fm3089 1.sp06.07 The Love-Tale of Indra and Ahalyaa\_z54

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**THE LOVE-TALE OF INDRA AND AHALYAA**



**The SUN—**

3.89.1

मनो हि जगताम् कर्तृ मनो हि पुरुषः परः ।

mana:\_hi jagatAm kartR mana:\_hi puruSa: para: |

मनःकृतम् कृतम् लोके न शरीर-कृतम् कृतम् ॥३।८९।१॥

mana:kRtam kRtam loke na zarIra-kRtam kRtam ||3|89|1||

.

**Manas.Mind is the maker of the worlds**

**&**

**Mind is Purusha, the transcendent Person**

**:**

**what's done is done by Mind**

**for**

**what's done by Body is not done**

**.**

mana:\_hi jagatAm kartR - mana:\_hi puruSa: para: = mana:kRtam kRtam loke - na zarIra-kRtam kRtam

\*vlm.p.1. The mind is the maker and master of the world. The mind is the first supreme being (purusha). Whatever is done by the mind is said to be done. The actions of the body are held as no acts.

\*sv.\_.. What is done by the mind is action, what is done by the body is not action.

**.**

02

समान्य-ब्राह्मणा भूत्वा मनो.भावनया किल ।

ऐन्दवा\* ब्रह्मताम् याता\* मनसः पश्य शक्तताम् ॥३।८९।२॥

samAnya-brAhmaNA bhUtvA mana:.bhAvanayA kila |

aindavA: brahmatAm yAtA: manasa: pazya zaktatAm ||3|89|2||

:

**becoming one with the brahman.Immensity**

**by focusing the Mind,**

**by feeling,**

**the Aindava.Brothers**

**came unto their Brahmaa.hood**

**.**

**so**

**you can see the potential of Manas.Mind**

**!**

samAnya-brAhmaNA bhUtvA mana:.bhAvanayA kila = aindavA: brahmatAm yAtA: manasa: pazya zaktatAm

.

\*vlm.2 Look at the capacity of the mind in the example of the sons of Indu. They were only ordinary brAhmaNas, but by their meditation of Brahma in their minds, they became assimilated in Brahma.

\*vlm.p.2 Look at the capacity of the mind in the example of the sons of Indu. They were only ordinary brAhmaNas, but by their meditation of brahma in their minds, they became assimilated in brahma.

**x**

03

मनसा भाव्यमानो हि देहताम् याति देहकः ।

manasA bhAvyamAna:\_hi dehatAm yAti dehaka: |

देह-भावनया\_अयुक्तो देह-धर्मैर् न बाध्यते ॥३।८९।३॥

deha-bhAvanayA\_a.yukta:\_deha-dharmai:\_na bAdhyate ||3|89|3||

.

**Whatever Mind conceives, that's the embodiment it takes**

**:**

**without such body-Feeling, there can be no body-condition**

**.**

manasA bhAvyamAna:\_hi - dehatAm yAti dehaka: = deha-bhAvanayA\_a.yukta: -

deha-dharmai:\_na bAdhyate

.

\*vlm.p.3 One thinking himself as composed of the body becomes subject to all the incidents of physicality. But he who knows himself as bodiless is freed from all evils that attend the body.

\*vwv.\_.. not troubled by the characteristic properties of the body.

**x**

x

01 02 03

04

बाह्य-दृष्टिर् हि नियतम् सुख.दुःख.आदि विन्दति ।

bAhya-dRSTi:\_hi niyatam sukha.du:kha.Adi vindati |

न\_अन्तर्-मुखतया योगी देहे वेत्ति प्रिय.अप्रिये ॥३।८९।४॥

na\_antar-mukhatayA yogI dehe vetti priya.apriye ||3|89|4||

.

**the extroverted vision**

**sees**

**good space and bad, pleasure and pain**

**.**

**the inward-looking yogin,**

**tho,**

**is not aware of likes and hates**

**.**

bAhya-dRSTi:\_hi niyatam - sukha.du:kha.Adi vindati = na\_antar-mukhatayA yogI - dehe vetti priya.apriye

**.**

\*vlm.p.4 Looking on the outside, we are subject to the feelings of pain and pleasure, but the inward-sighted yogi is unconscious of the pain or pleasure of his body.

05

मनःकारणकम् तस्माज् जगद्=विविध-विभ्रमम् ।

mana:kAraNakam tasmAt\_jagat=vividha-vibhramam |

इन्द्रस्य\_अहल्यया सार्धम् वृत्तान्तो ऽत्र निदर्शनम् ॥३।८९।५॥

indrasya\_ahalyayA sArdham vRttAnta:\_atra nidarzanam ||3|89|5||

.

**in this way,**

**this world is only a mix of delusions of the Mind.**

**—**

**there is a story here,**

**about two lovers**

**...**

mana:kAraNakam tasmAt - jagat=vividha-vibhramam = indrasya\_ahalyayA sArdham - vRttAnt**a:\_**atra nidarzanam

**.**

\*vlm.5 Thus it is the mind that causes all our errors in this world. Evidence of this is the example of indra and his consort ahalyA. [The yoga-vAsiShTha’s story of two adulterous lovers, indra and ahalyA, has many connections with another story that would have been well known to an Indian reader, that of indra, king of the Gods, seducing ahalyA, the wife of sage gautama, one of the Seven RShis. The sage cursed both indra and his wife. The curse on ahalyA was removed by rAma. As the story became popular over time, the curse was that ahalyA was turned into a stone and came back to life when touched by rAma’s foot.]

**•**

**•**

**•**

**Then Brahmaa asked—**

06

का\_अहल्या भगवन् भानः को वा\_अत्र\_इन्द्रस् तमोनुद ।

kA\_ahalyA bhagavan bhAn**a:** k**a:\_**vA\_atra\_indra**:\_**tama:.anuda |

ययोर् उदन्त-श्रवने पावनी दृष्टिर् एति हि ॥३।८९।६॥

yayo:\_udanta-zravane pAvanI dRSTi:\_eti hi ||3|89|6||

.

**Lord Sun, disperser of the dark,**

**who**

**is this ahalyA**

**?**

**and who**

**is this indra**

**(hearing.about-whom is a purifying thing)**

**?**

kA\_ahalyA, bhagavan, bhAna:\_x

ka:\_vA\_atra\_indra:,\_tama:.anuda, |

yayo:\_udanta-zravane x

pAvanI dRSTi:\_eti hi - x

**.**

\*vlm.p.6 brahma said, "Tell me, my Lord Sun, who was this indra and who that Ahalya, so that by hearing my understanding may have its clear-sightedness."

**x**

x

04 05 06

**Bhaanu the Sun replied—**

07

श्रूयते हि पुरा, देव, मागधेषु महीपतिः ।

zrUyate hi purA, deva, mAgadheSu mahIpati: |

इन्द्रद्युम्न\* इति ख्यात\* इन्द्र.द्युम्न\* इव\_अपरः ॥३।८९।७॥

indra.dyumna\* iti khyAta\* indradyumna\_iva\_apara: ||3|89|7||

.

**then**

**pay attention, Deity**

**!**

**once**

**there was,**

**in the magadha country, an Earth.Lord called indradyumna, Indra's Glory**

**—**

**he was just like Indradyumna of old**

**.**

zrUyate hi purA deva - mAgadheSu mahIpati: = indra.dyumna\_iti khyAta - indradyumna\_iva\_apara:

.

\*vlm.p.7 It is related my lord! In former times there reigned a king at Magadha, indra-dyumna (Glorious indra) by name and similar to his namesake (in prowess and fame).

indradyumna - for his paurAnic incarnation as gajendra see <http://en.wikipedia.org/wiki/Gajendra_Moksha>

08

तस्य\_इन्दु-बिम्ब-प्रतिमा भार्या कमल-लोचना ।

tasya\_indu-bimba-pratimA bhAryA kamala-locanA |

अहल्या नाम तत्र\_आसीच्\*छशशाङ्कस्य\_इव रोहिणी ॥३।८९।८॥

ahalyA nAma tatra\_AsIt\*zazAGkasya\_iva rohiNI ||3|89|8||

.

**with him there dwelt a shining moon, his wife, with her lotus eyes,**

**&**

**she was called ahalyA,**

**a fallow field as dear to him as rohinI the Red is to shashAnka,**

**the Rabbit in the Moon**

**.**

tasya\_indu-bimba-pratimA - bhAryA kamala-locanA = ahalyA nAma tatra\_AsIt - zazAGkasya\_iva rohiNI

**.**

\*vlm.p.8 He had a wife fair as the moon with eyes as beautiful as lotuses. Her name was Ahalya and she resembled Rohini, the moon’s favorite.

\*vlm.\_.. Rohini — the favourite of moon.

09

तस्मिन्न्\*एव पुरे षिङ्गः षिङ्ग-प्रकर-शेखरः ।

tasmin eva pure SiGga: SiGga-prakara-zekhara: |

इन्द्र-नामा परः कश्चिद् धीमान् विप्र-कुमारकः ॥३।८९।९॥

indra-nAmA para: kazcit\_dhImAn vipra-kumAraka: ||3|89|9||

.

**in his city there lived a certain \*rascal**

**—the Prince of Rascals—**

**who had the name of indra**

**.**

**he**

**was a clever, learned boy**

**.**

tasmin eva pure - SiGga: SiGga-prakara-zekhara: = indra-nAmA para: kazcit dhImAn vipra-kumAraka:

.

\*vlm.p.9 In that city lived a rascal at the head of all the libertines. He was the cheating son of a brAhmaNa, and was known by the same name of indra.

\* "rascal" - a Shinga, which might be a drunkard's version of siMha, the lion. MW calls him "a rogue, rake, rascal". vlm makes him "a palliard at the head of all the rakes; he was the intriguant son of a Bráhman..." sv. sees "a handsome young man of loose morals".

**x**

x

07 08 09

Ahalyaa by [Raja Ravi Varma](http://en.wikipedia.org/wiki/Raja_Ravi_Varma) (1848–1906)



[http://en.wikipedia.org/wiki/ahalyA#Epics:\_Ramayana\_an**d\_**mahabharata](http://en.wikipedia.org/wiki/ahalyA#Epics:_Ramayana_and_Mahabharata)

10

अहल्या पूर्वम् इन्द्रस्य बभूव\_इष्टा\_इति\_अहल्याया ।

ahalyA pUrvam indrasya babhUva\_iSTA\_iti\_ahalyAyA |

श्रुतम् राज-महिष्या\_अथ कथा-प्रस्तावतः क्वचित् ॥३।८९।१०॥

zrutam rAja-mahiSyA\_atha kathA-prastAvata: kvacit ||3|89|10||

.

**the Ahalyaa of long ago**

**—the GodKing Indra's Ahalyaa—**

**was worshipped**

**by our Ahalyaa,**

**who heard about this royal queen somewhere**

**:**

**some story told in song**

**.**

**Ahalyaa the Fallow** – pUrvam**.xx-** indra**.xx-**sya - babhUva**.xx-** iSTa**.xx-**A iti**.xx-** ahalyA**.xx-**yA = zruta**.xx-**m rAja**.xx-**mahiSi**.xx-**yA atha**.xx-** - kathA**.xx-**prastAvata**.xx-**: kvacit**.xx-**

**.**

\*vlm.p.10 Now this Queen Ahalya came to hear the story of the former Ahalya, wife of Gautama, and her lust related to her at a certain time. [The story of God {brahman is neuter gender, not "he" but "it", The Immensity; Deva=God. jd} indra seducing Ahalya, the wife of sage Gautama.]

11

आकर्ण्य\_एवम् अहल्या सा बभूव\_इन्द्र.अनुरागिणी ।

AkarNya\_evam ahalyA sA babhUva\_indra.anurAgiNI |

अहल्याम् माम् स\* नो कस्मात् सक्तः\_अभ्येति\_इति\_अथ\_उत्सुका ॥३।८९।११॥

ahalyAm mAm sa\* na.u kasmAt sakta:\_abhyeti\_iti\_atha\_utsukA ||3|89|11||

.

**After she heard the tale, this Ahalyaa the Fallow**

**became infatuated with**

**young Indra,**

**and she grew troubled that she never heard him say**

**"My Ahalyaa!"**

**:**

**why is he not drawn to her**

**?**

AkarNya\_evam - ahalyA sA babhUva\_indra.anurAgiNI = ahalyAm mAm sa\* na.u kasmAt - sakta:\_abhyeti\_iti\_atha\_utsukA - **x**

**.**

\*vlm.p.11 Hearing the story, Queen Ahalya felt a passion for the other indra, the libertine, and became impatient in the absence of his company. She was thinking only how he should come to her.

\*vlm.\_.. [she] felt a passion for the other indra, the libertine,

and became impatient in the absence of his company. She was thinking only how he should come to her.

12

मृणाल-भार-कदली-पल्लवास् तरणेषु सा ।

mRNAla-bhAra-kadalI-pallavA:\_taraNeSu sA |

अतप्यत भृशम् बाला लता लूना वनेष्व्\_इव ॥३।८९।१२॥

atapyata bhRzam bAlA latA lUnA vaneSu\_iva ||3|89|12||

.

**no remedy**

**—not lotus.root nor plantain.blossom—**

**cooled her heat**

**.**

**O**

**she burned**

**&**

**she faded.away, a tender vine withering in the woods**

**.**

mRNAla-bhAra-kadalI-pallavA: x

taraNeSu sA |

atapyata bhRzam bAlA latA lUnA vaneSu\_iva - **x**

**.**

\*vlm.p.12 She was fading like a tender vine thrown adrift in the burning desert. She was burning with an inner flame on beds of cooling leaves of watery lotus and plantain trees.

**x**

x

10 11 12

13

खेदम् आप समग्रासु तासु भूप-भूतिषु ॥३।८९।

khedam Apa samagrAsu tAsu bhUpa-bhUtiSu ||3|89|

मत्सी निदाघ-तप्तासु परिलोला स्थलीषु\_इव ॥३।८९।१३॥

matsI nidAgha-taptAsu parilolA sthalISu\_iva ||3|89|13||

.

**there**

**in the very lap of royal luxury**

**she pined away like a fish stranded on the beach**

**.**

khedam Apa samagrAsu - tAsu bhUpa-bhUtiSu = matsI nidAgha-taptAsu - parilolA sthalISu\_iva

**.**

\*vlm.p.13. She was pining amidst all the enjoyments of her royal state, like a poor fish lying exposed on the dry bed of a pool in summer heat.

14

अयम् न्द्रो ऽयम् इन्द्रश् च\_इत्य\_एवम् जात-प्रलापया ।

ayam indra:\_ayam indra:\_ca\_iti\_evam jAta-pralApayA |

लज्जा\_अपि हि तया त्यक्ता वैवश्यम् अनुयातया ॥३।८९।१४॥

lajjA\_api hi tayA tyaktA vaivazyam anuyAtayA ||3|89|14||

.

**she had no shame**

**:**

**"Come, indra, come indra!",**

**so she babbled her unfettered devotion**

**.**

ayam indra:\_ayam indra:\_ca\_iti\_evam jAta-pralApayA |

lajjA\_api hi tayA tyaktA x

vaivazyam anuyAtayA - **x**

**.**

\*vlm.p.14 She lost her modesty with her self possession. She repeated in her frenzy, "Here is indra, and there he comes to me."

15

इत्य\_आर्तया घन-स्नेहम् अथ तस्या वयस्यया ।

iti\_ArtayA ghana-sneham atha tasyA vayasyayA |
उक्तम् तया प्रिये ऽविघ्नम् इन्द्रम् अभ्यानया म्य्\_अहम् ॥३।८९।१५॥

uktam tayA priye\_avighnam indram abhyAnayAmi\_aham ||3|89|15||

.

**then**

**one day,**

**empathizing with her affliction,**

**her servant-companion told her friendlily**

**:**

**"It's no problem,**

**I will fetch indra,**

**I'll bring your lover."**

.

iti\_ArtayA ghana-sneham - atha tasyA vayasyayA = uktam tayA priye\_avighnam - indram abhyAnayAmi\_aham

**.**

\*vlm.p.15 Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, "I will safely conduct indra before your ladyship in a short time."

**x**

x

13 14 15

16

इष्टम् तव\_आनयामि\_इति श्रुत्वा विकसित.ईक्षणा ।

iSTam tava\_AnayAmi\_iti zrutvA vikasita.IkSaNA |

पपात पादयोः सख्या नलिन्या नलिनी यथा ॥३।८९।१६॥

papAta pAdayo: sakhyA nalinyA nalinI yathA ||3|89|16||

.

**hearing that,**

**the wide.eyed Fallow fell at the feet of her friend**

**like a lotus beneath a lotus**

**.**

iSTam tava\_AnayAmi\_iti zrutvA vikasita.IkSaNA = papAta pAdayo: sakhyA nalinyA nalinI yathA

.

\*vlm.p.16 No sooner did she hear her companion say, "I will bring your desired object to you,"than she opened her eyes with joy and fell prostrate at her feet, like one lotus flower falls before another.

17

ततः प्रयाते दिवसे संआयाते निशागमे ।

tata: prayAte divase saMAyAte nizAgame |

सा वयस्या तम् इन्द्र.आख्यम् ययौ द्विज-कुमारकम् ॥३।८९।१७॥

sA vayasyA tam indra.Akhyam yayau dvija-kumArakam ||3|89|17||

.

**so**

**the day passes**

**.**

**night comes.on**

**.**

**the girl's Companion**

**seeks.out this brAhmaNa boy,**

**named for the GodKing, indra the Crafty**

**.**

tata: prayAte divase x

samAyAte nizAgame |

sA vayasyA tam indra.Akhyam x

yayau dvija-kumArakam - **x**

**.**

\*vlm.p.17 Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of indra, the brAhmaNa’s boy.

18

बोधयित्वा यथायुक्तम् सा तम् इन्द्रम् अथ\_अङ्गना ।

bodhayitvA yathAyuktam sA tam indram atha\_aGganA |
अहल्या-निकटम् रात्र्याम् आनयाम्.आस सत्वरम् ॥३।८९।१८॥

ahalyA-nikaTam rAtryAm AnayAm.Asa satvaram ||3|89|18||

.

**and so**

**according to her plan**

**her Companion came to Ahalyaa that night**

**bringing the boy Indra with her**

**.**

bodhayitvA**.xx-** yathAyuktam**.xx-** sA**.xx-** - tam**.xx-** indra**.xx-**m atha**.xx-** aGganA**.xx-** = ahalyA**.xx-**nikaTa**.xx-**m - rAtri**.xx-**yAm AnayAm**.xx-**Asa satvaram**.xx-**

**.**

\*vlm.p.18 The clever lady used her persuasions as far as she could, and then succeeded to bring this indra with her and present him before her royal mistress.

**x**

x

16 17 18

19

ततः सा तेन षिङ्गेन सह.इन्द्रेण रतिम् ययौ ।

tata: sA tena SiGgena saha.indreNa ratim yayau |

कस्मिंश्\*चित् सदने गुप्ते बहु.माल्य-विलेपना ॥३।८९।१९॥

kasmin\*cit sadane gupte bahu.mAlya-vilepanA ||3|89|19||

.

**so it was that she came.unto that rascally Indra**

**—**

**they found a private place**

**somewhere,**

**and they made love**

**together there,**

**and he adorned her with most precious aromatic oils**

**.**

tata:. sA. tena. SiGga.ena - saha.indra.eNa rati.m yayau. = kasmin.\*cit sadana.e gupta.e - bahu.mAlya.vilepana.A

**.**

\*vlm.p.19 She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment where they enjoyed their fill.

20

हार.अङ्गद-मनोज्ञेन तरुणी तेन सा तदा ।

hAra.aGgada-manojJena taruNI tena sA tadA |

रतेन\_अवर्जिता वल्ली रतेन मधुना यथा ॥३।८९।२०॥

ratena\_avarjitA vallI ratena madhunA yathA ||3|89|20||

.

**she,**

**with her impassioned Mind,**

**is like a flowery vine wrapped round a tree**

**full of the sap of spring**

**.**

\*vlm.p.20 The youth, also decorated in his jewels and necklaces, delighted her with his sweet caresses, as spring season renovates the tree groves with his luscious juice.

21

ततस् तद् अनुरक्ता सा पश्यन्ती तन्.मयम् जगत् ॥३।८९।

tata:\_tat\_anuraktA sA pazyantI tan.mayam jagat ||3|89|
न समस्त-गुण.आकीर्णम् भर्तारम् बह्व्\_अमन्यत ॥३।८९।२१॥

na samasta-guNa.AkIrNam bhartAram bahu\_amanyata ||3|89|21||

.

**she's infatuated by the sight of him,**

**she sees him as her world,**

**filled with every good quality**

**(she does not see her husband so)**

**.**

tata:\_tat\_anuraktA sA - pazyantI tan.mayam jagat = na **sama**sta-guNa.AkIrNam x

bhartAram bahu\_amanyata

**.**

\*vlm.p.21 Henceforward this ravished queen saw the world full with the figure of her beloved indra, and she did not think much at all of the excellences of her royal lord, her husband.

\*vlm.\_.. she did not think much at all of the excellences of her royal lord, her husband.

**x**

x

19 20 21

22

केनचित् त्व्\_अथ कालेन तस्या\* इन्द्र.अनुरागिता ।

kenacit tu\_atha kAlena tasyA\* indra.anu.rAgitA |

सा ज्ञाता राज.सिंहेन तन्.मुख-व्योम-चन्द्रिका ॥३।८९।२२॥

sA jJAtA rAja.siMhena tat.mukha-vyoma-candrikA ||3|89|22||

.

**now,**

**somehow**

**—for this affair went.on—**

**her infatuation with indra became known to the Lion King**

**&**

**he could see it in her face,**

**that radiant moon in the sky**

**:**

kena.cit tu\_atha kAlena - tasyA.-**@her-**\* indra.anu.rAgitA = sA jJAtA rAja.siMhena - tat.mukha-vyoma-candrikA

**.**

\*vlm.p.22 After sometime, certain facial indications by the queen caused the great king to know of her love for the brAhmaNa indra.

23

इन्द्रम् ध्यायति सा यावत् तावत् तस्या\* विराजते ।

indram dhyAyati sA yAvat tAvat tasyA\* virAjate |

मुखम् पूर्णेन चन्द्रेन प्रबुद्धम् इव कैरवम् ॥३।८९।२३॥

mukham pUrNena candrena prabuddham iva kairavam ||3|89|23||

.

**whenever she imagined him her open face reflected him,**

**a face like a blooming white lotus under a full moon**

.

indram dhyAyati sA yAvat - tAvat tasyA\* virAjate = mukham pUrNena candrena - prabuddham iva kairavam

**.**

\*vlm.p.23 For as long as she thought of her lover indra, her face glowed like a full blown lotus, blooming with the beams of her moonlike lover.

**.**

24

इन्द्रो ऽपि च तदासक्त-समस्त-करण.आकुलः ।

indra:\_api ca tadAsakta-samasta-karaNa.Akula: |
न तिष्ठति क्षणम् अहो तया विरहितः क्वचित् ॥३।८९।२४॥

na tiSThati kSaNam aho tayA virahita: kvacit ||3|89|24||

.

**and**

**the boy indra too was totally attached to her**

**:**

**he could not bear to exist, even for a moment, without her**

**.**

indra:\_api ca tadAsakta-samasta-karaNa.Akula: = na tiSThati kSaNam aho **-**

tayA virahita: kvacit

**.**

\*vlm.p.24 The brAhmaNa boy indra also was inflamed with all his enraptured senses for love of her, and he could not remain for a moment in any place without her company.

**x**

x

22 23 24

25

अथ\_अतिसुघन-स्नेह-निर्.आवरण-चेष्टयोः ।

atha\_ati.sughana-sneha-nir.AvaraNa-ceSTayo: |
तयोर् अनय-वृत्तान्तो राज्ञा\_आकर्णि कटु-व्यथः ॥३।८९।२५॥

tayo:\_anaya-vRttAnta:\_rAjJA\_karNi kaTu-vyatha: ||3|89|25||

.

**so it went on**

**.**

**too many scarcely-hidden meetings,**

**and the gossip spreads to the King's ear,**

**a bitter pain to him**

**.**

atha\_ati.sughana-sneha-nir.AvaraNa-ceSTayo: = tayo:\_anaya-vRttAnta: - rAjJA\_karNi kaTu-vyatha:

**.**

\*vlm.p.25 The king heard the painful news of their affections for each other and of their unconcealed meetings.

26

एवम् अन्योन्यम् आसक्तम् भावम् आलक्ष्य भूपतिः ।

evam anyonyam Asaktam bhAvam AlakSya bhU.pati: |

चकार बहुभिर् दण्डैः स\* द्वयोर् अथ शासनम् ॥३।८९।२६॥

cakAra bahubhi:\_daNDai: sa: dvayo:\_atha zAsanam ||3|89|26||

.

**he**

**is Lord of the Earth**

**.**

**he**

**has seen their mutual attachment,**

**&**

**he**

**has punished them appropriately**

**.**

evam anyonyam Asaktam - bhAvam AlakSya bhU.pati: = cakAra bahubhi:\_daNDai: -

sa\* dvayo:\_atha zAsanam

**.**

\*vlm.p.26 He also observed many examples of their attachment, and at different times gave them his reprimands and punishments as they deserved.

27

ताव्\_उभाव्\_अपि संत्यक्तौ हेमन्ते सलिल.आशये ।

tau\_ubhau\_api saMtyaktau hemante salila.Azaye |
तुष्टौ जहसतुस् तत्र न खेदम् समुपागतौ ॥३।८९।२७॥

tuSTau jahasatu:\_tatra na khedam sam.upAgatau ||3|89|27||

.

**the two were thrown together into a tank of ice.water,**

**but neither was the least bit troubled there**

**.**

tau\_ubhau\_api saMtyaktau - **in** hemanta.**winter-**i - salila.**water**.Azaye = tuSTau jahasatu:\_tatra - na khedam sam.upAgatau

**.**

\*vlm.\_. instead of betraying any sign of pain, they kept smiling together as in their merriment.

\*vlm.p.27 They were both cast in the cold water of a tank in cold weather where, instead of betraying any sign of pain, they kept smiling together as in their merriment.

**x**

x

25 26 27

28

अपृच्छत ततो राजा खिन्नौ स्थो न तु दुर्मती ।

apRcchata tata:\_rAjA khinnau stha:\_na tu dur.matI |
ताव् ऊचतुर् महीपालम् जल.आशय-समुद्धृतौ ॥३।८९।२८॥

tau\_Ucatu:\_mahIpAlam jala.Azaya-samuddhRtau ||3|89|28||

.

**then**

**the King questioned them**

**:**

**"Not sorry yet, you wicked things?"**

**+**

**drawn out.of the icewater,**

**the two gave this reply**

**to the Protector of the Earth**

**:**

apRcchata tata:\_rAjA - khinnau stha:\_na tu dur.matI = tau\_Ucatu:\_mahIpAlam -

jala.Azaya-samuddhRtau

**.**

\*vlm.p.28 Then the king had them to be taken out of the tank and ordered them to repent for their crimes, but the infatuated pair was far from doing so, and replied to the king in the following manner.

29

संसृत्य\_आवाम् इह\_अन्योन्य-मुख-कान्तिम् अनिन्दिताम् ।

saMsRtya\_AvAm iha\_anyonya-mukha-kAntim aninditAm |

आत्मानम् न विज्ञानीवो रूढ-भावम् परस्परम् ॥३।८९।२९॥

AtmAnam na vijJAnIvo rUDha-bhAvam parasparam ||3|89|29||

.

**"As long as we each look to see the spotless beauty of the other's face,**

**so long are we lost in the meditation of one another,**

**and we forget ourselves.** saMsRtya\_AvAm iha\_anyonya-mukha-kAntim aninditAm |

.

AtmAnam na x

vijJA-nIva: / vijJAnI\_va: ???

rUDha-bhAvam parasparam - **x**

**.**

\*vlm.p.29 "Great king! As long we continue to reflect on the unblemished beauty of each other’s face, so long are we lost in the meditation of one another and forget our own selves.

30

शासनेषु च यत् सङ्गो निःशङ्कस् तेन हर्षितौ ।

zAsaneSu ca yat saGga:\_ni:zaGka:\_tena harSitau |

मुह्यावो न, महीपाल, स्वाङ्गैर् अपि विकर्तितैः ॥३।८९।३०॥

muhyAva:\_na, mahIpAla, svAGgai:\_api vikartitai: ||3|89|30||

.

**"What joins us in delight makes us fearless of any punishment**

**:**

**Protector of the Earth,**

**you cannot part us tho you tear us from our bodies."**

.

zAsaneSu ca yat saGga: **-** ni:zaGka:\_tena harSitau **=** muhyAva:\_na, mahIpAla, svAGgai:\_api vikartitai:

**.**

\*vlm.p.30 We are delighted in our persecutions, as no torment can separate us from each other. We are not afraid of separation, even though you can separate our souls from our bodies."

**x**

x

28 29 30

31

ततो भ्राष्ट्रे परिक्षिप्ताव्\_अखिन्नाव्\_एवम् एव तौ ।

tata:\_bhrASTre parikSiptau\_akhinnau\_evam eva tau |
ऊचतुर् मुदित.आत्मानाव्\_अन्योन्य-स्मृति-हर्षितौ ॥३।८९।३१॥

Ucatu:\_mudita.AtmAnau\_anyonya-smRti-harSitau ||3|89|31||

.

**so**

**they were tossed from the freezing water**

**onto a red.hot frying.pan,**

**and were unharmed**

**.**

**their only cry was**

**:**

**"We're two rejoicing souls**

**remembering how we delight in one-another at the sight\_..."**

.

tat**a:\_**bhrASTre parikSiptau - akhinnau\_evam eva tau = Ucatu:\_mudita.AtmAnau - anyonya-smRti-harSitau

**.**

\*vlm.p.31 They were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, "We rejoice, O king, at the delight of our souls in thinking of one another."

32

ग्रथितौ गज-पादेषु न खिन्नाव्\_एव संस्थितौ ।

grathitau gaja-pAdeSu na khinnau\_eva saMsthitau |
एवम् एव\_उचतुर् भूपम् अन्योन्य-स्मृति-हर्षितौ ॥३।८९।३२॥

evam eva\_ucatu:\_bhUpam anyonya-smRti-harSitau ||3|89|32||

.

**they**

**were tied to the feet of elephants,**

**and even in such a spot were not harmed,**

**and even so had only that cry,**

**"remembering how we delight in one-another at the sight"**

**...**

grathitau gaja-pAdeSu - na khinnau\_eva saMsthitau = evam eva\_ucatu:\_bhUpam - anyonya-smRti-harSitau

**.**

\*vlm.p.32 They were tied to the feet of elephants to be trampled, but they remained uninjured and said, "King, we feel our hearty joy at our memories of each other."

33

कश.आहताव्\_अखिन्नौ ताव्\_एवम् एव किल\_उचतुः ।

kaza.Ahatau\_akhinnau tau\_evam eva kila\_ucatu: |
अन्यस्माच्\*छाशासनाद् राज्ञा कल्पि**ताश्** च पुनः पुनः ॥३।८९।३३॥

anyasmAt\*zAsanAt\_rAjJA kalpitA:\_ca puna: puna: ||3|89|33||

.

**the King knew many punishments**

**but chose to beat them with a whip**

**:**

**that did not trouble them**

**&**

**they had nothing else to say,**

**tho the King found other punishments again and again**

**.**

kaza.Ahatau\_akhinnau tau\_evam eva kila\_ucatu: = anyasmAt\*\*zAsanAt\_rAjJA kalpitA:\_ca puna: puna:

.

\*vlm.p.33 They were lashed with rods and straps and many other sorts of scourges which the king devised from time to time.

**x**

x

31 32 33

34-36

उद्धृताव्\_ऊचतुः पृष्टौ तम् एव\_अर्थम् पुनः पुनः ।

uddhRtau\_Ucatu: pRSTau tam eva\_artham puna: puna: |
उवाच\_इन्द्रो महीपालम् जगन् मे दयितामयम् ॥३।८९।३४॥

uvAca\_indra:\_mahIpAlam jagat\_me dayitAmayam ||3|89|34||

न शातनानि दुःखानि बाधन्ते किम्चिद् एव मे ।

na zAtanAni du:khAni bAdhante kimcit\_eva me |
अस्याश् च\_एव जगद्,\_राजन्, सर्वम् मन्.मयम् एव च ॥३।८९।३५॥

asyA:\_ca\_eva jagat,\_rAjan, sarvam mat.mayam eva ca ||3|89|35||

तेन\_अन्य-शासनाद् दुःखम् किम्चिद् एव न विद्यते ।

tena\_anya-zAsanAt\_du:kham kimcit\_eva na vidyate |
मनोमात्रम् अहम्, राजन्,\_मनो हि पुरुषः स्मृतः ॥३।८९।३६॥

mana:.mAtram aham, rAjan,\_mana:\_hi puruSa: smRta: ||3|89|36||

.

**Brought back from torture,**

**questioned constantly by the Lord of The Earth,**

**the boy Indra declared**

**:**

**"My darling's form is the whole world**

**!**

**a thousand troubles such as these are a mere nuisance to me**

**—and the same goes for her—**

**because**

**this whole world, Raajaa, is only a measure of me**

**so**

**there's not any other punishment, no other sorrow**

**.**

**Raajaa,**

**I am Mind.made,**

**for puruSha.Person is manas.Mind."**

.

uddhRta**.xx-**u Ucatu:**.xx-** pRSTa**.xx-**u - tam**.xx-** eva**.xx-** artha**.xx-**m puna**.xx-**: puna**.xx-**: = uvAca**.xx-** indra**.xx-**: mahIpAla**.xx-**m - jagat**.xx-** me**.xx-** dayit**.xx-**Amaya**.xx-**m = na**.xx-** zAtana**.xx-**Ani du:kha**.xx-**Ani - bAdhante**.xx-** kimcit**.xx-** ev**.xx-**a me**.xx-** = asyA:**.xx-** ca**.xx-** eva**.xx-** jagat**.xx-**, rAjan**.xx-**, - sarvam**.xx-** mat**.xx-**maya**.xx-**m eva**.xx-** ca**.xx-** =

tena**.xx-** anya**.xx-**zAsana**.xx-**At du:kha**.xx-**m - kimcit**.xx-** eva**.xx-** na**.xx-** vidyate**.xx-** = mana**.xx-**:mAtra**.xx-**m aham**.xx-**, rAjan**.xx-**, - mana**.xx-**: hi**.xx-** puruSa**.xx-**: smRta**.xx-**:

**.**

\*vlm.p.34 But being brought back from the scourging ground and asked about their suffering, they returned the same answer as before. Moreover, said the brAhmaNa indra to the king, "This world is full with the form of my beloved one. \*vlm.p.35 All your punishments inflict no pain on her because she views the whole world as full of myself.

\*vlm.p.36 Therefore all your punishments to torment the body can give no pain to the mind (soul) which is my true self and constitutes my personality (purusha) that resides in my person.

**x**

x

34 35 36

37-38

प्रपञ्च.मात्रम् एव\_अयम् देहः\_दृश्यत\* एव हि ।

prapaJca.mAtram eva\_ayam deha:\_dRzyata\* eva hi |

सम-काल-प्रयुक्तेन सहसा दण्ड-राशिना ॥३।८९।३७॥

sama-kAla-prayuktena sahasA daNDa-rAzinA ||3|89|37||

वीरम् मनो भेदयितुम् मनाग्.अपि न शक्यते ।

vIram mana:\_bhedayitum manAk.api na zakyate |
का नाम ता\*, महाराज, कीदृश्यः कस्य शक्तयः ॥३।८९।३८॥

kA nAma tA\*, mahArAja, kIdRzya: kasya zaktaya: ||3|89|38||

.

**this body is perceived to be just this**

**:**

**a mere construction of the elements**

**.**

**with all your multitude of whackings,**

**all the saMe,**

**it's not remotely possible**

**to divide a strong Mind**

**.**

**what sort of powers could do that,**

**Great King**

**?**

**and whose**

**?**

prapaJca.mAtram eva\_ayam deha:\_dRzyata\* eva hi x

sama-kAla-prayuktena sahasA daNDa-rAzinA x

vIram mana:\_bhedayitum manAk.api na zakyate x
kA nAma tA\*, mahArAja, kIdRzya: kasya zaktaya: - **x**

**.**

**x**

\*vlm.p.37 This body is only an ideal form and presents a shadowy appearance to view. You can pour out your punishments upon it for a while, but it amounts to no more than striking a shadow with a stick.

\*vlm.p.38 Nobody can break down a brave (firm) mind. Then tell me great king, what do the powers of the mighty amount to?"

39

याभिर् मनांसि भिद्यन्ते दृष्ट-निश्चयवन्त्य\_अपि ।

yAbhi:\_manAMsi bhidyante dRSTa-nizcayavanti\_api |
वृद्धिम् आयातु वा देहो यातु वा विशर.आरुताम् ॥३।८९।३९॥

vRddhim AyAtu vA deha:\_yAtu vA vizara.ArutAm ||3|89|39||

.

**when**

**Mind is divided**

**whether in certainty or uncertainty**

**you may punish the Body which misleads Mind to error**

**.**

yAbhi:\_manAMsi bhidyante - dRSTa-nizcayavanti\_api = vRddhim AyAtu vA deha: - yAtu vA vizara.ArutAm

**.**

\*vlm.p.39 "The causes that conspire to disturb the nature of the resolute mind are the false conceptions of external appearances. Therefore it is better to chastise such bodies which mislead the mind to error.

**x**

x

37 38 39

40

भावित.अर्थ.अभिपतितम् मनस् तिष्ठति पूर्ववत् ।

bhAvita.artha.abhipatitam mana:\_tiSThati pUrvavat |

इष्टे ऽर्थे चिरम् आविष्टम् दधानम् तत्.स्थितम् मनः ॥३।८९।४०॥

iSTe\_arthe ciram AviSTam dadhAnam tat.sthitam mana: ||3|89|40||

.

**that Mind is firm for ever that is steadfast to its fixed purpose**

**.**

**it identifies with the focus that is constant in its thought**

**.**

bhAvita.artha.abhipatitam - mana:\_tiSThati pUrvavat = iSTe\_arthe ciram AviSTam -

dadhAnam tat.sthitam mana:

**.**

\*vlm.p.40 The mind is forever firm that is steadfast to its fixed purpose. The mind identifies with the object which it has constantly in its thoughts.

\*AS.\_.. a mind, long entered into its desired goals and fixed there\_..

41

भाव.अभावाः शरीर.स्था\*, नृप, शक्ता\* न बाधितुम् ।

bhAva.abhAvA: zarIra.sthA\*, nRpa, zaktA\* na bAdhitum |

भावितम् तीव्र-वेगेन मनसा यन्,\_महीपते ॥३।८९।४१॥

bhAvitam tIvra-vegena manasA yat,\_mahIpate ||3|89|41||

.

**Lord of Men,**

**being & non.being are seated in the body**

**.**

**they can cause no trouble**

**when they are are states of a powerful Mind,**

**Lord of the Earth**

**!**

bhAva.abhAvA: **-** zarIra.sthA\*, nRpa, zaktA\* na bAdhitum **=** bhAvitam tIvra-vegena **-** manasA yat,\_mahIpate

**.**

\*vlm.41Being and not being are words applicable to bodies. They do not apply to the mind because what is positive in thought cannot be negated of it in any way.

\*vlm.p.41 Being and not being are words applicable to bodies. They do not apply to the mind because what is positive in thought cannot be negated of it in any way.

42

तद् एव पश्यत्य\_अचलम् न शरीर-विचेष्टितम् ।

tat\_eva pazyati\_acalam na zarIra-viceSTitam |

न काश्चन क्रिया, राजन्,\_वर-शाप.आदिका\* अपि ॥३।८९।४२॥

na kAzcana kriyA, rAjan,\_vara-zApa.AdikA\* api ||3|89|42||

.

**unmoving as a mountain,**

**Mind sees only That,**

**not troubled by the body,**

**neither by its works, King, nor even by boons and curses**

**.**

tat\_eva pazyati\_acalam - na zarIra-viceSTitam = na kA:cana kriyA, rAjan,\_vara-zApa.AdikA\* api

**.**

\*vlm.p.42 The mind is immovable and cannot be moved by any effort like one can move bodies. It is impregnable to all external actions, and neither your anger or favor can have any effect on it."

**x**

x

40 41 42

43

तीव्र-वेगेन सम्पन्नम् शक्**ताश्** चालयितुम् मनः ।

tIvra-vegena sampannam zaktA:\_cAlayitum mana: |

तीव्र-वेगेन संयुक्तम् पुरुषा\* ह्य्\_अभिवाञ्छितात् ॥३।८९।४३॥

tIvra-vegena saMyuktam puruSA: hi\_abhivAJchitAt ||3|89|43||

.

**what is powerfully produced**

**is**

**able to control the moving Mind**

**.**

**powerfully endowed Persons connect with what they long.for**

**.**

tIvra-vegena sampannam x

zaktA:\_cAlayitum mana: |

tIvra-vegena saMyuktam x

puruSA\* hi\_abhivAJchitAt - **x**

**.**

\*AS. O King, even the strong actions like a boon or a curse cannot alter a mind with great force. Men cannot turn away a forceful mind from its desire...

\*vlm.p.43 "It is possible for men of strong resolutions to change the course of their actions. But where is such a strong minded man to be found who is able to withstand or change the currents of his thoughts?

44

मनाश् चालयितुम् शक्ता\* न महाद्रिम् मृगा\* इव ।

mana:\_cAlayitum zaktA\* na mahAdrim mRgA\* iva |

मम\_इयम् असित.अपाङ्गी मनःकोशे प्रतिष्ठिता ॥३।८९।४४॥

mama\_iyam asita.apAGgI mana:koze pratiSThitA ||3|89|44||

.

**you**

**cannot cause Mind to move**

**any more than a beast can move a mountain**

**.**

**for me**

**this dark love-Goddess**

**fills my Mind to the brim**

**.**

\*vlm. This black-eyed beauty is the fixed prop of my mind.

(The black eyed beauty of India and Asia, opposed to the blue eyed maid of Homer and Europe).

\*vlm.p.44 It is impossible to move the mind from its fixed fulcrum, just as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind.

45

देव.आगारे महा.उत्सेधे देवी भगवती यथा ।

deva.AgAre mahA.utsedhe devI bhagavatI yathA |

न दुःखम् अनुगच्छामि प्रियया जीव-रक्षया ॥३।८९।४५॥

na du:kham anugacchAmi priyayA jIva-rakSayA ||3|89|45||

.

**in the mighty mansion of the Gods**

**she**

**is**

**like a Blessèd Goddess**

**.**

**I fear nothing**

**for**

**she is my belovèd, the Guardian of my life**

**.**

\*vlm.p.45 She is seated in the lofty temple of my mind like God {brahman is neuter gender, not "he" but "it", The Immensity; Deva=God. jd}dess Bhavani on Mount Kailash. I fear nothing as long as I see this beloved preserver of my life and soul before me.

**x**

x

43 44 45

46

गिरि-गृईष्म-दशादाहम् लग्नया\_इव\_अब्दमालया ।

giri-gRISma-dazAdAham lagnayA\_iva\_abdamAlayA |

यत्र यत्र यथा राजंस् तिष्ठाम्य्\_अभिपतामि वा ॥३।८९।४६॥

yatra yatra yathA rAjan\*\_tiSThAmi\_abhipatAmi vA ||3|89|46||

.

**I am a mountain.forest-fire, she is a cooling cloud**

**wherever I may be, rAjA, or come to be**

**.**

giri-gRISma-dazAdAham - lagnayA\_iva\_abdamAlayA = yatra yatra yathA rAjan\* - tiSThAmi\_abhipatAmi vA

**.**

\*vlm.p.46 I sit amidst the conflagration of a burning mountain in summer’s heat, but wherever I stand or fall, I am cooled under the shadow of her showering cloud.

\*vlm.p.47 I think of nothing except the only object of my thought and wish. I cannot persuade myself to believe me as any other than indra, the lover of Ahalya."

\*vlm.p.48 "It is by constant association that I have come to this belief of myself. I cannot think of me otherwise than what is in my nature. Know, O king, that the wise have only one object in their thought and view.

47

तत्र इष्ट-संगमाद् अन्यत् किम्चिन् न\_अनुभवाम्य्\_अहम् ।

tatra iSTa-saMgamAt\_anyat kimcit\_na\_anubhavAmi\_aham |

अहल्या-दयिता-नाम्ना मनसा इन्द्र.अभिधम् मनः ॥३।८९।४७॥

ahalyA-dayitA-nAmnA manasA indra.abhidham mana: ||3|89|47||

.

**thus**

**other than getting my wish**

**I do not consider anything whatever**

**and**

**for my darling ahalyA's Mind, Mind is only "indra"**

**!**

tatra iSTa-saMgamAt\_anyat - kimcin\_na\_anubhavAmy-aham = ahalyA-dayitA-nAmnA - manasA indra.abhidham mana:

.

\*vlm. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than indra the lover of Ahalyá.

48

संसक्तम् इदम् आयाति न स्वभावादृते परम् ।

saMsaktam idam AyAti na svabhAvAt\_Rte param |

एक-कार्य-निविष्टम् हि मनो धीरस्य भूपते ॥३।८९।४८॥

eka-kArya-niviSTam hi mana:\_dhIrasya bhUpate ||3|89|48||

.

**it comes to this attachment**

**where my own nature is not apart from the Absolute;**

**for we focus on a single thing**

**so**

**the Mind in stability, Protector of the World**

**...**

saMsaktam idam AyAti - na svabhAvAdRte param = eka-kArya-niviSTam hi -

mana: dhIrasya bhUpate

**.**

\*vlm.48. It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the saMe object in their thought and view.

.VA - this great union (of indra’s mind with his beloved ahalyA -previous) arose of our own nature (AdRte???), for the mind of the wise, o king, is occupied with one duty/work/goal.

\*AS. The wording is svabhAvAd Rte na param saMsaktam AyAti - it does not become so well attached without natural tendencies (svabhAvAt Rte ). Thus, he is making an argument that we are naturally attracted to each other and hence destined to be joined! The second line joins with the next and repeats an old thought: A one track mind (eka-kAryam-niviSTam mana:) of a determined person (dhIrasya), indeed (hi) The thought is completed in the next verse: na cAlyate meruriva vara-zApa-balairapi ||3|89|

**x**

x

46 47 48

49

न चाल्यते मेरुर् इव वर-शाप-बलैर् अपि ।

na cAlyate meru:\_iva vara-zApa-balai:\_api |

देहो हि वर-शापाभ्याम् अन्यत्वम् इव गच्छति ।

deha:\_hi vara-zApAbhyAm anyatvam iva gacchati |

ननु धीरम् मनो राजन् विजिगीषुतया स्थितम् ॥३।८९।४९॥

nanu dhIram mana:\_rAjan\_vijigISutayA sthitam ||3|89|49||

.

**...**

**is like mount.Meru,**

**undisturbed even by powerful boons and curses**

**for**

**the body may be altered by boons and curses**

**but Mind is firm,**

**Raajaa,**

**intent on victory**

**.**

na cAlyate meru:\_iva - vara-zApa-balai:\_api = deha:\_hi vara-zApAbhyAm - anyatvam iva gacchati = nanu dhIram mana:, rAjan, vijigISutayA sthitam

**.**

line 1 is missing in KG.

\*vlm.p.49 The mind, like Mount Meru, is not moved by threat or pity. It is the body that you can tame by the one or the other means. The wise, O king, are masters of their minds. There is none and nothing to deter them from their purpose."

\*AS.cannot be distracted (na cAlyate) (for it is like the Meru mountain, whether by boons or by curses (varazApabalAdapi). The body, indeed, by boons or curses can change (anyatvam gacChati). Stable mind, O King, stays fixed in a winning attitude (vijigISutayA tiSThati).

50

एतानि च\_अत्र मनसम् न च कारणानि,

etAni ca\_atra manasam na ca kAraNAni,

राजन्, शरीर-शकलानि वृथ-उत्थितानि ।

rAjan, zarIra-zakalAni vRtha-utthitAni |

चेतो हि कारणम् अमीषु शरीरकेषु

ceta:\_hi kAraNam amISu zarIrakeSu

वारि\_इव सर्व.वन-खण्ड-लता-रसेषु ॥३।८९।५०॥

vAri\_iva sarva.vana-khaNDa-latA-raseSu ||3|89|50||

.

**and**

**these bits here,**

**Your majesty,**

**are certainly not the causes of the Minds**

**:**

**these bits of body are randomly risen**

**and so**

**chetas.Affectivity**

**is the cause behind these embodiments**

**like the water that nourishes a garden of vines and canes**

**.**

etAni ca\_atra manasam na ca kAraNAni, - rAjan, zarIra-zakalAni vRtha-utthitAni =

ceta:\_hi kAraNam amISu zarIrakeSu - vAri\_iva sarva.vana-khaNDa-latA-raseSu

.

\*AS. These body pieces, O King, which arise for no purpose are not the causes of minds, the mind is the cause for these lowly bodies (amISu zarIrakeSu kAraNam), just as water is the cause of all parts of the forests including vines and their saps.

\*vlm.p.50 "Know it for certain, O King, that neither these bodies about us nor these bodies and sensations of ours are realities. They are only shows of truth and not the movers of the mind. On the contrary, it is the mind that supplies the bodies and senses with their powers of action, just like water supplies trees and branches with their sap.

51

आद्यम् शरीरम् इह विद्धि मनो महात्मन्

Adyam zarIram iha viddhi mana:\_mahAtman

संकल्पितो जगति तेन शरीर-सङ्घः ।

saMkalpita:\_jagati tena zarIra-saGgha: |

आद्यम् शरीरम् अधितिष्ठति यत्र यत्र

Adyam zarIram adhitiSThati yatra yatra

तत् तद् भृशम् फलति न\_इतरद् अस्य पुंसः ॥३।८९।५१॥

tat tat\_bhRzam phalati na\_itarat\_asya puMsa: ||3|89|51||

.

**the Primal Body**

**here**

**know-to.be manas.Mind,**

**Great Soul**

**:**

**conceived in the world by That are the assembled bodies**

**.**

**wherever the Primal Body is in.charge**

**just that comes to abundant fruit**

**for him,**

**not others**

**.**

Adyam zarIram iha viddhi mana:\_mahAtman x

saMkalpita:\_jagati tena zarIra-saGgha: x

Adyam zarIram adhitiSThati yatra yatra x

tat tat\_bhRzam phalati na\_itarat\_asya puMsa: - x

.

\*AS. Know that the mind is the primal body O great one, it has conceptualized (saMkalpita: ) the whole group of bodies in the world; wherever this primal body is in charge (yatra yatra Adyam zarIram adhitiSThati), that undertaking of a man succeeds (tat tat bhRzam puMsa: phalati), and not others.

\*vlm.p.51 The mind is generally believed to be a sensuous and passive principle, wholly moved by the outward impressions of senses. But in truth the mind is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind, so the functions of the whole creation are at a stop without the activity of the Universal Mind."

**x**

x

49 50 51

52

मुख्य.अङ्कुरम् सुभग विद्धि मनो हि पुंसो

mukhya.aGkuram subhaga viddhi mana:\_hi puMsa:\_

देहास्\_ततः प्रविसृतास् ताः\_तरु-पल्लव.आभाः ।

dehA:\_tata: pravisRtA:\_taru-pallava.AbhA: |

नष्टे ऽङ्कुरे पुनर् उदेति न पल्लव-श्रीर्

naSTe\_aGkure puna:\_udeti na pallava-zrI:

न\_एव\_अङ्कुरः क्षयम् उपैति दल-क्षयेषु ॥३।८९।५२॥

na\_eva\_aGkura: kSayam upaiti dala-kSayeSu ||3|89|52||

.

**know the human Mind, dear boy, to be a blooming sprout**

**for so the bodies thence spread.out like the shoots of a tree;**

**but when the sprout is damaged no plentiful shoots arise**

**nor too is the shoot destroyed when the flower withers**

**.**

mukhya.aGkuram subhaga viddhi mana:\_hi puMsa: - dehA:\_tata: pravisRtA:\_taru-pallava.AbhA: = naSTe aGkure puna: udeti na pallava-zrI: - na eva aGkura: kSayam upaiti dala-kSayeSu

**.**

\*AS. Know that the mind is the main sprout and the body is like an outgrowth of trees and leaves etc. If the sprout is destroyed, the grand outgrowth of leaves does not arise, but the sprout does not die out due to the destruction of the limbs. (Thus, when mind is destroyed, there is no body, but when the body is destroyed, mind can survive).

53

देहे क्षते विविध-देह-गणम् करोति

dehe kSate vividha-deha-gaNam karoti

स्वप्न.अवनाव्\_इव नवम् नवम् आशु चेतः ।

svapna.avanau\_iva navam navam Azu ceta: |

चित्ते क्षते तु न करोति हि किम्चिद् एव

citte kSate tu na karoti hi kimcit\_eva

देहस् ततः समनुपालय चित्त-रत्नम् ॥३।८९।५३॥

deha:\_tata: samanupAlaya citta-ratnam ||3|89|53||

.

**when**

**the body is destroyed**

**it makes a bunch of such bodies**

**in Dream**

**.**

**it's like an atomic.Unit growing a field of dream**

**.**

**but when**

**affective mind is destroyed**

**it does not make anything whatever**

**.**

**so**

**let the body give its care to the affective chitta-jewel**

**.**

dehe kSate vividha-deha-gaNam karoti

svapna.avanau\_iva navam navam Azu ceta: |

citte kSate tu na karoti hi kimcit\_eva

deha:\_tata: samanupAlaya citta-ratnam - **x**

**.**

54

दिशि दिशि हरिण.अक्षीम् एव पश्यामि, राजन्,

dizi dizi hariNa.akSIm eva pazyAmi, rAjan,

प्रिय-युवति-मनस्त्वान् नित्यम् आनन्दितो ऽस्मि ।

priya-yuvati-manastvAn nityam Anandita:\_asmi |

तव पुर-प्रकृतीनाम् यत् फलम् दुःखदायि

tava pura-prakRtInAm yat phalam du:khadAyi

क्षणम् अथ सुचिरम् तत् तन् न पश्यामि किम्चित् ॥३।८९।५४॥

kSaNam atha suciram tat tan na pazyAmi kimcit ||3|89|54||

.

**thru the Mind of young love**

**I am ever full of delight**

**.**

**as for your city and its people,**

**they bring quick grief and long**

**:**

**I don't see that anyhow.**

.

dizi dizi hariNa.akSIm eva pazyAmi, rAjan, - priya-yuvati-manastvAn\_nityam Anandita:\_asmi = tava pura-prakRtInAm yat phalam du:khadAyi - kSaNam atha suciram tat tan na pazyAmi kimcit

.

**x**

x

52 53 54

**oॐm**

सर्ग ३.८९

भानु:\_उवाच ।

bhAnu:\_uvAca |

मनो हि जगताम् कर्तृ मनो हि पुरुषः परः ।

mana:\_hi jagatAm kartR mana:\_hi puruSa: para: |

मनःकृतम् कृतम् लोके न शरीर-कृतम् कृतम् ॥३।८९।१॥

mana:kRtam kRtam loke na zarIra-kRtam kRtam ||3|89|1||

समान्य-ब्राह्मणा भूत्वा मनो.भावनया किल ।

ऐन्दवा\* ब्रह्मताम् याता\* मनसः पश्य शक्तताम् ॥३।८९।२॥

samAnya-brAhmaNA bhUtvA mana:.bhAvanayA kila |

aindavA: brahmatAm yAtA: manasa: pazya zaktatAm ||3|89|2||

मनसा भाव्यमानो हि देहताम् याति देहकः ।

manasA bhAvyamAna:\_hi dehatAm yAti dehaka: |

देह-भावनया\_अयुक्तो देह-धर्मैर् न बाध्यते ॥३।८९।३॥

deha-bhAvanayA\_a.yukta:\_deha-dharmai:\_na bAdhyate ||3|89|3||

बाह्य-दृष्टिर् हि नियतम् सुख.दुःख.आदि विन्दति ।

bAhya-dRSTi:\_hi niyatam sukha.du:kha.Adi vindati |

न\_अन्तर्-मुखतया योगी देहे वेत्ति प्रिय.अप्रिये ॥३।८९।४॥

na\_antar-mukhatayA yogI dehe vetti priya.apriye ||3|89|4||

मनःकारणकम् तस्माज् जगद्=विविध-विभ्रमम् ।

mana:kAraNakam tasmAt\_jagat=vividha-vibhramam |

इन्द्रस्य\_अहल्यया सार्धम् वृत्तान्तो ऽत्र निदर्शनम् ॥३।८९।५॥

indrasya\_ahalyayA sArdham vRttAnta:\_atra nidarzanam ||3|89|5||

ब्रह्मा\_उवाच |

brahmA\_uvAca |

का\_अहल्या भगवन् भानः को वा\_अत्र\_इन्द्रस् तमोनुद ।

kA\_ahalyA bhagavan bhAn**a:** k**a:\_**vA\_atra\_indra**:\_**tama:.anuda |

ययोर् उदन्त-श्रवने पावनी दृष्टिर् एति हि ॥३।८९।६॥

yayo:\_udanta-zravane pAvanI dRSTi:\_eti hi ||3|89|6||

भानुर्:\_उवाच ।

bhAnu:\_uvAca |

श्रूयते हि पुरा, देव, मागधेषु महीपतिः ।

zrUyate hi purA, deva, mAgadheSu mahIpati: |

इन्द्रद्युम्न\* इति ख्यात\* इन्द्र.द्युम्न\* इव\_अपरः ॥३।८९।७॥

indra.dyumna\* iti khyAta\* indradyumna\_iva\_apara: ||3|89|7||

तस्य\_इन्दु-बिम्ब-प्रतिमा भार्या कमल-लोचना ।

tasya\_indu-bimba-pratimA bhAryA kamala-locanA |

अहल्या नाम तत्र\_आसीच्\*छशशाङ्कस्य\_इव रोहिणी ॥३।८९।८॥

ahalyA nAma tatra\_AsIt\*zazAGkasya\_iva rohiNI ||3|89|8||

तस्मिन्न्\*एव पुरे षिङ्गः षिङ्ग-प्रकर-शेखरः ।

tasmin eva pure SiGga: SiGga-prakara-zekhara: |

इन्द्र-नामा परः कश्चिद् धीमान् विप्र-कुमारकः ॥३।८९।९॥

indra-nAmA para: kazcit\_dhImAn vipra-kumAraka: ||3|89|9||

अहल्या पूर्वम् इन्द्रस्य बभूव\_इष्टा\_इति\_अहल्याया ।

ahalyA pUrvam indrasya babhUva\_iSTA\_iti\_ahalyAyA |

श्रुतम् राज-महिष्या\_अथ कथा-प्रस्तावतः क्वचित् ॥३।८९।१०॥

zrutam rAja-mahiSyA\_atha kathA-prastAvata: kvacit ||3|89|10||

आकर्ण्य\_एवम् अहल्या सा बभूव\_इन्द्र.अनुरागिणी ।

AkarNya\_evam ahalyA sA babhUva\_indra.anurAgiNI |

अहल्याम् माम् स\* नो कस्मात् सक्तः\_अभ्येति\_इति\_अथ\_उत्सुका ॥३।८९।११॥

ahalyAm mAm sa\* na.u kasmAt sakta:\_abhyeti\_iti\_atha\_utsukA ||3|89|11||

मृणाल-भार-कदली-पल्लवास् तरणेषु सा ।

mRNAla-bhAra-kadalI-pallavA:\_taraNeSu sA |

अतप्यत भृशम् बाला लता लूना वनेष्व्\_इव ॥३।८९।१२॥

atapyata bhRzam bAlA latA lUnA vaneSu\_iva ||3|89|12||

खेदम् आप समग्रासु तासु भूप-भूतिषु ॥३।८९।

khedam Apa samagrAsu tAsu bhUpa-bhUtiSu ||3|89|

मत्सी निदाघ-तप्तासु परिलोला स्थलीषु\_इव ॥३।८९।१३॥

matsI nidAgha-taptAsu parilolA sthalISu\_iva ||3|89|13||

अयम् न्द्रो ऽयम् इन्द्रश् च\_इत्य\_एवम् जात-प्रलापया ।

ayam indra:\_ayam indra:\_ca\_iti\_evam jAta-pralApayA |

लज्जा\_अपि हि तया त्यक्ता वैवश्यम् अनुयातया ॥३।८९।१४॥

lajjA\_api hi tayA tyaktA vaivazyam anuyAtayA ||3|89|14||

इत्य\_आर्तया घन-स्नेहम् अथ तस्या वयस्यया ।

iti\_ArtayA ghana-sneham atha tasyA vayasyayA |
उक्तम् तया प्रिये ऽविघ्नम् इन्द्रम् अभ्यानया म्य्\_अहम् ॥३।८९।१५॥

uktam tayA priye\_avighnam indram abhyAnayAmi\_aham ||3|89|15||

इष्टम् तव\_आनयामि\_इति श्रुत्वा विकसित.ईक्षणा ।

iSTam tava\_AnayAmi\_iti zrutvA vikasita.IkSaNA |

पपात पादयोः सख्या नलिन्या नलिनी यथा ॥३।८९।१६॥

papAta pAdayo: sakhyA nalinyA nalinI yathA ||3|89|16||

ततः प्रयाते दिवसे संआयाते निशागमे ।

tata: prayAte divase saMAyAte nizAgame |

सा वयस्या तम् इन्द्र.आख्यम् ययौ द्विज-कुमारकम् ॥३।८९।१७॥

sA vayasyA tam indra.Akhyam yayau dvija-kumArakam ||3|89|17||

बोधयित्वा यथायुक्तम् सा तम् इन्द्रम् अथ\_अङ्गना ।

bodhayitvA yathAyuktam sA tam indram atha\_aGganA |
अहल्या-निकटम् रात्र्याम् आनयाम्.आस सत्वरम् ॥३।८९।१८॥

ahalyA-nikaTam rAtryAm AnayAm.Asa satvaram ||3|89|18||

ततः सा तेन षिङ्गेन सह.इन्द्रेण रतिम् ययौ ।

tata: sA tena SiGgena saha.indreNa ratim yayau |

कस्मिंश्\*चित् सदने गुप्ते बहु.माल्य-विलेपना ॥३।८९।१९॥

kasmin\*cit sadane gupte bahu.mAlya-vilepanA ||3|89|19||

हार.अङ्गद-मनोज्ञेन तरुणी तेन सा तदा ।

hAra.aGgada-manojJena taruNI tena sA tadA |

रतेन\_अवर्जिता वल्ली रतेन मधुना यथा ॥३।८९।२०॥

ratena\_avarjitA vallI ratena madhunA yathA ||3|89|20||

ततस् तद् अनुरक्ता सा पश्यन्ती तन्.मयम् जगत् ॥३।८९।

tata:\_tat\_anuraktA sA pazyantI tan.mayam jagat ||3|89|
न समस्त-गुण.आकीर्णम् भर्तारम् बह्व्\_अमन्यत ॥३।८९।२१॥

na samasta-guNa.AkIrNam bhartAram bahu\_amanyata ||3|89|21||

केनचित् त्व्\_अथ कालेन तस्या\* इन्द्र.अनुरागिता ।

kenacit tu\_atha kAlena tasyA\* indra.anu.rAgitA |

सा ज्ञाता राज.सिंहेन तन्.मुख-व्योम-चन्द्रिका ॥३।८९।२२॥

sA jJAtA rAja.siMhena tat.mukha-vyoma-candrikA ||3|89|22||

इन्द्रम् ध्यायति सा यावत् तावत् तस्या\* विराजते ।

indram dhyAyati sA yAvat tAvat tasyA\* virAjate |

मुखम् पूर्णेन चन्द्रेन प्रबुद्धम् इव कैरवम् ॥३।८९।२३॥

mukham pUrNena candrena prabuddham iva kairavam ||3|89|23||

इन्द्रो ऽपि च तदासक्त-समस्त-करण.आकुलः ।

indra:\_api ca tadAsakta-samasta-karaNa.Akula: |
न तिष्ठति क्षणम् अहो तया विरहितः क्वचित् ॥३।८९।२४॥

na tiSThati kSaNam aho tayA virahita: kvacit ||3|89|24||

अथ\_अतिसुघन-स्नेह-निर्.आवरण-चेष्टयोः ।

atha\_ati.sughana-sneha-nir.AvaraNa-ceSTayo: |
तयोर् अनय-वृत्तान्तो राज्ञा\_आकर्णि कटु-व्यथः ॥३।८९।२५॥

tayo:\_anaya-vRttAnta:\_rAjJA\_karNi kaTu-vyatha: ||3|89|25||

एवम् अन्योन्यम् आसक्तम् भावम् आलक्ष्य भूपतिः ।

evam anyonyam Asaktam bhAvam AlakSya bhU.pati: |

चकार बहुभिर् दण्डैः स\* द्वयोर् अथ शासनम् ॥३।८९।२६॥

cakAra bahubhi:\_daNDai: sa: dvayo:\_atha zAsanam ||3|89|26||

ताव्\_उभाव्\_अपि संत्यक्तौ हेमन्ते सलिल.आशये ।

tau\_ubhau\_api saMtyaktau hemante salila.Azaye |
तुष्टौ जहसतुस् तत्र न खेदम् समुपागतौ ॥३।८९।२७॥

tuSTau jahasatu:\_tatra na khedam sam.upAgatau ||3|89|27||

अपृच्छत ततो राजा खिन्नौ स्थो न तु दुर्मती ।

apRcchata tata:\_rAjA khinnau stha:\_na tu dur.matI |
ताव् ऊचतुर् महीपालम् जल.आशय-समुद्धृतौ ॥३।८९।२८॥

tau\_Ucatu:\_mahIpAlam jala.Azaya-samuddhRtau ||3|89|28||

संसृत्य\_आवाम् इह\_अन्योन्य-मुख-कान्तिम् अनिन्दिताम् ।

saMsRtya\_AvAm iha\_anyonya-mukha-kAntim aninditAm |

आत्मानम् न विज्ञानीवो रूढ-भावम् परस्परम् ॥३।८९।२९॥

AtmAnam na vijJAnIvo rUDha-bhAvam parasparam ||3|89|29||

शासनेषु च यत् सङ्गो निःशङ्कस् तेन हर्षितौ ।

zAsaneSu ca yat saGga:\_ni:zaGka:\_tena harSitau |

मुह्यावो न, महीपाल, स्वाङ्गैर् अपि विकर्तितैः ॥३।८९।३०॥

muhyAva:\_na, mahIpAla, svAGgai:\_api vikartitai: ||3|89|30||

ततो भ्राष्ट्रे परिक्षिप्ताव्\_अखिन्नाव्\_एवम् एव तौ ।

tata:\_bhrASTre parikSiptau\_akhinnau\_evam eva tau |
ऊचतुर् मुदित.आत्मानाव्\_अन्योन्य-स्मृति-हर्षितौ ॥३।८९।३१॥

Ucatu:\_mudita.AtmAnau\_anyonya-smRti-harSitau ||3|89|31||

ग्रथितौ गज-पादेषु न खिन्नाव्\_एव संस्थितौ ।

grathitau gaja-pAdeSu na khinnau\_eva saMsthitau |
एवम् एव\_उचतुर् भूपम् अन्योन्य-स्मृति-हर्षितौ ॥३।८९।३२॥

evam eva\_ucatu:\_bhUpam anyonya-smRti-harSitau ||3|89|32||

कश.आहताव्\_अखिन्नौ ताव्\_एवम् एव किल\_उचतुः ।

kaza.Ahatau\_akhinnau tau\_evam eva kila\_ucatu: |
अन्यस्माच्\*छाशासनाद् राज्ञा कल्पि**ताश्** च पुनः पुनः ॥३।८९।३३॥

anyasmAt\*zAsanAt\_rAjJA kalpitA:\_ca puna: puna: ||3|89|33||

उद्धृताव्\_ऊचतुः पृष्टौ तम् एव\_अर्थम् पुनः पुनः ।

uddhRtau\_Ucatu: pRSTau tam eva\_artham puna: puna: |
उवाच\_इन्द्रो महीपालम् जगन् मे दयितामयम् ॥३।८९।३४॥

uvAca\_indra:\_mahIpAlam jagat\_me dayitAmayam ||3|89|34||

न शातनानि दुःखानि बाधन्ते किम्चिद् एव मे ।

na zAtanAni du:khAni bAdhante kimcit\_eva me |
अस्याश् च\_एव जगद्,\_राजन्, सर्वम् मन्.मयम् एव च ॥३।८९।३५॥

asyA:\_ca\_eva jagat,\_rAjan, sarvam mat.mayam eva ca ||3|89|35||

तेन\_अन्य-शासनाद् दुःखम् किम्चिद् एव न विद्यते ।

tena\_anya-zAsanAt\_du:kham kimcit\_eva na vidyate |
मनोमात्रम् अहम्, राजन्,\_मनो हि पुरुषः स्मृतः ॥३।८९।३६॥

mana:.mAtram aham, rAjan,\_mana:\_hi puruSa: smRta: ||3|89|36||

प्रपञ्च.मात्रम् एव\_अयम् देहः\_दृश्यत\* एव हि ।

prapaJca.mAtram eva\_ayam deha:\_dRzyata\* eva hi |

सम-काल-प्रयुक्तेन सहसा दण्ड-राशिना ॥३।८९।३७॥

sama-kAla-prayuktena sahasA daNDa-rAzinA ||3|89|37||

वीरम् मनो भेदयितुम् मनाग्.अपि न शक्यते ।

vIram mana:\_bhedayitum manAk.api na zakyate |
का नाम ता\*, महाराज, कीदृश्यः कस्य शक्तयः ॥३।८९।३८॥

kA nAma tA\*, mahArAja, kIdRzya: kasya zaktaya: ||3|89|38||

याभिर् मनांसि भिद्यन्ते दृष्ट-निश्चयवन्त्य\_अपि ।

yAbhi:\_manAMsi bhidyante dRSTa-nizcayavanti\_api |
वृद्धिम् आयातु वा देहो यातु वा विशर.आरुताम् ॥३।८९।३९॥

vRddhim AyAtu vA deha:\_yAtu vA vizara.ArutAm ||3|89|39||

भावित.अर्थ.अभिपतितम् मनस् तिष्ठति पूर्ववत् ।

bhAvita.artha.abhipatitam mana:\_tiSThati pUrvavat |

इष्टे ऽर्थे चिरम् आविष्टम् दधानम् तत्.स्थितम् मनः ॥३।८९।४०॥

iSTe\_arthe ciram AviSTam dadhAnam tat.sthitam mana: ||3|89|40||

भाव.अभावाः शरीर.स्था\*, नृप, शक्ता\* न बाधितुम् ।

bhAva.abhAvA: zarIra.sthA\*, nRpa, zaktA\* na bAdhitum |

भावितम् तीव्र-वेगेन मनसा यन्,\_महीपते ॥३।८९।४१॥

bhAvitam tIvra-vegena manasA yat,\_mahIpate ||3|89|41||

तद् एव पश्यत्य\_अचलम् न शरीर-विचेष्टितम् ।

tat\_eva pazyati\_acalam na zarIra-viceSTitam |

न काश्चन क्रिया, राजन्,\_वर-शाप.आदिका\* अपि ॥३।८९।४२॥

na kAzcana kriyA, rAjan,\_vara-zApa.AdikA\* api ||3|89|42||

तीव्र-वेगेन सम्पन्नम् शक्**ताश्** चालयितुम् मनः ।

tIvra-vegena sampannam zaktA:\_cAlayitum mana: |

तीव्र-वेगेन संयुक्तम् पुरुषा\* ह्य्\_अभिवाञ्छितात् ॥३।८९।४३॥

tIvra-vegena saMyuktam puruSA: hi\_abhivAJchitAt ||3|89|43||

मनाश् चालयितुम् शक्ता\* न महाद्रिम् मृगा\* इव ।

mana:\_cAlayitum zaktA\* na mahAdrim mRgA\* iva |

मम\_इयम् असित.अपाङ्गी मनःकोशे प्रतिष्ठिता ॥३।८९।४४॥

mama\_iyam asita.apAGgI mana:koze pratiSThitA ||3|89|44||

देव.आगारे महा.उत्सेधे देवी भगवती यथा ।

deva.AgAre mahA.utsedhe devI bhagavatI yathA |

न दुःखम् अनुगच्छामि प्रियया जीव-रक्षया ॥३।८९।४५॥

na du:kham anugacchAmi priyayA jIva-rakSayA ||3|89|45||

गिरि-गृईष्म-दशादाहम् लग्नया\_इव\_अब्दमालया ।

giri-gRISma-dazAdAham lagnayA\_iva\_abdamAlayA |

यत्र यत्र यथा राजंस् तिष्ठाम्य्\_अभिपतामि वा ॥३।८९।४६॥

yatra yatra yathA rAjan\*\_tiSThAmi\_abhipatAmi vA ||3|89|46||

तत्र इष्ट-संगमाद् अन्यत् किम्चिन् न\_अनुभवाम्य्\_अहम् ।

tatra iSTa-saMgamAt\_anyat kimcit\_na\_anubhavAmi\_aham |

अहल्या-दयिता-नाम्ना मनसा इन्द्र.अभिधम् मनः ॥३।८९।४७॥

ahalyA-dayitA-nAmnA manasA indra.abhidham mana: ||3|89|47||

संसक्तम् इदम् आयाति न स्वभावादृते परम् ।

saMsaktam idam AyAti na svabhAvAt\_Rte param |

एक-कार्य-निविष्टम् हि मनो धीरस्य भूपते ॥३।८९।४८॥

eka-kArya-niviSTam hi mana:\_dhIrasya bhUpate ||3|89|48||

न चाल्यते मेरुर् इव वर-शाप-बलैर् अपि ।

na cAlyate meru:\_iva vara-zApa-balai:\_api |

देहो हि वर-शापाभ्याम् अन्यत्वम् इव गच्छति ।

deha:\_hi vara-zApAbhyAm anyatvam iva gacchati |

ननु धीरम् मनो राजन् विजिगीषुतया स्थितम् ॥३।८९।४९॥

nanu dhIram mana:\_rAjan\_vijigISutayA sthitam ||3|89|49||

एतानि च\_अत्र मनसम् न च कारणानि,

etAni ca\_atra manasam na ca kAraNAni,

राजन्, शरीर-शकलानि वृथ-उत्थितानि ।

rAjan, zarIra-zakalAni vRtha-utthitAni |

चेतो हि कारणम् अमीषु शरीरकेषु

ceta:\_hi kAraNam amISu zarIrakeSu

वारि\_इव सर्व.वन-खण्ड-लता-रसेषु ॥३।८९।५०॥

vAri\_iva sarva.vana-khaNDa-latA-raseSu ||3|89|50||

आद्यम् शरीरम् इह विद्धि मनो महात्मन्

Adyam zarIram iha viddhi mana:\_mahAtman

संकल्पितो जगति तेन शरीर-सङ्घः ।

saMkalpita:\_jagati tena zarIra-saGgha: |

आद्यम् शरीरम् अधितिष्ठति यत्र यत्र

Adyam zarIram adhitiSThati yatra yatra

तत् तद् भृशम् फलति न\_इतरद् अस्य पुंसः ॥३।८९।५१॥

tat tat\_bhRzam phalati na\_itarat\_asya puMsa: ||3|89|51||

मुख्य.अङ्कुरम् सुभग विद्धि मनो हि पुंसो

mukhya.aGkuram subhaga viddhi mana:\_hi puMsa:\_

देहास्\_ततः प्रविसृतास् ताः\_तरु-पल्लव.आभाः ।

dehA:\_tata: pravisRtA:\_taru-pallava.AbhA: |

नष्टे ऽङ्कुरे पुनर् उदेति न पल्लव-श्रीर्

naSTe\_aGkure puna:\_udeti na pallava-zrI:

न\_एव\_अङ्कुरः क्षयम् उपैति दल-क्षयेषु ॥३।८९।५२॥

na\_eva\_aGkura: kSayam upaiti dala-kSayeSu ||3|89|52||

देहे क्षते विविध-देह-गणम् करोति

dehe kSate vividha-deha-gaNam karoti

स्वप्न.अवनाव्\_इव नवम् नवम् आशु चेतः ।

svapna.avanau\_iva navam navam Azu ceta: |

चित्ते क्षते तु न करोति हि किम्चिद् एव

citte kSate tu na karoti hi kimcit\_eva

देहस् ततः समनुपालय चित्त-रत्नम् ॥३।८९।५३॥

deha:\_tata: samanupAlaya citta-ratnam ||3|89|53||

दिशि दिशि हरिण.अक्षीम् एव पश्यामि, राजन्,

dizi dizi hariNa.akSIm eva pazyAmi, rAjan,

प्रिय-युवति-मनस्त्वान् नित्यम् आनन्दितो ऽस्मि ।

priya-yuvati-manastvAn nityam Anandita:\_asmi |

तव पुर-प्रकृतीनाम् यत् फलम् दुःखदायि

tava pura-prakRtInAm yat phalam du:khadAyi

क्षणम् अथ सुचिरम् तत् तन् न पश्यामि किम्चित् ॥३।८९।५४॥

kSaNam atha suciram tat tan na pazyAmi kimcit ||3|89|54||

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Canto 3.89

**THE LOVE-TALE OF indra AND ahalyA**

**FM.Canto 3.89**

**The SUN said–**

3.89.1 02 03 04 05

**Brahmaa asked—**

06

**The SUN said–**

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**36|34|33|**49|**38|18|18|40|41|**44|**10|**05|03|03|**42|43|45|**09|12|**46|**30|**47|**36|**48|**36|35|10|07|37|04|**50|**33|**51|36|52|53|10|**05|**54|01|02|06|**44|**08|11|13|36|33|**30|**14|16|17|**21|**49|19|**32|21|**20|**32|01|**22|**04|**18|**39|**18|**07|**23|**39|**24|**31|**25|26|**31|37|35|**27|**09|12|**28|29|49|01|**

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