fm4014\_1.nv13-14 bhrgu's FORMER BIRTHS .z46

<https://www.dropbox.com/s/wwygp7b1qnzakiq/fm4014_1.nv13-14%20bhrgu%27s%20FORMER%20BIRTHS%20.z46.docx?dl=0>

y4014\_1.nv13-14 bhrgu's FORMER BIRTHS .z46

<https://www.dropbox.com/s/6t3pfx0wxxlh2b8/y4014_1.nv13-14%20bhrgu%27s%20FORMER%20BIRTHS%20.z46.docx?dl=0>

The sage Bhrgu and Time proceeded towards the bank of the river Samanga. There, the sage Bhrgu saw his son in another body whose nature was different. Time pointed out this young man and said to Bhrgu: "This is your son". Sukra was instantly awakened to the memory of many previous existences. "Come, father, let us go to where the previous body stands, dried up."

**Tale of bhRgu**

**FORMER BIRTHS**

**vasiShTha said**

**—**

**.**

अथ काल-भृगू देवौ मन्दर.अचल-कन्दरात् ।

गन्तुम् प्रवृत्ताव्\_अवनौ समङ्गा-सरितस्\_तटम् ॥४।१४।१॥

atha kAla-bhRgU devau mandara.acala-kandarAt |

gantum pravRttAv\_avanau samaGgA-saritas\_taTam ||

4|14|01||

so

Time and bhRgu,

two gods,

set.forth

from a cave on Churnstick Mountain

thru the sky

to reach the samangA.River shore

atha - **so**

kAla-bhRgU - **Time and bhRgu** =

**two gods** - devau =

**from a cave on Churnstick Mountain -** mandara.acala-kandarAt =

**to go -** gantum = **forth thru on the earth -** pravRttau avanau =

samaGgA-sari.tas taTam - **to the samangA.River shore**.

~m.1 O Rāma, the two, Kāla and Bhrigu, rose out of the cave in 'Mandara' mountain and after some travel across the sky, land on the 'Samanga' coast.

~vlm.1 Vasishtha said: ”Now as Yama and Bhrigu departed from the cavern of the Mandara mountain, and proceeded towards the bank of Samanga river.”

~sv.1-2-3-4 VASISTHA continued: O Râma, the sage Bhrgu and the deity presiding over Time proceeded towards the bank of the river Samanga. As they were descending the Mandara mountain they saw beautiful forests inhabited by perfected and enlightened sages.

तौ शैलाद्\_अवरोहन्तौ दृष्टवन्तौ महाद्युती ।

नव-हैम-लता-जाल-कुञ्ज-सुप्त-नभश्\_चरान् ॥४।१४।२॥

tau zailAd\_avarohantau dRSTavantau mahAdyutI |  
nava-haima-latA-jAla-kuJja-supta-nabhaz\_carAn ||4|14|02||

tau zailAd avarohantau

x

dRSTantau mahAdyutI

x

nava-haima-latA-jAla-kuJja-supta-nabhaz\_carAn

x

~vlm.2. They beheld upon their descending from the mountain, a great light below; proceeding from the bodies of the celestials, sleeping in the arbours of aureate creepers.

~m.2- 9. While ascending to the sky, they saw some glorious scenes. They observed birds and celestial beings sleeping in lustrous arbours of golden-hued creepers.

~sv.1-2-3-4 VASISTHA continued: O Râma, the sage Bhrgu and the deity presiding over Time proceeded towards the bank of the river Samanga. As they were descending the Mandara mountain they saw beautiful forests inhabited by perfected and enlightened sages.

वल्ल-वलय-दोलाभि: क्रीडतो गगन-अङ्गणे ।

हरिणी-मुग्ध-मुग्ध.अक्षि-प्रेक्षित-स्मारित-उत्पलान् ॥४।१४।३॥

valla-valaya-dolAbhi: krIDato gagana-aGgaNe |

hariNI-mugdha-mugdha.akSi-prekSita-smArita-utpalAn ||

4|14|03||

valla-valaya-dolAbhi:  **- w/ the** valla-valaya-dolA**.s =**

krIData: gagana-aGgaNe x

hariNI-mugdha-mugdha-akSi-prekSita-smArita-utpalAn  **-**

**them** hariNI-mugdha-mugdha-akSi-prekSita-smArita-utpala**.s.**

~vlm.3. The birds were sporting in their sprays, formed by the cradling creepers under the canopy of heaven; and the lovely antelopes looking face to face, with their eyes resembling the blue lotuses.

~m.3. Celestial maidens were swinging on the swings made of creepers. Those graceful maidens were bringing to memory lovely lilies and lotuses with their charming and innocent antelope looks.

~sv.1-2-3-4 VASISTHA continued: O Râma, the sage Bhrgu and the deity presiding over Time proceeded towards the bank of the river Samanga. As they were descending the Mandara mountain they saw beautiful forests inhabited by perfected and enlightened sages.

सिddhAn\_aध्यासित-उत्तुङ्ग-शिला-शकल-विष्टरान् ।

धृताकारान्\_इव\_उत्साहान्\_हेलादृष्ट-जगज्-जयान् ॥४।१४।४॥

siddha-anadhyAsita-uttuGga-zilA-zakala-viSTarAn |

dhRtAkArAn\_iva\_utsAhAn\_helAdRSTa-jagaj-jayAn ||

4|14|04||

siddha-anadhyAsita-uttuGga-zilA-zakala-viSTarAn

x

dhRtAkArAn\_iva\_

x

utsAhAn

x

helAdRSTa-jagaj-jayAn x

~vlm.4. They beheld the Siddhas, sitting on their stony seats upon the elevated rocks; with their bodies full of vigour, and their eyes looking on the spheres with defiance.

~m.4 They saw 'Siddhas', seated on stone-seats on the high peaks (of mandara), who appeared like the very embodiments of zeal and perseverance. From their heights they seemed to look at the worlds with contempt and disgust.

~sv.1-2-3-4 VASISTHA continued: O Râma, the sage Bhrgu and the deity presiding over Time proceeded towards the bank of the river Samanga. As they were descending the Mandara mountain they saw beautiful forests inhabited by perfected and enlightened sages.

कृत-अजस्र-पतत्-पुष्प-धारासार-निमज्जनान् ।

ताल-उत्ताल-कृत-उद्धस्त-हस्तान्\_हस्ति-घटापतीन् ॥४।१४।५॥

kRta-ajasra-patat-puSpa-dhArAsAra-nimajjanAn |  
tAla-uttAla-kRta-uddhasta-hastAn\_hasti-ghaTApatIn ||4|14|05||

kRta-ajasra-patat-puSpa-dhArAsAra-nimajjanAn

x

tAla-uttAla-kRta-uddhasta-hastAn

x

hasti-ghaTApatIn

x

m.5 They saw a herd of elephants with tree-like trunks, bathing in the flowing waters spread with flowers falling off the mighty trees on the banks. They were arrogant and visible. Looking sleepy they were covered with blood red flowers.

~vlm.5. They saw the lords of the elephantine tribe, with their big trunks as large as the palm trees, and plunging in the lakes covered with flowers, falling incessantly from the beachening boughs, and branches of flowering trees.

~sv.5-6-7-8-9-10 They saw mighty elephants in rut. They saw other perfected sages who were being playfully pelted with flowers by celestial nymphs.

मदा\_अवलेप-निद्रालून्\_मदान्\_मूर्तान्\_इव स्थितान् ।

पुष्प-केसर-रक्त-अङ्ग-पवन-अरुणवालधीन् ॥४।१४।६॥

madA\_avalepa-nidrAlUn\_madAn\_mUrtAn\_iva sthitAn |  
puSpa-kesara-rakta-aGga-pavana-aruNavAladhIn ||

4|14|06||

madA x

avalepa-nidrAlUn x

madAn x

mUrtAn\_iva sthitAn  **- seated like images**

puSpa-kesara-rakta-aGga-pavana-aruNavAladhIn  **-**

**them flower**-kesara-rakta-aGga-pavana-aruNavAladhi**.s =**

~vlm.6. They saw the mountain bulls (Bos guavus) dozing in their giddiness, and sitting as ebriety in person; while their bodies were reddened by the red dust of flowers, and their tails flushed with the crimson farina blown by the breeze.

~sv.5-6-7-8-9-10 They saw mighty elephants in rut. They saw other perfected sages who were being playfully pelted with flowers by celestial nymphs.

caJचलांश्\_चमरांश्\_चारून्\_भूभृन्-मण्डल-चामरान् ।

कृत-अजस्र-पतत्-पुष्प-धारासार-निमज्जनान् ॥४।१४।७॥

caJcalAMz\_camarAMz\_cArUn\_bhUbhRn-maNDala-cAmarAn |

kRta-ajasra-patat-puSpa-dhArAsAra-nimajjanAn ||

4|14|07||

caMcalAn camarAn cArUn  **- flying whisks frisking =**

bhUbhRn-maNDala-cAmarAn x

kRta-ajasra-patat-puSpa-dhArAsAra-nimajjanAn  **-**

kRta-ajasra-**falling**-**flower**-dhArAsAra-nimajjan =

~vlm.7. There were the brisk and beautiful chowry deer serving as flappers of the mountain king, and dousing in the pools filled with falling flowers.

~sv.5-6-7-8-9-10 They saw mighty elephants in rut. They saw other perfected sages who were being playfully pelted with flowers by celestial nymphs.

किन्नरान्\_भूम-खर्जूराञ्\_शाखा-सरलताम् गतान् ।

परस्पर-फल-आधात-क्ष्वेड-अवर्जितकीचकान् ॥४।१४।८॥

kinnarAn\_bhUma-kharjUrAJ\_zAkhA-saralatAm gatAn |  
paraspara-phala-AdhAta-kSveDa-avarjitakIcakAn ||

4|14|8

||

**kinnara.Whatnots ride the branches of the date-palms**

**&**

**their mutual fruit-tossing ruckus**

**makes the bamboos below bow down**

**.**

~vlm.8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.

~m.8. They saw in those flower-spread waters, many 'kinnars' bathing. They saw a variety of date-palms. The dates falling off the tall palms made the bamboo-bushes at the bottom look like date-bearing bushes.

\*jd.8 - they saw **kinnara.Whatnots =** bhUma-kharjUrAn  **- abundant date-palms =**  zAkhA-saralatAm gatAn  **- branches losing straightness =**  paraspara-phala-AdhAta-kSveDa-Avarjita-kIcakAn  **-** mutual-fruit-tossing-roar=bowing-bamboo - **their mutual fruit-tossing ruckus - made the bamboos below bow down**

#kIc —>#kIcaka-: – a hollow bamboo.

#kSveDa - crooked, buzzing, hiss ....

खर्ज् #kharj -> #**kharjura:** - the wild date tree • • #kharjUra-puram - Dateville, the town KhajurAho in Bundelkhand. • #kharjUra-rasa: - the juice of the date or #tADi (used to leaven bread and as an intoxicating liquor [the British "hot toddy "]).

धातु-पाटल-दुर्.वक्त्रान्\_मर्कटान्\_नटन-उत्कटान् ।

लता-वितान-संछन्न-सानु-उपवन-मन्दिरान् ॥४।१४।९॥

dhAtu-pATala-dur.vaktrAn\_markaTAn\_naTana-utkaTAn |

latA-vitAna-saMchanna-sAnu-upavana-mandirAn ||

4|14|09||

**they saw**

dhAtu-pATala-dur.vaktrAn x

markaTAn naTana-utkaTAn x

latA-vitAna-saMchanna-sAnu-upavana-mandirAn  **- x =**

~m.9 They saw many ugly red-jawed monkeys skipping and jumping around the trees, arbours, creepers and trees covering the mountain slopes.

~vlm.9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespreading creepers.

~sv.5-6-7-8-9-10 They saw mighty elephants in rut. They saw other perfected sages who were being playfully pelted with flowers by celestial nymphs.

सिद्धान्\_अमर-नारीभिर्\_मन्दार-कुसुमाहतान् ।

धातु-पाटल-निर्द्वार-पयोद-पट-संवृतान् ॥४।१४।१०॥

siddhAn\_amara-nArIbhir\_mandAra-kusumAhatAn |

dhAtu-pATala-nirdvAra-payoda-paTa-saMvRtAn ||4|14|10||

They saw

a gathering of siddha.Adepts under attack

by women of the Immortals

with coral flowers.

They were lost in a cluster of sunset clouds.

They saw

siddhAn the Siddha Adepts

amara-nArIbhir by the deathless women

mandAra-kusuma-AhatAn coral.flower-blossoms=thrown

dhAtu-pATala-nirdvAra-payoda-paTa-saMvRtAn layer-rosy-unbroken-cloud-canvas-covered ... -10-

AB. siddhAn deva-yoni-vizeSAn amara-nArIbhir apsarobhi: rati-kAla-jJApanAya mandAra-kusumair AhatAn | ataeva dhAtu-pATalair nirdvArair acchidrai: payoda-paTai: saMvRtAn ||4|14|

~vlm.10. They saw the siddhas, to be hit by the celestial damsels with blossoms of mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.

~sv.5-6-7-8-9-10 They saw mighty elephants in rut. They saw other perfected sages who were being playfully pelted with flowers by celestial nymphs.

siddhAn To the Siddha Adepts

amara-nArIbhir by the deathless women

mandAra-kusuma-AhatAn coral.flower-blossoms=thrown

dhAtu-pATala-nirdvAra-payoda-paTa-saMvRtAn layer-rosy-unbroken-cloud-canvas-covered ... -10-

The gathered Siddha Adepts were attacked by deathless Apsaras

with coral flowers. They looked like a clustering of sunset clouds. 10

तटान्\_अजन-संसर्गान्\_बौद्धान्\_प्रव्रजितान्\_इव ।

सरित: कुन्द-मन्दार-पिनद्ध-लहरी-घटा: ।

सागर-उत्कटया\_इव\_आत्त-मधु-मास-प्रसाधना: ॥४।१४।११॥

taTAn\_ajana-saMsargAn\_bauddhAn\_pravrajitAn\_iva |  
sarita: kunda-mandAra-pinaddha-laharI-ghaTA: |

sAgara-utkaTayA\_iva\_Atta-madhu-mAsa-prasAdhanA: ||

4|14|11||

taTAn x

ajana-saMsargAn x

bauddhAn x

pravrajitAn\_iva x  
sarita: x

kunda-mandAra-pinaddha-laharI-ghaTA: x

sAgara-utkaTayA\_iva x

Atta-madhu-mAsa-prasAdhanA:  **- x =**

#pinaddha

~m.11-13 They saw many deserted river banks which looked like the 'asāmas' of Buddhist monks. Looking at and enjoying the elegance, beauty and charm of these mountains, they descended to the earth.

~vlm.11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist vagrants; and the rivulets at its foot, were gliding with their currents covered under the kunda and mandara flowers, as if they were running to meet the sea, mantled in their yellow vests of the spring season. (It is well known that the vernal vesture of damsels, is of the yellow colour of the farina of flowers, and the rivulets are poetically figured as females hastening towards their lord the sea (saritam-pathi)).

~sv.11-12-13-14 They saw Buddhist (or enlightened) monks roaming the forest. Then they descended onto the plains dotted with villages and cities. Very soon, they had reached the bank of the river Samanga.

पुष्प-भार-पिनद्ध-अङ्गान् वृक्षान् पवन-कम्पितान् ।

क्षीबानीव मधु-प्राप्तौ घूर्णान् मधुकरेक्षणान् ॥४।१४।१२॥

puSpa-bhAra-pinaddha-aGgAn vRkSAn pavana-kampitAn |

kSIbAnIva madhu-prAptau ghUrNAn madhukarekSaNAn ||4|14|12||

puSpa-bhAra-pinaddha-aGgAn

flower-bearing-ornamented-limbs

vRkSAn

trees

pavana-kampitAn

wind-tossed

kSIbAni iva madhu-prAptau

as if they were drunk on mead

ghUrNAn

whirling/churning

madhukara-IkSaNAn -

honeymaker-glances.

~vlm.12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanals giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.

~m.11-13 They saw many deserted river banks which looked like the 'asāmas' of Buddhist monks. Looking at and enjoying the elegance, beauty and charm of these mountains, they descended to the earth.

~sv.11-12-13-14 They saw Buddhist (or enlightened) monks roaming the forest. Then they descended onto the plains dotted with villages and cities. Very soon, they had reached the bank of the river Samanga.

They saw

flower-bearing-ornamented-limbs

trees tossing in the wind

like someone drunk on mead

with whirling/churning honeymaker-glances.

शैल-राज-श्रियम् स्फीताम् पश्यन्तौ ताव्\_इतस्\_तत: ।

प्राप्तवन्तौ वसुमतीम् पुर-पत्तन-मण्डिताम् ॥४।१४।१३॥

zaila-rAja-zriyam sphItAm pazyantau tAv\_itas\_tata: |  
prAptavantau vasumatIm pura-pattana-maNDitAm ||

4|14|13

||

**the grandeur of the Mountain King**

**—so vast—**

**when they had seen their fill of it**

**from there they then reached a place**

**richly adorned with cities & towns**

**:**

~vlm.13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.

~m.13 They saw many deserted river banks which looked like the 'asāmas' of Buddhist monks. Looking at and enjoying the elegance, beauty and charm of these mountains, they descended to the earth.

#sphAy – to grow fat —>#**sphIta‑** - swollen, enlarged; thriving, flourishing; abounding in, full of (instr. or comp): heavy (with rain, as a cloud); dense (as smoke); abundant. •-• Comp. • sphita#**nitambA** -नितम्बा having full buttocks. •• #sphItatA - bulkiness, enlargement; prosperity, flourishing condition.

क्षणाद्\_अवापतुस्\_तत्र पुष्प-लोल-तरङ्गिणीम् ।

समङ्गाम् सरितम् साधु सर्व.पुष्पमयीम्\_इव ॥४।१४।१४॥

kSaNAd\_avApatus\_tatra puSpa-lola-taraGgiNIm |  
samaGgAm saritam sAdhu sarva.puSpamayIm\_iva ||

4|14|14

||

**in a moment they descended there**

**by the flower-flotsam=wavy samanga.River**

**—o sAdhu—**

**it seemed to be a flow of flowers**

**!**

~vlm.14. They arrived in a moment at the bank of Samanga, flowing with the loosened flowers of all kinds, as if it were a bed of flowers by itself.

~m.14 In a trice they reached the 'Samanga' river bank, full with flower laden creepers.

~sv.11-12-13-14 They saw Buddhist (or enlightened) monks roaming the forest. Then they descended onto the plains dotted with villages and cities. Very soon, they had reached the bank of the river Samanga.

#avapat

\*jd.14 - kSaNAt  **- in a moment =** avApatu:\_tatra  **- they flew there =**  puSpa-lola-taraGgiNIm  **- to the flower-flotsam=wavy =**  samaGgAm saritam  **- samanga.River =** o **sAdhu** = sarva.puSpamayIm\_iva  **- that seemed to be a flow of flowers.**

ददर्श\_अथ तटे तस्मिन्\_कस्मिंश्.चित्\_तनयम् भृगु: ।

देह-अन्तर-परावृत्तम् भावम्\_अन्यम्\_उपागतम् ॥४।१४।1५॥

dadarza\_atha taTe tasmin\_kasmiMz.cit\_tanayam bhRgu: |

deha-antara-parAvRttam bhAvam\_anyam\_upAgatam ||

4|14|15||

dadarza\_atha - **so he saw =** taTe tasmin - **on that shore somewhere** - kasmiMz.cit = **his son bhRgu** - tanayam bhRgu: =

deha.antar-apara.AvRttam -

**in a body with a different appearance =**

**having come to a different condition -** bhAvam\_anyam\_upAgatam

~m.15 These they saw, Sukra, the son of Bhrigu under a tree. He looked different due to many reincarnations.

~vlm.15. Bhrigu beheld his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.

~sv.15-16-17-18-19 There, the sage Bhrgu saw his son, who had another body and whose nature was different from what it was before, who was of a peaceful disposition and whose mind was established in the tranquillity of enlightenment, though he was deeply reflecting the destiny of living beings in the universe.

#taT —>#taTa-H, #taTA, #taTI, #taTam तटः [तट्-अच्] - A slope, declivity, precipice. • The sky or horizon. • The shore or bank, declivity, slope; शीलं शैलतटात् पततु Bh.2.39; प्रोत्तुङ्गचिन्तातटी Bh.3.45.; सिन्धोस्तटावोघ इव प्रवृद्धः Ku.3.6; U.3.8; उच्चारणात् पक्षिगणस्तटीस्तम् Śi.4.18. •• taTam -टम् A field. •-• Comp. #taTAghAta आघातः butting, striking against a bank of declivity; अभ्यस्यन्ति तटाघातं निर्जितैरावता गजाः Ku.2.5. • taTastha स्थ . (lit.) situated on a bank or declivity. - (fig.) standing aloof, neutral, ("on the fence"); - (-स्थः) an indifferent person, one neither a friend nor a foe. (-स्थम्) the property or लक्षण lakSaNa of a thing which is distinct from its nature, and yet is the property by which it is known; e. g. गन्धवत्त्व gandhivattva in the case of पृथ्वी pRthvI. •• (cf. #zroNi, #stana), a shore — y1.027.005; y2.016.035 —

#antara

#parAvRtta . turned (also to flight) returned , averted from (abl.) [Mn.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Mn_%22))[MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))[Ka1v.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Ka1v_%22))&c.

शान्त-इन्द्रियम् समाधि.स्थम्\_अ-चञ्चल.मनो=मृगम् ।

सुचिराद्\_इव विश्रान्तम् सुचिर-श्रम=शान्तये ॥४।१४।१६॥

zAnta-indriyam samAdhi.stham\_a-caJcala.mano=mRgam |

sucirAd\_iva vizrAntam sucira-zrama=zAntaye ||

4|14|16||

zAnta-indriyam  **- the senses settled =**

samAdhi.stham  **- in unified state =**

a=caJcala-manas-mRgam  **- Mind is an unstirring deer =**

su.cirAt\_iva vizrAntam  **- as.if for a long time in repose =**

su.cira-zrama-zAntaye  **- in long and restful peace.**

~vlm.16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.

~m.16 His sense instruments were all quiet and peaceful. Beast of Mind was firm and stable being in the state of 'Samādhi'. It was as if he was restful for a long time after a long period of tiresome work.

\*jd.16 - zAnta-indriyam  **- the senses settled =**  samAdhi.stham  **- in unified state =**  a=caJcala-manas-mRgam  **- Mind is an unstirring deer =**  su.cirAt\_iva vizrAntam  **- as.if for a long time in repose =**  su.cira-zrama-zAntaye  **- in long and restful peace.**

चिन्तयन्तम्\_इव\_अनन्ताश्\_चिर-भुक्त-अ.चिर-उज्झता: ।

संसार.सागर-गतीर्\_हर्ष.शोक-निरन्तरा: ॥४।१४।१७॥

cintayantam\_iva\_anantAz\_cira-bhukta-a.cira-ujjhitA: |

saMsAra.sAgara-gatIr\_harSa.zoka-nirantarA: ||

4|14|17||

cintayantam iva  **- as.if cogitating: =**

anantA:  **- these endless =**

cira-bhukta-a.cira-ujjhitA:  **- long**-**enjoyed**=**not.long-quit =**

saMsAra-sAgara-gatI:  **- saMsAra.Ocean-passages =**

harSa-zoka-nirantarA:  **- pleasure-pain=conjoined – with a pleasure-pain contract =**

~vlm.17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.

~m.17 It was as if he was ruminating about the joys and sorrows suffered by him due to long enjoyment of worldly pleasures which he shed long ago.

~sv.15-16-17-18-19 There, the sage Bhrgu saw his son, who had another body and whose nature was different from what it was before, who was of a peaceful disposition and whose mind was established in the tranquillity of enlightenment, though he was deeply reflecting the destiny of living beings in the universe.

\*jd.17 – cintayantam iva  **- as.if cogitating: =** anantA:  **- these endless =**  cira-bhukta-a.cira-ujjhitA:  **- long**-**enjoyed**=**not.long-quit =**  saMsAra-sAgara-gatI:  **- saMsAra.Ocean-passages =**  harSa-zoka-nirantarA:  **- pleasure-pain=conjoined – with a pleasure-pain contract =**

नूनम् निश्चलताम् यातम्\_अति.भ्रमित-चक्रवत् ।

अनन्त.जगद्-आवर्त=विवर्त-अतिशयाद्\_इव ॥४।१४।१८॥

nUnam nizcalatAm yAtam\_ati.bhramita-cakravat |

ananta.jagad-Avarta=vivarta-atizayAd\_iva ||

4|14|18||

nUnam  **- x =**

nizcalatAm yAtam  **- come to certainty =**

atibhramita-cakravat  **- x =**

ananta.jagad-Avarta=

**as~if thru**

**boundless.world-eddy=**

vivarta-atizayAd iva.

~vlm.18. He became motionless as a wheel, after its long winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.

~m.18 He was indeed like a static vortex which was wheeling endlessly in this infinite vortex of a world.

~sv.15-16-17-18-19 There, the sage Bhrgu saw his son, who had another body and whose nature was different from what it was before, who was of a peaceful disposition and whose mind was established in the tranquillity of enlightenment, though he was deeply reflecting the destiny of living beings in the universe.

एकान्त-संस्थितम् कान्तम् कान्त्या\_एकाकिनम्\_आश्रितम् ।

उपशान्त-ईह-संभग्न-चित्त-संभ्रम-संगमम् ॥४।१४।१९॥

ekAnta-saMsthitam kAntam kAntyA\_ekAkinam\_Azritam |  
upazAnta-Iha-saMbhagna-citta-saMbhrama-saMgamam ||

4|14|19||

ekAnta-saMsthitam - **seated all-alone =**

kAntam kAntyA  **- lover with lover =**

ekAkinam\_Azritam  **- for solitary shelter =**

upazAnta-Iha-saMbhagna-citta-saMbhrama-saMgamam -

**at.peace**-**affairs**-**frustrated**-**Affection**-**confused**-**intercourse**

#ekAkin

~vlm.19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.

~m.19 Established in solitude, he was like one who was solicited by the beloved called Solitude. With the fickle mind subdued and destroyed, he was at peace (with himself).

~sv.15-16-17-18-19 There, the sage Bhrgu saw his son, who had another body and whose nature was different from what it was before, who was of a peaceful disposition and whose mind was established in the tranquillity of enlightenment, though he was deeply reflecting the destiny of living beings in the universe.

निर्विकल्प-समाधि.स्थम् विरतम् द्वन्द्व-वृत्तित: ।

हसन्तम्\_अखिलाम् लोक-गतिम् शितलया धिया ॥४।१४।२०॥

nirvikalpa-samAdhi.stham viratam dvandva-vRttita: |

hasantam\_akhilAm loka-gatim zitalayA dhiyA ||4|14|20||

nirvikalpa-samAdhistham

Settled in a state

nir.vikalpa, without vikalpa.Ideas

sama-Adhi,

the affection of Sameness

viratam dvandva-vRttita: x

hasantam akhilAm loka-gatim x

zitalayA dhiyA

w/ cool thought

m.20 Established in 'Nirvikalpa' samādhi, and with all the divisions and differentiation ceased, he appeared like one who was smiling at the world movements with a cool intelligence.

~vlm.20. He sat in a state of uniform meditation, without a shadow of duplicity in it; and was smiling with a cold apathy at all the pursuits of mankind. 21. Liberated from all concerns, and released from the enjoyments of life, and disenthralled from the snare of desires and fancies, he rested in the supreme bliss of the soul.

~sv.20-21 This radiant young man appeared to have reached total quiescence of mind in which the play of thoughts and counter-thoughts had ceased.

विगत-अखिल-वृत्तान्तम् विगत-अशेष-भोक्तृतम् ।

निरस्त-कल्पना-जालम्\_आलम्बित-महापदम् ॥४।१४।२१॥

vigata-akhila-vRttAntam vigata-azeSa-bhoktRtam |

nirasta-kalpanA-jAlam\_Alambita-mahApadam ||

4|14|21||

vigata-akhila-vRttAntam  **- gone from the whole business =**

vigata-azeSa-bhoktRtam  **- gone wholly from enjoyment =**

nirasta-kalpanA-jAlam  **- escaped from the Imagination-net =**

Alambita-mahApadam  **- embraced by good fortune =**

~vlm.21 Liberated from all concerns, released from the enjoyments of life, and free from the snare of desires and fancies, he rested in the supreme bliss of the soul.

~m.21 Ceasing all eventful and whirling activity, without any enjoyership / doership/ ownership of all works, with all ideation and thoughts stopped, he was anchored in the Supreme state.

~sv.20-21 This radiant young man appeared to have reached total quiescence of mind in which the play of thoughts and counter-thoughts had ceased.

\*jd.21 - vigata-akhila-vRttAntam  **- gone from the whole business =** vigata-azeSa-bhoktRtam  **- gone wholly from enjoyment =** nirasta-kalpanA-jAlam  **- escaped from the Imagination-net =** Alambita-mahApadam  **- embraced by good fortune =**

अनन्त-विश्रान्ति-तते पदे विश्रान्तम्\_आत्मनि ।

प्रतिबिम्बम्\_अगृह्णन्तम् सितम् मणिम्\_इवास्थितम् ॥४।१४।२२॥

ananta-vizrAnti-tate pade vizrAntam\_Atmani |  
pratibimbam\_agRhNantam sitam maNim\_iva\_Âsthitam ||

4|14|22||

ananta-vizrAnti-tate pade - **in an expansive state of boundless rest =**

vizrAntam Atmani - **reposed in soul =**

pratibimbam  **- a reflection =**

a-gRhNantam  **- not grasping =**

sitam maNim iva Asthitam  **- cool as a jewel in its setting =**

~m.22 Rested and reposed in self and established in that most peaceful supreme, allowing no reflections in his diamond of the self, he was anchored in that supreme state.

~vlm.22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the colour of the gem, which is contiguous to it.

~sv.22-23 He was absolutely pure, like a crystal that is not interested even in reflecting what is around it! There was no thought in his mind of either 'this is to be obtained' or 'this is to be avoided'.

\*jd.22 - ananta-vizrAnti-tate pade - **in an expansive state of boundless rest =**

vizrAntam Atmani - **reposed in soul =** pratibimbam  **- a reflection =** a-gRhNantam  **- not grasping =** sitam maNim iva Asthitam  **- cool as a jewel in its setting =**

हेय.उपदेय-संकल्प.विकल्पाभ्याम् समुज्झितम् ।

संप्रबुद्ध-मतिम् धीरम् ददर्श तनयम् भृगु: ॥४।१४।२३॥

heya.upadeya-saMkalpa.vikalpAbhyAm samujjhitam |

saMprabuddha-matim dhIram dadarza tanayam bhRgu: ||

4|14|23||

heya-upadeya=saMkalpa-vikalpAbhyAm  **- x =**

samujjhitam  **- x =**

saMprabuddha-matim dhIram  **- x =**

dadarza tanayam bhRgu:  **- x =**

#heyopAdeya: Dos and Don'ts: "moral" standards. —># dA —>#deya -adj.- what ought to be given-out, displayed; • Virtue, according-to the many priesthoods. —>#adeya – improper to be given, (\*adeyam अम्) a bribe. —>#Adeya - acceptable, to be received. —>#upAdeya- उपादेय upa-A=deya, (Fuzzy.Â) - to be taken or received (A-deya); • not to be refused (a-deya); • to be allowed. • What is acceptable to the sort of holy person called Reverend, or Venerable, or 108Shri, or His Holiness, or any other name the High Priesthood assume, when pronouncing ethical judgments. —>#heya . to be rejected or avoided. •-• —>#heyopAdeya, —>#heyAdeya –to be rejected or accepted; con or pro (quid pro quo); -•• <idam puNyam upAdeyam - this Holy Thing is to be done, - heyam pApam\_idam\_tu­\_iti – not to be done however is Sin/Crime/Treason/Heresy like this> y1030.023; y6052015 • —>#anupAdeya – a.heyam\_an.upAdeyam\_an-Adeyam\_an.Azrayam | ekam eva advayam brahma na iha nAnA asti kiJcana, vcUDa.467. •-•> #heyopadeyavarjitA –"a name of \*zrI.#lalitA. She has nothing to reject and nothing to accept. Rejection and acceptance (do this and do not do this) are laid down by scriptures based on .... [tradition]. These are the rules that permit certain actions and prohibit certain others." zrI-lalitA-sahasr. "<http://www.scribd.com/doc/58896110/264/Heyopadeya-varjita-304>

#ujjh – conj. <http://sanskrit.inria.fr/cgi-bin/dicconj?q=ujjh;c=6> — उज्झ् 6 P. (#ujjhiti उज्झति, #ujjhAJcakAra उज्झाञ्चकार, #ujjhitum उज्झितुम्, #ujjhita उज्झित) - To abandon, leave, quit • To avoid, escape from • To emit, give out, drop or pour down. — #projjh, #samujjh = same. —>#samujjhita – y3039.001• #ujjhyate —>#ujjha -adj.- quitting, abandoning mn.

~m.23 Throwing out all ideations, mental determinations, deformations and resolutions of all kinds, good and bad, Sukra was a man of Pine intelligence, completely enlightened. Bhrigu such a one, Sukra his son.

~vlm.23. Bhrigu beheld his son in the calmly composed and awakened state of his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting. (God is said to be eternally at rest the six days creation, but an act of his Mind, Will, Word, Fiat, Logos or Brahma).

~sv.22-23 He was absolutely pure, like a crystal that is not interested even in reflecting what is around it! There was no thought in his mind of either 'this is to be obtained' or 'this is to be avoided'.

तम्\_आलोक्य भृगो: पुत्रम् कालो भृगुम्\_उवाच ह ।

वाक्यम्\_अब्धि-ध्वनि-निभम् तव पुत्रस्\_त्व्\_असाव्\_इति ॥४।१४।२४॥

tam\_Alokya bhRgo: putram kAlo bhRgum\_uvAca ha |

vAkyam\_abdhi-dhvani-nibham tava putras\_tv\_asAv\_iti ||

4|14|24||

tam Alokya bhRgo: putram - **having seen that son of bhRgu**

kAla: bhRgum uvAca ha - **Time said this to bhRgu,**

**in a voice like the sound of the sea** — vAkyam abdhi-dhvani-nibham =

tava putra: tu asau iti - **"This is your son!"**

~m.24 Seeing Ssukra, Kāla shouted in a ocean-like shout to Bhrigu 'Here is your son'.

~sv.24 Time pointed out this young man and said to Bhrgu: "This is your son".

~vlm.24. Yama seeing the son of Bhrigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there thy son.'

Having seen that son of bhRgu

Time said this to bhRgu,

in a voice like the sound of the sea

—

"

This

is

your

son

!

"

विबुध्यताम्\_इति गिरा समाधेर्\_विरराम स: ।

भार्गवो\_अम्भोद-घोषेण शनैर्\_इव शखण्ड-भृत् ॥४।१४।२५॥

vibudhyatAm\_iti girA samAdher\_virarAma sa: |  
bhArgavo\_ambhoda-ghoSeNa zanair\_iva zikhaNDa-bhRt ||

4|14|25||

vibudhyatAm - **"Wake up!"** =

iti girA - **so by a voice =**

samAdhe: - **from sama.Adhi** =

**he ceased** - virarAma sa: =

bhArgava – **the bhArgava =**

**with a thundering roar -** ambhoda-ghoSeNa =

zanair iva  **- x =**

zikhaNDa-bhRt  **- x.**

~m.25 Hearing that thundering sound, Sukra woke up from his samādhi, like a peacock waking up to the sound of thunder.

~sv.25 Sukra heard the words "Get up" and gently opened his eyes.

~vlm.25. "Awake, said he to Bhargava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.

#zikha -> #**zikhaNDa: -A** - a tuft of hair or a peacock's tail.

उन्मील्य नेत्रे सो\_अपश्यद्\_अन्ते काल-भृगू प्रभू ।

समोदयाव्\_इव\_आयातौ देवौ शशि-दिवाकरौ ॥४।१४।२६॥

unmIlya netre so\_apazyad\_ante kAla-bhRgU prabhU |  
samodayAv\_iva\_AyAtau devau zazi-divAkarau ||4|14|26||

unmIlya netre - **when his eyes opened =**

**he saw before him -** sa: apazyad\_ante =

**Time and bhRgu -** kAla-bhRgU =

prabhU sama-udayau\_iva\_AyAtau devau zazi-divAkarau - **two mighty gods like the sun and moon risen\* together.** \* In astro. terms, this would be a conjunction

(if exact, an eclipse).

~m.26 Opening his eyes, he saw the two god like men Kāla and Bhrigu, who were like rising sun and rising moon.

~vlm.26. Upon opening and lifting up his eyes, he beheld the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the disks of the sun and moon.

~sv.26-27-28 Seeing the two radiant beings standing in front of him, he greeted them appropriately and seated them on a rock.

When his eyes opened

he saw before him

Time and bhRgu

two mighty gods

like the sun and moon

risen\* together.

\* In astro. terms, this would be a conjunction (if exact, an eclipse).

कदम्ब-लतिका-पीठाद्\_अथ\_उत्थाय ननाम तौ ।

समौ समागतौ कान्तौ विप्रौ हरि-हराव्\_इव ॥४।१४।२७॥

kadamba-latikA-pIThAd\_atha\_utthAya nanAma tau |  
samau samAgatau kAntau viprau hari-harAv\_iva ||

4|14|27||

kadamba-latikA-pIThAt **– from his throne of kadamba leaves =**

atha  **- next =**

utthAya nanAma tau  **- he arose and bowed to them2 =**   
samau samAgatau kAntau viprau x

hari-harAv\_iva  **- as.if they were hari & hara.**

~m.27 Seeing the two lustrous brahmins, who are looking alike Hari and Hara, Sukra rose from his creeper-woven seat and prostrated before them.

~vlm.27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Brahmans.

मिथ:कृत-समाचारा: शिलायाम् समुपाविशान् ।

मेरु-पृष्ठे जगत्\_पूज्या ब्रह्म-विष्णु-हरा इव ॥४।१४।२८॥

mitha:kRta-samAcArA: zilAyAm samupAvizAn |

meru-pRSThe jagat\_pUjyA brahma-viSNu-harA iva ||

4|14|28||

mitha:kRta-samAcArA:  **- then mutually made welcome =**

zilAyAm samupAvizAn  **- they gathered on a mountain =**

meru-pRSThe  **- on top of Mount.meru =**

jagat-pUjyAbrahma-viSNu-harA iva  **- like brahmA, viShNu, & hara worshipped by the world.**

~vlm.28. After their mutual salutations, they were seated on a slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.

~sv.26-27-28 Seeing the two radiant beings standing in front of him, he greeted them appropriately and seated them on a rock.

~m.28 After mutual inquiries, the three sat on a rock-seat like the trinity of Vishnu, Hara and Brahma on the 'Meru' peak.

\*jd.28 - mitha:kRta-samAcArA:  **- then mutually made welcome =**  zilAyAm samupAvizAn  **- they gathered on a mountain =**  meru-pRSThe  **- on top of Mount.meru =**  jagat-pUjyAbrahma-viSNu-harA iva  **- like brahmA, viShNu, & hara worshipped by the world.**

अथ शान्त-जपो राम स समङ्गा-तटे द्विज: ।

ताव्\_उवाच वच: शान्तम्\_अमृत-स्यन्द-सुन्दरम् ॥४।१४।२९॥

atha zAnta-japo rAma sa samaGgA-taTe dvija: |

tAv\_uvAca vaca: zAntam\_amRta-syanda-sundaram ||

4|14|29||

atha zAnta-japa: x

o **rAma** =

sa samaGgA-taTe dvija: x

tau uvAca vaca: x

zAntam  **- at peace/quiet =**

amRta-syanda-sundaram x

~m.29 The, quitting his meditation, Sukra addressed in sweet and attractive worlds thus.

~sv.29-30 In soft and sweet words, he said: "O Divine beings, I am truly blessed to behold both of you!

~vlm.29. The Brahman boy, having ended the muttering of his mantras on the bank of Samanga, accosted them with a voice distilling as the sweet nectarine juice of ambrosia amrita or water of life; (aquavitae or abi haiyat).

भवतो:\_दर्शनेन\_अहम्\_अद्य निर्वृतिम्\_आगत: ।

समम्\_आगतyor\_लोके शीतल-उष्णरुcor\_इव ॥४।१४।३०॥

bhavato:\_darzanena\_aham\_adya nirvRtim\_Agata: |  
samam\_Agatayor\_loke zItala-uSNarucor\_iva ||

4|14|30||

bhavato:\_darzanena भवतोः\_दर्शनेन – **thru the presence of your two Graces =** aham\_adya nirvRtim\_Agata: अहम्\_अद्य निर्वृतिम्\_आगतः – **I have now come to great joy** =

samam\_Agatayo: loke समम्\_आगतयोः\_लोके **both equally coming to the world =**

zItala-uSNaruco:\_iva शीतल-उष्ण=रुचोः\_इव **like cool (lunar) and hot (solar) beams.**

~jd. The metaphor is very subtle. I once stood on a long road. At the west end, the sun was setting. At the east end, the moon was rising. In astro. terms, this means that the moon was very near eclipse. -30-

~m.30 'Your arrival in this place of mine is like the visit of sun and moon together to the world. Seeing you, I have obtained great happiness.'

~jd. The metaphor is very subtle. I once stood on a long road. At the west end, the sun was setting. At the east end, the moon was rising. In astro. terms, this means that the moon was very near eclipse.

#vR —>#nirvR —>#nirvRti -f.- complete satisfaction or happiness, delight • emancipation, final beatitude (= #nirvANa) • attainment of rest; extinction (of a lamp) • destruction, death • -adj.- quite satisfied, happy • #nirvRtisthAna -n.- place of eternal bliss. • nirvRtim >vraj, "to grow happy".

यो न शास्त्रेण तपसा न ज्ञानेन\_अपि विद्यया ।

विनष्टो मे मनोमोह: क्षीणो\_असौ दर्शनेन वाम् ॥४।१४।३१॥

yo na zAstreNa tapasA na jJAnena\_api vidyayA |

vinaSTo me manomoha: kSINo\_asau darzanena vAm ||

4|14|31||

ya: na - **what is not =**

zAstreNa - **by shAstra.study =**

tapasA - **or tapas.Ritual =**

na jJAnena - **nor jnAna.Wisdom =**

api vidyayA – **nor even vidyA learning =**

vinaSTa: me manas-moha: – **destroyed in my Mind-delusion** =

asau kSINa: darzanena vAm – **this is removed by the presence of you.**

~sv.31. By your very presence before me the delusions of my mind have been destroyed: delusions which are not destroyed either by the study of scriptures, or by austerities, or by wisdom or by knowledge.

~vlm.31. The darkness, which reigned in my mind, and which no light of the sastras or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.

Not by the study of Shaastras

nor Tapas Ritual, nor by

Jnaana Wisdom, not by vidyAa

learning—but only by your grace

is my Mind-delusion removed.

न तथा सुखयन्त्य्\_अन्तर्\_निर्मल-अमृत-वृष्टय: ।

यथा प्रकर्षयन्त्य्\_एता महताम्\_एव दृष्टय: ॥४।१४।३२॥

na tathA sukhayanty\_antar\_nirmala-amRta-vRSTaya: |

yathA prakarSayanty\_etA mahatAm\_eva dRSTaya: ||

4|14|32||

na tathA sukhayanti antar

not thus do they enjoy within

nirmala-amRta-vRSTaya:

by crystal-nectar-showers

yathA etA: prakarSayanti

as these are cultivated

eva dRSTaya: mahatAm

by the sights of the great

~sv.32 Even a shower of nectar is not so blissful as the sight of holy ones.

~vlm.32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.

a torrent of divine nectar will offer nourishment within;

but this is nothing to the vision and company of great men.

चरणाभ्याम्\_इमम् देशम् भवन्तौ भूरि-तेजसौ ।

कौ पवित्रितवन्तौ न: शशाङ्क-अर्काव्\_इव\_अम्बरम् ॥४।१४।३३॥

caraNAbhyAm\_imam dezam bhavantau bhUri-tejasau |

kau pavitritavantau na: zazAGka-arkAv\_iva\_ambaram ||

4|14|33||

caraNAbhyAm  **- by your coming =**

imam dezam  **- to this place =**

bhavantau  **- your2 Beingnesses =**

bhUri-tejasau – **filled with sacred fire =**

kau  **- who are you2 =**

pavitritavantau na:  **- sanctifying us =**

zazAGka-arkau iva  **- as the Home of the Hare, and the Sun =**

ambaram  **- sanctify the sky? =**

'Who are you, the most shining ones, who sanctified setting foot on our land?'

~sv.33 The very earth trodden by your feet is holy."

~vlm.33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.

इत्य्\_उक्तवन्तम्\_प्रोवाच भृगु:\_जन्मान्तरात्मजम् ।

स्मर\_आत्मानम्\_प्रबुद्धो असि न\_अ.ज्ञो असि\_इति रघूद्वह ॥४।१४।३४॥

ity\_uktavantam\_provAca bhRgu:\_janmAntarAtmajam |  
smara\_AtmAnam\_prabuddho asi na\_a.jJo asi\_iti raghUdvaha ||4|14|34||

iti uktavantam Such being said,

provAca bhRgu: #bhRgu declared

janma.antara-Atmajam to his self.born (son) of another birth:   
smarAtmAnam prabuddho 'si x

na ajJo 'si iti raghUdvaha x

#smR —>#smara -mfn.- remembering , recollecting (see jAti#smara) –m.- (-end.comp.- -f.-) memory , remembrance , recollection ChUp. • loving recollection, love , (esp.) sexual love AV.&c.&c. • #kAmadeva (god of love) KSS.&c. •• smara#śara—the arrows of Cupid [SB 9.14.15-16](http://prabhupadabooks.com/sb/9/14/15-16?d=1) • smara#dhanuḥ—the bow of Cupid [Antya 1.171](http://prabhupadabooks.com/cc/antya/1/171?d=1) • smara#rujām—sexual desires [SB 2.7.33](http://prabhupadabooks.com/sb/2/7/33?d=1) • smara#vyāja—taking advantage of his thinking of her always [SB 6.1.63](http://prabhupadabooks.com/sb/6/1/63?d=1) • smara#ārta—distressed by remembering [Antya 15.78](http://prabhupadabooks.com/cc/antya/15/78?d=1) •• #smAra –m.- remembrance , recollection of (comp.) • relating or belonging to the god of love naiS.

m.34 O Rāma, when Sukra spoke thus, Bhrigu told his son of another birth 'recollect about yourself. You are now a Jnāni and not an ignorant person.'

~vlm.34. Being addressed in this manner, Bhrigu desired him to remember his prior births, which he could well do, by his enlightened understanding.

~sv.34-35 The sage Bhrgu said to him: "Recollect yourself, for you are not an ignorant person!"

प्रबोधितो\_असौ भृगुणा जन्म-अन्तर-दशाम् निजाम् ।

मुहूर्त-मात्रम् सस्मार ध्यान-उन्मीलित-लोचन: ॥४।१४।३५॥

prabodhito\_asau bhRguNA janma-antara-dazAm nijAm |  
muhUrta-mAtram sasmAra dhyAna-unmIlita-locana: ||4|14|35||

prabodhita:\_asau bhRguNA janma-antara-dazAm nijAm   
x

muhUrta-mAtram sasmAra dhyAna-unmIlita-locana:

x

~vlm.35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.

~m.35 Exhorted by Bhrigu to know his earlier births, Sukra went into meditation for a little while with half-closed eyes.

~sv.34-35 The sage Bhrgu said to him: "Recollect yourself, for you are not an ignorant person!"

अथ\_असौ विस्मयात्\_स्मेर-मुखो मुदित-मानस: ।

वितर्क-मन्थराम् वाचम्\_उवाच वदताम् वर: ॥४।१४।३६॥

atha\_asau vismayAt\_smera-mukho mudita-mAnasa: |  
vitarka-mantharAm vAcam\_uvAca vadatAm vara: ||

4|14|36||

atha asau - **so he** =

vismayAt - **from surprise** =

smera-mukho mudita-mAnasa: - **smiling-faced delighted in mind =**

vitarka-mantharAm  **- doubtfully slow =**

vAcam uvAca  **- he spoke these words =**

vadatAm vara:  **- o worthiest of the wordy! =**

~m.36 Then his face looked surprised and a smile came on to it. He then started thinking within himself and spoke in measured tones, being pleased in his mind.

~sv.36 Sukra was instantly awakened to the memory of his previous existence, which he beheld with his eyes closed for a brief period.

~vlm.36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.

जगत्य्\_अविदित-आरम्भा नियति: परमात्मन: ।

यद्\_वशाद्\_इदम्\_आभोगि जगच्-चक्रम् प्रवर्तते ॥४।१४।३७॥

jagaty\_avidita-ArambhA niyati: paramAtmana: |

yad\_vazAd\_idam\_Abhogi jagac-cakram pravartate ||4|14|37||

jagati

x

avidita-ArambhA niyati:

x

paramAtmana:

x

yad\_vazAd

x

idam\_Abhogi

x

jagac-cakram pravartate

x

m.37'This world-wheet moves according to the law (niyati) laid down by the Divine at the beginning of creation.'

~sv.37-38-39-40-41 Sukra said: "Behold, I have passed through countless embodiments and through countless experiences of pain and pleasure, wisdom and delusion. I have been a cruel king, a greedy trader and a wandering ascetic.

~vlm.37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a curricle.

मम\_अनन्तान्य्\_अतीतानि जन्मान्य्\_अविदितान्य्\_अपि ।

दशा-फलान्य्\_अनन्तानि कल्पान्त-कलिताद्\_इव ॥४।१४।३८॥

mama\_anantAny\_atItAni janmAny\_aviditAny\_api |  
dazA-phalAny\_anantAni kalpAnta-kalitAd\_iva ||4|14|38||

mama\_anantAni\_atItAni janmAni\_aviditAni\_api   
dazA-phalAni\_anantAni kalpAnta-kalitAd\_iva

~vlm.38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being made or created to be immortal?)

~m.38 I have passed through innumerable births due to the fruits of these births and (consequent) accumulated vasanas.'

~sv.37-38-39-40-41 Sukra said: "Behold, I have passed through countless embodiments and through countless experiences of pain and pleasure, wisdom and delusion. I have been a cruel king, a greedy trader and a wandering ascetic.

दृष्टा: कठिन-संरम्भा विभवो\_अपि\_अर्जन-भ्रमा: ।

विहृतम् वीतशोकासु चिरम् मेरु-स्थलीषु च ॥४।१४।३९॥

dRSTA: kaThina-saMrambhA vibhavo\_api\_arjana-bhramA: |  
vihRtam vItazokAsu ciram meru-sthalISu ca ||4|14|39||

dRSTA: kaThina-saMrambhA: ... sights

vibhava:\_api\_arjana-bhramA:   
vihRtam vItazokAsu ciram meru-sthalISu ca

#arj, #arjati —> #arjana -n.- (Pa1n2. 3-1 , 20 Comm.) procuring , acquiring , gaining , earning Mn.xii,79,&c.

#kaTh —>#kaThina - कठिन Hard, stiff; so ˚स्तनौ. • Hardhearted, cruel, ruthless; विसृज कठिने मानमधुना Amaru.7; so ˚हृदय; ˚चित्त • Inexorable, inflexible. • intense (as pain &c). नितान्तकठिनां रुजं मम न वेद सा मानसीम् V.2.11.• kaThina: -नः A thicket. • kaThinam - A Shovel, scoop. —>#kaThinya -adj.- stiffness, sternness. •-•> kaṭhina—hard [Madhya 7.72](http://prabhupadabooks.com/cc/madhya/7/72?d=1), [Madhya 8.46](http://prabhupadabooks.com/cc/madhya/8/46?d=1).

#\* —> #\* —>#saMrambha –m.- the act of grasping MBh.iv,1056(C.) • vehemence, agitation MBh.&c. • excitement, enthusiasm, ardent desire for or to (inf , or comp.) rAjat. • anger , fury , wrath against (loc. or upari with gen.) MBh.&c. • pride , arrogance W. • intensity , high degree (ibc. = "intensely") KSS. • the brunt (of battle) rAjat. • beginning (= #Arambha) MW. •• Comp. saMrambha- #tAmra -mfn.- red with fury • #dRz -mfn.- having inflamed or angry eyes Bhp. • #paruSa -mfn.- harsh from rage, intensely harsh or rough W. • #rasa -mfn.- having angry or impetuous feelings • #rUkSa -mfn.- exceedingly harsh or cruel Vikr. iii , 20 • #vega –m.- the vilence or impetuosity of wrath MW.

~vlm.39. I have undergone great hardships, and known prosperity also with the toil of earning; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.

~m.39 I have seen many difficult circumstances. I have gone through the delusion of striving for many pleasures and wealth. I have roamed around many parts of Meru, without any feeling of grief or sorrow.'

~sv.37-38-39-40-41 Sukra said: "Behold, I have passed through countless embodiments and through countless experiences of pain and pleasure, wisdom and delusion. I have been a cruel king, a greedy trader and a wandering ascetic.

पीतम्\_आमोदि मन्दार-केसर-अरुणितम् पय: ।

मन्दाकिन्या: स.कह्लारम् तटीष्व्\_अमर-भूभृत: ॥४।१४।४०॥

pItam\_Amodi mandAra-kesara-aruNitam paya: |

mandAkinyA: sa.kahlAram taTISv\_amara-bhUbhRta: ||4|14|40||

pItam\_Amodi mandAra-kesara-aruNitam paya:

mandAkinyA: sa.kahlAram taTISu\_amara-bhUbhRta:

#aruNita

#kahlAra

#taTI

~vlm.40. I drank the water reddened with the pollen of mandara flowers, and roved along the bank of the heavenly stream of Mandakina filled with lotuses.

~m.40 'I have take in the waters of heavenly ganga which flows with a red hue given to its waters by the red hibiscus flowers floating on the water surface.

~sv.37-38-39-40-41 Sukra said: "Behold, I have passed through countless embodiments and through countless experiences of pain and pleasure, wisdom and delusion. I have been a cruel king, a greedy trader and a wandering ascetic.

भ्रान्तम् मन्दर-कुञ्जेषु फुल्ल-हेम-लतालिषु ।

मेरो: कल्पतरु-च्छाया-पुष्प-सुन्दर-सानुषु ॥४।१४।४१॥

bhrAntam mandara-kuJjeSu phulla-hema-latAliSu |

mero: kalpataru-cchAyA-puSpa-sundara-sAnuSu ||4|14|41||

bhrAntam mandara-kuJjeSu –

phulla-hema-latÂliSu –

mero: –

kalpataru-cchAyA puSpa-sundara-sAnuSu

~vlm.41. I wandered about the Mandara groves, filled with flowering creepers like gold, and under the shade of the kalpa arbors of Meru, and in the flowery plains above and about it.

~m.41 I have promenaded in the arbours on the Mandara slopes, which are beautiful with flower laden trees.

~sv.37-38-39-40-41 Sukra said: "Behold, I have passed through countless embodiments and through countless experiences of pain and pleasure, wisdom and delusion. I have been a cruel king, a greedy trader and a wandering ascetic.

न तद्\_अस्ति न यद्\_भुक्तम् न तद्\_अस्ति न यत्\_कृतम् ।

न तद्\_अस्ति न यद्\_दृष्टम्\_इष्ट-अनिष्टासु वृत्तिषु ॥४।१४।४२॥

na tad\_asti na yad\_bhuktam na tad\_asti na yat\_kRtam |  
na tad\_asti na yad\_dRSTam\_iSTa-aniSTAsu vRttiSu ||

4|14|42||

na tad\_asti  **- not that is =**

na yad\_bhuktam  **- not what's enjoyed =**

na tad\_asti  **- not that is =**

na yat\_kRtam  **- not what's done =**   
na tad\_asti  **- not that is =**

na yad\_dRSTam  **- not what's seen =**

iSTa-aniSTAsu vRttiSu  **- in wished & unwished matters. ...**

~vlm.42. There is naught of good or evil, which I have not tasted or felt or done myself; nor is there anything, which I have not seen and felt and known in my past lives.

~sv.42-43 There is no pleasure that I have not enjoyed, no action I have not performed, no unhappiness or happiness I have not endured. Now I wish for nothing, nor do I wish to avoid anything: let nature take its course.

ज्ञातम् ज्ञातव्यम्\_अधुना दृष्टम् द्रष्टव्यम्\_अक्षतम् ।

विश्रान्तो\_अथ चिरम् श्रान्तो गतो मे सकलो भ्रम: ॥४।१४।४३॥

jJAtam jJAtavyam\_adhunA dRSTam draSTavyam\_akSatam |  
vizrAnto\_atha ciram zrAnto gato me sakalo bhrama: ||4|14|43||

jJAtam jJAtavyam adhunA -

dRSTam draSTavyam akSatam -   
vizrAnto ''tha ciram zrAnto gato me sakalo bhrama: -

m.43 I have now known what is to be known. I have seen what is to be seen. For a long time now, I am in repose after a long period of tiresome activity. All my misconceptions and illusions have vanished.'

~vlm.43. I have now known the knowable (that is to be known), and seen the imperishable one in whom I have my repose. I have now rested after my toils were over, and have passed beyond the domain of error and darkness.

~sv.42-43 There is no pleasure that I have not enjoyed, no action I have not performed, no unhappiness or happiness I have not endured. Now I wish for nothing, nor do I wish to avoid anything: let nature take its course.

उत्तिष्ठ तात गच्छाम: पश्यामो मन्दर-स्थिताम् ।

ताम् तनुम् तावद्\_आशुष्काम् शुष्काम् वन-लताम्\_इव ॥४।१४।४४॥

uttiSTha tAta gacchAma: pazyAmo mandara-sthitAm |

tAm tanum tAvad\_AzuSkAm zuSkAm vana-latAm\_iva ||

4|14|44||

uttiSTha  **- get up =**

tAta  **- Dad =**

gacchAma:  **- let's go =**

pazyAma: mandara-sthitAm tAm  **- let's see it on Churnstick Mountain =**

tanum tAvad\_A\_zuSkAm  **- how dry that body is =**

zuSkAm vana-latAm\_iva  **- like a shrieling forest vine.**

~m.44 'O my dear father, please get up. We shall see my emaciated body on the 'Mandara' mountain.

~vlm.44. Now rise, O father! and let us go to see that body, lying on the Mandara mount, and which is now dried as a withered plant.

~sv.44-45-46 Come, father, let us go to where the previous body stands, dried up."

न समीहतम्\_अस्ति\_इह न\_असमीहितम्\_अस्ति मे ।

नियते रचनम् द्रष्टुम् केवलम् विहराम्य्\_अहम् ॥४।१४।४५॥

na samIhitam\_asti\_iha na\_a-samIhitam\_asti me |

niyate racanam draSTum kevalam viharAmy\_aham ||

4|14|45||

na samIhitam asti iha  **- here nothing wished =**

na a.samIhitam asti me  **- nor unwished is for me =**

niyate racanam draSTum  **- x =**

kevalam viharAmi aham  **- in the everywhere I live.**

~m.45 There is no desire left in me. There is nothing that I do not desire. I perceive the law and act in conformity and consort with it.'

~vlm.45. I have no desire to remain in this place, nor go anywhere of my own will; it is only to see the works of fate, that we wander all about.

~sv.44-45-46 Come, father, let us go to where the previous body stands, dried up."

ईह् #Ih -> #Ihita -> #**samIhita‑ -** longed or **wished for.** • **-n.-** great **effort** to obtain any wish.

यद्\_अति.सुभगम्\_आर्य-सेवितम् तत्

स्थिरम्\_अनुयामि यद्\_एक.भाव-बुद्ध्या ।

तद्\_अलम्\_अभिमता मतिर्\_मम\_अस्तु

प्रकृतम्\_इमम् व्यवहारम्\_आचरामि ॥४।१४।४६॥

yad\_ati.subhagam\_Arya-sevitam tat  
sthiram\_anuyAmi yad\_eka.bhAva-buddhyA |  
tad\_alam\_abhimatA matir\_mama\_astu  
prakRtam\_imam vyavahAram\_AcarAmi ||

4|14|46||

yad ati.subhagam x

Arya-sevitam tat x   
sthiram anuyAmi yad x

ekabhAva-buddhyA x   
tad alam abhimatA  **- x =**

matir mama astu  **- let it be my thinking =**    
prakRtam imam vyavahAram x

AcarAmi  **- I practice.**

~vlm.46. I will follow you, with my firm belief in the one adored Deity of the learned. Let that be the desirable object of my mind, and I will act exactly in conformity with my belief.

~m.46 'I follow consistently and with concentrated attention, that which is auspicious and followed by respected people. And so, I shall act now according to what is acceptable to me and you'.

~sv.44-45-46 Come, father, let us go to where the previous body stands, dried up."

**o**ॐ**m**

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