

# ऋतुसंहारम्-द्वितीयः सर्गः

Translation for R̥tusam̐hāra-Chapter Two

「時令之環－其之貳」翻譯

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## Brief introduction of Ṛtusamhāra

Ṛtusamhāra is a collection of verses attributed to classic Sanskrit author Kālidāsa in the 5th century C.E. “Ṛtu” means “seasons”, and “samhāra” means “compilation or collection” So the title “ṛtusamhāra” means “the collection of seasons.” As the name suggests, verses in ṛtusamhāra mainly talk about the six seasons in India, focusing on the sceneries in each season and romantic aspects of those seasons. The reason I choose to translate ṛtusamhāra is because I want to learn more about the natural environment in South Asia Subcontinent and the aesthetics of that natural environment in Indian culture through those verses.

In this project, I am going to translate the first ten verses of Chapter 2, which focuses on the varṣā, the raining season. All the verses I selected are all in the meter of Vamśastha, which is LGLGLLGLGLG. Each verse is presented in both Devanāgarī, which is divided into two halves, and IAST, which is divided into four quarters and de-sandhinized at the end of each quarter. Since the original texts are a bit complex, I referred to three existing translations: English translation by Haksar (1962), English Translation by Pandit (1942) and Chinese translation by Hong Luo (2009). I append them to the end of my project.

(註：我也做了簡單的漢語翻譯，基本按照現代漢語的語序，與原詩語序可能有較大出入。請多多指教。)

## Notions in the project

“-”: connecting components of samāśas

() : indicating a samāma word

“+”: connecting independent words

m. : masculine nominal

F. : feminine nominal

N. : neutral nominal

Adj. : adjective (nominal that can be masculine, feminine or neutral)

Indecl. : Indeclinable

Pron. : pronoun

Ppp. : past passive participle

Pcp. : present continuous participle

cl x. : Class x verb

1.

स सीकराम्बोधरमत्तकुञ्जरस्तडित्पताकोऽशनिशब्दमर्दलः ।

समागतो राजवदुद्धतद्युतिर्घनागमः कामिजनप्रियः प्रिये ॥ २.१ ॥

IAST

Sa sīkarāmbhodharamattakuñjaras  
taḍitpatāko'śaniśabdamardalaḥ |  
Samāgato rājavaduddhatadyutir  
Dhanāgamaḥ kāmijanapriyaḥ priye ||

**Word-to-word interpretation**

Sasīkarāmbhodharamattakuñjaras = sa + sīkara + ambhodhara + matta + kuñjaraḥ

Sa = pron. 1.1

Sīkara = m. (may be Śīkara) fine or drizzling rain, drizzle, spray, mist

Ambhodara = m. cloud

Matta = adj. Ruttng, drunk

Kuñjaraḥ = 1.1 of m. kuñjara

Kuñjara = m. elephant

Sasīkara-ambhodhara-matta-kuñjaraḥ = rain cloud in the shape of drunk elephant

taḍitpatāko'śaniśabdamardalaḥ = (taḍit - patākaḥ) + (aśani - śabda - mardalaḥ)

Taḍit = f. Lightning

Patākaḥ = 1.1 of m. patāka

Patāka = m. ('flying'), a flag or banner

Taḍit-patākaḥ = the banner of lightning

aśani = f. the thunderbolt, a flash of lightning

Śabda = m. sound, noise, voice, tone, note

Mardalaḥ = 1.1 of m. mardala

Mardala = m. a kind of drum

Aśani-śabda-mardala = m. the Mardala drum with the sound of thunderbolt

Samāgataḥ = 1.1 of adj. samāgata

Samāgata = adj. Returned, approached, arrived

Rājavaduddhatadyutir = rājavat + (uddhata - dyutiḥ)

Rājavat = indecl. Like a king

Uddhata = adj. Raised, full of

Dyutiḥ = 1.1 of f. Dyuti

Dyuti = f. Splendor, brightness, luster

Uddhata-dyutiḥ = full of splendor

Dhanāgamaḥ = (dhana - āgamaḥ)

Dhana = n. Money, treasure

Āgamaḥ = 1.1 of m. āgama

Āgama = m. coming, approaching

Dhanāgama = gaining wealth, prosperity

kāmijanapriyaḥ = (kāmijana - priyaḥ)

Kāmijana = m. lover

Priyaḥ = 1.1 of adj. Priya

Kāmijana = dear lover; dear to lover

Priye = voc of f. Priyā

Priyā = f. lover

### My translation

*My darling! With full splendor like a king, the rain, (with) drizzling clouds like drunk elephants, (with) banners of lighting, (with) beating mardala drums of the sound of the thunderbolt—the season of prosperity, dear to all lovers, has come.*

### 漢譯

親愛的！

（看），它駕着戰象般的雨雲，  
扛着電光的旌旗，  
隨着驚雷的鼓點，  
滿載君王的榮光——  
梅雨，  
這豐饒的季節，  
屬於戀人的季節，  
已經來臨。

### Analysis

This is the first verse of Chapter 2 of ṛtusaṃhāra. Chapter 2 is about varṣā, the monsoon season, which is approximately July and August in Gregorian Calendar. It is characterized by very hot temperatures, very humid and heavy monsoon rains.

This verse describes the commencement of varṣā. The narrator directly addresses his “lover”(priye), To express his excitement about the season that is dear to all (kāmijana-priyaḥ). Kālidāsa uses four sets of metaphors— drunk elephants for clouds, banners for lighting, mardala drums for sounds of thunderbolt and kings for splendor, to emphasize the sense of splendor when the rainy season comes.

## 2.

नितान्तनीलोत्पलपत्रकान्तिभिः क्वचित्प्रभिन्नाञ्जनराशिसंनिभैः ।

क्वचित्सगर्भप्रमदास्तनप्रभैः समाचितं व्योम घनैः समन्ततः ॥ २.२ ॥

### IAST

Nitāntanīlotpalapattrakāntibhiḥ  
Kvacitprabhinnāñjanarāśisaṃnibhaiḥ |  
Kvacitsagarbhapramadāstanaprabhaiḥ  
Samācitam vyoma ghanaiḥ samantataḥ ||

### Word-to-word interpretation

Nitāntanīlotpalapattrakāntibhiḥ = (nitānta - nīlotpala - pattra - kāntibhiḥ)

Nitānta = adj. Very much, extraordinarily

Nīlotpala = n. Blue lotus

Pattra = n. Leaf

Kāntibhiḥ = 3.3 of f. Kānti

Kānti = f. female beauty, personal decoration or embellishment,

Nitāntanīlotpalapattrakāntibhi = the extraordinary beautifulness of blue lotus leaf

Kvacitprabhinnāñjanarāśisaṃnibhaiḥ = kvacit + (prabhinna - āñjana - rāśi - saṃnibhaiḥ)

Kvacit = kva + cit = indecl. Somewhere, anywhere

Kva = indecl. Where? In what place?

Cit = suffix to make a word mean “some” or “any”

Prabhinna = adj. split asunder, broken, pierced

Āñjana = adj. n. ointment (especially for the eyes)

Rāśi = m. mass, cluster, pile

Saṃnibhaiḥ = 3.3 of adj. Saṃnibha

Saṃnibha = adj. Similar, like, resembling

Prabhinnāñjanarāśisaṃnibha = resemblance to pierced eye ointment piles

Kvacitsagarbhapramadāstanaprabhaiḥ = kvacit + (sagarbha - pramadā - stana - prabhaiḥ)

Kvacit = indecl. Somewhere, anywhere

Sagarbha = n. Pregnant

Pramadā = f. Young and wanton woman

Stana = m. nipple, breast

Prabhaiḥ = 3.3 of adj. prabhā

Prabhā = adj. splendor, light; appearance

Sagarbhapramadāstanaprabha = the shape of breasts of young wanton pregnant women

Samācitam = 1.1 of adj. Samācita = covered with, overspread

Vyoma = 1.1 of vyoman = heaven, sky, clouds

Ghanaiḥ = 3.3 of adj. ghana

Ghana = adj. Deep, full of, compact

samantataḥ = adv. Everywhere, all around

### My translation

*The overspread sky is with depth everywhere, with the extraordinary beauties of a blue lotus leaf; (clouds) somewhere with resemblance to pile(s) of asunder eye ointment, somewhere with the shape of breast(s) of pregnant wanton woman(women).*

### 漢譯

廣闊無際的天空擠滿了雨雲，  
如同藍蓮花般，  
無比高潔美麗，  
有時像一塊塊破碎的眼膏，  
有時像放蕩少婦的乳暈。

### Analysis

This verse focuses on the sky of the first shower rain in varṣā. In Kālidāsa's words, the deep sky is full with clouds that represent unique aesthetics from the South Asian Subcontinent: Blue is the blue of blue lotus leaves, piles of clouds are the creamy dark eye collyrium that privileged girls in Ancient India used to adorn their eyebrows, and round clouds are the nipples of young pregnant fertile women.

From those metaphors, we can see how open-minded of Kālidāsa in terms of sex. In his eyes, productivity is a symbol of beautifulness that should be praised for.

## 3.

**तृषाकुलैश्चातकपक्षिणां कुलैः प्रयाचितास्तोयभरावलम्बिनः ।**

**प्रयान्ति मन्दं बहुधारवर्षिणो बलाहकाः श्रोत्रमनोहरस्वनाः ॥ २.३ ॥**

### IAST

Trṣākulaishcātakapakṣiṇāṃ kulaiḥ  
Prayācitāstoyabharāvalambinaḥ |  
Prayānti mandam bahudhāra-varṣiṇo  
Balāhakāḥ śrotramanoharasvanāḥ ||

### Word-to-word interpretation

Trṣākulaishcātakapakṣiṇāṃ = (trṣā - kulaiḥ) + (cātaka - pakṣiṇāṃ)

Tr̥ṣā = f. Thirst

Kulaiḥ = 3.3 of n. Kula

Kula = n. a herd, troop, flock, assemblage, multitude, number

Tr̥ṣā - kula = thirsty flock (of birds)

Cātaka = m. the bird Cuculus melanoleucus

Pakṣiṇām = 6.3 of pakṣin

Pakṣin = m. bird

Cātakapakṣin = cātaka bird

Prayācitāstoyabharāvalambinaḥ = prayācitāḥ + (toya - bharāḥ) + ava + lambinaḥ

Prayācitāḥ = 1.3 of ppp. prayācita

Prayācita = ppp. Requested, propitiated, worshipped

Bharāḥ = 1.3 of adj. bhara

Bhara = adj. Bearing, carrying

Toyabhara = carrying water

Ava = indecl. Off, away

Lambinaḥ = 1.3 of adj. Lambin

Lambin = adj. Hanging down, pendent

Prayānti = 3.3 laṭ of prayā

Prayā = cl 2. o go forth, set out, progress, advance towards or against

Mandam = indecl. Slowly, tardily

Bahudhāravarṣiṇo = (bahu - dhāra - varṣiṇaḥ)

Bahu = adj. much, many, frequent, abundant, numerous

Dhāra = adj. holding, supporting, containing; coming down in a stream

Varṣiṇaḥ = 1.3 of adj. Varṣin

Varṣin = adj. raining, discharging like rain, pouring out

Bahu-dhāra-varṣin = heavily pouring raining

Balāhakāḥ = 1.3 of m. balāhaka

Balāhaka = m. rain or thunder cloud

Śrotramanoharasvanāḥ = (śrotra - manohara - svanāḥ)

Śrotra = n. Ear; the action of hearing

Manohara = adj. Fascinating, charming

Svanāḥ = 1.3 of m. svana

Svana = m. sound

Śrotra - manohara - svana = hearing the fascinating sounds

## **My translation**

*The clouds slowly move, producing heavy rain with fascinating sounds; because of the requests from thirsty cātaka birds, they are hanging low carrying (the weight of) water.*

### 漢譯

雨雲，  
爲回應大杜鵑們的請求，  
而滿載着水，低沉；  
又伴隨着滂沱大雨的悅耳旋律，  
緩緩地飄。

### Analysis

This verse mentions cātaka birds, which are characterized by only drinking water from rain. Clouds appear kind and humane to provide those thirsty cātaka birds adequate water that they move slowly and lowly. In people's mind, heavy rain is dreadful that they are not able to go outside, but for cātaka birds, heavy rain is a feast. That is why the sounds of rain in the verse are fascinating and delightful (manohara).

## 4.

**बलाहकाश्चाशनिशब्दमर्दलाः सुरेन्द्रचापं दधतस्तडिद्गुणं ।**

**सुतीक्ष्णधारापतनोग्रसायकैस्तुदन्ति चेतः प्रसभं प्रवासिनां ॥ २.४ ॥**

### IAST

Balāhakāścāśaniśabdamardalāḥ  
Surendracāpaṃ dadhatastaḍidguṇaṃ |  
Sutīkṣṇadhārāpatanograsāyakais  
Tudanti cetaḥ prasabhaṃ pravāsināṃ ||

### Word-to-word interpretation

Balāhakāścāśaniśabdamardalāḥ = balāhakāḥ + ca + āśaniśabdamardalāḥ

Balāhakāḥ = 1.3 m. rain or thunder cloud

Āśaniśabdamardalāḥ = 1.3 m. the Mardala drum with the sound of thunderbolt

Surendracāpaṃ = 2.1 of n. surendracāpa

Surendracāpa = n. Indra's bow, rainbow

dadhatastaḍidguṇaṃ = dadhataḥ + (taḍit - guṇaṃ)

Dadhataḥ = 3.2 laṭ of dadh

dadh = cl 1. To hold, to give

Taḍit = f. Lightning

Guṇaṃ = 2.1 of n. Guṇa



Guṇa = n. Bow string

Taḍit-guṇa = bow of lighting

Sutīkṣṇadhārāpatanograsāyakais = (sutīkṣṇa - dhārā - patana - ugra - sāyakaiḥ)

Sutīkṣṇa = adj. Very sharp or pungent

Dhārā = f. margin, sharp edge, rim, blade (esp. of a sword, knife, &c.; fig. applied to the flame of fire)

Patana = adj. who or what flies or falls

Ugra = adj. powerful, violent, mighty, impetuous, strong, huge, formidable, terrible

Sāyakaiḥ = 3.3 of m. sāyaka

Sāyaka = m. arrow, missile

sutīkṣṇa - dhārā - patana - ugra - sāyaka = shooting/flying mighty sharp-blade arrow

Tudanti = 3.3 laṭ of tud

Tud = cl 6. to push, strike, goad, bruise, sting

Cetaḥ = 2.1 of n. cetas

Cetas = n. Splendour; consciousness, intelligence, thinking soul, heart, mind

Prasabham = indecl. violently, forcibly

Pravāsinām = 6.3 of adj. Pravāsin

Pravāsin = adj. dwelling abroad, absent from home; traveler

### My Translation

*Thunder clouds and the drum sounds of thunder, holding the lighting bow of Indra, using the most powerful and sharpest arrow (lightning), shoot the heart of travelers.*

### 漢譯

雷雨雲和驚雷的鼓點，  
持着帝釋天的雷霆之弓，  
用最尖銳迅猛的箭矢，  
直擊遊子的心。

### Analysis

This verse talks about the lighting in varṣā. In Kālidāsa's words, lighting is the power arrow from Indra, King of Heaven that masters all the weather. Its target is the heart of travelers(pravāsins). Indeed, from the Monier-Williams dictionary, pravāsin is an adjective meaning "being abroad" or "absent from home." Therefore, travelers here are not the tourists who go out for fun—they are more like vagabonds who wish but are unable to come back home. When the arrow from Indra shoots their hearts, will they be frightened and become more nostalgic?

Noticeably, in this verse, Kālidāsa uses the metaphor of mardala drum again. Unlike the first verse that expresses a sense of quickness when varṣā first comes, the metaphor of mardala here conveys a sense of urge to the vagabonds. It is kind of sad that the varṣā is not good for everyone—maybe it is only dear to the lovers.

## 5.

**प्रभिन्नवैडूर्यनिभैस्तृणाङ्कुरैः समाचिता प्रोत्थितकन्दलीदलैः ।**

**विभाति शुक्लेतररत्नभूषिता वराङ्गनेव क्षितिरिन्द्रगोपकैः ॥ २.५ ॥**

### IAST

Prabhinnavaiḍūryanibhaistṛṇāṅkuraiḥ

Samācitā protthitakandalīdalaiḥ |

Vibhāti śukletararatnabhūṣitā

Varāṅganeva kṣitirindragopakaiḥ ||

### Word-to-word interpretation

Prabhinnavaiḍūryanibhaistṛṇāṅkuraiḥ = (prabhinna - vaiḍūrya - nibhaiḥ) + (tṛṇa - āṅkuraiḥ)

Prabhinna = adj. split asunder, cleft, broken, pierced, opened

Vaiḍūrya = n. cat's-eye gem

Nibhaiḥ = 3.3 of adj. Nibha

Nibha = adj. resembling, like, similar

Prabhinna-vaiḍūrya-nibha = similar to pierced cat's-eye gem

Tṛṇa = n. grass, herb, any gramineous plant

Āṅkuraiḥ = 3.3 of m. āṅkura

Āṅkura = m. a sprout, shoot, blade, a swelling

Tṛṇāṅkura = sprout of grass

Samācitā = 1.1 of adj. samācita

Samācita = adj. heaped together, covered with, overspread

Protthitakandalīdalaiḥ = (protthita - kandalī - dalaiḥ)

Protthita = adj. come forth, sprouted

Kandalī = f. a species of deer; kandali plant

Dalaiḥ = 3.3 of n. dala

Dala = n. a piece torn or split off, fragment; a small shoot, blade, petal, leaf

Protthitakandalīdala = spreading kandali plant leaf

Vibhāti = 3.1 laṭ of vibhā

Vibhā = cl 2. to shine or gleam forth, come to light, become visible, appear

Śukletararatnabhūṣitā = (śukla - itara - ratna - bhūṣitā)

Śukla = adj. bright, light; white; pure

Itara = adj. The other, another, different from

Śukletara = adj. Not white; green, colorful

Ratna = n. a gift, present, goods, wealth, riches, gems

Bhūṣitā = 1.1 ppp. of bhūṣ = adj. Adorned; the earth

Śukla-itara-ratna-bhūṣitā = The earth which is adorned with colorful jewels

Varāṅganeva = varāṅganā + iva

Varāṅganā = 1.1 of f. Varāṅganā

Varāṅganā = f. Beautiful woman

Iva = indecl. Like

Kṣitirindragopakaiḥ = kṣitiḥ + indragopakaiḥ

Kṣitiḥ = 1.1 of kṣiti

Kṣiti = f. the earth, soil of the earth

indragopakaiḥ = 3.3 of m. indragopaka

Indragopaka = m. Cochineal insects

### My translation

*The earth which is adorned with colorful jewels is shining, covered with sprouts of grass like pierced emeralds, spreading kandali leaves; everywhere there are cochineal insects as pretty as beautiful women.*

### 漢譯

貓眼石般的花苞，  
舒展的蕁麻葉，  
與美人般的胭脂蟲，  
佈滿了五彩斑斕，珠光閃耀的大地。

### Analysis

In this verse, the first shower rain in varṣā stops, and the next day comes. In this scenery, everything on the ground has been nourished by the shower rain and turned into bright green. The Kandali leaves, which are plants that are often found on riverbanks of the South Asian Subcontinent, are a symbol of high humidity. The cochineal insects, which are famous for sipping dew in the morning, are also a sign of refreshment after a heavy rain.

From this verse, the first heavy rain seems to be beneficial for the environment—not destructive, but brings about new life to everything.

## 6.

सदा मनोज्ञं स्वनदुत्सवोत्सुकं विकीर्णविस्तीर्णकलापशोभितं ।

ससंभ्रमालिङ्गनचुम्बनाकुलं प्रवृत्तनृत्यं कुलमद्य बर्हिणां ॥ २.६ ॥

### IAST

Sadā manojñaṃ svanadutsavotsukam

Vikīrṇavistīrṇakalāpaśobhitam |

Sasambhramāliṅganacumbanākulam

Pravṛttanṛtyam kulamadya barhiṇām ||

### Word-to-word interpretation

Sadā = indecl. Always, ever, every time

Manojñaṃ = 1.1 of adj. Manojña

Manojña = adj. agreeable to the mind, pleasing, lovely, beautiful, charming

Svanadutsavotsukam = (svanat - utsava - utsukam)

Svanat = m. roaring sound, noise (of thunder, rain)

Utsava = m. festival, joy, gladness, merriment

Utsukam = 1.1 of adj. Utsuka

Utsuka = adj. restless, uneasy, unquiet, anxious; eager for

Svanadutsavotsuka = eagering for the festival of roaring thunder sounds

Vikīrṇavistīrṇakalāpaśobhitam = (vikīrṇa - vistīrṇa - kalāpa - śobhitam)

Vikīrṇa = adj. scattered, thrown about, dispersed

Vistīrṇa = adj. strewn or covered or studded with

Kala = 1.1 of adj. Kala

Kala = adj. emitting a soft tone, melodious

Kalāpa = m. a peacock's tail, bundle of feathers

śobhitam = 1.1 of adj. śobhita

Śobhita = adj. splendid, beautiful, adorned or embellished

vikīrṇa - vistīrṇa - kalā - śobhita = adorned by fully scattered peacock's tails

Sasambhramāliṅganacumbanākulam = (sasambhrama - āliṅgana - cumbana - ākulam)

Sasambhrama = adj. filled with confusion or bewilderment, bewildered, flurried,

Āliṅgana = n. clasping, embracing

Cumbana = n. Kiss, kissing

Ākulam = 1.1 of n. Ākula

Ākula = n. filled, full, overburdened with (instr. or generally in comp.), eagerly occupied,

Sasambhramāliṅganacumbanākula = filled with enthusiastic kisses and embraces

Pravṛttanṛtyam = (pravṛtta - nṛtyam)

Pravṛtta = ppp. Of pravṛt = driven up, circulated  
Pravṛt = cl 1. to roll or go onwards (as a carriage), be set in motion or going  
Nṛtyam = 1.1 of n. Nṛtya  
Nṛtya = dancing, acting, gesticulation, pantomime  
Pravṛttanṛtya = beginning to dance  
Kulamadya = kulam + adya  
Kulam = 1.1 of n. kula  
Kula = n. a herd, troop, flock, assemblage, multitude, number  
Adya = indecl. Today  
Barhiṇām = 6.3 of m. barhin  
Barhin = m. peacock

### My translation

*Eagering for the concerts by thunder and rain, today, a herd of peacocks adorned by fully scattered peacock's tails, begins dancing, all of which enthusiastically kissing and embracing each other.*

### 漢譯

今天，  
開屏的孔雀們，  
期待着雷雨的樂曲，  
翩翩起舞，  
熱情地相擁，  
激情地親吻。

### Analysis

Varṣā, the rainy season, is characterized by continuous rain. After a short break in the last verse, it rains again. Unlike the first shower rain that comes unexpectedly and rapidly, the second rain comes more gently, and the sounds of rain and thunder are beautiful melodies. Peacocks, one of the most honorable birds in India, especially like the melodies of rain and thunder. They celebrate the rain by dancing, embracing and kissing each other. That is because varṣā is also the mating season for peacocks. Inspired by those enthusiastic peacocks, what will passionate lovers do?

## 7.

निपातयन्त्यः परितस्तटद्रुमान्प्रवृद्धवेगैः सलिलैरनिर्मलैः ।

स्त्रियः सुदुष्टा इव जातिविभ्रमाः प्रयान्ति नद्यस्त्वरितं पयोनिधिं ॥ २.७ ॥

## IAST

Nipātayantyāḥ paritastāḍrumān  
Pravṛddhavegaiḥ salilairanirmalaiḥ |  
Striyāḥ suduṣṭā iva jātivibhramāḥ  
Prayānti nadyastvaritaṃ payonidhiṃ ||

### Word-to-word interpretation

Nipātayantyāḥ = 1.3 of f. Nipātayantī  
Nipātayantī = pcp. f. Causing to falling down, pulling down  
Paritastāḍrumān = paritaḥ + (taṭa - drumān)  
Paritaḥ = indecl. roundabout, all around, everywhere  
Taṭa = m. slope, shore  
Drumān = 2.3 of m. Druma  
Druma = m. tree  
Taṭadrumat = shore with trees

Pravṛddhavegaiḥ = (pravṛddha - vegaiḥ)  
Pra-vṛddha = adj. grown up, fully developed, increased, augmented, intense, vehement, great, numerous  
Vegaiḥ = 3.3 of m. vega  
Vega = m. a stream, flood, current  
Pravṛddhavega = rapid flood  
Salilairanirmalaiḥ = salilaiḥ + anirmalaiḥ  
Salilaiḥ = 3.3 of adj. Salila  
Salila = adj. flowing, surging, fluctuating, unsteady  
Anirmalaiḥ = 3.3 of adj. Anirmala  
Anirmala = adj. dirty, foul, turbid

Stryāḥ = 1.3 of f. Strī  
Strī = f. woman, female, wife  
Suduṣṭāḥ = 1.3 of adj. Suduṣṭa  
Suduṣṭa = adj. very bad or wicked  
Iva = indecl. Like  
Jātivibhramāḥ = (jāti - vibhramāḥ)  
Jāti = f. birth, production, breed  
Vibhramāḥ = 1.3 of f. Circulating, restlessness, unsteadiness; furring  
Jātivibhramāḥ = continuously generating

Prayānti = 3.3 laṭ of prayā  
Prayā = cl 2. o go forth, set out, progress, advance towards or against

Nadyastvaritaṃ = nadyaḥ + tvaritaṃ

Nadyaḥ = 1.3 of f. Nadī

Nadī = f. flowing water, a river

Tvaritaṃ = indecl. Quickly, swiftly

Payonidhiṃ = payaḥ + nidhiṃ

Payas = 2.1 of n. Payas

Payas = n. any fluid or juice, (esp.) milk, water, rain

Nidhiṃ = 2.1 of m. nidhi

Nidhi = m. the sea

### My translation

*Like wanton women restlessly generating riot, rivers are rushing towards the sea, carrying deformed dirt and rapid floods, destroying all trees on the shore.*

### 漢譯

激流源源不斷，  
如同癡狂的蕩婦，  
破壞了所有堤岸上的樹，  
攜著滾滾濁流，  
奔涌向大海。

### Analysis

The second rain is deceptive: although it comes gently, it gradually becomes very destructive. As it gets heavy, it accelerates the rivers, turning those sources of life into destructors of life. They destroyed riverbanks, eliminating every tree on the shore.

This verse echoes with the nature of śiva—both the creator and destroyer. Varṣā can be the season that brings about new life, but also can be the ultimate destroyer of the life it creates.

## 8.

तृणोत्करैरुद्रतक्त्वं अलाङ्कुरैश्चितानि नीलैर्हरिणीमुखक्षतैः ।

वनानि वैन्ध्यानि हरन्ति मानसं विभूषितान्युद्रतपल्लवैर्द्रुमैः ॥ २.८ ॥

### IAST

Tṛṇotkarairudgatakomaḷāṅkuraiḥ

Citāni nīlairhariṇīmukhākṣataiḥ |

Vanāni vāindhyāni haranti mānasam

Vibhūṣitānyudgatapallavairdrumaiḥ ||

### Word-to-word interpretation

Tṛṇotkarairudgatakomalāṅkuraiḥ = (tṛṇa - utkaraiḥ) + (udgata - komala - āṅkuraiḥ)

Tṛṇa = Tṛṇa = n. grass, herb, any gramineous plant

Utkaraiḥ = 3.3 of m. utkara

Utkara = m. anything dug out or scattered upwards, rubbish; heap, many

Tṛṇotkara = a large number of grasses

Ud-gata = adj. gone up, risen, ascended

Komala = adj. tender, soft, bland, sweet, pleasing, charming, agreeable

Āṅkuraiḥ = 3.3 of m. āṅkura

Āṅkura = m. a sprout, shoot, blade, a swelling, a tumour,

Udgatakomalāṅkura = fragile growing sprout, blade

Citāni = 1.3 of adj. Cita

Cita = adj. Piled up, heaped

Nīlairhariṇīmukhakṣataiḥ = nīlaiḥ + (hariṇī - mukha - kṣataiḥ)

Nīlaiḥ = 3.3 of adj. nīla

Nīla = adj. dark color, dark green

Hariṇī = f. a female deer

Mukha = n. the mouth, face, countenance

Kṣataiḥ = 3.3 of adj. Kṣata

Kṣata = adj. wounded, hurt, injured

Hariṇīmukhakṣata = bites by the mouth of female deers

Vanāni = 1.3 of n. vana

Vana = n. a forest, wood, grove

Vaindyāni = 1.3 of adj. vaindya

Vaindya = adj. Belonging to Vindhya Range

Harant = 3.3 laṭ ātmanepada of hr

Hṛ = cl 1. to take, bear, carry

Mānasam = 2.1 of adj. Mānasa

Mānasa = adj. belonging to the mind or spirit, mental, spiritual

Vibhūṣitānyudgatapallavairdrumaiḥ = vibhūṣitāni + (udgata - pallavaiḥ) + drumaiḥ

Vibhūṣitāni = 1.3 of adj. Vibhūṣita

Vibhūṣita = adj. adorned, decorated; n. an ornament, decoration

Ud-gata = adj. gone up, risen, ascended

Pallavaiḥ = 3.3 of adj. Pallava

Pallava = adj. a sprout, shoot, twig, spray, bud, blossom, branches

Udgatapallava = stretching branches

Drumaiḥ = 3.3 of m. Druma



Druma = m. tree of Indra's paradise

### My translation

*The forest on Mount Vindhya catches people's hearts, for it is fully decorated with endless grasses, new foliage and tender growing sprouts that are bitten by female deers.*

### 漢譯

無際的綠草，卷曲的新葉，與新生的花苞，  
帶着雌鹿的脣印，  
裝點着溫迪亞山上的樹林，  
攫住（人們的）心。

### Analysis

Mount Vindhya is a large ridge that divides the north and south of India. After the heavy rain, everything on Mount Vindhya turns green and revives. Different from the green on the ground in verse 5 that provides a sense of humidity, the green here rather tells a feeling of tenderness. Grasses, foliage, and bitten sprouts are quite fragile, as if another heavy rain in varṣā will destroy them again all together.

Therefore, this scene naturally catches people's hearts, encouraging them to protect those pretty and tender creatures.

## 9.

**विलोलनेत्रोत्पलशोभिताननैर्मृगैः समन्तादुपजातसाध्वसैः ।**

**समाचिता सैकतिनी वनस्थली समुत्सुकत्वं प्रकरोति चेतसः ॥ २.९ ॥**

### IAST

Vilolanetrotpalaśobhitānanair  
Mṛgaiḥ samantādupajātasādhvasaiḥ |  
Samācitā saikatinī vanasthalī  
Samutsukatvaṃ prakaroti cetasaḥ ||

### Word-to-word interpretation

Vilolanetrotpalaśobhitānanaiḥ = (vilola - netra - utpala - śobhita - ānanaiḥ)

Vilola = adj. moving to and fro or from side to side, rolling, waving, tremulous, unsteady

Netra = n. Eye, root

Utpala = n. the blossom of the blue lotus

Śobhita = adj. splendid, beautiful, adorned or embellished

Ānanaiḥ = 3.3 of n. Ānana

Ānana = n. The mouth, the face, the entrance

Vilolanetrotpalaśobhitānana = liquid eye and lotus-like beautiful face

Mṛgaiḥ = 3.3 of m. mṛga

Mṛga = m. a forest animal(esp. deer) or wild beast, game of any kind

samantādupajātasādhvasaiḥ = samantāt + ( upajāta - sādhvasaiḥ )

Samantāt = indecl. contiguous, neighboring, adjacent, at the same time

Upajāta = adj. Added, additional

Sādhvasaiḥ = 3.3 of n. Sādhvasa

Sādhvasa = n. consternation, perturbation, alarm, terror, fear of

Upajātasādhvasa = evoked fear, sudden fright

Samācitāḥ = 1.1 of adj. Samācita

Samācita = adj. heaped together, covered with, overspread

Saikatinī = 1.1 of adj. Saikatin

Saikatin = adj. having sandbanks or sandy shores

Vanasthalī = (vana - sthalī)

Vana = n. a forest, wood, grove

Sthalī = 1.1 of f. Sthalī

Sthalī = f. soil, ground

Vanasthalī = woodland

Samutsukatvaṃ = 2.1 of n. Samutsukatva

Sam-utsukatva = n. Emotion, agitation

Prakaroti = 3.1 lāṭ parasmaipada of prakṛ

Prakṛ = cl 1. To worship; to make, produce, accomplish, perform, achieve, effect

Cetaśḥ = 6.1 of n. Cetas

Cetas = n. Splendour; consciousness, intelligence, thinking soul, heart, mind

### My translation

*The sandy woodland is teeming everywhere with deer who have liquid eyes and lotus-like beautiful faces and tremulous with sudden fright, triggering eagerness in people's hearts.*

### 漢譯

沙地上的樹林，到處都有成羣的鹿——

牠們的眼睛如流淌的清水，

臉龐如蓮花般美麗，

又害怕一點點的風吹草動，

喚起（人們）內心深處的渴望。

## Analysis

The protagonists in this scene are also deer. In this verse, deer are adorable but fragile. Their eyes are clear and watery and their faces are like lotus blossoms. They are also afraid of people's sudden interruption into their lives.

This scene triggers people's eagerness(samutsukatva) in their heart. Kālidāsa doesn't specify what the eagerness is. However, based on the context, it can be inferred that groups of deer are frightened and run away when people approach them. Therefore, people are eager to really get in touch with those cute animals in the sandy woodland.

Generally, in Indian culture, deer are symbols of gorgeous but inaccessible women. Therefore, people egering for deer are quite similar to men who cannot pursue the girls they love. This sense of eagerness is another type of exciting feeling during varṣā.

10.

**अभीक्ष्णमुच्चैर्ध्वनता पयोमुचा घनान्धकारीकृतशर्वरीष्वपि ।**

**तडित्प्रभादर्शितमार्गभूमयः प्रयान्ति रागादभिसारिकाः स्त्रियः ॥ २.१० ॥**

IAST

Abhīkṣṇamuccairdhvanatā payomucā

Ghanāndhakārīkṛtaśarvarīṣvapi |

Taḍitprabhādarśitamārgabhūmayah

Prayānti rāgādabhisārikāḥ striyaḥ ||

## Word-to-word interpretation

Abhīkṣṇamuccairdhvanatā = abhīkṣṇam + uccaiḥ + dhvanatā

Abhīkṣṇam = indecl. Repeatedly, constantly

Uccaiḥ = 3.3 of adj. Ucca

Ucca = high, lofty, elevated; high-sounding, loud

Dhvanatā = 3.1 of dhvanat

Dhvanat = n. sound, tune

Payomucā = 3.1 of m. payomuc

Payomuc = m. cloud

Ghanāndhakārīkṛtaśarvarīṣvapi = (ghana - andhakārī - kṛta - śarvarīṣu) + api

Ghana = n. thick

Andhakārī = adj. dark

Dhanāndhakārī = pitch-dark

Kṛta = adj. Ppp. done, made, accomplished, performed; well-done

Śarvarīṣu = 7.3 of f. Śarvarī

Śarvarī = f. Evening, twilight

Dhanāndhakārīkṛtaśarvarī = pitch-dark midnight

Taḍitprabhādarśitamārgabhūmayāḥ = (taḍit - prabhā - darśita - mārga - bhūmayāḥ)

Taḍit = f. Lighting

Prabhā = f. light, splendor, shine

Darśita = adj. shown, displayed, exposed to view

Mārga = m. track

Bhūmayāḥ = 1.3 of f. Bhūmi

Bhūmi = the earth, soil, ground

Taḍitprabhādarśitamārgabhūmi = track on the ground that is illuminated by flashes of light

Prayānti = 3.3 laṭ parasmaipada of praya

Prayā = cl 2. o go forth, set out, progress, advance towards or against

Rāgādbhisārikāḥ = rāgāt + abhisārikāḥ

Rāgāt = 5.1 of m. rāga

Rāga = m. any feeling or passion, (esp.) love

Abhisārikāḥ = 1.3 of f. Abhisārikā

Abhisārikā = f. a woman who goes to meet her lover or keeps an assignation

Stryāḥ = 1.3 of f. Strī

Strī = f. woman, female, wife

### My translation

*Even in the pitch-dark midnight with clouds that constantly produce thunder loudly, because of their passions, girls in love go forward in the path that is illuminated by flashes of light.*

### 漢譯

哪怕是在雷聲陣陣，漆黑的深夜，  
因為愛情，  
熱戀中的少女，  
沿着被雷光照亮的小道，  
踊躍而行。

### Analysis

This verse finally shifts its focus to the lovers that are mentioned in the first verse. In Kālidāsa's words, night in varṣā is dangerous. It is so extremely dark that Kālidāsa uses a compound word dhana(rich)-andhakārī(pitch-dark) to describe its darkness as an abyss. Also, in such darkness, there are often sounds of lighting, unpredictable and frightening. However, even such a

dangerous night and such dreadful lighting are romantic in the eyes of passionate lovers. The flashes of lighting seem to voluntarily guide the girls in love to find their lovers in the dark night.

Combined with the extending meanings of the previous verse that some men cannot approach their desirable women, this verse conveys the essence of love: it is enthusiasm that makes people, both men and women, irrational. On the other hand, love is also unpredictable and unreasonable. As in Bhaṭṭhari's verse goes, "Yāṃ cintayāmi satataṃ mayi sā viraktā (The girl I think about all the time is not interested in me)", love is not always satisfactory for everyone.

# Appendix

## English Translation I by Haksar

2.1 The time of rains has come, my darling, spreading its splendour like a king, with streaming clouds, the rutting elephants, lightning flashes, swirling banners, peals of thunder, beating drums: a season dear to lovers all.

2.2 Everywhere the sky is covered by dark clouds which have a glow like blue lotus flower leaves, at times like heaped collyrium powder, or the hue of nipples on the breasts of young women who are pregnant.

2.3 Hanging low with the weight of water, sought by thirsty chataka birds, the clouds move slowly and rain down in showers with delightful sounds

2.4 Clouds also bear the bow of Indra, colourful and stringed with lightning, but their terrible twangs of thunder, and arrows sharp of pouring rain forcefully assail the mind and torment all travellers.

2.5 The earth—covered with sprouting grass gleaming like crushed emeralds, and a new growth of plantain trees with scarlet beetles upon them— now does shine, like a lovely girl in colourful jewels adorned.

2.6 A host of peacocks, brilliant with plumes, gorgeous and spread out, now eager for the sound of thunder, which for them is always thrilling, quickly seek to kiss their partners, and begin their dance today.

2.7 Rivers rushing towards the sea bring down, with the flow torrential of their turbid, mud-laced waters, trees which were upon their banks: they are like wanton women in a hurry to reach somewhere.

2.8 The woodlands on the Vindhya hills, their trees embellished with new foliage, and dales covered with dark green grass that has sprouted tender shoots now being nibbled at by does— all this now enchants the mind.

2.9 The sandy forest grounds are teeming with deer whose faces are adorned with eyes lotus-like and large, and tremulous with some sudden fright— this too does fill the mind with eagerness and longing.

2.10 Even on nights pitch-dark, with clouds that thunder loud and constantly, lightning flashes paths illumine for girls in love who go to their lovers.

## English Translation II by Pandit

2.1 The approaching season of Rain, dear love, Comes like a king in pride of power. The rain-laden clouds are its rutting war elephants; The lambent flashes of lightning Serve for its streaming pennons. And the reverberating thunder Is the rattle of its kettle-drums; It is hailed by a host of lovers As the royal cavalcade is acclaimed By crowds of suppliants.

2.2 The sky is, on all sides, overcast With a barrier of massive clouds, Deep hued like the petals of the nenuphar Or heaps of powdered collyrium, Or liker still to the darksome nipples Of breasts of pregnant women.

2.3 Answering the plaintive call Of the thirsty chataka seeking alms. The water bearing clouds, Bend low, wend slow. To deluge the earth with generous showers ; And the lispings patter of the rain Rings sweet to the ears of men.

2.4 Clouds with thunder, like the beat of drums, And Indra's colourful bow Across the heavens, to which the streak Of lightning serves for a string. And flowing streams of water. Like the fall of nimble arrows. Assail the mind of the lonely traveller.

2.5 Green, like fragments of jade, The grass rises on tiptoe, Stretching its blades to catch the raindrops; And a mass of the blithe new foliage Bursts from the kandali plants. And indragopaka insects make a crimson riot; With patches of green and purple and gold, The good earth is decked with many coloured jewels. Like a woman of elegant taste And charm of mellowed ease.

2.6 Thrilled with the pleasing sound Of the sombre cloud that heralds storm, Groups of gay amorous peacocks Rend the air with their jubilant cries To hail the friendly rain; And spreading wide their jewelled trains, With the love-play of the kiss and embrace. They hold their gorgeous dance parade.

2.7 Tearing down the trees on the banks With swirling torrents of turbid waters. Rivers go surging to join the sea; So, too, wanton women bespatter The men of their clan with mire By the vehemence of their wild desire. And hasten to meet their wooer.

2.8 The slopes of Mount Vindhya, Where the young green grass is springing And the gentle does browse to cull a mouthful; And the woods, where the trees in bloom are clad In all the glory of their bursting leafage, Elate and charm the soul of man.

2.9 There the meadows and sylvan glades That abound in herds of the timorous deer, Whose tremulous liquid eyes Share the loveliness of the newborn utpala, Rouse memories of soft adorings That come crowding to the lonely wanderer.

2.10 Sven in the blinding darkness Of sombre, beclouded nights. Despite the pouring rain and thunder. Romantic women seeking adventure Hie to their trysting-place. While flashes of indulgent lightning Guide them on their dark way.

## Chinese Translation by Hong Luo

2|1: 御云象, 载电旌 / 沉雷, 是擂动的鼓声 / 邀云的季节, 含情的欢欣 / 在晃耀的荣光里 / 如君王般降临, 爱人!

2|2: 云, 泛着深碧的 / 陂波拉花叶般的光泽 / 或如细细研磨的 / 黑石眼蜜的堆聚 / 或如怀孕妇人的乳晕 / 遍方所, 布满天空

2|3: 应苦渴的等雨燕的请求 / 因水的负重而低垂 / 滂然倾注的载雨 / 回荡着悦耳的音声 / 在空中, 缓缓而行

2|4: 载雨鼓动雷音 / 持满弦以闪电的帝释弓 / 用锐利的雨线, 这强力的箭 / 猛烈地攒击, 行旅的心 2|5: 光润如吠琉璃般的草芽 / 舒展的迦嗒莉花的叶片 / 和胭脂虫, 点缀的大地 / 象美人 / 佩服彩色的珠玉

2|6: 企盼欢会时节 / 时时悦耳地和鸣 / 舒展焕然修长的尾羽 / 今天起舞的孔雀群, 沉湎 / 热烈的拥抱和亲吻

2|7: 暴涨的浊流处处推倒 / 堤上的树, 河 / 飞快地扑向大海 / 象肆情的, 极坏的女人

2|8: 柔嫩的叶卷印着 / 牝鹿的齿痕 / 碧绿的草, 把林间铺满 / 文底耶 / 披服绽发新叶的树 / 攫住爱人的心

2|9: 游移的眼莲花, 闪烁在面颊 / 惊惧的鹿群, 处处散布 / 林间沙地唤起 / 心中的渴望

2|10: 便是在施雨时时轰鸣的 / 沉沉暗夜 / 思念着爱人 / 赴约的女子踊跃而行 / 闪耀的电光, 照亮了路径