one. Do not hesitate to kill him.” Thus Rāma spoke to the monkeys.

42. They chattered, challenged the demon and also jumped, exhibited their own powers, (and) hurled (at him) a number of trees and boulders.

43. They crowded (around him), crushed him with the feet, so also tore him with the teeth; Śarabha tried to pick up a tree; Nīla however, took up a boulder.

44. Rśabha hurled boulders; with those they thrashed the enemy; Gandhamādana thundered and discharged the summit of a mountain.

45. Gavakṣa frolicked and dispersed many boulders; that brave Kumbhakarna did not heed them, nor was he hurt.

46. And he harassed the enemy’s army and hopped about unrestricted and hastened to kill the enemies and devoured those that came near his lap.
47. On his coming, the monkey-army yelled and fled. He dragged back (the) disappearing (army) with both hands and threw it into his terrific mouth.

48. The cruel one drenched the ground with blood and covered it with the slain forces; he was not satiated (by) eating and was not tired (of) killing the monkeys.

49. Some could not fight, some did not go near him, and the forest-dwellers vanished through both his nostrils and mouth.

50. Some were digested in his stomach which resembled the nether world (patala); they yelled, called (their) friends, fled quickly (and) perspired.

51. The crushed monkeys passed out blood; wounded, (they) felt thirsty: the King (Rāma) was approached by the scattered (monkeys) and he goaded on Sugrīva.

52. He, too, was enraged for fighting and threw a huge
tree against the enemy; he withstood it (as it) reached (him) and picked up a ferocious missile.

53. He whirled that terrific (missile) and discharged it towards the lord of the monkeys. Maruti instantly fell thereon and caught that (missile) that had risen up the sky.

54. The brave Maruti blazed and broke the missile and was not tired. “Manufactured out of a thousand weight-units (20 tolas) of iron,

55. —my missile is (broken by him)”, thus the demon got angry and dug out a heavy boulder and hurled it against (Sugriva), the lord of the monkeys; wounded thereby he fainted,

56. —and rolled on the ground and passed blood; after picking him up, the demon ran off and became radiant (with victory).

57. The monkeys got frightened; the Son of the Wind (Maruti) chased Kumbhakarna; gradually Sugriva came to (his) senses; (and) he plucked off the ears and nose—
58. —of the demon and did not fear; he also tried to (disentangle himself from his grip and) flee. At this Kumbhakarna got enraged and began to crush him against the ground.

59. Sugrīva slipped off from his hand and adeptly plunged into the sky, hurriedly approached Rāma and delighted the monkeys.

60. He hurried them up to fight and urged the two Rāghavas. Kumbhakarna re-entered the fray and the monkeys fought (him).

61. (Rāma) got (him) surrounded (by the monkeys); and (they), by the command of the King, quickly mounted on the demon. He shook off those that had mounted on him, and they too, hurtled down distressed.

62. He swallowed, chased and mercilessly hugged (them). They too yelled fiercely and vomitted blood through their mouths.
63. And he, intoxicated by blood, did not pity even his own (soldiers), and took the life and strained the valour of the enemies.

64. The spirit of the frightened forest-dwellers was eradicated; His diadem as well as his armour was shattered by Laksmana;

65. —and, his body was injured by means of arrows. The demon praised him and fought with Rāma; by him arrows were discharged at him.

66. Through vanity, he disregarded those arrows with which Khara, Vāli, Marica as well as Dūṣaṇa were killed, and brandished his club.

67. With the missile of Wind, Rāma severed that arm along with the weapon; with a tree in his (other) hand he glowed brightly and ran up to confront (face) Rāma.

68. The King, with Indra's missile, cut off his hand
along with the tree, incapacitated his thighs with arrows and filled his mouth with darts.

69. He struck at his (Kumbhakarna's) heart with Indra's missile and, killed (him), (at which) he (Kumbhakarna) took to the ground; of forest-dwellers two thousands were ground under his body.

70. Gods applauded Rāma; the demons reached (fled in) (different) directions; the earth, along with mighty mountains, quaked; the ocean got agitated.

71. The demons announced slain Kumbhakarna to the King. Rāvana wept, lamented and passed into a high faint.

72. He proclaimed the virtues and recounted the valour of his brother. ‘The enemies who were perceived (confronted) by the enraged Kumbhakarna,

73. —survived; but he, whose might was great, died; How is it? ’ Thereafter, having reassured Rāvana, the princes, (the sons of Rāvana), desired to fight.
74. Those powerful sons of Rāvana, Devāntaka, Atikāya, Trīśiras and that (famous) Narāntaka, marched forth for battle.

75. The King dispatched Yuddhonmatta and Matta for the protection of his sons. Those two demons, expert in fighting, marched out.

76. By them the forces were vanquished, enemies were rendered distressed; like mountains they heaped on the earth the best of monkeys.

77. Narāntaka strove to fight with Āṅgada; the demon discharged a barbed missile; it broke on the chest of Āṅgada.

78. The son of Vāli killed (his) horses and thrashed him with the fists and, unharmed, Rāvana’s son, who descended to the ground, began to fight.

79. With a fist-blow, his life-breaths were snatched away by the son of Vāli. Then all the enraged sons of Rāvana rushed towards Āṅgada.
80. Then Nila and Hanumān surrounded Rāvana's sons (and) hurled lofty boulders; Triśiras blocked (them) with arrows.

81. Then, in the fight, the mighty Devāntaka hit with an iron-tipped club; the Son of the Wind smashed his head with a first-below.

82. Then Yuddhonmatta enkindled valour and tormented Nila with arrows; by Nila, however, he was led to destruction by means of a boulder.

83. Then Triśiras shot a missile at the Son of the Wind; struck by Hanumān, his horses died in the fight.

84. And, hit on the head, he dropped down and allowed (his) sword to be snatched away by the enemy, and laid down his life with his (three) heads severed by that very sword!

85. Having received (a blow from) the huge club hurled by Śarabha, Matta died. Then Atikāya sported in the battle in a thousand-horsed—

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86. —chariot and tormented his enemies and moved about unrestrained. By Vibhīṣaṇa, that mighty (chariot)-warrior was announced (introduced) to Rāma.

87. "This one stopped the adamant and delighted the Creator (Self-born-Brahmā), studied mighty missiles and protected the demons in battle;

88. —(he) studied the science of politics, dispelled the valour of Yama, (and) blazed in the wars with the gods; no fear (ever) arose in him.

89. "Dreadful to the monkeys, this son of Rāvaṇa has come near." Then he challenged the descendent of Kākutstha (Rāma) and flourished his heavy bow.

90. Like a serpent assaulting a lion, the son of Sumitra (Lakṣmaṇa) assaulted him in the great war; for winning a victory, they discharged numerous arrows.

91. And the two magnanimous (warriors), broke (the arrows) and did not tire out for long. They shot arrows in such a manner (even) as to spread darkness.
92. The demon and Laksmana discharged the ‘Solar’ and the ‘Fiery’ missiles, (respectively), and having dashed mutually, they (the two arrows) perished.

93. Then the demon ignited the Aīśika missile in the battle. That too, perished after dashing against the Mahendra missile shot by Laksmana.

94. Then Laksmana recollected and ignited the invincible Brahma missile and with it smashed the head of the man-hater (Atikaya).

95. Then Rāvana cried (in grief). Indrajit consoled him and marched out enraged and worshipped the Self-born (Brahma).

96. (He) offered oblations in the Fire, worshipped the group of missiles; he acquired from the Creator a weapon and a chariot which brought victory.

97. The son of Rāvana mounted it which had a blazing front and instantly rejoiced; then (he), whose form became invisible, smashed the bodies of Rāvana’s enemies.
98. By the end of night, the angry Indrajit put to (eternal) sleep seven thousand crores of monkeys and rendered the two Rāghavas unconscious.

99. Indrajit enhanced his own might, veiled the quarters with arrows, thundered very ferociously and having gone back, sent (out) Rāvana (to see the devastation).

100. Then Vibhīṣaṇa realised (that) Rāma and Laksmaṇa (showed) a throbbing; he, who held a torch, delighted the remaining monkeys that had survived the dead (saying):

101. "Do not grieve, the tiger-like Rāghu Princes are not dead." He came to know that the monkey commanders Nila and others were slain.

102. Among them Jāmbavān breathed slightly and opened his eyes, and spoke to Vibhīṣaṇa (Paulastya), "Has the Son of the Wind survived per chance?"

103. "Oh great King, in (case of) his safety all of us may not die." And Vibhīṣaṇa reported to him that the Son of the Wind was alive.
104. Maruti arrived there and thereupon both of them rejoiced; then (the two) dispatched behind Himalaya to the mountain of all medical herbs—

105. —Maruti, to fetch the herb which revive the dead, (mytajivari), which joined together broken bones (sandhana-karani) and also another one which completely healed wounds.

106. The sky was dived into by him (Hanuman) and he reached the huge mountain whereupon the important herbs shone brightly by the thousands at night.

107. When the distinction between the medicinal herbs was not determined by Hanuman, then the whole mountain along with the herbs was brought (by him) there (to Lanka).

108. Some of the dead, breathed again; some, on the other hand, opened (their eyes); other warriors abandoned darkness (unconsciousness) and still others yawned.

109. He made (them) smell the herbs; so also smeared others (with them); thus they all came back to life and acquired greater strength,
110. Hanūman delighted the two Kakutstha princes and revived the remaining monkeys; thereafter, they hastily ignited Lankā with fire.

111. Then the army (of Rāvana) put on armour, polished crescent-tipped lances and javelins, cleaned (their) fine swords and brightened (their) axes.

112. Then Nikumbha and Kumbha, the two very mighty sons of Kumbhakarna, put on coats of mail and they accosted the monkeys.

113. The two protected the city (of) Lankā, saved the army of the demons, discharged a multitude of weapons and led the enemy to destruction.

114. That distressed army yelled and fled; being wounded, (it) emitted blood, and being killed, (it) lay on the ground.

115. Those two, Akampana and Kampana, were killed in the battle by Aṅgada. Thereupon Prajaṅgha, full of jealousy, struck the son of Vāli (Aṅgada).
116. That Áṅgada smashed his head with a fist-blow, and Nirakula quickly severed the head of Yúpakṣa.

117. Then (the monkey) Dvivida pounded the body of Lohitákṣa. Thereupon enraged Kumbha injured Mainda along with Dvivida with arrows.

118. Wounded, those two whirled and took to the ground. On seeing both his maternal uncles distressed, the son of Vali with trees—

119. —covered up Kumbha; the demon dispelled them with a shower of arrows. Rāma hurriedly impelled the monkeys to protect Áṅgada.

120. Sugriva instantly rescued (his) brother’s son from the danger of the enemy and enraged, he, with a fist-blow, got the son of Kumbhakarna to be forsaken by his life-breaths.

121. Then Nikumbha hurled a club at the monkey chief and Hanūmān smote down that (club) which was rushing down and was as terrific as a cobra,
122. (He) overpowered the enemy with (his) lustre, and thundered ferociously and so pulled his neck as not to let him live.

123. The monkey army was overwhelmed with exultation; the lord of the monkeys inferred eternal victory; the King’s mind exulted through joy as if it had secured its desires; the grief of the King of the demons waxed unabated.

Here ends canto XV of Bhaṭṭikāvya named

THE DEATH OF KUMBHAKARNA

(Part IV of the Ti̊ ḍanta-kāṇḍa in exemplification of luhn)
NOW CANTO XVI

1. Then the King of the demons, whose kinsmen were slain, lamented, "What shall I do with the kingdom? What could be done with Sita?

2. "The warrior Atikāya having been killed, I shall not enthuse (myself) to live. Who will put the enemies to shame? By whom will Yama be vanquished?

3. "Or who but Atikāya will cut off the noose of Varuṇa? Or who will respect Rāvana? Whom will Brahmā please?

4. "By whom shall I be praised? Who, himself prosperous, will lead his kinsmen to prosperity? Who will gratify the manes at the proper time? Who having achieved (something great) will not boast?

5. (Now) Indra will brandish the adamant and move
about dauntless; and he will partake of the sacrificial portions and would prattle thinking himself to be brave.

6. “The sun will shine fearlessly: the wind will blow unrestricted; the collection of seasons will end (i.e., They will occur singly); the moon will rise at its will.

7. “The clouds will shower severely and Yama will behave ferociously. On Atikāya’s death who and what will not act differently?

8. “In vain will my eye open, my eye that will not perceive the modest Narāntaka, arrived in humility, with his face raised for receiving orders!

9. “Fie upon me, for I shall not be seen again today by (my son) Triśiras. He being slain, through whom will the enemies be got killed?”

10. “Matta being killed by the enemies, I shall (now) be easily encountered (by my enemies) in battle. Who but Yuddhonmatta will march towards the enemies in the battle?”
11. “Dauntless Indra, desirous of fighting, will challenge me; and Nikumbha, who was hard to kill, being killed, his (Indra’s) objective will be achieved.

12. “Indra’s delight will occur (ensue) and Lâṅkâ will be devastated; the gods will arrive here and I shall get into the servitude of the enemy.

13. “If my sons are killed, I shall die or vanquish; I shall quickly kill the enemies; (but) grieved, I shall not live.

14. “The sages will smile and the gods will declare, day night, ‘The race of demons perished on account of the evil policies of Râvana.’

15. “By whom was it foreseen, Oh father, that Râma would sever the limbs and hurt the vitals of Kumbhakarna in battle;

16. —“that the sun will tumble down on the earth; the earth will be hurled up; the wind will be shattered; the sky will be beaten up with fist-blows;
17. —"that fire will ooze out of the moon; the ocean will dry up; water will burn; a mass of darkness will flow from the sun;"

18. —"that the enraged Kumbhakarna will be overpowered in battle by a human male. These were never thought possible by anyone among the people."

19. "Kumbhakarna being killed, the arrogant monkeys will invade Laṅka, bite the demons and pull down (my) resorts.

20. "And (they will) kill the children and old men and will dance, full of joy; who without that chief of demons, will restrain them?"

21. "My greatest anger (is that), Rāma will make love to Sītā; what pleasure, indeed, will she derive from him who has lost his kingdom?"

22. "I shall kill the Videha Princess (and) have her devoured by the demons; or I shall ditch the cause of this devastation down into the ground,"
23. "I shall not covet the riches of the world, nor shall I strive to live, nor shall I feel happy with sensuous objects in this palace which is devoid of kinsmen.

24. "Without you, Oh Kumbhakarna, in whose happiness shall I rejoice? Who will exult in my happiness? For what purpose should pleasures be acquired?

25. "Is it not that, with their dimensions pruned by grief, the riches that will come to me, while my (well-wishing) friends are dead, will be disastrous among calamities!

26. "This was well said by Vibhiṣaṇa, 'The monkeys will soon arrive; (this) capital of yours, who are not desirous of peace, will perish!'

27. "And this was said by Prahasta: 'Well nourished with money by the king, we shall not speak, (but) shall fight'.

28. "Indeed, a human male, treading on feet, will force the King of the cannibals, invincible on account of his divine missiles and chariot, to fight in battle!"
29. “Or I shall brace up for fighting (and) not bewail like a dis-spirited (person). Today the carnivorous animals will be gratified, the earth will drink blood.

30. “I shall wrench fame, repel the enemies with my activity. Toady Sītā will be made to experience grief on account of the destruction of (her) husband.

31. “The lord of the Yaksas will be depressed; Yama will not rejoice; and the young wives of the monkeys will despond devoid of husbands and sons.

32. “The demons will sleep happily and move about fearlessly; the demonesses will not weep and be exalted that they will eat men.

33. “Before the (close of the first) mūhūrta in the morning, I shall definitely be happy (by killing Rāma). Then during what (will) be the next second moment (mūhūrta) in the time to come—

34. —“therein I shall proceed to vanquish the lord of the gods, along with the gods; with the next moment (mūhūrta) thereafter I shall once again return to Lāṅka, free of anger.”
35. To the infatuated one speaking thus, came Indrajit, fearful to the enemy, saying thus, "I wish to fight.

36. "Oh great King, don't you have the recollection that we two together conquered the abode of the gods protected by Indra and thronged by haughty hosts of gods?

37. "Don't you have the recollection that we two forcibly broke up Yama, along with the lord of the Yakṣas, and snatched away jewels and reached this city?

38. "Here, I shall crush the enemies; you will never lament again, Oh Rāvana; you will see the world bereft of Rāma and pervade the quarters.

39. "Along with dependents, you will again instil fear in the residence of the gods. Today the King of the gods will surrender and he will announce his salutation to you.

40. "Fright for you will be entertained by the sages; you will overpower enemies. Today, in the battle, I shall be tested by all those who falsely regard themselves as brave."
41. "And those hosts of enemies, who falsely feel brave, will be tested by me, today. I shall cover the earth today with the severed limbs of the forest-dwellers.

42. "Marching out, I shall mount a chariot which will produce a deep sound like that of the collision of banks of clouds at the end of the aeon and which will be lustrous with the radiance of the upraised flag, bow and sword. Today you shall hear the yelling of carnivorous beings who (will be) satiated on the battered and slain enemies scattered face downwards on the battlefield and whose faces will be red and ferocious with blood."

Here ends canto XVI of Bhaṭṭikāvya named

THE LAMENT OF RĀVANA

(Part III of Tiṅanta-kāṇḍa, being the exemplification of Iṛṣṭ)
NOW CANTO XVII

1. Then the warriors solicited peace, bathed, offered oblations in the (sacred) fires, made brahmins utter (blessings) and performed auspicious rites.

2. They honoured the elders of the family, embraced the children, reassured the women who were full of tears, (and) so also instructed (them) about (their) tasks.

3. They dressed, anointed (themselves), consumed wine with meat, drank the madhvika wine to their content and ate food as (they) desired.

4. They sharpened their favourite weapons and braced themselves with coats of mail, mounted good vehicles and cursed (their) enemies.

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5. They worshipped the four-faced (Brahma), honoured the brahmins and also praised (one another). Indrajit smeared (himself) and desired an excellent chariot.

6. He donned an armour rich with jewels, tied a blazing sword, mounted a terrific chariot and then marched forth.

7. They beat loud-sounding drums, so also blew auspicious conchs, *myrdangas* and blew sweet *peras*.

8. The bards sang praises; (the warriors) gave out calls to one another and roared like lions.

9. Now they saw evil omens; the sun’s orb burst; the clouds showered blood (and) extremely unbearable hurricanes blew.

10. Black antelopes passed by the left; warriors forgot (their) weapons; the troop of horses and elephants vomitted blood, got exhausted and depressed.
11. The enemies disregarded all of them and attacked their enemies, cut (them) with sharp swords, so also pierced (them) with javelins.

12. They severed with the sharp edges of discs, injured firmly (deeply) with missiles, wounded with sharp-tipped spears (and) battered amply with javelins.

13. The monkeys hurled trees, killed excessively with mountains, struck with fists and bit in anger with teeth too.

14. They speedily tortured with knees, mauled with palms and elbows and tossed back the various weapons discharged by the enemies.

15. Indrajit killed his enemies and stalked all around; and he thundered most frighteningly, not that he did not frighten one and all.

16. They did not see him fixing the arrow (to the bow), did not perceive him wielding the bow, did not notice him
discharging the arrow; the enemies struck by him realised
(only his valour).

17. They heard the sound from one place and quickly fled
elsewhere; (they) gave out a yell from another place and by him
they were killed from elsewhere.

18. Hit by him, they rolled, got separated (or severely
injured), oozed blood all around, got exhausted and thirsty,
and died.

19. Distressed at him, the son of Sumitrā (Laksmana) wished to invoke the missile of Brahma for the massacre of
all demons; Rāma restrained him.

20. Then Indrajit was seen rising up in the sky and
killing a phantom of Sītā with a sword; the Son of the Wind
addressed him (these) words:

21. “This one, Oh demon, has committed no crime; she
stayed away from the vicinity of her husband. Oh sinner, do not
kill her who is grieved.”
22. “Whatever is troublesome to the enemies has to be done,” thus spoke Indrajit, and, having drawn his sword, severed her head.

23. “She for whom we fought the enemies and crossed the ocean is slain.” So saying Maruti went to Rāma.

24. Then the brave Raghu Princes fainted and lamented and heaved long hot sighs and called out loudly.

25. The Son of Pulastya (Vibhīṣaṇa) told them, “You two do not weep. Definitely, that sinner, having beguiled us, has gone to Nikumbhila.

26. “Do not wait; he ought to be killed (while he) is staying there and has not sacrificed into the Fire, and while the terrific Brahmaśtras missile and chariot have not been secured (by him).

27. “Brahma decreed his slaying while that ritual is incomplete.” Rama gave the command to Śumitrā’s son and the troop-leaders.
28. Then, highly pleased, they accepted it, proceeded to Nikumbhila along with Vibhiṣaṇa (but) were prevented by the demons (who were)—

29. —the protectors of the quarters. There, both the armies fought a terrible battle. Having subdued the demons, Laksmana and Vibhiṣaṇa quickly went (ahead).

30. There they saw seated in concentration, Indrajit who had arranged the altars; repeatedly reciting the most powerful incantation, he sacrificed into the Fire.

31. Indrajit meditated upon Brahman (the Eternal Soul) and did not stir from concentration. Laksmana challenged him and roared fearfully.

32. At that, Indrajit got wild and said (these) words to his (paternal) uncle: “You took birth here and (your) body got fat here on wine and flesh.

33. “Here only you lived; how did you undertake (this)
cruel deed? You did not see the wet hand, nor also did you look to relationship.

34. "Oh sinner, you did not fear irreligiosity and you were not afraid of public censure. Oh violator of duty, indeed, you have neither known nor heard this,

35. —as to how one having repudiated his kinsmen, doubtlessly gets debased." Then Indrajit was addressed (these) words by his uncle:

36. "Do not overstep falsely; not that you do not know my character. True, I took birth in the race of sinful demons.

37. "My character, however, did not become like that of your father. Though being dissuaded by me, he revelled in vices wrought with ruin.

38. "On this account did I leave Rāvana, but not feeling inimical. He got the riches of others looted and touched the wives of others.
39. “He always wished to fight the gods, erred in (following) the beneficial (advice) of the virtuous, suspected friends and kinsmen (and) highly respected the immature.

40. “Your father revelled in these vices, wherefore he was abandoned by me.” Thereby Indrajit got angry and thundered and also with forty—

41. —arrows, (that) son of Rāvanā struck (his) relative (and) with a hundred the King (Lakṣmana). Lakṣmana killed his four horses (of the chariot).

42. And (his) charioteer, (he) cut down with arrows, so also shattered his chariot. Then the Son of Rāvanā enveloped the Son of Sumitra all around with arrows.

43. The two enhanced their strength and repeatedly discharged arrows. Lakṣmana discharged Varuṇa’s missile and Indrajit hurled Rudra’s.

44. The two missiles, having contacted each other
attained mutual destruction. Then the demon discharged the
terrific Asura missile.

45. Therefrom fell down copious boulders, spikes, swords
and mallets. The son of Sumitra halted that highly invincible
(missile) with (the missile) of Maheśvara.

46. Then Laksmana remembered the Mahendra missile
in conjunction with the Raudra. That terrific missile shot forth
and the enemy’s head was shorn off.

47. All the gods rejoiced; the chiefs of monkey troops
were highly delighted; Rāma embraced and smelt Lāsmana on
the head.

48. The army of the demons wept; the lord of cannibals
wailed and swore at the Mithila Princess, and, distressed, (he)
walked up to kill her.

49. Other well-meaning kinsmen dissuaded him saying,
“This is improper,” and blocked his way; the multitude of
kinsmen dispelled his grief.
50. Rāvana’s valour swelled up and anger expanded; then he made his whole army wish for fighting.

51. Those demons in whom fear was being born, attended (respectfully) to the Fire and bowed to Śaṅkara, and pleased the brahmins for pacification (of evil).

52. All around blew a breeze smelling ghee and delightful to the mind; the rising recital of “Be it well (svasti)” along with “May the day be auspicious” was heard.

53. For pacification (of evil), the warriors carried, on their heads, water with unbroken (rice grains); they gave away jewels and cattle, and then ardently wished for blessings.

54. They smeared themselves with white sandal (paste), donned multicoloured dresses, put on charming garlands and quickly put on armour.

55. (They) sharpened the weapons, polished the bulk of swords, mounted elephants and other (mounts) and set out in haste.
56. The din arising from the bustle of the forces filled the firmament and the space of the quarters was pervaded by the tumultuous peals of trumpets.

57. There was, at the gates, a very great upsurage of chariots, horses, elephants and demons; and dreadful evil omens occurred.

58. At that, the monkeys got frightened, and tore off big trees, hurriedly dug up mountains and picked up huge boulders.

59. Then ensued a battle; monkeys and demons struck (each other); they were overpowered by one another and withstood (each other’s) strokes.

60. Dust from the ground rose up higher and higher; it pervaded the ten quarters and robbed the monkeys and the demons of the discrimination between one’s own and the enemy’s (soldiers),
61. Then, in the absence of light, the demons got wild with their own and other’s (soldiers). And the merciless monkeys got inimical with the monkeys too.

62. They thundered very dreadfully; then blood oozed out; on account of that blood slush got formed all around.

63. Deep rivers flowed forth and deep lakes were created; and that swollen dust settled down and the enemies were recognised all around.

64. Then Rāma worked wonders with streams of missiles and waved (his) huge bow; neither his own (followers) nor those of the enemy understood his intention.

65. They did not see (the demons) injured and battered all around by Rāma’s arrows; and they heard (their) cry ‘Ah! Alas!’ (but) did not perceive Rāma.

66. He smashed crowds of enemies, pulverised elephants and horses, and pounded the chariot array, (but) was not appre­hended raging around.
67. Ten thousands of elephants, fourteen thousands of magnanimous chariot-warriors and of horses along with their riders,

68. —and two lacs of foot-soldiers were led to destruction by the bow-bearing Rāma, in (just) one-eighth of the day.

69. With the multitude of demons killed, he wove up, as it were, (a sort of) Yama’s world, prepared a play-ground, as it were, for Rudra (a crematorium), and heaped up the earth as though with boulders.

70. The gods and the gandharvas eulogised (him); the monkeys were surprised; delight was spread in the Lord of the monkeys (Sugriva), and Vibhiṣaṇa regarded (it as) marvellous.

71. The demonesses wept bitterly and loudly (and) despised Rāvana. The old people and children fainted and other people wailed intensely.

72. And they spoke thus, “Rāvana secured safety from all, but did not solicit (it) from human beings; here came the fruit of that mistaken utterance.”
73. Thereafter, having mounted a very terrific chariot Rāvaṇa rushed out; the earth quaked; dreadful vultures frequented all around.

74. And clouds accompanied by lightning showered blood, enough to wet clothes; terrific storms blew, inauspicious jackals howled.

75. Having disregarded those evil omens, he stalked about incessantly in the battle, waved (his) bow and ceaselessly covered his enemies with streams of missiles.

76. Thereafter, the boulder hurled by Sugrīva destroyed the enemies; then (the army) yelled, felt weary and lay down on the surface of the ground;

77. —the army of the cannibals, harassed by Sugrīva and in extreme agony, oozed out blood and pined for water and slept (in death).

78. Then Virūpākṣa disported in the battle on a rutting elephant. The Lord of the monkeys pounded his head with a fist-blow.
79. And thereafter (he) crushed Yūpākṣa with a rock. The highly enraged Āṅgada completely finished Mahodara with a fist-blow.

80. Then the angry Rāvana pulled out the life-breaths of the forest-dwellers; he protected the demons and had the enemies resort to the quarters.

81. He beheld Rāma, braced up, shouted fiercely, whirled (his) terrific bow and frightened the dire enemies.

82. Accustomed to victory, he harassed Lākṣmana with his arrows and hurriedly went past him, accosted Rāma and enveloped (him) with showers of arrows.

83. Unperturbed, Rāma dispelled that shower of arrows with spears (and) in return enveloped Rāvana with arrows comparable to serpents.

84. The two whirled marvellously in circles and cut the volleys of weapons; those (two) warriors dismayed the world and did not get exhausted.
85. (The two) covered the sky with arrows, made the earth tremble by (their) movements, injured each other speedily and repeatedly spread out (exhibited) (their) instruction (in fighting).

86. The demon of cruel valour aimed the Āśura missile; it emitted huge serpents and fierce tigers and lions.

87. Rāma despelled it with the Fire missile; then the demon deployed the extremely terrific Raudra missile; therefrom fell down maces and other weapons.

88. The King counter-struck it with the Gāndharva missile. Then the cannibals overspread Rāma on all his vitals with sharp arrows.

89. Thereafter, Lākṣmaṇa cut off his three-pronged banner and speedily crushed down (his) charioteer and perforated (him) with a multitude of arrows.

90. Vibhiṣaṇa killed (his) horses and speedily smashed (his) chariot. The demon was not agitated and lifted up a heavy missile against (his) brother.
91. Lakṣmaṇa split with arrows that oncoming (missile) into three; the onlookers yelled; thereupon the enraged demon—

92. —picked up a bigger and mightier missile which had eight bells (and), with it, he struck Rāma’s younger brother, (at which) he (Lakṣmaṇa) fell breathless on the ground.

93. Rāma’s arrows gained speed; battered by them Rāvana vacated (left alone) the battlefield in a trice.

94. And, the elder brother pulled out the missile from Lakṣmaṇa who had (still) a throbbing, (and) sprinkled the (juice of the) medicinal herbs that were fetched by Hanūmān.

95. The son of Sumitra revived; the brother embraced him for long, smelt (him) properly on the head and inquired about the removal of his agony.

96. Then all were enthused to fight. Rāvana, who had come in another chariot, assaulted the enemies and proceeded to (inflict) misery.
97. 'The fight of one standing on the ground with another standing in a chariot (is) unequal' —Hence Matali, at the command of Indra, brought (for Rāma) a terrific chariot (equipped) with weapons.

98. It was ascended by Rāma. Then Rāvaṇa discharged the Pāśupata missile; the King subdued it with Indra's missile.

99. Thereafter, with a hundred thousand arrows, Rāma enveloped the demon (and) killed (the horses) yoked to (Rāvaṇa's) chariot and instantly injured the charioteer.

100. Evil omens were perceived; the sphere of the earth trembled; Rāvaṇa hurled a spike and the King hurled Indra's Śakti.

101. Having dashed against each other, extinction was attained by the two (missiles). The enraged demon (covered) Rāma's chest with a lac of arrows.

102. As he covered (Rama's chest) thus, Rāma sported increasingly with (his) arrows. Rāvaṇa fainted and (his) charioteer made his chariot disappear.
103. The demon scolded the charioteer and got his chariot taken again (back to the battle-field). Both discharged arrows; both wounded the horses (of each other).

104. Both cut off (each other's) flags; both of those were not pained; both the daring ones brightened up and employed (all their) skill.

105. Both spread a phantasmagoria; both the warriors did not tire; both quickly made various circular movements.

106. And both of them were not seen (i.e., disappeared from view), and both struck the charioteers. The chariots, with resplendent horses, of both of them, contacted each other.

107. Then the demon spread around illusory heads in the battle; a hundred of them were severed by Rama with arrows.

108. The seas got agitated; mountains quaked; Indra entertained fear and got excited; the earth stirred.
109. Then by Matali was revived Rāma's memory of that terrible missile which Brāhma had fashioned for slaying Rāvana—

110. —which had (god) Wind on its wings, the Sun and the Fire on the blade, whose heaviness was like that of the Meru (mountain) and whose subtle body consisted of the sky,

111. —which glittered with Garuḍa-like wings and was the repository of universal brilliance; (when) remembered, that terrific (missile), having split up Rāvana, felled him on the ground.

112. The faces of the monkeys put on great delight; the assembly of gods praised the King who had vanquished the enemy; to others the ends of the quarters (seemed to) become free of oppression; Vibhīṣaṇa, whose brother was dead, entertained grief.

Here ends canto XVII of Bhaṭṭīkāvyā named
THE DEATH OF RĀVANA
(Pt. IV of Tiṅanta-kāṇḍa being the exemplification of laṅ)
1. Then the grief that had its origin in couterine relationship, greatly enveloped Vibhiṣaṇa. He loudly bewailed Rāvana.

2. "Accustomed to a very costly bed, Rāvana lies on the ground; he does not look at my distressed self, nor address a word.

3. "(When) this consequence had not (yet) come, Oh Rāvana, (it) was fully foreseen by me; on that account, you were told beneficial things; why did you not dispel (your) anger?

4. "Misfortunes soon overtake and riches bypass those who, through vanity, do not abide by the opinion of those that speak out what is just."

5. "Dependents, through avarice, consent to that which
is unwholesome in future. Riches do not accrue to him who listens from them (only) to the agreeable.”

6. “The brilliant and intelligent perceive properly and (then) speak out. (When) disregarded, they, oh great King, get depressed and indifferent.

7. “He who always enjoys (consumes), beneficial (advice), like medicine, though bitter and, for that purpose, resorts to well-wishers, never perishes.

8. “In prosperity, everybody breeds pride, commits mistakes regarding one’s own welfare and resorts to the unwholesome. On that account a man perishes.

9. “Even a prosperous (person) suffers a downfall if he mostly hates virtues, does not cherish anybody and harbours enmity towards the great.

10. “By whom may I be reassured, whose brother, the lord of the three worlds, lies (dead) on the ground? How may I, ill-fated, live?”
11. “Alas! Fate wakes up during difficulties; for, the 
defeatrs of Indra, my kinsmen, roll, get drenched and sleep on 
the ground.

12. “Jackals pull out the flesh, the earth sucks the blood 
(and) birds feast on the meat of the couterine brothers of Rāvaṇa.

13. “Due to Fate, crows are roosting on the head of even 
that Indrajit by whom, in a great battle, (his) foot was laid on the 
head of Indra.

14. “Rāhu who has finished his daily meal (routine), spits 
out the swallowed Sun; (but) none eclipsed by Rāma attains 
prosperity again.

15. “Unaware of this, you, Oh King, used to eulogise your 
own valour, did not desire to give back Sītā and did not exercise 
control on (your) passions.

16. “Sometime, ignorant persons speak to you in counsel 
and you approve of them; how indeed do you not understand 
your own welfare therein (in those matters) ?
17. “Indeed, not consulted (by you), your maternal grandfather spoke to you, in counsel, about your own welfare; at that time, On Rāvaṇa, through infatuation, you said, ‘I shall not do (that)’.

18. “Oh great king, you did not understand what Vibhiṣaṇa said; for, (being) enraged, you, having repudiated me in the assembly, dismissed me in days gone by.

19. “(Now), that dauntless Indra eats oblations in the sacrifice; the wind blows at its own will and the sun rises (at its will).

20. “Yakṣas exercise control over wealth and Yama restrains the demons; Varuṇa spreads (his) noose and the moon rises (at its will).

21. “The concomitance of the seasons ends; the forest-dwellers practise penance; the gods do not salute or wait upon your kinsmen.

22. “The Goddess of wealth is displeased with Laṅka; prosperities fade away; I know not anything which does not attain a reverse when you are dead.
23. "Indra wields (his) Śakti, Viṣṇu protects Lakṣmi, the captive goddesses rejoice and the eminences of the clouds become variegated.

24. "The enraged gods wield weapons and wish for a battle; they blaze and are also wakeful (watchful) about the weak spots of the demons.

25. "They ride intentionally around Laṅka and outdo us; they augment their strength and lessen our reputation.

26. "Puffed up with pride, they occupy the quarters, give up the limitations laid down by you; and (those) mean ones will call us mean and jeer at you who have fallen into disaster.

27. "Calming down incessantly, the winds purify the world all around. Why do you, oh great king, (though) dead (calmed) not get revived again?

28. "Grief envelopes my mind; my spirit, as though, ebbs; affliction obliterates light; without you I lose (my) prowess."
29. “Who do not know well that there is none more affectionate to (his) kinsmen, than you? I lament in void. How may I conceal the uprise of grief?

30. “I lament my orphaned self, (being) separated from my brother, that you, for whose obligation I know no measure.

31. “Now Indra and Kubera do not fear, nor become poor, nor give up (their) vanity. Oh Rāvana, the two arrogant ones do not worry (get distressed).

32. “Indeed, separated even from you, we carry on our activity and have the intention to live; fie upon ungrateful greed.

33. “If you do not give me a word (speak to me), I shall destroy my body; for (the reason of their) being remembered, your virtues aggravate my grief.

34. “Who, having removed his own garland, will garland me, smiling? Who will pull my seat closer; who will speak delightful (words) to me (and when)?
35. “So long as I sustain my life, I shall not, in future, go to (the city of) Lankā? When can I have delight if I do not see you?

36. “In over a muhūrta shall I die, I who am afflicted and whose kinsmen are killed. In (my) counsel, I had told (what was) beneficial; I did nothing undesirable to you.”

37. Having heard (of) Ravana to have been killed by Rama in battle, the ladies of the harem and the excessively grief-sticken citizens ran (to the battle-field).

38. (The wives) pulled out (their) hair, wept in extreme distress, and incessantly recollected the obligation of (their) husband, with enhanced grief.

39. The citizens saluted Ravana and wept with tears. Thereafter Rama addressed a speech to the distressed Vibhīṣaṇa:

40. “Why do you lament the charitable sacrificer who trampled over the heads of his enemies, who invariably satiated
the manes, who was never defeated or distressed in a battle?
(Or who was injured and slain in a fight?)

41. “Excessive bewilderment in difficulty never arises in (persons) such as you. Do you not see that all these people depend upon you?

42. “You deserve to perform the post-death rites of your brother and the dissipation of the grief of these people. Oh Lord of demons, if you, who is the leader, become distraught, the burden of the kingdom, being unsustained, will collapse.”

Here ends canto XVIII of Bhattikāvya named

THE LAMENT OF VIBHIṢANA

(Pt. V of Tiūanta-kāṇḍa being the exemplification of laṭ)
NOW CANTO XIX

1. Thereafter Vibhīṣaṇa, whose grief had subsided, addressed Rāma (these) words: “Might a couterine brother, though not worth lamenting, not cause grief, (while) reaching his end?

2. “May the gods arrange that, for us, by which we, like Rāvana, may vanquish enemies and die in battle.

3. “May someone else in our family, like Rāvana, make the demons wage war with the gods and render the hosts of gods lowly.

4. “He alone would sustain (his) life-breaths in such a ruin of (his) kinsmen, who has a capable friend like your honour for his comforter.
5. “I might die in a *muhūrtā* if you were not my resort; for we had no desire that we may live after Rāvana has passed away.

6. “How may we entertain any damned attachment to that country wherein there is no existence of our twenty-armed couterine brother (Rāvana) ?”

7. Then Vibhīṣaṇa ordered his submissive ministers: “Quickly go to Laṅkā and enter the King’s palace.


10. “Let the sacrificial fire-vessels be carried and fire taken along; let the ghee be collected and faggots and *kuśa* grass be kept ready by the officiating priests.”
11. “Promptly bathe Rāvana with bathing materials, smear (him) with attractive unguents and embellish him with jewels worthy of Rāvana.

12. “May you perfume the lord of demons with excellent, holy scents; let the priests place him wearing a garland, head eastwards, on a deerskin.

13. “May he place, as per prescriptions, the sacrificial utensils on his limbs and offer an oblation in fire. Let the Sama reciters chant Sama hymns.”

14. Thereafter, having gone to the city of Laṅkā and having done everything as per instructions, they, with tears, spoke to Vibhiśaṇa, when the final oblation was nearby.

15. “Everything is done as ordered: Oh great king, may you, with all your relatives exert to perform the cremation and the water-offering.

16. “Why do you, like one ignorant person, not get ready;
pick up excellent courage; may you abide by (your) duty to (your) kinsmen and abandon the bewilderment (delusion) arising from grief.

17. “This is inconceivable that you too should despond in calamities. A wise person should never be excessively stupified like an ordinary person.

18. “None else of Rāvana’s (men may stand) wherever and for whatever you may stand; and where and what you may despair (get disheartened) about, is condemned by the magnanimous.

19. “It is strange that we have to tell you (as to) what is beneficial and where. For, in difficulty, you may (i.e., are able to) instruct (advise) even Brhaspati himself (in person).

20. “Oh lord of demons, it is the people’s will that you should abandon (this) lapse (from duty); even enemies may lament during (this) calamity; what then (of) kinsmen?

21. “If your majesty would not be stupified and your honour may protect all the people like your brethren, according to convention, then the demons may feel reassured.”
22. Thereupon, he proceeded to perform the cremation of and give water-offerings to (his) brother. Then Rāma addressed (him) who had done his duty, these words, as he (Rāma),

23. —sprinkled waters on his (Vibhiṣāṇa’s) head with golden pitchers: “Possessed of concentration, you, Oh Vibhiṣāṇa, the king of the demons, should look after (protect) Laṅkā.

24. “You may, Oh Vibhiṣāṇa, pacify properly the enraged, win over the avaricious with riches, honour the proud at the proper time (and) console the distressed.

25. “How would you rejoice Like Indra, (that) is my highest desire; for, every friend will wish (his) friend to remain steady in prosperity.

26. “May you rise higher among your own kith and kin; may you kill hosts of demons; may you become respectable (adorable) to the virtuous and abide by their arrangements (rulings).

27. “May you sustain the delight of (your) friends,
bow to the gods, drink *Soma* (juice) (and) give up harmful actions.

28. "May you settle the business of the citizens according to rules (*Dharma*) and, Oh king, may you always bestow all-pervading affection on the people.

29. "May grief be destroyed; may all-round progress be seized by you; may you be seen by the demons and they be seen by your Majesty.

30. "Oh King, smother the grief of the children and the aged produced by the slaying of a warrior. Let intelligent (men) well-versed in the exigencies of the sciences be by your side in the assembly; may you attain delight in (following) the path abounding in righteousness and traversed by the gods and the sages; (and), by means of the eyes in the form of good policies, may you understand well the motives (intentions) of your enemies."

*Here ends canto XIX of Bhāṭṭikāvya named*

**THE CORONATION OF VĪBHIṢĀNA**

( *Part VI Tiñanta-kāṇḍa* being the exemplification of liṅ )
NOW CANTO XX

1. Then having approached Sītā, Maruti said, "Oh Videha Princess, may you prosper by good fortune. The thorn of the three worlds (Rāvana) is slain.

2. "Permit me; let these meanminded demonesses, your guards, be killed by me; entertain anger towards these.

3. "I would kill (these guards) whose behaviour is evil and whose forms, intentions and actions are dreadful; let your intention be harmful to these; act mercilessly.

4. "Let us do this final (deed) pleasurable to you." Then Sītā, whose heart was compassionate, spoke to the monkey thus:

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5. "May your mind calm down towards these insignificant creatures who make (their) living on morsels. The wretch by whom this crime was committed is slain.

6. "May the intention 'I shall indulge in the cruel massacre of servants,' be not yours. Be inclined to do my work. Having departed, you speak to Rāma:

7. 'Rāma, let the Mithilā Princess, desirous of seeing you, see you without delay.' After promising, "As you say," and having gone, he said to Rāma:

8. "Oh delighter of the Kākutstha family, let the pining queen be brought (here)." Having scratched the ground, sighed and looked up into the sky, to Vibhiṣaṇa,

9. —Rāma said, "Fetch Sītā, (properly) decorated." After having gone (to the place where Sītā was), Sītā was addressed by him (these) sweet words:

10. "Give up grief, Oh Videha Princess, set your mind on delight; dismiss hatred towards Rāvana; leave the ladies' grove;
11. "Bathe, anoint, fumigate with incense, dress up in (rich) clothes, wear a garland, put on jewellery and offer an oblation in enkindled fire.

12. "Consume the pentamix-cow-product (pañca-gavya) and dispel the gloom arising from imprisonment. Mount a golden palanquin, thwart the desires of the enemies.

13. "May the Lord of the Kṣatriyas end the grief arising from your separation. May you henceforward be in your own house, united (with Rāma).

14. "May you soon be consecrated with Rāma in a horse-sacrifice; may you be looked at by your delighted husband; (yourself) pleased, behold Rāma.

15. "This is the command of your husband; no investigation need be done herein. If authentic (these words) be to you, adorn (your) body and exert to go to Rāma.

16. "Unite Rāma with joy, and yourself too acquire
ecstacy. Oh Queen, you reach the vicinity of Rāma within a muhūrta.

17. “After a muhūrta of the day, Oh queen, be the mistress of the earth. Ordain the people of the city who abide by the orders of the King’s wife.

18. “Stand up by the intention of (your) husband; so also exert for personal decoration and you proceed to see that King who deserves to be seen.”

19. Having carried out the order as instructed, Janaka’s daughter, who had covered her face with a silken garment, mounted the vehicle.

20. Bent down in shyness, pained by the recollection of the grief of separation, full of tears, that poor (pitiable) one wept after reaching the vicinity of her husband.

21. Then the King, who had attained (felt) a suspicion regarding her behaviour, spoke to her: “This is my desire; I should not accept you; go away from here.”
22. “Molested on Rāvana’s lap, you who have left scars on my heart, fix your mind on Sugriva or take to the lord of the demons.

23. “Enjoy pleasures from Bharata or choose Lakṣmaṇa, or go away at your will; let the hopes fixed on Rāma be given up.

24. “Where (is) the renowned race of Raghu and where (are) you who stayed in the enemy’s house? Give your heart to someone else; we do not indulge in undesired things.

25. “Act as you wish, Oh Videha Princess; may your ways be auspicious; let your desires develop elsewhere; give up (all) fear from me.”

26. Then (Sītā), whose relatives were from Mithila, addressed this utterance to Rāma, “May the suspicion arising (as if) from a common woman be given up with reference to me.

27. “Fear fate, so also shy away from the people, Oh Rāma, who are, in vain, getting enraged with me who was helpless and (hence) kidnapped by the enemy.
28. “The activity of my mind rests on you; (only) the body was abducted by the demon; let the equanimous gods, verify this true statement.

29. “Oh Wind, you who purify the three worlds (saying), ‘do purify, do purify’ (and) circulate in the bodies of beings, ascertain (if there is any) aberration in my mind.

30. “Oh extremely purifying Waters that wander about (saying), ‘traverse the sky, traverse the heaven, traverse the earth’, ascertain my auspicious mental disposition.

31. “Oh Earth, you who sustain the worlds, (saying) ‘do support, do support’, know my character which has not swerved (fallen) day and night.

32. “Oh Sun, you who exert (saying), ‘withdraw (suck up) the water, shine, destroy darkness, traverse the sky’, try to understand my behaviour.

33. “Oh sky, who abide (saying), ‘exist in the heaven, stay on the earth, be in the abode of the snakes,’ ascertain my commissions and omissions,
34. "And Oh Lakṣmāṇa, prepare a burning pyre, the antidote of this censure; let either Rāma be satisfied with me today or may the fire burn (me) out, the sinner."

35. Then after seeing the burning pyre arranged by Lakṣmāṇa with the consent of Rāma, Sītā, having gone round Rāma from the right, addressed a declaration to Rāma:

36. "Oh Rāma, suspected by you, I sacrifice my body in the fire. May you all, including the monkeys, understand and listen.

37. "Oh Fire of a blazing form, burn me out, (if I be) violated (sullied); otherwise protect (me) like a friend (who is) disproved (to be) impure. Here, like the stream (trickle) of ghee for Vasu, have I, according to the prescribed rites, come to you who have shot out a garland of flames."

Here ends canto XX of Bhaṭṭikāvya named
THE REPUDIATION OF SĪTĀ
(Part VII of the Tiṇanta-kāṇḍa being the exemplification of lot)

(तिडङ्काङ्दे लोड़-विलासः सप्तमः परिर्च्छेदः ।)

(तिडङ्काङ्दे लोड़-विलासः सप्तमः परिर्च्छेदः ।)

34. “And Oh Lakṣmana, prepare a burning pyre, the antidote of this censure; let either Rāma be satisfied with me today or may the fire burn (me) out, the sinner.”

35. Then after seeing the burning pyre arranged by Lakṣmana with the consent of Rāma, Sītā, having gone round Rāma from the right, addressed a declaration to Rāma:

36. “Oh Rāma, suspected by you, I sacrifice my body in the fire. May you all, including the monkeys, understand and listen.

37. “Oh Fire of a blazing form, burn me out, (if I be) violated (sullied); otherwise protect (me) like a friend (who is) disproved (to be) impure. Here, like the stream (trickle) of ghee for Vasu, have I, according to the prescribed rites, come to you who have shot out a garland of flames.”

Here ends canto XX of Bhaṭṭikāvya named
THE REPUDIATION OF SĪTĀ
(Part VII of the Tiṇanta-kāṇḍa being the exemplification of lot)
1. Thereafter, having lifted up the Mithila princess, God Fire spoke to Rāma (these) words: "Oh Rāma, how did you suspect (your) chaste, beloved (wife) ?

2. "I would certainly not have protected her if she were not pure; I have no partiality towards anything else than Dharma (righteousness).

3. "Had the enemy not been evil-minded, he would not once have solicited Sītā, spoken wickedly and praised his own riches.

4. "And, this pure-minded one never entertained a desire therein (for him). (I cannot understand how) you, Rāma, attained a true wrath upon Sītā.

5. "Living together for long, was her character not observed, or were her activities not watched for a long time by you ?
6. "If you would not discard this illusion, you would repent as long as there is life (in you). If this one were agitated, even the Sun would fall down on the earth.

7. "If rashness, natural to womanhood, had occurred here (in Sita), then the protectors of the worlds who hate sin would not have come here.

8. "Oh wonder, what and where ? If a woman, on your consent would abide in torment, Oh, what fruit would you acquire, if she be destroyed due to fear ?

9. "What and where ? If a woman devoid of vice (crime) would die through fear, it would wrongly be an object of censure in (this) world addicted to envy.

10. "And if your father had thought just as you (did), (he) King Daśaratha would not have come here in person, seated in a plane.

11. "The trident-bearing Sthanu (Śiva) who has a bull
for conveyance, would not have effected (his) presence here, if Sita had been enjoyed by someone else.

12. “How would the Creator of the universe, God Brahma, sitting on a lotus, have delighted you, oh King of kings, if Sita’s character were sullied?”

13. Thereafter the saluting Lord of the circle of Kings was spoken to by Brahma: “If Sita had not performed this, then she would not have been in (the eyes of) the world.

14. “We would not have discarded suspicion, if you had not set here this act (the fire ordeal). Or what is strange in that you did what was proper.

15. “If your activities had proceeded without accordance to truth, then, Oh Rama they would have been still more (so) among the people to be disciplined by you.”

16. Then Śaṅkara spoke thus to Rama who saluting, “What? Did you not remember yourself (as) the unborn Narāyaṇa?”
17. “And who else here would have destroyed the life-breaths of the enemies of the gods? Or, who would have applied (himself) to deeds beneficial to all the people?

18. “Oh Emperor, in whatever (incarnation) and wherever you exerted in (bringing about) the destruction of the demons, why did you not, even once, carry to a finish (your) undertaking therein only?”

19. Having pleased his father who had been harassed excessively by Kaikeyi for the sake of Bharata, Rāma desirous of bowing down, saw Indra.

20. Then, by the boon of Indra, the dead monkeys, who began breathing, (again) became denizens of fruit-bearing trees bent low and resplendent.

21. That Suvela mountain which had flowering trees, intensely fragrant and crowded with swarms of bees, whose lofty summit was rendered golden brown by the fresh flowers of the
madhuka trees (and) from the interspaces of the rocks on whose summits down-flowing streams of water were produced, spread out a luxuriance (glory) of juicy fruits.

22. By the blowing breezes full of the pollen of flowers, by the slightly curved outskirts of the forest which bore ample fruits, and by the dripping honeycombs was enhanced the monkeys’ rapturous delight arising out of the killing of the enemies.

23. Reaching a breaking point on account of their own fruit-load, the creepers on the trees covered with throngs of rows of bees, full of fragrance, pluckable by one seated on the surface of the ground, did not bring any rise of fatigue to those who enjoyed (them).

Here ends canto XXI of Bhaṭṭikāvyā named THE TESTING THE PURITY OF SITA ( Part VIII of Tiṁanta-kāṇḍa being the exemplification of Īrṇ )
1. Then Rama spoke to Hanuman whose mind was delighted; "Oh monkey, tomorrow you will proceed to Ayodhya, governed by Bharata.

2. "Once again, you will plunge into the sky with its rows of clouds parted, will see the water of the Lord of waters (Ocean) having cool spray.

3. "Oh monkey, you will enjoy the tablelands possessed of moonlight and moon-lotus plants of the Mahendra mountain which has transgressed the path of the sun.

4. "And by you will be beheld those beautiful lowlands of the Malaya (mountain), that are veiled under sandal trees and have sighted the moon."
5. “On the Vindhyā (mountain) the very slender and delicate creepers, shining with flower bunches and crowded with throngs of bees, will not bear your speed.

6. “Repeatedly remembering (your) former sports, you, who are full of delight, will observe lovingly, from near, Kīśkindhā.

7. “By you will be seen, those two, the Mālyavān (mountain) and the Danḍaka forest where, overpowered by the pairs (of opposites, viz., pleasure and pain etc.), I suffered pangs for long.

8. “By you will be reached the two charming hermitages, of Sutikṣṇa and Śarabhaṅga—crowded with deer and full of holy water and brahmins.

9. “By you, the penance-grove of Atri shall be by-passed sorrowfully, (but) you will, out of curiosity, halt on the sacred Citrakuṭa mountain.”
10. “Thereafter will be seen by you the sage Bharadvaja and you will be perceived (also) by the holy people whose sins are destroyed by the waters of river Yamuna.

11. “You will then be diving into the Ganges, like a melted image of righteousness that had come down to the earth after flowing and flowing in the heaven and jumped down on the head of Śiva.

12. “You will very much admire, along river Tamasa, the forest regions whose lustre is similar to huge sapphire rocks and which bear witness to the sports of the citizens.

13. “After having seen the attractive Sarayū river, yellowish-red with the saffron applied to and then washed away from the breasts of the ladies of the city, the City of Ayodhya will be reached by you.

14. “Having seen you, (my) mothers will rejoice and enquire about the welfare of both of us along with that of the Mithila Princess, and Bharata will exult extremely.

Bhaṭṭi—21
15. "You will report about the slain enemy, coronated Vibhiṣaṇa and befriended Sugrīva—all (of whom are) about to arrive (there) soon.

16. "On hearing your statement, the citizens will attain great delight and, on knowing this, Bharata will surely come out to meet (welcome) you.

17. "You having gone by this route, we too shall proceed. I shall acquire satisfaction when you will again arrive facing (me).

18. He, who had comprehended the substance (of the message) having been gone, Rāma said to Sugrīva and the demon, "Tomorrow you two will go with me to (my) city.

19. "There, you two will see my three mothers whose inner souls are satisfied and will acquire the far-reaching friendship entertained by Bharata.

20. "Thus we shall not be struck by the agony of
separation and by you two the distress arising out of separation will thus not be experienced.

21. "Oh Monkey and Demon, if you will exert in the morning to go along with me, you two will thus prepare for my delight."

22. Thereafter Vibhīṣaṇa and the Monkey (Sugrīva) addressed (these) words to Rāma, "This, Oh Rāma, (is) a favour that we two shall go with you.

23. "We two shall not consent to impending separation from you, even on acquiring the status of the Lord of the gods. What then of a position bestowed by you."

24. After having passed the night, they, along with army, having mounted the Puṣpaka, took off, agitating the unfathomable waters of the ocean under the impact of (their) speed.

25. Rāma travelled, explaining to Sītā about the bridge (over the sea), the Mahendra (mountain), the Malaya along with the Vindhyā, and the Rśyamūka mountain along with the Mālyavān, and the Pampā lake together with the Daṇḍaka forest:
26. “These (are) the ends of the quarters adorned by the sage-folk; this (is) the Citrakūṭa mountain whose forests are shaken. Oh beautiful-bodied one, this (is) the Ganges delightful with its vast banks.” Pointing (them) out to Śītā, Rāma rejoiced.

27. “Oh Śītā of charming form, here are seen the forest regions wherein the tips of the flowers are swarmed by throngs of humming bees, which are enveloped all over by the surge caused by the complete absorption of cool water, enjoyable for the people of the city (and) attractive to the eyes.

28. “This, the place of our ancestors, this very dear city of Ayodhya wherein all the Gods without a remnant are propitiated with various oblations offered (to them), is seen from afar; this, Oh Śītā, is the region from where having left all the citizen-folk weeping, we two, along with Lakṣmana who had sustained his courage, went at the end of the night to the sylvan region.”
30. Thereafter, pervading the whole world with the loud blare of the trumpet, causing the earth to quake on all sides by the strides of the monkeys, (by Rāma) was reached Bharata along with the mothers accompanied by the ladies of the harem, with the subjects and in the company of Māruti,—Bharata whose eyes bore tears of joy and who was amply bowed down (in salutation).

31. Having inspired the highest contentment among the people, then having crowned Bharata to the Crown-Prince’s office, the Lord of the subjects who had made arrangements for the (necessary) materials, busied himself for performing the Horse-sacrifice.

32. Striking by (its) ways of expression and well embellished, (when) studied, this (epic) by means of its excellent composition always produces victory for the discoursing and
debating people, just as a well-deployed missile, marvellous with its well-learnt ways of discharging, brings, on account of its being well-aimed, victory in a battle to the exerting and fighting people.

33. This composition is comparable to a lamp for those who possess the eyes (in the form) of grammar; without grammar it may be like the touch of the hand of the blind.

34. Comprehensible with (the help of) a commentary, if this (epic) poem may becomes a festivity for the highly intelligent, (it is) enough. Those of deficient intellect have been disappointed by me in this regard, on account of (my) fondness for the learned.

35. This (epic) poem was composed by me in Valabhi, governed by Narendra, the son of Śrīdhara. May fame accrue to the king hereby, for the king is a producer of delight to the subjects.

Here ends canto XXII of Bhattikāvyā named

RETURN TO AYODHYĀ

( Part IX of Tiṅanta-kāṇḍa in exemplification of lūṭ )
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This edition of the Bhaṭṭikāvyya with English translation and notes is specially prepared for the students of Sanskrit Grammar who desire to follow the application of the grammatical rules of Pāṇini as illustrated in the Bhaṭṭikāvyya.

The Bhaṭṭikāvyya has been planned on a double level, narrative and illustrative. On the narrative plane, it deals with the life of Rāma. The illustrative plane is concerned with illustrating most of the Sūtras of Pāṇini. It is divided into four Kāṇḍas: (i) Miscellaneous rules (ii) Leading rules (iii) Rhetorics and (iv) Verbal formations: Tenses and Moods. It is strange that the poet includes rhetorics in grammar. The author's principal aim was the teaching of grammar, though he has never mentioned that the purpose of his work was to illustrate the Sūtras of Pāṇini and some figures of speech, metres and poetic qualities. However, this self-evident purpose has been unanimously understood by the different commentators who declare the Bhaṭṭikāvyya to be a Dvyaśraya Kāvya.

Bhaṭṭi, has himself referred to his composition as a mere ‘Kāvya’. It possesses most of the external and internal characteristics of an art epic. It has also given beautiful description of Autumn, Rainy season and rivers, trees, lakes.