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**Oॐ**m



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**TWO HUNTERS**

**jd.—**

**back in her old demonic form,**

**karkaTI Crab has decided to eat**

**only**

**those strangers who cannot pass a Philosophical Quiz**

**.**

**here she thinks she has a pair of them**

**&**

**about that**

**...**



**vasiShTha said—**

अथ सा राक्षसी रक्ष:-कुल-कानन-मञ्जरी ।

atha sA rAkSasI rakSa:-kula-kAnana-maJjarI |

तमस्य्\_एव\_अभ्र-लेखा\_इव गम्भीरम् विननाद ह ॥१॥

sy\_eva\_abhra-lekhA\_iva gambhIram vinanAda ha ||3|78|1

||

.

**now**

**karkaTI the Ogress,**

**that dark blossom**

**in the forest of the rAkShasa.Demons,**

**dark**

**as a storm-cloud,**

**bellowed out thunderously**

**.**

नाद-अन्ते समुवाच\_इदम् "हुम्"कारापरुषम् वच: ।

nAda-ante samuvAca\_idam "hum"kArAparuSam vaca: |

गर्जित-अनन्तरम् जात-करक-अशनि-शब्दवत् ॥२॥

garjita-anantaram jAta-karaka-azani-zabdavat ||2

||

.

**after her bellowing**

**she spoke.out**

**:**

**her voice**

**burst**

**like a lightning-flash,**

**boomed from the belly,**

**echoing like a resounding thunder-bolt**

**.**

**karkaTI said—**

भोभो घोराटवी-व्योम-पदवी-शशि-भास्करौ ।

bhobho ghorATavI-vyoma-padavI-zazi-bhAskarau |

महामाया-तमः-पीठ-शिला-कोटर-कीटकौ ॥३॥

mahAmAyA-tama:pITha-zilA-koTara-kITakau ||3||

कौ भवन्तौ महाबुद्धी दुर्बुद्धी वा समागतौ ।

kau bhavantau mahAbuddhI durbuddhI vA samAgatau |

मद्.ग्रास-पदम्\_आपन्नौ क्षणान्मरणकोचितौ ॥४॥

mad.grAsa-padam\_Apannau kSaNAnmaraNakocitau ||4

||

.

**you**

**two**

**who**

**walk these woods without the light of sun or moon,**

**you**

**two**

**wood-worms**

**who crawl along the footpath of**

**the Great mAyA.Illusion**

**!**

**who**

**do**

**you**

**think you are,**

**gentlemen**

**?**

**wisely or foolishly,**

**you**

**choose**

**to**

**come here**

**&**

**now**

**you're fated for my food**

**:**

**get ready for a grisly death**

**!**

~VA. how to interpret “padavI-zazi-bhAskara”? Also, my book has “ghorAvaTI”, but commentary suggests “ghorATavI”, which makes sense. So, I put “ghorATavI” here.

~AS. My book even has ghorATavI!

~jd. KG omits the zloka completely, but has the ABComm.

~AS. The AB commentary also suggests the meaning: "deep forest space walking Sun moon" Thus, they are compared to to Sun and Moon walking through the space of the deep forest. padavI often means a place, title etc. It could also be derived from pada - foot, as I did.

~vlm.3. She said:--Ho, ho? what are ye, that venture abroad in this dread and dreary desert, dark as the great delusion of mAyA, and which without the light of the sun and moon, is as gloomy as the gloom of ignorance. What are ye crawling here for like insects bred in stones? ~vlm.4. What men of great minds are ye, to have come here as the weak minded aberrants that have lost their way? you have become an easy prey to me, and must meet your fate in my hands in a moment.

~sv.3 Then she shouted: "Hey you two little worms roaming this dense forest! 4 Who are you? Tell me quick or else I shall devour you."

**The rAjA echoed her—**

भो भो भूतक किम् स्यास्\_त्वम् क्व तिष्ठसि च देहकम् ।

bho bho bhUtaka kim syAs\_tvam kva tiSThasi ca dehakam |

दर्शय\_अस्यास्\_तव गिर: को बिभेत्य्\_अलिनी-ध्वने: ॥५॥

darzaya\_asyAs\_tava gira: ko bibhety\_alinI-dhvane: ||5

||

.

**you**

**too,**

**spirit**

**:**

**who**

**are**

**you**

**?**

**where are you hiding, little one**

**?**

**who's making such a bumbling buzz**

**?**

**I'm not afraid of bumblebees**

**!**

सिंहवत्-सर्व-वेगेन पतन्त्य्\_अर्थे किलार्थिन: ।

siMhavat-sarva-vegena patanty\_arthe kilArthina: |

त्यज संरम्भम्\_आरम्भम् स्व.सामार्थ्यम् प्रदर्शय ॥६॥

tyaja saMrambham\_Arambham sva.sAmArthyam pradarzaya ||6

||

.

**a hunter on the hunt should be a lion springing.on his sorry prey**

**.**

**enough with all the roaring**

**!**

**get on with it,**

**let's see what you're made of**

**!**

~vlm.6. It is the business of the brave to pounce at once like a lion upon his prey, (and not to bark as a dog at a distance). Therefore leave off thy bragging and show us thy prowess at once.

किम् प्रार्थयसि मे ब्रूहि ददामि तव सुव्रत ।

kim prArthayasi me brUhi dadAmi tava suvrata |

किम् वा संरम्भ-शब्दाभ्याम् भीषय\_अस्मान् बिभेषि किम् ॥७॥

kim vA saMrambha-zabdAbhyAm bhISaya\_asmAn bibheSi kim ||7

||

.

**or**

**maybe you have some other business here,**

**maybe a pilgrimage**

**.**

**maybe**

**your noisy caterwauling isn't meant to frighten us**

**—**

**maybe it's you who're terrified**

**!**

~AS. Yes! The AB commentary suggest that the King is acknowledging her knowledgeable status, by this title. The King does not know exactly what she is, so the vocative could be masc. or neut. I can also imagine this as a very old typo. It could have been suvratI or suvrataH, where the King is promising satisfaction, because of his own proper behavior!

~vlm.7 Tell me what thou dost want of us, and whether thou dost terrify us by thy vain vauntings, or utterest these words from thy own fear of us.

क्षिप्रम्\_आकार-शब्दाभ्याम् मायया सन्मुखी.भव ।

kSipram\_AkAra-zabdAbhyAm mAyayA sanmukhI.bhava |

न किंचिद्\_दीर्घ-सूत्राणाम् सिद्ध्यत्य्\_आत्म-क्षयाद्\_ऋते ॥८॥

na kim.cit\_dIrgha-sUtrANAm siddhyati\_Atma-kSayAt\_Rte ||8

||

.

**let's see**

**the face behind the voice,**

**the real behind the illusion**

**.**

**make this long story short,**

**or else you doom yourself to be destroyed**

**.**

~AS. dIrghasUtra is a term for a procrastinator. The King is asking her not to dilly-dally, for that only leads to one's own destruction (AtmakSaya), but: Be visible to us right away by assuming proper form and sound. Thus, he guesses that she can take any desired form.

**vasiShTha resumed—**

राज्ञ्ना\_इत्य्\_उक्ते रम्यम्\_उक्तम्\_इति संचिन्त्य सा तयो: ।

rAjJnA\_ity\_ukte ramyam\_uktam\_iti saMcintya sA tayo: |

प्रकाशायाप्य धैर्याय ननाद च जहास च ॥९॥

prakAzAyApya dhairyAya nanAda ca jahAsa ca ||9

||

.

**hearing the brave words of the king**

**but**

**seeing only two mere men,**

**she showed her massive body, with a roar and much cackling cacophony**

**.**

ततो ददृशतुस्\_ताम् तौ शब्द-पुरित-दिग्.गणाम् ।

tato dadRzatus\_tAm tau zabda-purita-dig.gaNAm |

सा\_अट्ट-हास-प्रभा-पिण्ड-पूर-प्रकटित-आकृतिम् ॥१०॥

sA\_aTTa-hAsa-prabhA-piNDa-pUra-prakaTita-AkRtim ||10

||

.

**and so those two too saw**

**karkaTI**

**.**

**her roaring echoed everywhere mixed with sardonic laughter,**

**as**

**her huge body**

**grew**

**into their view**

**.**

कल्प-अभ्र-अशनि-काषेन घृष्टाम्\_अद्रि-तटीम्\_इव ।

kalpa-abhra-azani-kASena ghRSTAm\_adri-taTIm\_iva |

स्वनेत्र-विद्युद्-वलय-बलाक-उज्ज्वलित-अम्बराम् ॥११॥

svanetra-vidyud-valaya-balAka-ujjvalita-ambarAm ||11

||

.

**she looked.like**

**a mountain peak stricken by Doomsday lightning.bolts,**

**her eyes flashing like a dancer's golden bangles against the sky**

**.**

~AS. The flashes from her eyes brightened the sky like flying cranes. They appeared like flocks of cranes.

~vlm.11. Her body was as a huge cliff, hurled down by the thunder bolt of the last doomsday, (when high mountains were rent and thrown into the sea to form their hidden rocks). The flashes of her eyeballs blazed in the sky like a pair of bangles or conch shells.

तिमिर-एक.अर्णवौर्व-अग्नि-ज्वाल-विवलनाम्\_इव ।

timira-eka.arNava-aurva-agni-jvAla-vivalanAm\_iva |

गर्जद्-घन-घटाटोप-पीवरासित-कन्धराम् ॥१२॥

garjad-ghana-ghaTATopa-pIvara-asita-kandharAm ||12

||

.

**the darkness of her looks**

**is**

**darker**

**than the dark**

**of the darkest deluge-deep waters**

**where only vADava.SubmarineFire**

**is to be seen**

**.**

vlm:

**and**

**her voice is as hoarse as the growling of clouds on the high heads of the hills**

**.**

~AS. The first line compares her to the flicking flames of the submarine fire in the ocean formed by pure darkness (timira-eka-arNava). The second line describes her loud voice was such that: she looked like carrying a ,multitude of huge dark boulders which were like many roaring thick clouds. Thus, the voice was like a roar of the cloud, but it was coming out of something that looked like a thick cloud cover on her shoulders.

रणद्-दशन-संरम्भ-हाहाहत-निशाचराम् । रोदसी-कज्जल-स्तम्भाम् लीलया\_उल्लसिताम् पुन: ॥१३॥

raNad-dazana-samrambha-hAhAhata-nizAcarAm | rodasI-kajjala-stambhAm lIlayA\_ullasitAm puna: ||13

||

.

**statuesquely**

**she stood like some monumental pillar**

**fixed**

**between heaven and earth**

**...**

~vlm.13. Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

ऊर्ध्व-केशीम् शिराल-अङ्गीम् कपिल-अक्षीम् तमो.मयीम् ।

Urdhva-kezIm zirAla-aGgIm kapila-akSIm tamo.mayIm |

यक्ष-रक्ष:-पिशाचानाम्\_अप्य्\_अनर्थ-भय-प्रदाम् ॥१४॥

yakSa-rakSa:-pizAcAnAm\_apy\_anartha-bhaya-pradAm ||14

||

.

**the sound of her grinders**

**!**

**when she ground her teeth,**

**even the worst night.rover was afraid of being ground by them**

**—**

**the night.roving yakSha.Warders, rakSha.Demons, pishAcha.Cannibals,**

**all themselves omens of disaster,**

**feared her more,**

**with her erect hairs, muscular limbs, dingy eyes**

**and coal.black colored body**

**.**

देह-रन्ध्र-विश.च्-छ्वास-वात-"भाम्"कार-भीषणाम् ।

deha-randhra-viza.c.chvAsa-vAta-"bhAm"kAra-bhISaNAm |

मुसल-उलूखलालात-हल-शूर्पक-शेखराम् ॥१५॥

musala-ulUkhalAlAta-hala-zUrpaka-zekharAm ||15

||

.

**she snored the air,**

**she snorted it like horses snorting**

**:**

**for her pug nose to breathe air in**

**was like opening a spent bellows**

**when it has a plugged nose**

**.**

~AS. It looked like a winnowing fan full of many long objects - musalolUkhala - pestle in a mortar, AlAta - a wedge of wood, hala - plough. All are crude descriptions of her hair!

~vlm.15. The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

स्फुरन्तीम्\_इव कल्पान्ते वैदूर्य-शिखर-स्थलीम् ।

sphurantIm\_iva kalpAnte vaidUrya-zikhara-sthalIm |

हास-घट्टित-विश्वेशाम् काल-रात्रिम्\_इव\_उदिताम् ॥१६॥

hAsa-ghaTTita-vizvezAm kAla-rAtrim\_iva\_uditAm ||16

||

.

**she's**

**like a vibrant agate mountain peak**

**at World's End**

**.**

**in**

**the dark night of Time,**

**her raucous laugh is enough to shake even the Lords of the Earth**

**.**

~AS. Like a vibrating agate mountain top at the end of the world (kalpAnte), like the final night (kAlarAtri) itself who has shaken up the lords of the world with her roaring laugh.  
~vlm.16. She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution. (Kálaratri -the night of universal doom, is an attribute of Kali—the goddess of destruction).

शरद्.व्योम-अटवीम् स.अभ्राम् कृत-देहाम्\_इव\_आगताम् ।

zarad.vyoma-aTavIm sa.abhrAm kRta-dehAm\_iva\_AgatAm |

शरीरिणीम् महा.अभ्र-आढ्याम् यामिनीम्\_इव मांसलाम् ॥१७॥

zarIriNIm mahA.abhra-ADhyAm yAminIm\_iva mAMsalAm ||17

||

.

**the autumn.sky-forest is beclouded**

**as.if freshly made.to.order**

**for her big cloud ripening into a meaty moon**

**.**

शरिर-संनिवेशेन पङ्क-पीठम्\_इव\_उत्थितम् ।

zarira-saMnivezena paGka-pITham\_iva\_utthitam |

तनुम् चन्द्र-अर्क-युद्धाय तमसा\_इव समाश्रिताम् ॥१८॥

tanum candra-arka-yuddhAya tamasA\_iva samAzritAm ||18

||

.

**she looks as.if she has just sprung from underground**

**&**

**she looks ready to eat them,**

**sure as the Dragon of Eclipse is ready to devour the sun or moon**

**.**

इन्द्र-नील-महा.शुभ्र-लम्ब-अभ्र-युगल-उपमौ ।

indra-nIla-mahA.zubhra-lamba-abhra-yugala-upamau |

उलूखल-आदि-हार-ओघौ दधानाम्\_असितौ स्तनौ ॥१९॥

ulUkhala-Adi-hAra-oghau dadhAnAm\_asitau stanau ||19

||

.

**her two black tits are dangling.down,**

**"like two pendant clouds of sombre sapphires",**

**perhaps,**

**or like two leather water.bags**

**where her necklace hangs**

**.**

लग्नाम्\_अङ्गार-काष्ठेन समानाम् च महातनुम् ।

lagnAm\_aGgAra-kASThena samAnAm ca mahAtanum |

द्रुम-आभा-स्पन्द-स.शिरल-सद्-भू-जलता-अतनुम् ॥२०॥

druma-AbhA-spanda-sa.zirala-sad-bhU-jalatA-atanum ||20

||

.

**her arms stick.out from her trunk**

**like the branches of an oak**

**.**

**her legs are logs of wood,**

**half-burned to match her black physique**

**.**

ताम्\_अवेक्ष्य महावीरौ तथैव\_अक्षुभितौ स्थितौ ।

tAm\_avekSya mahAvIrau tathaiva\_akSubhitau sthitau |

न तद्\_अस्ति विमोहाय यद्\_विविक्तस्य चेतस: ॥२१॥

na tad\_asti vimohAya yad\_viviktasya cetasa: ||21

||

.

**seeing her so, those two heroes**

**stood steadfast in their state,**

**as those of settled conviction are never led away by doubts**

**.**

**The MINISTER—**

महाराक्षसि संरम्भो महात्मा किम्\_अयाम् तव ।

mahArAkSasi saMrambho mahAtmA kim\_ayAm tava |

लघवो ह्य्\_अथवा कार्ये लघाव्\_अप्य्\_अति.संभ्रमा: ॥२२॥

laghavo hy\_athavA kArye laghAv\_apy\_ati.saMbhramA: ||22

||

.

**really,**

**my good friend,**

**whatever causes all this rage and fury in that big soul of yours**

**?**

**only the common vulgar hoi.polloi use violence,**

**even in trivial matters**

**.**

त्यज संरम्भम् आरभ्यो नायम् तव विराजते ।

tyaja saMrambham Arabhyo nAyam tava virAjate |

विषये हि प्रवर्तन्ते धीमन्त: स्वार्थ-साधका: ॥२३॥

viSaye hi pravartante dhImanta: svArtha-sAdhakA: ||23

||

.

**lay aside all this great noise about nothing,**

**it is not becoming to you**

**.**

**the wise**

**pursue their course**

**with coolness,**

**and so are crowned with cool success**

**.**

~sv.23 23-24 To seek food is natural to all living beings; and in performing one's natural functions one need not be bad-tempered.

त्वादृशानाम् सहस्राणि मशकानाभिवाबले ।

tvAdRzAnAm sahasrANi mazakAnAm\_ivAbale |

अस्माकम् धीरतावात्या-व्यूढानि तृण-पर्णवत् ॥२४॥

asmAkam dhIratAvAtyA-vyUDhAni tRNa-parNavat ||24

||

.

**as for your forces of thousands of mosquitoes,**

**we have enough wind to blow them away among scraps of hay and leaves**

**.**

~vlm.24. Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like thyself; as the slight breath of the wind scatters about the dry leaves and straws.

संरम्भ-द्वारम् उत्सृज्य समता-स्वच्छया धिया ।

saMrambha-dvAram utsRjya samatA-svacchayA dhiyA |

युक्त्या च व्यवहारिण्या स्वार्थ: प्राज्ञेन साध्यते ॥२५॥

yuktyA ca vyavahAriNyA svArtha: prAjJena sAdhyate ||25

||

.

**shut the door**

**on anxiety and hatred,**

**seeing the Equality of everything**

**&**

**then**

**with a fitting plan**

**you will achieve your purpose**

**:**

**the intelligent succeed**

**!**

~sv.25 Even selfish ends are gained by the wise by appropriate means and proper behaviour or action, after they give up anger and mental agitation, and resort to equanimity and clear mind.

स्वेन\_एव व्यवहारेण कार्यम् सिद्ध्यतु वा न वा ।

svena\_eva vyavahAreNa kAryam siddhyatu vA na vA |

महा-नियतिर्\_इत्य्\_एव भ्रमस्य\_अवसरो हि क: ॥२६॥

mahA-niyatir\_ity\_eva bhramasya\_avasaro hi ka: ||26

||

.

**whether or not it is thru your own conduct**

**that your purpose succeeds,**

**it's still "Great Destiny"**

**—**

**an opportunity for delusion**

**.**

**what sort of opportunity is that**

**?**

~AS. By your own actions, the intended work may succeed or not; that is the great Fate; why should one be confused about it? In other words, don't get so mad and try to get what you want with a cool head! (as suggested in verse 25).

~vlm.26. One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all events, which human ardour has no power to prevent.

कथय अभिमतम् किम् ते किम्\_अर्थयसि च\_अर्थिनी ।

kathaya abhimatam kim te kim\_arthayasi ca\_arthinI |

अर्थी स्वप्ने\_अपि न\_अस्माकम्\_अप्राप्त-अर्थ: पुरो गत: ॥२७॥

arthI svapne\_api na\_asmAkam\_aprApta-artha: puro gata: ||27

||

.

**tell us what is your wish,**

**and what you seek as a petitioner**

**:**

**for a petitioner,**

**even if it were in a dream,**

**never before has been denied by us**

**.**

~AS. Anyone who has asked us for something (para: asmAkam arthI) has not gone without his wish fulfilled, even in a dream! Actual wording is like: nobody else has gone without his wishes fulfilled. In other words, we usual satisfy the wishes of those who ask - nicely (:-))

~vlm.27. Now let us know thy desire and what is thy object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.

~sv.27 Ask of us what you will have; for we have never turned a beggar away empty-handed."

इत्य्\_उक्ता सा तदा तेन चिन्तयाम्.आस राक्षसी ।

ity\_uktA sA tadA tena cintayAm.Asa rAkSasI |

अहो नु विमल-आचारम् सत्त्वम् पुरुष-सिंहयो: ॥२८॥

aho nu vimala-AcAram sattvam puruSa-siMhayo: ||28

||

.

**hearing these words, the rAkShasI then therefore gave them thought**

**:**

**she thought—**

**O**

**how pure and sattvic is the conduct of these two man-lions**

**!**

**and what manners**

**!**

न सामान्याव्\_इमौ मन्ये विचित्रा\_इयम् चमत्कृति: ।

na sAmAnyAv\_imau manye vicitrA\_iyam camatkRti: |

वचो-वक्त्र-ईक्षणेन\_एव वतद्-अत्यन्तर्.विनिश्चियम् ॥२९॥

vaco-vaktra-IkSaNena\_eva vatad-atyantar.vinizciyam ||29

||

.

**these are no common men, I think,**

**in fact they're quite amazing to see,**

**for their inward soul is expressed in their outward face and voice**

**.**

sv. ... the very sight of their faces filled her heart with peace.

~sv.29 She thought that they were not ordinary human beings but enlightened men, for the very sight of their faces filled her heart with peace.

वचो-वक्त्र-ईक्षणाद्वारैर्\_धीमतामशया मिथ: ।

vaco-vaktra-IkSaNAdvArair\_dhImatAmazayA mitha: |

एकी.भवन्ति सरिताम् पयांसि वलनैर्\_इव ॥३०॥

ekI.bhavanti saritAm payAMsi valanair\_iva ||30

||

.

**the thoughts & the words & the gaze**

**of the wise**

**all agree**

**.**

**but fools have disagreement in all three**

**.**

**karkaTI thought—**

आभ्याम् प्राय: परिज्ञातो मम भावो\_अनयोर्\_maया ।

AbhyAm prAya: parijJAto mama bhAvo\_anayor\_mayA |

न विनाश्यौ माया च\_इमौ स्वयम्.एव\_अविनाशिनौ ॥३१॥

na vinAzyau mAyA ca\_imau svayam.eva\_avinAzinau ||31

||

.

**these two most.likely understand my state, as I do theirs**

**.**

**they won't be destroyed by me,**

**they're indestructible in themselves**

**!**

~AS. These two have probably (prAyaH) understood my feeling-intention (bhAvaH) , and I have their, so they are not to be destroyed by me, they are indestructible by themselves! The first line has the typical bhAve prayoga - "by these two have my feelings been understood", but such constructions are not common in English.

~vlm.31. My intention is already known to them, as is theirs also to me: they cannot be destroyed by me when they are indestructible themselves by their moral excellence. So the Sastra:--The virtuous may endure or live for ever--chiranjivali dharmatma.)

मन्ये भवेताम् आत्मज्ञौ न\_आत्म-ज्ञानाद्\_ऋते मति: ।

manye bhavetAm\_Atma.jJau na\_Atma-jJAnAd\_Rte mati: |

प्रमृष्ट-सद्-असद्-भावाद्\_भवत्य्\_अस्तभया मृतौ ॥३२॥

pramRSTa-sad-asad-bhAvAd\_bhavaty\_astabhayA mRtau ||32

||

.

**I think**

**these may be Self.Knowers**

**:**

**their thinking is not without Self.Wisdom**

**where**

**real and unreal feelings are polished away,**

**and fear comes to its sunset in death**

**.**

~VA: I think these two are Atma.jJa-Self.Knowers, not without Atma.\*jnAna-Self.Wisdom, for not without self-knowledge mind becomes free from fear of death, which arises clear understanding of real and unreal. • ~AS. I agree, except the last part was probably meant to be: which arises from clear understanding of the nature of reality and unreality. This understanding is the cause of lack of fear and that lack is visible in them. Also, a grammar point in line one: "I think they should be (bhavetAm) knowledgeable in self - AtmA" . Thus, while the meaning is as you stated, the actual sense is "future" in the sense of guess. This is the vidhyartha [presumptive???] in Sanskrit. It is part of the present system, but has the sense of a wish/expectation for future.

तद्\_एतौ परिपृच्छामि किंचित्\_संदेहम्\_उत्थितम् ।

tad\_etau paripRcchAmi kim.cit\_saMdeham\_utthitam |

प्राज्ञम् प्राप्य न पृच्छन्ति ये केचित्\_ते नराधमा: ॥३३॥

prAjJam prApya na pRcchanti ye kecit\_te narAdhamA: ||33

||

.

**I'll ask them something**

**that raises a doubt**

**.**

**whoever gets a question they don't answer**

**would be a lower.class nara.Humans**

**...**

~sv.33 Hence, she thought, "Let me utilise this opportunity to clear the doubts that are in my mind; for he is surely a fool who, having the company of a wise man, neglects to clear his doubts."

**vasiShTha resumed—**

इति संचिन्त्य पृच्छायै तन्वानावसरम् तत: ।

iti saMcintya pRcchAyai tanvAnAvasaram tata: |

अकाल-कल्प-अभ्र-रवम् हासम् संयस्य सा\_अब्रवीत् ॥३४॥

akAla-kalpa-abhra-ravam hAsam saMyasya sA\_abravIt ||34

||

.

**having thought so**

**—and cackling all the while—**

**she grew quiet,**

**and opened her mouth,**

**and spoke**

**.**

~vlm.34. Having thought so, she opened her mouth to make her queries, by suppressing her roaring voice and her loud laughter for a while.

**she said—**

कौ भवन्तौ नरौ धीरौ कथ्यताम्\_इति मे\_अनघौ ।

kau bhavantau narau dhIrau kathyatAm\_iti me\_anaghau |

जायते दर्शनाद्\_एव मैत्री विशद-चेतसाम् ॥३५॥

jAyate darzanAd\_eva maitrI vizada-cetasAm ||35

||

.

**who are you two upright Human gentlemen,**

**tell me that**

**.**

**there springs.up at the sight of you**

**friendship and tender affection**

**.**

**The MINISTER—**

अयम् राजा किरातानाम्\_अस्य\_अहम् मन्त्रिताम् गत: ।

ayam rAjA kirAtAnAm\_asya\_aham mantritAm gata: |

उद्यतौ रात्रि-चर्येण त्वादृग्-जन-विनिग्रहे ॥३६॥

udyatau rAtri-caryeNa tvAdRg-jana-vinigrahe ||36

||

.

**this**

**is my rAjA,**

**the King of the `kirAtas.**

**I am one of his Ministers**

**.**

**we**

**have come here in the dark of night**

**looking for people just like you**

**.**

राज्ञे रात्रिं.दिवम् धर्मो दुष्ट-भूत-विनिग्रह: ।

rAjJe rAtriM.divam dharmo duSTa-bhUta-vinigraha: |

स्व.धर्म-त्यागिनो ये तु ते विनाश-अनल-इन्धनम् ॥३७॥

sva.dharma-tyAgino ye tu te vinAza-anala-indhanam ||

37

||

.

**in the kingdom**

**by night as by day**

**dharmic custom regulates the wicked**

**:**

**those who forsake their proper dharma are fuel for a deadly fire**

**.**

~vlm.37. It is the duty of princes to punish the wicked, both by day and night; for such as trespass the bounds of their duty, must be made as fuel to the fire of destruction.

**the DEMONESS declared—**

राजंस्\_त्वम्\_असि दुर्मन्त्री दुर्मन्त्री न नृपो भवेत् ।

सद्-रूपस्य भवेन्\_मन्त्री राजा सन्\_मन्त्रिणे भवेत् ॥३८॥

rAjaMs\_tvam\_asi durmantrI durmantrI na nRpo bhavet |

sad-rUpasya bhaven\_mantrI rAjA san\_mantriNe bhavet ||38

||

.

**rAjA.King, you have a poor Minister**

**& poor Ministers a King shouldn't have!**

**good form becomes a Minister, good Ministers become a King**

**.**

~vlm.38. The Rákshashi said:--Prince! thou hast a good ministcr, but a bad one unbecomes a prince; all good princes have wise counsellors, and they make the good prince.

राजा च\_आदौ विवेकेन योजनीय: सुमन्त्रिणा ।

rAjA ca\_Adau vivekena yojanIya: sumantriNA |

तेन\_आर्यताम्\_उपायाति यथा राजा तथा प्रजा: ॥३९॥

tena\_AryatAm\_upAyAti yathA rAjA tathA prajA: ||39

||

**rAjA,**

**to begin with a good Minister practices Discernment;**

**thereby Nobility is his means**

**:**

**as is the King, so are his people**

**.**

~vlm.39. The wise minister is the prince's guide to justice, and it is he who elevates both the prince and his people. Justice is the first of the four cardinal virtues (justice, temperance, prudence and flrgality), and it is the only virtue of a ruler; who is thence called the Dharma avatára or personification of justice.

समस्त-गुण-जालानाम्\_अध्यात्म-ज्ञानम्\_उत्तमम् ।

samasta-guNa-jAlAnAm\_adhyAtma-jJAnam\_uttamam |

तद्.विद्-राजा भवेद्\_राजा तद्.विन्-मन्त्री च मन्त्रवित् ॥४०॥

tad.vid-rAjA bhaved\_rAjA tad.vin-mantrI ca mantravit ||40

||

.

**filled withthe high Wisdom of the Oversoul**

**with all its virtues**

**:**

**that knowing king becomes a King,**

**that knowing minister a wise Minister**

**.**

~vlm.40. But kings must have spiritual knowledge also, because it is the highest of human knowledge. The king having this knowledge, becomes the best of kings; and the minister who knows the soul, can give the best counsel for the guidance of other souls. ~sv.40 Lordship and equal vision accrue from the kingly science (of self-knowledge);

प्रभुत्वम् समदृष्टित्वम् तच्\_च स्याद्\_राज-विद्यया ।

prabhutvam samadRSTitvam tac\_ca syAd\_rAja-vidyayA |

ताम्\_एव यो न जानाति न\_असौ मन्त्री न सो\_अधिप: ॥४१॥

tAm\_eva yo na jAnAti na\_asau mantrI na so\_adhipa: ||41

||

.

**Lordship**

**sees with an equal eye,**

**for that is Royal Policy**

**.**

**he who does not know this so**

**is neither minister nor king**

**.**

~vlm.41 It is the fellow feeling for others that makes a ruler, whoever is unacquainted with this rule, is not fit to be either a ruler or his minister.

भवन्तौ तद्-विदौ साधू यदि तच्-छ्रेय आप्नुथ: ।

bhavantau tad-vidau sAdhU yadi tac.chreya Apnutha: |

नो चेद् अनर्थदौ स्वस्या: प्रकृतेर्\_अद्म्य्\_अहम् युवाम् ॥४२॥

no ced anarthadau svasyA: prakRter\_admy\_aham yuvAm ||42

||

.

bhavantau tad-vidau sAdhU **- x =** yadi tat-zreya Apnutha: **- x =** no ced anarthadau svasyA: prakRter admy aham yuvAm **– x.**

~vlm.42. If ye know this polity, it is good and ye shall prosper, or else ye wrong yourselves and your subjects; in which case ye must be made a prey to me. (Because if you have no regard for your own souls and those of others, why should I have any regard for yours?).

~sv.42 If you two are men not possessed of self-knowledge, then in accordance with my inherent nature, I shall devour you both.

एक-उपायेन मत्-पार्श्वाद्\_बालकाव्\_उत्तरिष्यथ: ।

मत्-प्रश्न-पञ्जरम् सारम् चेद्\_विचारयथो धिया ॥४३॥

eka-upAyena mat-pArzvAd\_bAlakAv\_uttariSyatha: |

mat-prazna-paJjaram sAram ced\_vicArayatho dhiyA ||

43

||

.

~vlm.43. There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgment. (The queries are said to be prasna pinjara or the cage or prison-house of dilemmas; in which sense the text should read vidárayasi for vicharayasi, to mean that, if you cannot break the knots, I will not stop to break your necks).

~sv.43 In order to determine this, I shall ask you some questions.

\*jd.43 eka-upAyena mat-pArzvAd **- x =** bAlakau uttariSyatha: **- x =** mat-prazna-paJjaram sAram **- x =** ced vicArayatho dhiyA **– x.**

~vlm.43. There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgment. (The queries are said to be prasna pinjara or the cage or prison-house of dilemmas; in which sense the text should read vidárayasi for vicharayasi, to mean that, if you cannot break the knots, I will not stop to break your necks).

~sv.43 In order to determine this, I shall ask you some questions.

प्रश्नान्\_इमान्\_कथय पार्थिव वा च मन्त्रिंस्

praznAn\_imAn\_kathaya pArthiva vA ca mantriMs

तत्र\_अर्थिनी भृशम्\_अहम् परिपूरयार्थम् ।

tatra\_arthinI bhRzam\_aham paripUraya\_artham |

अग्नी.कृत-अर्थम्\_अददत्\_क इव\_अस्ति लोके

agnI.kRta-artham\_adadat\_ka iva\_asti loke

दोषेण संक्षय-करेण न युज्यते य: ॥४४॥

doSeNa saMkSaya-kareNa na yujyate ya: ||

44

||

.

\*jd.44 praznAn imAn kathaya – **Answer these questions =** pArthiva vA ca mantrin – **King or Minister =** tatra arthinI bhRzam aham – **I want quickly the answer** = "Give me some quick answers." = pari-pUrayArtham – **to my full satisfaction** = aGgI-kRta-=artham – Fire-made=purpose – **and sworn before the Fire** = adadat ka: iva asti loke – **Who in the world gives** = doSeNa saMkSaya-kareNa na yujyate ya: – **what is not right for causing the destruction of wickedness?**

~vlm.44. Now do you, O prince and you his counsellor, give me the solution of the questions that I require of you. If you fail to give the proper answers as you have agreed to do, you must then fall under my hands, as any body that fails to keep his

words. (The breach of a promise was punishable with death by the old Hindu law. Hence the first question; "Why am I obliged in keeping my word" in Paley's Moral philosophy).

~AS. Hey King, or the Minister, tell me the answers to these questions; I seek the answers a lot (bhRzam), so fulfill my request. Who is there in this world, (when he) does not give what he promised , does not meet with (na yujyate) the destructive sin (saMkSayakareNa doSeNa)?

\*jd.44 praznAn imAn kathaya – **Answer these questions =** pArthiva vA ca mantrin – **King or Minister =** tatra arthinI bhRzam aham – **I want quickly the answer** = "Give me some quick answers." = pari-pUrayArtham – **to my full satisfaction** = aGgI-kRta-=artham – Fire-made=purpose – **and sworn before the Fire** = adadat ka: iva asti loke – **Who in the world gives** = doSeNa saMkSaya-kareNa na yujyate ya: – **what is not right for causing the destruction of wickedness?**

**oॐm**