DAILY READINGS st 17 August, 2019

fm3077 1.ag17 The Riddles of the Demoness\_z33

<https://www.dropbox.com/s/aaxfvrnk6x66cr3/fm3077%201.ag17%20The%20Riddles%20of%20the%20Demoness%20.z33.docx?dl=0>

fm6031 2.ag17...19 shiva speaks of mind\_z56

<https://www.dropbox.com/s/w0qpmfsy2dteo0z/fm6031%202.ag17...19%20shiva%20speaks%20of%20mind%20.z56.docx?dl=0>

fm7129 3.ag16..17 A Stag at Court\_z53

<https://www.dropbox.com/s/x2g1e1gvya9asdr/fm7129%203.ag16..17%20A%20Stag%20at%20Court%20.z53.docx?dl=0>

fm3077 1.ag17 The Riddles of the Demoness\_z33

<https://www.dropbox.com/s/aaxfvrnk6x66cr3/fm3077%201.ag17%20The%20Riddles%20of%20the%20Demoness%20.z33.docx?dl=0>

•

**o**ॐ**m**

•

**The Riddles of the Demoness**

**Vasishtha said-**

3.77.1

एतस्मिन्न्\_अन्तरे तत्र किरात-जन.मण्डले ।

etasmin\_antare tatra kirAta-jana.maNDale |

हस्त-हार्य.तमःपिण्डा बभूव\_असित-यामिनी ॥३|७७।१॥

hasta-hArya.tama:piNDA babhUva\_asita-yAminI ||3|77|1||

.

**all this happened**

**there in the heart of Kiraata.Territory**

**in dark night**

**so thick you could scoop lumps of it**

**.**

\*vlm. A deep dark night, black as ink and as thick as tangible pitch, covered the homes of the Kiratas.

#**kirAta** - m. pl. N. of a degraded mountain-tribe (inhabiting woods and mountains and living by hunting, having become \*shUdras शूद्रs by their neglect of all prescribed religious rites • also regarded as #mleccha.s म्लेच्छs • the Kirrhadae of Arrian) MW • In Yoga.Vaasishtha [y1015.005] \*rAma speaks of #kirAtena\_iva vagura, "like a trap [laid] by Kiraatas"-they were thought of as jungle trappers, the ones wh**o** dug pits to capture roving deer. The same text also speaks of King Suraghu, the head of the "Kirat"s whois a friend of the Persian King, 'Parigha'. "<http://valmikiresearch.com/KiraT0Valmiki.htm> • #kirAtI ‑ f. ‑ a woman of the \*kirAta tribe • a low-caste woman wh**o** carries a fly-flap or anything to keep off flies • a bawd, procuress [Madam].

\* etasmin.**in.this/here** - antare**.within/inside-** tatra.**there/aboutThat** – **in the Kiraata**.jana**.people**-maNDala.**sphere/domain/territory-**.e – hasta**.hand-**hArya**.graspable-**tama.**dark**-:.piNDa.**Lump**.A - babhUva.**was/became** asita**.dark-**yAminI.**night**

2

नील-मेघ-प तच्\*छन्ना निर्-इन्दु-गमन.अन्तरा ।

nIla-megha-patat\*channA nir-indu-gamana.antarA |

तमाल-वन-सम्पिण्डा माम्सल.उड्डीन-कज्जला ॥३|७७।२॥

tamAla-vana-sampiNDA mAmsala.uDDIna-kajjalA ||3|77|2||

.

**she flew**

**within a black cloud-covering without a moving moon,**

**a dense forest of dark Tamaala.trees**

**:**

**it was like flying thru a massive pool of ink**

**.**

\*vlm.p.2 The sky was moonless and overcast by a veil of dark clouds. The woodlands were hidden by tamara trees and thick masses of black clouds flew about in the air.

#**kajjala** – kat.jala, weird water – a liquid used as ink, o&r as a cosmetic for darkening the eyes, it was produced from the soot produced by lamps +

\* nIla**.blue-**megha.**raincloud-**patat**.falling-**channat**.covering-**A - nir.**un**/**without-**indu.**moon-**gamana**.going\intercourse-**antara.**inner/within**-A - **Tamaala-**vana**.forest-**sampiNDa**.very.thick-**A - mAMsala.**fleshy/bulky-**uDDIna**.flying/flown.up-**kajjala**.lampblack/ink-**A

3

लता-घनतया ग्राम-कोटर.एक.आन्ध्य-मन्थरा ।

latA-ghanatayA grAma-koTara.eka.Andhya-mantharA |

गृह-चत्वर-सम्बाधे नगरे नव-यौवना ॥३|७७।३॥

gRha-catvara-sambAdhe nagare nava-yauvanA ||3|77|3||

.

**as.if** **it were thick undergrowth**

**she finds the villagers' quarter like a blinding cavern**

**as she slowly moves thru the town's crowd of houses**

**.**

\*AS. Due to plentiful vines, she moves slowly as if totally blind in closed quarters in a village, (in contrast) she moves like an energetic youth among the (well lit) crossroads of cities.

*\*vlm.p.3 Thick shrubs and bushes covered the hilly villages, obstructing passage by their impervious darkness. The flitting light of fireflies gave the homesteads an appearance of a bridal night.*

#**nava** -#**navayauvaNa** - **-n.-** fresh youth, bloom of youth \*bhartR.

#bAdh -#**sam**bAdh - **#sambAdha** - a throng, crowd; contracted space (in comp. [f. -A]= "crowded with", "full of", "abounding with"); the female organ of generation vAm. I.1.17; pressure, affliction, distress, annoy; the road to Naraka or Hell L.; adj. contracted, narrow; crammed with, full of (inst.).

**\*** latA.ghanatayA - **thru the thick undergrowth - she** grAma**.village-**koTara.**cave/hollow-**eka.**only/one**-Andhya.**blindness/darkness-** manthara**.slow/dull-**.A | **in the** gRha.**house/home-**.catvara**.square/crossroads -** sambAdha**.crowded/distressed-**.e - nagara.e – **town -** she is a nava.new/fresh.yauvana.youth-.A – teenager

**x**

xx3.77.1 02 03

04

चत्वरेषु तमःपिण्डी प्रजिह्मी.कृत-दीपका ।

catvareSu tama:piNDI prajihmI.kRta-dIpakA |

कुञ्जित-च्छिद्र-निष्क्रान्तादीपिकार-उचिर-अजिता ॥३।७७।४॥

kuJjita\*-chidra-niSkrAntÂdIpikAra.ucira-ajitA ||3|77|4||

.

catvareSu tama:piNDI x

prajihmI.kRta-dIpakA |

kuJjita\*-chidra=

niSkrAnta.A.dIpikAra.ucira-ajitA

**.**

**she**

**is**

**among the crossroads,**

**where solid darkness peeks beyond the lamplight**

**that slips thru the chinks of shuttered windows**

**.**

\*vlm.p.4 The thick darkness spread over the compounds of houses shut out the passage of the light of lamps, which made their way through chinks in the houses where they were burning.

05

सु.वयस्या\_इव कर्कट्याः परिनृत्यत्-पिशाचिका ।

su.vayasyA\_iva karkaTyA: parinRtyat-pizAcikA |

मत्त-वेताल-कङ्काल-काष्ठ-मौनम् इव\_आस्थिता ॥३|७७।५॥

matta-vetAla-kaGkAla-kASTha-maunam iva\_AsthitA ||3|77|5||

.

**as.if** su.vayasyA\_iva

karkaTi**.xx-**yA: x

parinRtyat**.xx-**pizAcika**.xx-**A =

**like a** matta**.xx-**vetAla**.xx-**kaGkAla**.xx-**kASTha**.xx-**mauna**.xx-**m iva -

**she was** AsthitA.**assumed.posture/seated**.A

**.**

**accompanying karkatI as.if they're her Companions,**

**little pizAcha.Cannibals pirouette drunkenly about a Zombie skeleton.**

**she stands still, stiff as a stick**

**.**

\*vlm.p.5 Karkati saw a band of female pisacha ghosts dancing about her as her companions. She became motionless as a block of wood on seeing giddy vetala ghosts moving about with human skeletons in their hands.

\*AS. She was not exactly dancing around karkaTI, but she was like her friend (suvayasyA iva) , a pizAcikA dancing around, like a vetAla keeping still and quiet like a piece of wood while snatching a skeleton (for fear of interference).

06

सुषुप्त-मृग-भूत.ओघ-घन-नीहार-हारिणी ।

suSupta-mRga-bhUta.ogha-ghana-nIhAra-hAriNI |

मन्दमन्द-मरुत्-स्पर्श-लसत्-प्रालेय-सीकरा ॥३|७७।६॥

mandamanda-marut-sparza-lasat-prAleya-sIkarA ||3|77|6||

.

suSupta-mRga-bhUta.ogha-ghana-nIhAra-hAriNI =

mandamanda-marut-sparza-lasat-prAleya-sIkarA

**.**

**a crowd of antelopes**

**are asleep on ground that's thick with frost**

**.**

**the gently playing breeze shakes loose**

**snow-crystals from the tree-branches**

**.**

\*vlm.p.6 She saw antelope sleeping by her and the ground matted over by thick snow fall. The breeze gently shook drizzling drops of dew and frost from the leaves of trees.

**x**

xx04 05 06

07

सरःसु विवट-द्वारि काक-भेक-तरङ्गिता ।

sara:su vivaTa-dvAri kAka-bheka-taraGgitA |

अन्तःपुरेषु रमण-रणन्-नारी-नर.आनना ॥३|७७।७॥

anta:pureSu ramaNa-raNat-nArI-nara.AnanA ||3|77|7||

.

sara:su vivaTa-dvAri

kAka-bheka-taraGgitA

anta:pureSu

ramaNa-raNan-nArI-nara.AnanA

**.**

**she can hear**

**the frogs**

**croaking in the bogs,**

**and night.ravens cawing from the hollows of trees**

**while the mingled noise of partying men and women**

**comes from the houses**

**.**

\*vlm.p.7 She heard frogs croaking in the bogs and night ravens cawing from the hollows of trees. The mingled noise of happy men and women came from the inside of the houses.

08

जङ्गलेषु जगज्.ज्वाला जटाल-ज्वलन.उज्ज्वला ।

jaGgaleSu jagat.jvAlA jaTAla-jvalana.ujjvalA |

केदारेष्व्\_अम्बु अंबु-संसेक-पृष्ठ-पाक-मिलच्\*छला ॥३|७७।८॥

kedAreSu\_ambu-saMseka-pRSTha-pAka-milat\*zalA ||3|77|8||

.

jaGgaleSu

jagat.jvAlA jaTAla-jvalana.ujjvalA =

kedAreSu

**ambu**-saMseka-pRSTha-pAka-milat\*zalA

.

**in the jungle**

**the world is on fire**

**crested in flames that brightly blaze**

**.**

**in paddy.fields are water.sprinkling-back.ready=sticking-spears\*.**

\*vlm.p.8 She saw phosphorescent light burning in swamps with the luster of portentous meteors. She found banks and streams thick with thorns and thistles growing by their sides and washed by the waters gliding below them.

\*jd. The Poet is being somewhat fuzzy here. I take <kedAra> to be a rice.paddy-field \*MW, and so the compound suggests the wet speary stalks of rice rising from the paddy swamp. AS reads the final <zala>, like \*ABComm. and \*MW, as a porcupine quill. But MW lists <zala> first as a spear.

\*AS. The second line is indeed rather obscure. It means in fields, it was like spines on the back of a porcupine clumped together due to rains. In other words, dark, clammy as well as painful due to sharpness. There is no explicit word for porcupine, but AB commentary probably deduces it from zala. VLM identifies it with thistle and thorns in the fields, which may be appropriate as well!

09

नभ-स्थाल.ईक्षित-स्पन्द-प्रविविक्त.ऋक्ष-चक्रिका ।

nabha-sthAla.IkSita-spanda-pravivikta.RkSa-cakrikA |

वनेषु विसरद्-वात-पतत्-पुष्प-फल-द्रुमा ॥३|७७।९॥

vaneSu visarat-vAta-patat-puSpa-phala-drumA ||3|77|9||

.

nabha-sthAla.IkSita-spanda-pravivikta.RkSa-cakrikA

vaneSu

visarat-vAta-patat-puSpa-phala-drumA

**.**

**in the sky above**

**the vibrant twinkling of the Bear is seen**

**-**

**and in the forests,**

**in the vibrant wind,**

**petals and fruit are falling from the trees**

**.**

\*vlm.p.9 She looked above and saw groups of stars shining in the firmament. She saw the forest about her, the breeze shaking their fruit and flowers.

**x**

xx07 08 09

10

श्वभ्रेषु कौशिकस्य\_अन्तर् वायस-व्याहत.आरवा ।

zvabhreSu kauzikasya\_antar vAyasa-vyAhata.AravA |

तस्कर.आक्रान्त-पर्यन्त-ग्राम्य.आक्रन्दन-कर्कशा ॥३|७७।१०॥

taskara.AkrAnta-paryanta-grAmya.Akrandana-karkazA ||3|77|10||

.

zvabhreSu kauzikasya\_antar

vAyasa-vyAhata.AravA =

taskara.AkrAnta-paryanta-grAmya.Akrandana-karkazA

**.**

**the owls and crows cry back and forth**

**out.of the hollows of their trees;**

**and she can hear the shouts of robbers abroad,**

**and the far-off wailing of some villager**

**.**

\*vlm.p.10 She heard the alternate and constant cries of owls and crows in the hollows of trees. She listened also to the shouts of robbers in the outskirts and the wailings of villagers at a distance.

11

विपिने विपिन.आमौना नगरे सुप्त-नागरा ।

vipine vipina.AmaunA nagare supta-nAgarA |

वनेषु विसरद्-वाता नीडेष्व्\_अस्पन्द-पक्षिका ॥३|७७।११॥

vaneSu visarat-vAtA nIDeSu\_aspanda-pakSikA ||3|77|11||

.

vipine vipina.AmaunA

nagare supta-nAgarA

vaneSu visarad-vAtA

nIDeSu\_aspanda-pakSikA

**.**

**the woodsmen have grown silent in their woods,**

**the cityfolk are fast asleep in their cities**

**&**

**tho the winds are howling in their forests,**

**the birds,**

**their wings still,**

**rest in their nests**

**.**

\*vlm.p.11 Foresters were silent in their native woods and citizens were fast asleep in the cities. Winds were howling in the forests and birds were at rest in their woodland nests.

12

गुहासु सुप्त-सिम्ह.आढ्या कुञ्जेषु स्वपद्.एणाका ।

guhAsu supta-simha.ADhyA kuJjeSu svapat.eNAkA |

खे स=अवश्याय-निकरा विपिने मौन-चारिणी ॥३|७७।१२॥

khe sa=avazyAya-nikarA vipine mauna-cAriNI ||3|77|12||

.

guhAsu supta-simha.ADhyA

kuJjeSu svapat.eNAkA =

khe sa=avazyAya-nikarA

vipine mauna-cAriNI

**.**

**in their caves**

**lions**

**sink into sleep**

**.**

**the antelopes are sleeping in their bowers**

**.**

**in the sky there's a chilling fog**

**.**

**in the woods there's a silent traveler**

**.**

\*vlm.p.12 Furious lions lay in their dens and deer were lying in their caves. The sky was full of frozen dew and the woodlands were all still and quiet.

**x**

xx10 11 12

13

कज्जल.अम्भोद-मध्य.आभा काच-शैल.उदर.उपमा ।

kajjala.ambhoda-madhya.AbhA kAca-zaila.udara.upamA |

पङ्क-पिण्ड.अन्तर-घना खड्ग\*च्छेद्य.अन्ध्य-मांसला ॥३|७७।१३॥

paGka-piNDa.antara-ghanA khaDga\*chedya.andhya-mAMsalA ||3|77|13||

.

**lightning**

**flashes**

**out.of the inky clouds,**

**like a glinting light at the heart of a crystal mountain**

**.**

**the clouds are as thick as lumps of clay,**

**and the darkness is so stiff you could split it with a sword**

**.**

kajjala**.xx-**ambhoda**.xx-**madhya**.xx-**Abha**.xx-**A

kAca**.xx-**zaila**.xx-**udara**.xx-**upama**.xx-**A

paGka**.xx-**piNDa**.xx-**antara-ghana**.xx-**A

khaDga**.xx-**\*chedya**.xx-**andhya**.xx-**mAMsala**.xx-**A

**.**

\*vlm.p.13. Lightning flashing from dark inky clouds resembled the reflections of rays from the bosom of a crystal mountain. The clouds were as thick as solid clay and the darkness was as stiff as if it needed a sword to cut it.

14

प्रलय.अनिल-विक्षुब्ध-कज्जल.अचल-चञ्चला ।

pralaya.anila-vikSubdha-kajjala.acala-caJcalA |

एक.अर्णव-महा.पङ्क-पर्वत.उदर-मेदुरा ॥३|७७।१४॥

eka.arNava-mahA.paGka-parvata.udara-medurA ||3|77|14||

.

pralaya.anila-vikSubdha-kajjala.acala-caJcalA

eka.arNava-mahA.paGka-parvata.udara-medurA

**.**

**a Doomsday.wind**

**shatters and spreads**

**from the still clouds**

**a deluge of pitchy rain, like a mountain waterfall**

**.**

\*vlm.p.14 Blown by the storm, dark clouds fled in the air like the dark Anjana Mountain, then deluged a flood of pitchy rain like a waterfall from the bosom of a mountain.

15

अङ्गार-कोटर-घना सौषुप्त-पद-सुन्दरी ।

aGgAra-koTara-ghanA sauSupta-pada-sundarI |

अज्ञान-निद्रा-निबिडा भृङ्ग-पृष्ठ\*च्छद\*च्छविः ॥३|७७।१५॥

ajJAna-nidrA-nibiDA bhRGga-pRSTha\*chada\*chavi: ||3|77|15||

.

aGgAra-koTara-ghanA

sauSupta-pada-sundarI

ajJAna-nidrA-nibiDA

bhRGga-pRSTha\*chada\*chavi:

**.**

**it's**

**black as a coal-mine,**

**darkness as gentle as a sleep without a dream,**

**black as a hovering swarm of leathery-winged bumblebees**

**.**

\*vlm.p.15 The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee. The whole landscape, lulled to sleep, appeared like the world lying submerged under ignorance.

**x**

xx13 14 15

16

तस्याम् रजन्याम् भीमायाम् किरात-जन-मण्डले ।

tasyAm rajanyAm bhImAyAm kirAta-jana-maNDale |

मन्त्रिणा सह भूपालस् तस्मिन्न्\_अवसरे तदा ॥३|७७।१६॥

mantriNA saha bhUpAla:\_tasmin\_avasare tadA ||3|77|16||

.

tasyAm. rajanyAm. bhImAyAm.

kirAta.jana.maNDala.e

mantri.NA saha. bhUpAla.:

tasmin. avasara.e tadA.

**.**

**out in that fearsome darkness**

**there in the kirAta country,**

**is an EarthLord with his Minister,**

**as it happened at that time**

**.**

\*vlm.p.16 In this dreadful dead of night in the area inhabited by Kiratas, she saw a king and his minister wandering together in the forest.

17

निर्जगाम सुधीर.आत्मा नगरात् सुप्त-नगरात् ।

nirjagAma sudhIra.AtmA nagarAt supta-nagarAt |

अटवीम् विक्रमो नाम विषमम् वीर-चर्यया ॥३|७७।१७॥

aTavIm vikrama:\_nAma viSamam vIra-caryayA ||3|77|17||

.

nirjagAma sudhIra.AtmA

nagarAt supta-nagarAt

aTavIm vikrama:\_nAma

viSamam vIra-caryayA

**.**

**that thoughtful man has come.out himself**

**from the city**

**-from the sleeping city-**

**to the forest**

**.**

**he is called vikrama the Valorous,**

**for he is a hero looking for trouble**

**.**

\*vlm.p.17 The king was named Vikrama and he was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within the city, after the citizens had fallen fast-asleep.

\*sv.\_.. by subduing robbers and dacoits.

18

अटव्याम् कर्कटी सा तौ चरन्तौ राज-मन्त्रिणौ ।

aTavyAm karkaTI sA tau carantau rAja-mantriNau |

अपश्यद् धृत-धैर्य.अस्त्रौ वेताल.आलोकन.उन्मुखौ ॥३|७७।१८॥

apazyat\_dhRta-dhairya.astrau vetAla.Alokana.unmukhau ||3|77|18||

.

aTavyAm karkaTI sA

tau carantau rAja-mantriNau

apazyat

dhRta-dhairya.astrau

vetAla.Alokana.unmukhau

**.**

**there in the forest Karkatii.Crab sees them,**

**the Minister and Prince,**

**armed with astra weapons,**

**hunting Wetaala.Zombies**

**.**

\*vlm. Karkati saw them wandering in the forest with the weapons of their valor and fortitude, looking for the vetala ghosts that infested the neighborhood.

**x**

xx16 17 18

19

अथ सा चिन्तयाम्.आस लब्धो भक्षो ह्य्\_अहो\_मया ।

atha sA cintayAm.Asa labdha:\_bhakSa:\_hi\_aho mayA |

मूढाव्\_एताव्\_अनात्मज्ञौ भारो देहः किलानयोः ॥३|७७।१९॥

mUDhau\_etAu\_an-Atma-jJau bhAra:\_deha: kilÂnayo: ||3|77|19||

.

atha sA cintayAm.Asa

labdha: bhakSa:\_hi\_aho mayA =

mUDhAu\_etAu

an.Atma-jJau / an-Atma.jJau

bhAra: deha: kila

anayo: - **@both of these** / Anayo: - **@two faces**

**.**

**then**

**the crabby karkaTI thought-**

**"These two look as tho they'd make a yummy dish for me**

**.**

**these poor fools do not know the Self ; their bodies are more than they can bear"**

**.**

\*vlm.p.19 Seeing them, she was glad to think that at last she had found a proper food. But she wanted to know beforehand whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burden of their bodies had exposed them to the dangers of the dark night.

20

इह\_अमुत्र च नाशाय मूढो दुःखाय जीवति ।

iha\_amutra ca nAzAya mUDha:\_du:khAya jIvati |

यत्नाद् विनाशनीयो ऽसौ नाना.अर्थः परिपाल्यते ॥३|७७।२०॥

yatnAt\_vinAzanIya:\_asau nAnA.artha: pari.pAlyate ||3|77|20||

.

iha\_amutra ca nAzAya

mUDh**o** du:khAya jIvati =

yatnAt\_vinAzanIya:\_asau

nAnA.artha: pari.pAlyate

**.**

**in this world and the next**

**a fool lives in misery**

**and is doomed to destruction**

**.**

**so**

**it becomes my duty properly to take care of him**

**.**

\*vlm.p.20 "The lives of the unlearned,"she thought to herself, "truly are damned in this world and the next. Therefore it is better to put an end to these rather than leave them to live to their peril in both worlds.

\*AS. He (such a stupid one) is to be destroyed with effort, for an evil thing (anarthaH) is not to be nurtured (na paripAlyate).

21

अपश्यतः स्वम् आत्मानम् मृतिर् मूढस्य जीवितम् ।

apazyata: svam AtmAnam mRti:\_mUDhasya jIvitam |

मरणेन\_उदयो ऽस्य\_अस्ति पा पा सम्पत्ति=हेतुतः ॥३।७७।२१॥

maraNena\_udaya:\_asya\_asti pApÂsampatti=hetuta: ||3|77|21||

.

apazyata: svam AtmAnam

mRti:\_mUDhasya jIvitam

maraNena\_udaya:\_asya\_asti

pApa.a.sampatti=hetuta:

**.**

**life,**

**for a fool who does not know the Self,**

**is death**

**:**

**for life,**

**with all its suffering,**

**springs out of death and the misdeeds of the last life**

**.**

\*vlm.p.21 Without spiritual knowledge, the life of the ignorant is death. Physical death is preferable because it saves the dying soul from further accumulation of sin.

**x**

xx19 20 21

22

आदि.सर्गे च नियमः कृतः पङ्कज-जन्मना ।

Adi.sarge ca niyama: kRta: paGkaja-janmanA |

हिंस्त्राणाम् भोजनायास् तु मूढ.आत्माना\_आत्मवान् इति ॥३|७७।२२॥

hiMstrANAm bhojanAyA:\_tu mUDha.AtmAnA\_AtmavAn iti ||3|77|22||

.

**the lotus-born brahmA himself,**

**in the beginning,**

**made the rules**

**.**

**so fools who cannot tell the Self from the nonSelf are meat for beasts**

**.**

Adi.sarge ca niyama:

kRta: paGkaja-janmanA

hiMstrANAm bhojanAyA:\_tu

mUDha.AtmAnA\_AtmavAn\_iti

**.**

\*vlm.p.22 It is the primeval law ordained by our prime father, the lotus-born brahma, that ignorant souls and those without knowledge of their selves should become the food of the heinous.

23

तस्माद् इमौ मया\_एव\_अद्य भोक्तव्यौ भोज्यताम् गतौ ।

tasmAt\_imau mayA\_eva\_adya bhoktavyau bhojyatAm gatau |

अभव्य\* एव निर्दोषम् प्राप्तम् अर्थम् उपेक्षते ॥३।७७।२३॥

abhavya\* eva nirdoSam prAptam artham upekSate ||3|77|23||

.

tasmAt imau mayA eva adya

bhoktavyau bhojyatAm gatau

abhavya\* eva nirdoSam

prAptamartham upekSate

**.**

**therefore**

**these two**

**by me**

**even now**

**are**

**to be eaten**

**.**

**since they are edibles,**

**it would be a sin not to take what has come so easily**

**!**

\*vlm.p.23 Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food. It is silliness to allow an easy prize or a proffered gift slip from the hand."

24

कदाचित् ताव्\_इमौ स्याताम् गुणायुक्तौ महाशयौ ।

kadAcit tau\_imau syAtAm guNAyuktau mahAzayau |

तादृग् नर-विनाशो हि स्वभावान् मे न रोचते ॥३।७७।२४॥

tAdRk\_nara-vinAza:\_hi svabhAvAt\_me na rocate ||3|77|24||

.

kadAcit tau\_imau syAtAm

guNAyuktau mahAzayau

tAdRk\_nara-vinAza:\_hi

svabhAvAt

me na rocate

**.**

**but**

**in case those two should prove to be high.minded and virtuous,**

**it does not suit my nature to put such men to death**

**.**

\*vlm.p.24 "But if they prove to be men of good and great souls, then in that case I cannot feel disposed of my own nature to put an end to their valuable lives.

**x**

xx22 23 24

25

तद् एतौ सम्परीक्षे ऽहम् यदि तादृग्.गुण.अन्वितौ ।

tat\_etau samparIkSe\_aham yadi tAdRk.guNa.anvitau |

तद्.भक्षम् न करोम्य्\_एतौ न हिंस्याम् गुणितः क्वचित् ॥३।७७।२५॥

tat.bhakSam na karomi\_etau na hiMsyAm guNita: kva.cit ||3|77|25||

.

tat\_etau samparIkSe\_aham

yadi tAdRk.guNa.anvitau

tat.bhakSam na karomi\_etau

na hiMsyAm guNita: kva.cit

**.**

**I**

**will investigate these two,**

**to see how meritorious they are**

**-**

**or if they're fit for food**

**.**

**it is not right to eat the good**

**.**

\*vlm.p.25 Therefore I must test them to see if they possess such intelligence. If so, I will decline to make them my food because I feel averse to molesting the intelligent.

26

अकृत्रिमम् सुखम् कीर्तिम् आyuz च\_एव\_अभिवाञ्छता ।

akRtrimam sukham kIrtim Ayu:\_ca\_eva\_abhi.vAJchatA |

सर्व.अभिमत-दानेन पूजनीया\* गुण.अन्विताः ॥३|७७।२६॥

sarva.abhimata-dAnena pUjanIyA\* guNa.anvitA: ||3|77|26||

.

akRtrimam sukham kIrtim x

Ayu:\_ca\_eva\_abhi.vAJchatA |

sarva.abhimata-dAnena x

pUjanIyA\* guNa.anvitA:

**.**

**those who desire true happiness, fame, and long life**

**have the duty**

**to worship with all honors**

**those who follow the path of virtue**

**.**

\*vlm.p.26 For those who expect to have true glory and real happiness throughout their lives on earth must always honor the learned with gifts adequate to their parts and desires.

27

अपि नङ्क्ष्यामि देहेन न\_एव भोक्ष्ये गुण.अन्वितम् ।

api naGkSyAmi dehena na\_eva bhokSye guNa.anvitam |

सुखयन्ति हि चेतांसि जीविताद् अपि साधवः ॥३|७७।२७॥

sukhayanti hi cetAMsi jIvitAt\_api sAdhava: ||3|77|27||

.

api naGkSyAmi dehena

na\_eva bhokSye guNa.anvitam

sukhayanti hi cetAMsi

jIvitAt\_api sAdhava:

.

**altho**

**my body perishes,**

**I will never eat the virtuous**

**.**

**good people can affect us with delight**

**-**

**but only if they're alive**

**!**

\*vlm.p.27 I should rather suffer my body to perish with hunger than destroy the intelligent for its support. The soul derives more satisfaction from the counsels of the wise than bare life without knowledge can possibly afford.

\*AS. Indeed, the good people give pleasure to others (make others' minds happy) even at the cost of their own life. AB commentary enhances the meaning of virtuous to one wh**o** is knowledgeable about the AtmA. This is probably because of brahmA's directive. The first line is a personal thought of karkatI - I may even perish (api naGkSyAmi) in my body (dehena), but won't eat a virtuous one. The second line provides a justification for this decision.

**x**

xx25 26 27

28

अपि जीवन-दानेन गुणिनम् परिपालयेत् ।

api jIvana-dAnena guNinam paripAlayet |

गुणवत्-संगम.ओषध्या मृत्युर् अप्य्\_एति मित्रताम् ॥३|७७।२८॥

guNavat-saMgama.oSadhyA mRtyu:\_api\_eti mitratAm ||3|77|28||

.

api.**altho/even -** **by/with** jIvana**.life/living-**dAna**.gift\offering-**ena –

guNi**.meritorious-**nam

paripAl**.guard/maintain-**ayet

guNa.**virtuous**-vat**-**saMgama**.intercourse/union-**oSadhi.**herb/drug-**yA - mRtyu.**dying-**: api.**altho/even -** eti**.reaching/going-** mitratA**.friendship-**m

**.**

**the virtuous are to be supported**

**even at the expense of one's own life**

**:**

**friendly connection with the virtuous**

**is**

**a medicine**

**even for the dead**

**.**

\*vlm.p.28 The learned are to be supported even at the expense of one’s own life because the society of the wise is a tonic for the soul, though death should deprive us of our bodies."

29

यत्र\_अहम् अपि रक्षामि राक्षसी गुण-शालिनम् ।

yatra\_aham api rakSAmi rAkSasI guNa-zAlinam |

तत्र\_अन्यः को\_न कुर्यात् तम् हृदि हारम् इव\_अमलम् ॥३|७७।२९॥

tatra\_anya: ka:\_na kuryAt tam hRdi hAram iva\_amalam ||3|77|29||

.

yatra\_aham api rakSAmi

rAkSasI guNa-zAlinam

tatra\_anya: k**o** na kuryAt tam

hRdi hAram iva\_amalam

**.**

**where even I a Demoness**

**protect**

**them who are endowed with virtue**

**who else would not do the same**

**for those who are of pure bearing in their Heart**

**?**

\*vlm.p.29 "If I, a man-eating rakshasi, am so favorably disposed to the preservation of the wise, then what reasonable man is there who must not make a breast-plate of the wise for himself?

30

उदार-गुण-युक्ता\* ये विहरन्ति\_इह देहिनः ।

udAra-guNa-yuktA\* ye viharanti\_iha dehina: |

धरातल.इन्दवः सङ्गात्\_भृशम् शीतलयन्ति ते ॥३|७७।३०॥

dharAtala.indava: saGgAt\_bhRzam zItalayanti te ||3|77|30||

.

udAra**.xx-**guNa**.xx-**yukta**.xx-**A\* ye.**they.who/which-**

viharan**.xx-**ti iha dehi**.xx-**na:

dharAtala**.xx-**indu.**moons-**ava: saGga**.clinging/intercourse-**At

bhRzam.**often/intensely** - **they** zItalay**.cool-**anti te

**.**

**those bodies that are endowed with the foremost virtues**

**are like the moon upon the earth spreading its coolth**

**.**

\* "coolth" is an obsolete word that deserves revival:

it is the complement of "warmth".

\*vlm.p.30 Of all embodied beings that move about on the surface of the earth, it is only the man of profound understanding who sheds his benign influence like cooling moonbeams all around him.

**x**

xx28 29 30

31

मृतिर् गुणि-तिरस्कारो जीवितम् गुणि-संश्रयः ।

mRti:\_guNi-tiraskAra:\_jIvitam guNi-saMzraya: |

फलम् स्वर्ग.अपवर्ग.आदि जीविताद् गुणि-संश्रितात् ॥३।७७।३१॥

phalam svarga.apavarga.Adi jIvitAt\_guNi-saMzritAt ||3|77|31||

.

mRti:\_guNi-tiraskAr**o** jIvitam guNi-saMzraya: |

phalam svarga.apavarga.Adi x

jIvitAt\_guNi-saMzritAt

**.**

**death**

**is despised by the virtuous,**

**life**

**is their resort,**

**and from that virtous resort**

**the fruits are heaven and beatitude**

**.**

\*vlm.p.31 To be despised by the wise is death, and to be honored by the learned is true life. Only the company of the wise makes life bring forth its fruits of heavenly bliss and final beatitude."

32

तस्माd इमौ परीक्षे 'हम् कया.चित् प्रश्न-लीलया ।

tasmAt\_imau parIkSe\_aham kayA.cit prazna-lIlayA |

किम्.मात्र-ज्ञानकाउ\_एताv\_इति तामर-सेक्षणौ ॥३|७७।३२॥

kim.mAtra-jJAnakAu\_etAu\_iti tAmara-sekSaNau ||3|77|32||

.

tasmAt\_imau parIkSe aham

kayA.cit prazna-lIlayA

kim.mAtra-jJAnakAu\_etAu

iti tAmara-sekSaNau

**.**

**therefore**

**I'll pose**

**to these two**

**a few quiz-questions,**

**to take the measure of their wisdom**

**.**

\*vlm.p.32 "I will now ask a few questions to test them, like copper by a chemical process, and know whether they are men of character or gilded on the surface with wise looks.

33

आदौ विचार्य स.गुण.अ.गुण-लेश-युक्तिम्

Adau vicArya sa.guNa.a.guNa-leza-yuktim

पश्चात् स्वतो ऽधिकतरम् च गुणैर् यदि स्यात् ।

pazcAt svata:\_adhikataram ca guNai:\_yadi syAt |

कुर्यात् ततः सम्.उपपत्ति-वशेन दण्डम्

kuryAt tata: sam.upapatti-vazena daNDam

दण्ड्यस्य युक्ति-सदृशम् घन-सम्भवेन ॥३।७७।३३॥

daNDyasya yukti-sadRzam ghana-sambhavena ||3|77|33||

.

Adau vicArya sa.guNa.a.guNa-leza-yuktim =

pazcAt svat**o** adhikataram ca guNai:\_yadi syAt **=**

kuryAt tata: sam.upapatti-vazena daNDam =

daNDyasya yukti-sadRzam ghana-sambhavena

**.**

**first**

**having enquired into exactly what is virtuous and what is not,**

**next**

**into whether your own qualification is virtuous,**

**then U may draw a conclusion**

**and**

**give judgment & fitting punishment**

**.**

\*AS.\_.. one should give judgment (daNDam kuryAt) with proper reasoning (sam-upapatti-vazena), by deciding how well the one to be judged stands up to the test. The last sentence uses a lot of paraphrasing. Literal meaning is "by solidification of the one to be judged in accordance with the test".

\*vlm.p.33 Upon examination and ascertainment of the qualifications, if they prove to be wiser than the examiner, then one should avail of their instruction. Otherwise there is no harm to make an end of them as they best deserve."

**x**

xx31 32 33

**oॐm**

सर्ग ३.७७

वसिष्ठ\* उवाच ।

vasiSTha\* uvAca |

एतस्मिन्न्\_अन्तरे तत्र किरात-जन.मण्डले ।

etasmin\_antare tatra kirAta-jana.maNDale |

हस्त-हार्य.तमःपिण्डा बभूव\_असित-यामिनी ॥३|७७।१॥

hasta-hArya.tama:piNDA babhUva\_asita-yAminI ||3|77|1||

नील-मेघ-प तच्\*छन्ना निर्-इन्दु-गमन.अन्तरा ।

nIla-megha-patat\*channA nir-indu-gamana.antarA |

तमाल-वन-सम्पिण्डा माम्सल.उड्डीन-कज्जला ॥३|७७।२॥

tamAla-vana-sampiNDA mAmsala.uDDIna-kajjalA ||3|77|2||

लता-घनतया ग्राम-कोटर.एक.अन्ध्य-मन्थरा ।

latA-ghanatayA grAma-koTara.eka.andhya-mantharA |

गृह-चत्वर-सम्बाधे नगरे नव-यौवना ॥३|७७।३॥

gRha-catvara-sambAdhe nagare nava-yauvanA ||3|77|3||

चत्वरेषु तमःपिण्डी प्रजिह्मी.कृत-दीपका ।

catvareSu tama:piNDI prajihmI.kRta-dIpakA |

कुञ्जित-च्छिद्र-निष्क्रान्तादीपिकार-उचिर-अजिता ॥३।७७।४॥

kuJjita\*-chidra-niSkrAntÂdIpikAra.ucira-ajitA ||3|77|4||

सु.वयस्या\_इव कर्कट्याः परिनृत्यत्-पिशाचिका ।

su.vayasyA\_iva karkaTyA: parinRtyat-pizAcikA |

मत्त-वेताल-कङ्काल-काष्ठ-मौनम् इव\_आस्थिता ॥३|७७।५॥

matta-vetAla-kaGkAla-kASTha-maunam iva\_AsthitA ||3|77|5||

सुषुप्त-मृग-भूत.ओघ-घन-नीहार-हारिणी ।

suSupta-mRga-bhUta.ogha-ghana-nIhAra-hAriNI |

मन्दमन्द-मरुत्-स्पर्श-लसत्-प्रालेय-सीकरा ॥३|७७।६॥

mandamanda-marut-sparza-lasat-prAleya-sIkarA ||3|77|6||

सरःसु विवट-द्वारि काक-भेक-तरङ्गिता ।

sara:su vivaTa-dvAri kAka-bheka-taraGgitA |

अन्तःपुरेषु रमण-रणन्-नारी-नर.आनना ॥३|७७।७॥

anta:pureSu ramaNa-raNat-nArI-nara.AnanA ||3|77|7||

जङ्गलेषु जगज्.ज्वाला जटाल-ज्वलन.उज्ज्वला ।

jaGgaleSu jagat.jvAlA jaTAla-jvalana.ujjvalA |

केदारेष्व्\_अम्बु अंबु-संसेक-पृष्ठ-पाक-मिलच्\*छला ॥३|७७।८॥

kedAreSu\_ambu-saMseka-pRSTha-pAka-milat\*zalA ||3|77|8||

नभ-स्थाल.ईक्षित-स्पन्द-प्रविविक्त.ऋक्ष-चक्रिका ।

nabha-sthAla.IkSita-spanda-pravivikta.RkSa-cakrikA |

वनेषु विसरद्-वात-पतत्-पुष्प-फल-द्रुमा ॥३|७७।९॥

vaneSu visarat-vAta-patat-puSpa-phala-drumA ||3|77|9||

श्वभ्रेषु कौशिकस्य\_अन्तर् वायस-व्याहत.आरवा ।

zvabhreSu kauzikasya\_antar vAyasa-vyAhata.AravA |

तस्कर.आक्रान्त-पर्यन्त-ग्राम्य.आक्रन्दन-कर्कशा ॥३|७७।१०॥

taskara.AkrAnta-paryanta-grAmya.Akrandana-karkazA ||3|77|10||

विपिने विपिन.आमौना नगरे सुप्त-नागरा ।

vipine vipina.AmaunA nagare supta-nAgarA |

वनेषु विसरद्-वाता नीडेष्व्\_अस्पन्द-पक्षिका ॥३|७७।११॥

vaneSu visarat-vAtA nIDeSu\_aspanda-pakSikA ||3|77|11||

गुहासु सुप्त-सिम्ह.आढ्या कुञ्जेषु स्वपद्.एणाका ।

guhAsu supta-simha.ADhyA kuJjeSu svapat.eNAkA |

खे स=अवश्याय-निकरा विपिने मौन-चारिणी ॥३|७७।१२॥

khe sa=avazyAya-nikarA vipine mauna-cAriNI ||3|77|12||

कज्जल.अम्भोद-मध्य.आभा काच-शैल.उदर.उपमा ।

kajjala.ambhoda-madhya.AbhA kAca-zaila.udara.upamA |

पङ्क-पिण्ड.अन्तर-घना खड्ग\*च्छेद्य.अन्ध्य-मांसला ॥३|७७।१३॥

paGka-piNDa.antara-ghanA khaDga\*chedya.andhya-mAMsalA ||3|77|13||

प्रलय.अनिल-विक्षुब्ध-कज्जल.अचल-चञ्चला ।

pralaya.anila-vikSubdha-kajjala.acala-caJcalA |

एक.अर्णव-महा.पङ्क-पर्वत.उदर-मेदुरा ॥३|७७।१४॥

eka.arNava-mahA.paGka-parvata.udara-medurA ||3|77|14||

अङ्गार-कोटर-घना सौषुप्त-पद-सुन्दरी ।

aGgAra-koTara-ghanA sauSupta-pada-sundarI |

अज्ञान-निद्रा-निबिडा भृङ्ग-पृष्ठ\*च्छद\*च्छविः ॥३|७७।१५॥

ajJAna-nidrA-nibiDA bhRGga-pRSTha\*chada\*chavi: ||3|77|15||

तस्याम् रजन्याम् भीमायाम् किरात-जन-मण्डले ।

tasyAm rajanyAm bhImAyAm kirAta-jana-maNDale |

मन्त्रिणा सह भूपालस् तस्मिन्न्\_अवसरे तदा ॥३|७७।१६॥

mantriNA saha bhUpAla:\_tasmin\_avasare tadA ||3|77|16||

निर्जगाम सुधीर.आत्मा नगरात् सुप्त-नगरात् ।

nirjagAma sudhIra.AtmA nagarAt supta-nagarAt |

अटवीम् विक्रमो नाम विषमम् वीर-चर्यया ॥३|७७।१७॥

aTavIm vikrama:\_nAma viSamam vIra-caryayA ||3|77|17||

अटव्याम् कर्कटी सा तौ चरन्तौ राज-मन्त्रिणौ ।

aTavyAm karkaTI sA tau carantau rAja-mantriNau |

अपश्यद् धृत-धैर्य.अस्त्रौ वेताल.आलोकन.उन्मुखौ ॥३|७७।१८॥

apazyat\_dhRta-dhairya.astrau vetAla.Alokana.unmukhau ||3|77|18||

अथ सा चिन्तयाम्.आस लब्धो भक्षो ह्य्\_अहो\_मया ।

atha sA cintayAm.Asa labdha:\_bhakSa:\_hi\_aho mayA |

मूढाव्\_एताव्\_अनात्मज्ञौ भारो देहः किलानयोः ॥३|७७।१९॥

mUDhau\_etAu\_an-Atma-jJau bhAra:\_deha: kilÂnayo: ||3|77|19||

इह\_अमुत्र च नाशाय मूढो दुःखाय जीवति ।

iha\_amutra ca nAzAya mUDha:\_du:khAya jIvati |

यत्नाद् विनाशनीयो ऽसौ नाना.अर्थः परिपाल्यते ॥३|७७।२०॥

yatnAt\_vinAzanIya:\_asau nAnA.artha: pari.pAlyate ||3|77|20||

अपश्यतः स्वम् आत्मानम् मृतिर् मूढस्य जीवितम् ।

apazyata: svam AtmAnam mRti:\_mUDhasya jIvitam |

मरणेन\_उदयो ऽस्य\_अस्ति पा पा सम्पत्ति=हेतुतः ॥३।७७।२१॥

maraNena\_udaya:\_asya\_asti pApÂsampatti=hetuta: ||3|77|21||

आदि.सर्गे च नियमः कृतः पङ्कज-जन्मना ।

Adi.sarge ca niyama: kRta: paGkaja-janmanA |

हिंस्त्राणाम् भोजनायास् तु मूढ.आत्माना\_आत्मवान् इति ॥३|७७।२२॥

hiMstrANAm bhojanAyA:\_tu mUDha.AtmAnA\_AtmavAn iti ||3|77|22||

तस्माद् इमौ मया\_एव\_अद्य भोक्तव्यौ भोज्यताम् गतौ ।

tasmAt\_imau mayA\_eva\_adya bhoktavyau bhojyatAm gatau |

अभव्य\* एव निर्दोषम् प्राप्तम् अर्थम् उपेक्षते ॥३।७७।२३॥

abhavya\* eva nirdoSam prAptam artham upekSate ||3|77|23||

कदाचित् ताव्\_इमौ स्याताम् गुणायुक्तौ महाशयौ ।

kadAcit tau\_imau syAtAm guNAyuktau mahAzayau |

तादृग् नर-विनाशो हि स्वभावान् मे न रोचते ॥३।७७।२४॥

tAdRk\_nara-vinAza:\_hi svabhAvAt\_me na rocate ||3|77|24||

तद् एतौ सम्परीक्षे ऽहम् यदि तादृग्.गुण.अन्वितौ ।

tat\_etau samparIkSe\_aham yadi tAdRk.guNa.anvitau |

तद्.भक्षम् न करोम्य्\_एतौ न हिंस्याम् गुणितः क्वचित् ॥३।७७।२५॥

tat.bhakSam na karomi\_etau na hiMsyAm guNita: kva.cit ||3|77|25||

अकृत्रिमम् सुखम् कीर्तिम् आyuz च\_एव\_अभिवाञ्छता ।

akRtrimam sukham kIrtim Ayu:\_ca\_eva\_abhi.vAJchatA |

सर्व.अभिमत-दानेन पूजनीया\* गुण.अन्विताः ॥३|७७।२६॥

sarva.abhimata-dAnena pUjanIyA\* guNa.anvitA: ||3|77|26||

अपि नङ्क्ष्यामि देहेन न\_एव भोक्ष्ये गुण.अन्वितम् ।

api naGkSyAmi dehena na\_eva bhokSye guNa.anvitam |

सुखयन्ति हि चेतांसि जीविताद् अपि साधवः ॥३|७७।२७॥

sukhayanti hi cetAMsi jIvitAt\_api sAdhava: ||3|77|27||

अपि जीवन-दानेन गुणिनम् परिपालयेत् ।

api jIvana-dAnena guNinam paripAlayet |

गुणवत्-संगम.ओषध्या मृत्युर् अप्य्\_एति मित्रताम् ॥३|७७।२८॥

guNavat-saMgama.oSadhyA mRtyu:\_api\_eti mitratAm ||3|77|28||

यत्र\_अहम् अपि रक्षामि राक्षसी गुण-शालिनम् ।

yatra\_aham api rakSAmi rAkSasI guNa-zAlinam |

तत्र\_अन्यः को\_न कुर्यात् तम् हृदि हारम् इव\_अमलम् ॥३|७७।२९॥

tatra\_anya: ka:\_na kuryAt tam hRdi hAram iva\_amalam ||3|77|29||

उदार-गुण-युक्ता\* ये विहरन्ति\_इह देहिनः ।

udAra-guNa-yuktA\* ye viharanti\_iha dehina: |

धरातल.इन्दवः सङ्गात्\_भृशम् शीतलयन्ति ते ॥३|७७।३०॥

dharAtala.indava: saGgAt\_bhRzam zItalayanti te ||3|77|30||

मृतिर् गुणि-तिरस्कारो जीवितम् गुणि-संश्रयः ।

mRti:\_guNi-tiraskAra:\_jIvitam guNi-saMzraya: |

फलम् स्वर्ग.अपवर्ग.आदि जीविताद् गुणि-संश्रितात् ॥३।७७।३१॥

phalam svarga.apavarga.Adi jIvitAt\_guNi-saMzritAt ||3|77|31||

तस्माd इमौ परीक्षे 'हम् कया.चित् प्रश्न-लीलया ।

tasmAt\_imau parIkSe\_aham kayA.cit prazna-lIlayA |

किम्.मात्र-ज्ञानकाउ\_एताv\_इति तामर-सेक्षणौ ॥३|७७।३२॥

kim.mAtra-jJAnakAu\_etAu\_iti tAmara-sekSaNau ||3|77|32||

आदौ विचार्य स.गुण.अ.गुण-लेश-युक्तिम्

Adau vicArya sa.guNa.a.guNa-leza-yuktim

पश्चात् स्वतो ऽधिकतरम् च गुणैर् यदि स्यात् ।

pazcAt svata:\_adhikataram ca guNai:\_yadi syAt |

कुर्यात् ततः सम्.उपपत्ति-वशेन दण्डम्

kuryAt tata: sam.upapatti-vazena daNDam

दण्ड्यस्य युक्ति-सदृशम् घन-सम्भवेन ॥३।७७।३३॥

daNDyasya yukti-sadRzam ghana-sambhavena ||3|77|33||

॥

३०७८

fm3078 1.ag18 TWO HUNTERS .z44

<https://www.dropbox.com/s/pbgi1grayyp64s1/fm3078%201.ag18%20TWO%20HUNTERS%20.z44.docx?dl=0>

+++

**FM.Canto 3.77**

**Vasishtha said-**

3.77.1

**all this happened**

**there in the heart of Kiraata.Territory**

**in dark night**

**so thick you could scoop lumps of it**

**.**

2

**she flew**

**within a black cloud-covering without a moving moon,**

**a dense forest of dark Tamaala.trees**

**:**

**it was like flying thru a massive pool of ink**

**.**

03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33

||

+++

**28|**17**|07|**18**|**20**|**22**|17|**23**|**24**|03|**25**|13|**26**|**27**|02|**29**|09|07|**30**|**31**|**32**|**33**|28|**03**|19|**04**|21|**05**|**06**|14|17|**08**|**09**|**10**|**11**|**12**|**15**|**16**|**18**|**19**|**20**|07|**21**|**22**|**23**|03|02|**24**|**25**|21|**26**|**27**|**29**|28|**30**|07|**31**|**32**|**33|**09|**02**|13|**04**|**05**|**06**|**08**|**10**|**11**|**12**|**13**|19|**14**|**15**|**16**|28|**