y4016\_1.nv17 hRgu and his bhArgava .z26

<https://www.dropbox.com/s/y5vhak6khaltzld/y4016_1.nv17%20hRgu%20and%20his%20bhArgava%20.z26.docx?dl=0>

fm4016\_1.nv17 hRgu and his bhArgava .z26

<https://www.dropbox.com/s/mvbf4orj9nzvywn/fm4016_1.nv17%20hRgu%20and%20his%20bhArgava%20.z26.docx?dl=0>

\* bhArgava is the family name of shukra,

the son of bhRgu,

created by doubly expanding the first vowel

and diminishing the final vowel of the paternal name.

so bhRgu-a -> bhargu-a -> bhArgu-a -> bhArgav-a.

it is difficult to reconcile this formation with the common pronunciation

of the retroflex vowel <R> as "ri" or "ru";

rather, the tongue should be turned (but not clicked)

in the typical NAmerican manner.

in like manner rAma,

the descendant of raghu,

is called raghu-a -> rAghu-a -> rAghav-a rAghu-a rAghava.

**vasiShTha said**

**—**

**.**

अथ\_आक्षिप्य वचस्\_तस्य तनयस्य तथा भृगो: ।

उवाच भगवान्\_कालो वचो गम्भीर-नि:स्वन: ॥४।१६।१॥

atha\_AkSipya vacas\_tasya tanayasya tathA bhRgo: |

uvAca bhagavAn\_kAlo vaco gambhIra-ni:svana: ||

4|16|1||

**such were the words of bhRgu.**

**Then**

**the Lord of Time responded in a voice**

**that seemed to stream from deep within.**

atha\_AkSipya vacas अथ आक्षिप्य वचस् **and so meeting the words** =

tasya tanayasya tathA bhRgo: तस्य तनयस्य भृगोः **of that son of bhRgu the Fiery =**

uvAca bhagavAn\_kAla: उवाच भगवान् कालः **said Lord.bhagavAn Time.**

vaco gambhIra-ni:svana: वचो गम्भीर-निःस्वनः वचस् **his voice was deep-within.**

\*moT.\_4,16.1 ||4|16| ... tanayasya tadA bhRgo: ... gambhIrani:svanam ||4|16|

~sv.1 VASISTHA continued: Hearing the young ascetic Vasudeva mourning the fate of his previous body, Time (or Death) intervened and said to Sukra:

~vlm.1 Vasishta continued:—Then the god Yama, interrupted the long lamentation of Súkra, and addressed him in words, sounding as deep as the roaring of a cloud.

responding to the words of the scion of #bhRgu,

the lord of Time then addressed him

in a voice that seemed to come from deep within:

\*jd.1 - atha\_AkSipya vacas अथ आक्षिप्य वचस् **and so meeting the words** = tasya tanayasya tathA bhRgo: तस्य तनयस्य भृगोः **of that son of bhRgu the Fiery =** uvAca bhagavAn\_kAla: उवाच भगवान् कालः **said Lord.bhagavAn Time =** vaco gambhIra-ni:svana: वचो गम्भीर-निःस्वनः वचस् **his voice was deep-within.**

**TIME said**

**—**

**.**

समङ्गा-तापसीम्\_एताम् तनुम् संत्यज भार्गव ।

प्रविश\_इमाम् तनुम् साधो नगरीम्\_इव पार्थिव: ॥४।१६।२॥

samaGgA-tApasIm\_etAm tanum saMtyaja bhArgava |

praviza\_imAm tanum sAdho nagarIm\_iva pArthiva: ||

4|16|2||

Give

the \_samaGgA.tApasa body

up,

bhArgava,

and enter this one,

\_sAdhu,

like a prince entering a city!

samaGgA-tApasIm

The \_samaGgA.tApasa body

give that up,

bhArgava,

and enter this one,

\_sAdhu,

iva pArthiva:

like a prince entering —

nagarIm – a city —

~sv.2 TIME (or DEATH) said: O son of bhRgu! Abandon this body of yours and re-enter your other body, even as a king re-enters his kingdom.

~vlm.2. Yama said:—Now, O Súkra! cast off thy body of the Samangá devotee, and enter this dead body in the manner of a prince entering his palace.

TIME:

The \_samaGgA.tApasa body

—

give that up,

bhArgava,

and enter this one,

\_sAdhu,

iva pArthiva:

like a prince entering a city!

काले पूर्व.जया तन्वा तप: कृत्वा तया पुन: ।

गुरुत्वम्\_असुर-इन्द्राणाम् कर्तव्यम् भवता\_अनघ ॥४।१६।३॥

kAle pUrva.jayA tanvA tapa: kRtvA tayA puna: |

gurutvam\_asura-indrANAm kartavyam bhavatA\_anagha ||4|16|

3||

Thru the course of time

you have made \_tapas with your former-birth body

so once again Your Grace's duty is the guruship of \_indra's Darklings,

dear boy.

m. ... the ‘Guru’ of Rakshasa tribes. It is your duty.

sv. ... spiritual preceptor of the demons.

vlm. ... preceptorship of the Daitya tribe.

kAle pUrva-jayA tanvA

x

tapas kRtvA tayA puna:

x

gurutvam asura-indrANAm

x

kartavyam bhavatA

x

anagha

x

~Mo\_4,16.3 // ... tapa: kRtvAnayA ...

~m. 3 O sinless one, continue your penance with this body and become the ‘Guru’ of Rakshasa tribes. It is your duty.

~sv.3 With that other body of Sukra, once again engage yourself in penance and then become the spiritual preceptor of the demons.

~vlm.3. Thou shalt perform austere devotion with this thy first born body, and obtain by virtue of that, the preceptorship of the Daitya tribe.

महा.कल्पान्त आयाते भवता भार्गवी तनु: ।

अ-पुनर्.ग्रहणाय\_एषा त्याज्या प्रम्लान-पुष्पवत् ॥४।१६।४॥

mahA.kalpAnta AyAte bhavatA bhArgavI tanu: |

a-punar.grahaNAya\_eSA tyAjyA pramlAna-puSpavat ||4|16|

4||

When the Great Doomsday comes

the bhArgava body

should not be grasped again,

by Your Grace.

It should be cast.away

like a faded flower.

mahA-kalpa-anta: AyAte

x

bhavatA bhArgavI tanu:

x

a-punar-grahaNAyA eSA

x

tyAjyA pramlAna-puSpavat

x

~m. 4 When the time of great aeonic dissolution occurs, cast away this body like a faded flower so that you do not have to take a body again.

~vlm.4. Then at the end of the great kalpa, thou shalt have to shuffle off thy mortal coil for ever, as one casts off a faded flower.

~sv.4-5-6 At the end of the epoch, you will give up that body, never to become embodied again.

= mahA-kalpa-anta: AyAte bhavatA bhArgavI tanu: | a-punar-grahaNAyA eSA tyAjyA pramlAna-puSpavat = > ... ¶ // Mo\_4,16.4 //

जीवन्.मुक्त-पदम्\_प्राप्तस्\_तन्वा प्राक्तन-रूपया ।

महा-असुर-इन्द्र-गुरुताम्\_कुर्वंस्\_तिष्ठ महा.मते ॥४।१६।५॥

jIvan.mukta-padam\_prAptas\_tanvA prAktana-rUpayA |

mahA-asura-indra-gurutAm\_kurvaMs\_tiSTha mahA.mate ||4|16|

5||

Your state of Living-Free is got

by a body with acquired form\*

wielding the Guruship of the great Darkling Lords

in your great thought.

\* Acquired thru the prior \_karma of zukra.

jIvan.mukta-padam\_prApta:

x

tanvA prAktana-rUpayA

x

mahA.asura-indra-gurutAm

x

kurvan\_tiSTha

x

mahA.mate

x

जीवन्.मुक्त-पदम्\_प्राप्तः Having attained the state of Living.Free, –

तन्वा प्राक्तन-रूपया with a body of previous form

महा-असुर-इन्द्र-गुरुताम् कुर्वन् acting as the Guru of the great Darkling Lords,

तिष्ठ महा-मते rest/remain. o great thinker. -5-

~m. 5. After attaining the state of ‘Sivanmukta’, take a body with the same form as now and assure the ‘guruship’ of noble Rakshasas.

~vlm.5. Having attained the state of living liberation, by merit of thy prior acts; thou shalt continue in the preceptorship of the leader of the great Asuras for ever.

~sv.4-5-6 At the end of the epoch, you will give up that body, never to become embodied again.

\*moT.. prAktanarUpayA zukrAkhyayA ||4|16| \*moT.\_4,16.5 ||4|16|

कल्याणम्\_अस्तु वाम् यामो वयम् त्व्\_अभिमताम् दिशम् ।

न किञ्.चिद्\_अपि यच्\_चित्तम् यस्य न\_अभिमतम् भवेत् ॥४।१६।६॥

kalyANam\_astu vAm yAmo vayam tv\_abhimatAm dizam |

na kiJ.cid\_api yac\_cittam yasya na\_abhimatam bhavet ||4|16|

6||

May blessing come to you!

But now for us

the place which we are going.to

is what \_citta affects,

that becomes

as soon as it's supposed.

AS: ... there is nothing that is thought which is not disagreeable.

vlm. ... know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

kalyANam astu vAm yAma:

May good fortune come to you!

vayam tu abhimatAm dizam

but for us

na kiJ.cit api

there is nothing indeed

yat cittam

which Chitta Affection

yasya na abhimatam bhavet

does not become when supposed

#abhimata mfn. longed for, wished, desired; loved, dear; allowed azvgR.; supposed, imagined; am n. desire, wish.

~VA: good luck to you two, and we are going away, for

without something being desired by the mind, it does not happen?

AS: Good luck to you two, we (editorial we) go in our desired direction; (you on the other hand are one for whom) there is nothing that is thought which is not disagreeable.

~m. 6. May you be blessed! I am going in the direction of my liking when someone’s mind goes towards a certain thing, that thing will not become unliked.

~vlm.6. Fare you well, we shall now depart to our desired habitation; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

\*moT.. nanu katham tavApy abhimatam astIty | atrAha na kiJ.cid iti | tat kiJ.cid api na bhavati | yasya cittasyAbhimatam nAsti | ato mamApi sacittatvAd abhimatam astIti bhAva: ||4|16| \*moT.\_4,16.6 ||4|16| ... api tac cittam ... ||4|16|

इत्य्\_उक्त्वा मुञ्चतोर्\_बाष्पम् तयो: सो\_अन्तरधीयत ।

तप्त-अङ्ग्योर्\_इव रोदस्यो: समम्\_अंशुभिर्\_अंशुमान् ॥४।१६।७॥

ity\_uktvA muJcator\_bASpam tayo: so\_antaradhIyata |

tapta-aGgyor\_iva rodasyo: samam\_aMzubhir\_aMzumAn ||4|16|

7||

This being said

they both let loose their tears.

Such was their inner feeling,

like heat filling the hemisphere

or sunbeams sent.out by the sun.

AS: The tears were being shed by the two- bhRgu and zukra. The second line compares him with the Sun: As the Sun leaves the heated earth and sky (together).

iti uktvA

so saying

muJcato: bASpam

both loosed tears

tayo: sah antaradhIyata

x

tapta-aGgyo: iva rodasyo:

x

samam aMzubhi: aMzumAn

x

~m. 7. As he said thus, the two (Sukra and Bhrigu) were touched by affection and were moved to tears. The sky became red with the setting sun.

~vlm.7. Saying so, the god vanished from before the weeping father and son, and moved admist the burning sky, like the dispenser of light (sun).

\*moT.. taptAMzu: sUrya: | rodasyo: dyAvApRthivyo: ||4|16| \*moT.\_4,16.7 ||4|16| ... muJcato: puSpam tayo: ... ||4|16|

~sv.7-8 Having said this, Time vanished at that very place.

गते तस्मिन्\_भगवति कृतान्ते भवितव्यताम् ।

विचार्य भार्गवो\_अ-भेद्याम् नियतेर्\_नियताम् गतिम् ॥४।१६।८॥

gate tasminbhagavati kRtAnte bhavitavyatAm |

vicArya bhArgavo\_a-bhedyAm niyater\_niyatAm gatim ||4|16|

8||

Then

Time the Terminator went.about his duties

and zukra.bhArgava followed his own road

from destiny to destiny.

kRtAnte bhagavati gate tasmin

The ender of things, lord [Time], going there

bhavitavya-tAm

to his duty

bhArgava: vicArya

the scion of bhRgu inquired

abhedyAm

the inevitable

gatim niyate: niyatAm

road from destiny to destiny

vlm.8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).

~sv.7-8 Having said this, Time vanished at that very place.

~VA: having said so, he disappeared leaving them shedding tears of affliction, like heavens and earth heated by rays of sun

kRtAnte bhagavati gate tasmin

The ender of things, lord [Time], going there

bhavitavya-tAm

to his duty

bhArgava: vicArya

the scion of bhRgu inquired

abhedyAm

the inevitable

gatim niyate: niyatAm

road from destiny to destiny

~vlm.8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).

~sv.7-8 Having said this, Time vanished at that very place.

~VA: having said so, he disappeared leaving them shedding tears of affliction, like heavens and earth heated by rays of sun

AS: The tears were being shed by the two- bhRgu and zukra.
The second line compares him with the Sun:
As the Sun leaves the heated earth and sky (together).

Then Time the Terminator went-

about his duties; and zukra

bhArgava followed his own road

from destiny to destiny.

काल-कारण=संशुष्काम् भावि-पुष्प-शुभ-उदयाम् ।

विवेश ताम् तनुम् बालाम् सु.लताम्\_इव माधव: ॥४।१६।९॥

kAla-kAraNa=saMzuSkAm bhAvi-puSpa-zubha-udayAm |
viveza tAm tanum bAlAm su.latAm\_iva mAdhava: ||4|16|

9||

kAla-kAraNa=saMzuSkAm

Withered because of time

bhAvi-puSpa-zubha-udayAm
x

viveza

he entered that young body

tAm tanum bAlAm

su.latAm\_iva mAdhava:

as spring enters a vine.

\*moT.. ... / ... // Mo\_4,16.9 // kAlAkhyam yat kAraNam | tena zuSkAm | mAdhava: vasanta: | lakSaNayA vAsantika: rasa: | bhAvI puSpavat zubha: udaya: yasyA: | tAm ||4|16| \*moT.\_4,16.8-9||
~sv.9 Thereupon, Sukra abandoned the body of Vasudeva in which he had performed intense penance on the bank of the river \_samaGgA and re-entered the decayed body of Sukra, the son of the sage bhRgu.

~m. 9 Sukra then entered his body, which declined due to some exigencies of time like spring entering a tender creeper. ‘This body is going to be the cause of many auspicious events.’

~vlm.9. Súkra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.

kAla-kAraNa=saMzuSkAm

x

bhAvi-puSpa-zubha-udayAm
x

viveza tAm tanum bAlAm

x

su.latAm\_iva mAdhava:

x

\*moT.. ... / ... // Mo\_4,16.9 // kAlAkhyam yat kAraNam | tena zuSkAm | mAdhava: vasanta: | lakSaNayA vAsantika: rasa: | bhAvI puSpavat zubha: udaya: yasyA: | tAm ||4|16| \*moT.\_4,16.8-9||
~sv.9 Thereupon, Sukra abandoned the body of Vasudeva in which he had performed intense penance on the bank of the river \_samaGgA and re-entered the decayed body of Sukra, the son of the sage bhRgu.

~m. 9 Sukra then entered his body, which declined due to some exigencies of time like spring entering a tender creeper. ‘This body is going to be the cause of many auspicious events.’

~vlm.9. Súkra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.

सा ब्राह्मणी-तनुर्\_भूमौ विवर्ण-वदन-अङ्गिका ।

पपात कम्पिता तूर्णम् छिन्न-मूला लता यथा ॥४।१६।१०॥

sA brAhmaNI-tanurbhUmau vivarNa-vadana-aGgikA |

papAta kampitA tUrNam chinna-mUlA latA yathA ||4|16|

10||

His \_brAhmaNa body

that palefaced embodiment

fell to earth

quickly toppled

like a sapling cut at the root.

\*moT.\_4,16.10 ||4|16| sA brAhmaNa-tanur... vadanaGgikA ...

~m. 10 At that time the body of the brahmin on the ‘\_samaGgA’ banks fell to pieces like a creeper to its roots.

~sv.10 At that very moment, the body of Vasudeva fell down like an uprooted tree and became a corpse.

~vlm.10. His Bráhmanical body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.

तस्याम्\_प्रविष्ट-जीवायाम् पुत्र-तन्वाम्\_महा.मुनि: ।

चकार\_अप्य्\_आयनम्\_मन्त्रै: स कमण्डलु-वारिभि: ॥४।१६।११॥

tasyAm\_praviSTa-jIvAyAm putra-tanvAm\_mahA.muni: |

cakAra\_apy\_Ayanam\_mantrai: sa kamaNDalu-vAribhi: ||4|16|11||

to bring life into his son's body

the Great \_muni

revived it with mantra.s

and the water of his Holy Waterpot.

~vlm.11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).

tasyAm praviSTa-jIvAyAm

For entering-life

putra-tanvAm

his son's body

mahA-muni:

the Great Muni

cakAra ApyAyanam mantrai:

caused it to grow by mantras

sa kamaNDalu-vAribhi:

with the water of his holy Waterpot.

#pyai —> #Apyai —> #ApyAya ~ becoming full, increasing, \_KSS. —> #ApyAyana -adj.- causing fulness or stoutness SuS3r • increasing welfare, gladdening \_Lex. —> #ApyAyanam - the act of making full or fat \_suSr; satiating; satisfying, refreshing, pleasing,\_mn; increasing, causing to thrive, \_mbh; growing or being fat or stout; gladness L.

\*moT.. tasyAm zukrAkhyAyAm ... ¶ ApyAyanam pUraNam ||4|16| \*moT.\_4,16.11 ||4|16|

~m.11 Then the great sage Bhrigu sprinkled the sacred water from his ‘kamandalu’ on the body of his son.

~vlm.11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).

~sv.11-12-13 The sage bhRgu sprinkled the body of Sukra with the holy water from his own water-pot, uttering sacred hymns which had the power to revive that body, clothing it with flesh, etc. Instantly, that body became youthful and radiant as it was before.

सर्वा नाड्यस्\_ततस्\_तन्वास्\_तस्या: पूर्णा विरेजिरे ।

सरित: प्रावृषि\_इव\_अम्बु-पूर-पूरित-कोटरा: ॥४।१६।१२॥

sarvA nADyas\_tatas\_tanvAs\_tasyA: pUrNA virejire |
sarita: prAvRSi\_iva\_ambu-pUra-pUrita-koTarA: ||

4|16|12||

sarvA nADya: tatas - **then all the nADI.Rivers** =

tanvA: tasyA: - **in that body =**

pUrNA: virejire  **- x =**
sarita: prAvRSi iva  **- x =**
ambu-pUra-pUrita-koTarA:  **- x.**
~vlm.12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood; as the dry beds of rivers, are filled again with floods of water in the rainy weather.

~m.12. Then all the nervous and other systems of the body became full with energy like a river being filled with waters in rainy season.

~sv.11-12-13 The sage bhRgu sprinkled the body of Sukra with the holy water from his own water-pot, uttering sacred hymns which had the power to revive that body, clothing it with flesh, etc. Instantly, that body became youthful and radiant as it was before.

\*moT.. sarvanADya: tatas tanvyAs ... // Mo\_4,16.12 // spaSTam ||4|16| \*moT.\_4,16.12 ||4|16|

नलिनी प्रावृषि\_इव\_असौ मधाव्\_इव नवा लता ।

यदा पूर्णा तदा तस्या: प्रान्ता: पल्लविता बभु: ॥४।१६।१३॥

nalinI prAvRSi\_iva\_asau madhAv\_iva navA latA |
yadA pUrNA tadA tasyA: prAntA: pallavitA babhu: ||4|16|

13||

It was like a lotus in the Rains,

like a green shoot in spring,
when full

then in it

the sides swelled like a sprouting vine.

vlm.13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.

nalinI prAvRSi\_iva\_asau

It was like a lotus in the Rains,

madhau\_iva navA latA

like a green shoot in spring,
yadA pUrNA

x

tadA tasyA:

x

prAntA: pallavitA babhu:

x

zgl#affix —> #prAnta -m.-n.- (end-comp. –f.-) - edge, border, margin, verge, extremity, end, \_mbh.&c. (#yauvana-pr, the end of youth \_paJcat; #oSTha-prAntau, the corners of the mouth L); a point, tip (of a blade of grass), \_kauz; (‑beg.comp.‑ finally, eventually \_paJcat); -mfn.- dwelling near the boundaries \_divyAv.

~m. 13 The body looked fully alive and developed like lotuses in spring. Nails and hair shore lustrously.

~vlm.13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.

\*moT.. ... / yadA pUrNA tadA tasyA: prANA: pallavitA babhu: // Mo\_4,16.13 // asau bhArgavatanu: | pUrNA prANapUrNA | tasyA: tanvA: | pallavitA: apAna-Adi-rUpeNa ucchUnA: ||4|16| \*moT.\_4,16.13 ||4|16|

~sv.11-12-13 The sage bhRgu sprinkled the body of Sukra with the holy water from his own water-pot, uttering sacred hymns which had the power to revive that body, clothing it with flesh, etc. Instantly, that body became youthful and radiant as it was before.

अथ शुक्र: समुत्तस्थौ वहत्-प्राण-समीरण: ।

रस-मारुत-संयोगाद्\_आपूर्ण इव वारिद: ॥४।१६।१४॥

atha zukra: samuttasthau vahat-prANa-samIraNa: |
rasa-mAruta-saMyogAd\_ApUrNa iva vArida: ||4|16|14||

atha zukra: samuttasthau vahat-prANa-samIraNa: |
rasa-mAruta-saMyogAd\_ApUrNa iva vArida: ||4|16|14||

atha

zukra: samuttasthau

And so

 zukra arose

vahat-prANa-samIraNa:
grown active by the flow of prANa.Air

rasa-mAruta-saMyogAt

x

ApUrNa iva vArida:

x

अथ शुक्रः समुत्तस्थौ

रस-मारुत=संयोगात् from the conjunction of feeling-wind – of #rasa Affect and #mAruta Air आपूर्ण इव वारिदः filled like a raincloud. -14-

#Ir —> #samIr —> #samIraNa -mfn.- setting in motion, causing activity, stimulating, promoting \_mbh.R.Car. -m.- wind or air as one of the humours of the body (also called #vAyu, #mAruta, #pavana, #anila)

\*moT.. ... / ...asaMyogAd AmUlam iva vArida: // Mo\_4,16.14 // AmUlam mUlAd Arabhya ||4|16| \*moT.\_4,16.14 ||4|16|
~m. 14 Then Sukra stood up with all the vital airs flowing though the body in full force and rhythm. It was like an ocean rising in tide due to the airs blowing across its surface.

~vlm.14. Súkra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

atha zukra: samuttasthau

x

vahat-prANa-samIraNa:
x

rasa-mAruta-saMyogAt

x

ApUrNa iva vArida:

x

अथ शुक्रः समुत्तस्थौ And then #sukra stood.up

वहत्-प्राण-समीरणः grown active by the flow of #prANa,

रस-मारुत=संयोगात् from the conjunction of feeling-wind – of #rasa Affect and #mAruta Air आपूर्ण इव वारिदः filled like a raincloud. -14-

#Ir —> #samIr —> #samIraNa -mfn.- setting in motion, causing activity, stimulating, promoting \_mbh.R.Car. -m.- wind or air as one of the humours of the body (also called #vAyu, #mAruta, #pavana, #anila)

\*moT.. ... / ...asaMyogAd AmUlam iva vArida: // Mo\_4,16.14 // AmUlam mUlAd Arabhya ||4|16| \*moT.\_4,16.14 ||4|16|
~m. 14 Then Sukra stood up with all the vital airs flowing though the body in full force and rhythm. It was like an ocean rising in tide due to the airs blowing across its surface.

~vlm.14. Súkra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

पुरो\_अभिवादयाम्.आस पितरम् पावन-आकृतिम् ।

प्रथम-उल्लासितो मेघ: स्तनितेन\_इव पर्वतम् ॥४।१६।१५॥

puro\_abhivAdayAm.Asa pitaram pAvana-AkRtim |

prathama-ullAsito megha: stanitena\_iva parvatam ||4|16|

15||

He bowed respectfully before his father's sacred figure.

He was like a raincloud after a long drought,

when its thunder greets the mountaintop.

abhi>vAdayAm-Asa

he bowed respectfully

pura:

before

pitaram

the father's

pAvana-AkRtim

sacred form — Mo. makes this agree with megha in line b. -

iva prathama-ullAsita: megha:

like the first-arriving cloud

stanitaena

with its rumbling

parvatam

the mountain

Mo\_4,16.15 // ... pAvanAkRti: ...

~m. 15 Seeing his father before him, he bowed to him, the most sacred one. It was like a mountain being pleased by the first thunder from a cloud.

~vlm.15. He bowed down to his father, standing in his holy figure before him; as the rising cloud clings to, and kisses the foot of the lofty mountain.

~sv.14-15 Sukra got up from the meditative posture and seeing his father, the sage bhRgu, standing in front of him, fell prostrate at his feet.

He bowed respectfully before his father's sacred figure.

He was like a raincloud, after drought,

whose thunder greets the mountaintop.

पिता\_अथ प्राक्तनीम् तन्वा आलि-लिङ्ग-आकृतिम् तत: ।

स्नेह-आर्द्र-वृत्तिर्\_जलदश्\_चिराद्\_अद्रि-तटीम्\_इव ॥४।१६।१६॥

pitA\_atha prAktanIm tanvA Ali-liGga-AkRtim tata: |

sneha-Ardra-vRttir\_jaladaz\_cirAd\_adri-taTIm\_iva ||4|16|

16||

And then the father

of/from the body

the former embraced-body thus

love-melting-state

a cloud from afar

adri-taTIm iva

as-if a mountain-top.

m. 16-18. Then the father embraced his son with great affection like a cloud embracing a mountain.

~sv.16-17 bhRgu was delighted to see his son thus resurrected from the dead and fondly embraced him, smiling happily all the while.

~vlm.16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.

pitA atha

And then the father

tanvA:

of/from the body

prAktanIm Ali-liGga-AkRtim tata:

the former embraced-body thus

sneha-Ardra-vRttir

love-melting-state

jaladaz cirAd

a cloud from afar

adri-taTIm iva

as-if a mountain-top.

~m. 16-18. Then the father embraced his son with great affection like a cloud embracing a mountain.

~sv.16-17 bhRgu was delighted to see his son thus resurrected from the dead and fondly embraced him, smiling happily all the while.

~vlm.16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.

भृगुर्\_ददर्श स-स्नेहम् प्राक्तनीम् तानवीम् तनुम् ।

मत्तो जाता\_इयम्\_इत्य्\_आस्थाम् हसन्.न्\_अपि महामति: ॥४।१६।१७॥

bhRgur\_dadarza sa-sneham prAktanIm tAnavIm tanum |

matto jAtA\_iyam\_ity\_AsthAm hasan.n\_api mahAmati: ||4|16|

17||

bhRgu the Fiery looked with love upon the body of his son.

He saw his own reflection there, and laughed with joy,

that mighty mind.

vlm.17. Bhrigu looked with affection on the new risen old body of his son; and smiled to see the resuscitation of the body that was begotten by him.

~m. 16-18. Then the father embraced his son with great affection like a cloud embracing a mountain.

~sv.16-17 bhRgu was delighted to see his son thus resurrected from the dead and fondly embraced him, smiling happily all the while.

< tAnayIm tanayasambandhinIm | nanu tAdRgjJAnayuktena tena katham tAnayI tanu: sasneham dRSTety | atrAha matta iti ||4|16| \*moT.\_4,16.17 ||4|16| ... tAnayIm tanum / matto jAto 'yam ity AsthA haraty api mahAmatim ||4|16|

bhRgu: dadarza

bhRgu the Fiery saw

sa-sneham

with love

prAktanIm tAnavIm tanum

former son's body

matta : jAtA iyam iti AsthAm

delighted that it was his very own hope

hasan api mahA-mati:

laughing then that great mind

vlm.17. Bhrigu looked with affection on the new risen old body of his son; and smiled to see the resuscitation of the body that was begotten by him.

~m. 16-18. Then the father embraced his son with great affection like a cloud embracing a mountain.

~sv.16-17 bhRgu was delighted to see his son thus resurrected from the dead and fondly embraced him, smiling happily all the while.

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bhRgu the Fiery looked with love upon the body of his son.

He saw his own reflection there, and laughed with joythat mighty mind.

मत्.पुत्रो\_अयम्\_इति स्नेहो भृगुम्\_अप्य्\_अहरत्\_तदा ।

परमात्मीयता देहे यावद्\_आकृति-भाविनी ॥४।१६।१८॥

mat.putro\_ayam\_iti sneho bhRgum\_apy\_aharat\_tadA |

paramAtmIyatA dehe yAvad\_AkRti-bhAvinI ||

4|16|18||

**"This is my likeness, my own son,"**

**bhRgu the Fiery thought,**

**and he was overcome with love,**

**seeing himself there, in the live body.**

mat.putro\_ayam - **"This is my son" =**

iti sneha: bhRgum api aharat tadA  **- x =**

paramAtmIyatA dehe  **- an absolute likeness in body =**

yAvad\_AkRti-bhAvinI  **- x.**

insofar as assuming form

~vlm.18. He was pleased to know him as the son born of himself; and to find his features engrafted in him.

~VA: as sir Time went, zukra, having deliberated on what to be done, went on doing that by necessary order of God.

~AS: zukra, having considered the unbreakable order of future events ...

ayam mat putra: iti

\*mo. … yAvad AkRti ... ¶ paratA parabhAva: | AtmIyatA AtmIyabhAva: | yAvadAkRti yAvaccharIram | bhAvinI aparihAryA ||4|16| \*moT.\_4,16.18 ||4|16| ... paratAtmIyatA ceyam ... ||

~sv.18. The feeling of affection at the thought, "This is my son" overcame even the sage bhRgu; this is natural as long as there is body-consciousness. Both of them rejoiced at this happy re-union.

~m. 16-18. Then the father embraced his son with great affection like a cloud embracing a mountain.

बभूवतु: पिता-पुत्रौ ताव्\_अथ\_अन्योन्य-शोभितौ ।

निशावसान-मुदिताव्\_अर्क-पद्म-आकराव्\_इव ॥४।१६।१९॥

babhUvatu: pitA-putrau tAv\_atha\_anyonya-zobhitau |
nizA\_avasAna-muditAv\_arka-padma-AkarAv\_iva ||

4|16|19||

**those two soon became**

**—father and son—**

**mutually delighted**

**nightly delighted by daybreak**

**they were like sun and lotus in form.**

babhUvatu: pitA-putrau tau atha  **- sp those two, father & son, were =**

anyonya-zobhitau  **- mutual embellishments =**

nizA avasAna-muditau  **- x =**

arka-padma-Akarau iva - **like sun and lotus in form.**

\*moT.. … / nizAvasAnamuditAv arkapadmAkarAv iva // Mo\_4,16.19 //
nizAvasAne prabhAte | muditau ||4|16| \*moT.\_4,16.19 ||4|16|
~m. 19-20 There was seen intense togetherness between father and son like a lotus garden and sun at the end of night.

~vlm.19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

~sv.19-20-21 Both of them rejoiced at this happy re-union.

चिर-संगम-सम्बद्धाव्\_इव चक्राह्व-दम्पती ।

घन-आगमन-स.स्नेहौ मयूर-जलदाव्\_इव ॥४।१६।२०॥

cira-saMgama-sambaddhAv\_iva cakra-Ahva-dampatI |

ghana-Agamana-sa.snehau mayUra-jaladAv\_iva ||

4|16|20||

cira-saMgama-sambaddhau  **- x =**

iva  **- x =**

cakra-Ahva-dampatI  **- x =**

iva  **- x =**

ghana-Agamana-sa-snehau  **- x =**

mayUra-jaladau – **peacock-cloud.**

~m. 19-20 There was seen intense togetherness between father and son like a lotus garden and sun at the end of night. They were like two Chakravaka birds on the advent of a cloud.

~vlm.20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation; and as the joyous couple of peacocks, at the approach of the rainy clouds.

~sv.19-20-21 Both of them rejoiced at this happy re-union.

चिर.काल-दृढ-उत्कण्ठौ तुल्य-योग्यतया तया ।

स्थित्वा तत्र मुहूर्तम् ताव्\_अथ\_उत्थाय महामती ॥४।१६।२१॥

cira.kAla-dRDha-utkaNThau tulya-yogyatayA tayA |

sthitvA tatra muhUrtam tAv\_atha\_utthAya mahAmatI ||

4|16|21

||

**they sat a long time, recognizing the closeness between them—for**

**an hour or more—and then at last those two wise souls rose up again.**

~vlm.21. The worthy sire and son, sat awhile on the spot, to halt after all their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

~sv.19-20-21 Both of them rejoiced at this happy re-union.

\*moT.. cirakAladRDhotkaNThayogyayA kathayA tayA ... // Mo\_4,16.21 //

#hve -> #Ahve -> #**Ahva‑** - a caller, crier: (ifc.) named, called.

\*jd.21 - cira-kAla-dRDha-utkaNThau – **long-time-firm-eager** = tayA tulya-yogyatayA – **by them like-suited** = sthitvA tatra muhUrtam tau – **situate there an hour those two** = atha utthAya – **then rising** = mahA-matI – **two great minds.**

समङ्गा-द्विज=देहम्\_तम्\_भस्मसात्\_तत्र चक्रतु: ।

को हि नाम जगज्-जातम्\_आचारम्\_न\_अनुतिष्ठति ॥४।१६।२२॥

samaGgA-dvija=deham\_tambhasmasAt\_tatra cakratu: |
ko hi nAma jagaj-jAtam\_AcAram\_na\_anutiSThati ||

4|16|22||

**the body of the samAGga.twiceborn**

**there**

**they burned to ash**

**for who, of those born in this world, does not follow its customs?**

~vlm.22. They then set fire to the body of the sámangá Brahman, and reduced it to ashes; for who is there among the earth- born mortals, that ought to set at naught aught of the customary usages of his country?

samaGgA-dvija=deham\_tam समङ्ग-आ=द्विज.देहम् तम् - **the body of the samAGga.twiceborn =**

bhasmasAt\_tatra cakratu: भस्मसात्\_तत्र चक्रतुः **they turned to ashes there** =

ko hi nAma jagaj-jAtam\_AcAram\_na\_anutiSThatiकः हि नाम जगत्-जातम्\_आचारम्\_न\_अनुतिष्ठति **for just who does not follow the customs of the world?**

#part.#sam —> #samaGga -adj.- having all the limbs, complete \_AV.(in MBh.applied to the mythical cow #bahulA बहुला).

~sv.22 Both bhRgu and Sukra then performed the funeral rites of the body of the brahmana boy Vasudeva; for thus do the men of wisdom honour social customs and traditions.

~vlm.22. They then set fire to the body of the sámangá Brahman, and reduced it to ashes; for who is there among the earth- born mortals, that ought to set at naught aught of the customary usages of his country?

~mo. ... / ko hi nAma jagajjAta AcAram ...i // Mo\_4,16.22 // AcAram lokAcAram ||4|16| \*moT.\_4,16.20-22 ||4|16|

एवम् तौ कानने तस्मिन्\_पावने भृगु-भार्गवौ ।

संस्थितौ तपसौ दीप्तौ दिवि\_इव शशि-भास्करौ ॥४।१६।२३॥

evam tau kAnane tasmin\_pAvane bhRgu-bhArgavau |
saMsthitau tapasau dIptau divi\_iva zazi-bhAskarau ||

4|16|23||

**So**

**they two**

**there in that sacred forest**

**bhRgu and the bhArgava**

**dwelt in their radiant \_tapas**

**like the moon and sun**

**in the sky.**

~m.22 Later, they continued their penance on the Mandara hill shining like sun and moon.

~sv.23 Both of them then shone with the radiance of the sun and the moon.

~vlm.23. Afterwards the two devotees Bhrigu and Bhargava continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

\*moT.. ... / saMsthitau tapasA dIptau ... // Mo\_4,16.23 // spaSTam ||4|16| \*moT.\_4,16.23 ||4|16|

चेरतुर्\_ज्ञात-विज्ञेयौ जीवन्मुक्तौ जगद्.गुरू ।

देश.काल-दश-ओघेषु सुसमौ सुस्थिरौ तत: ॥४।१६।२४॥

ceratur\_jJAta-vijJeyau jIvanmuktau jagad.gurU |
deza.kAla-daza-ogheSu susamau susthirau tata: ||

4|16|24||

ceratu:\_jJAta-vijJeyau  **- x =**

jIvanmuktau - **Living.Free =**

jagad.gurU - **two World-Teachers =**

deza.kAla-dazA-ogheSu - **in so many states of place and time =**

susamau susthirau tata:  **- x =**

~m. 24-26. Knowing what should be known, liberated while-in-life the two teachers of the world lived on unaffected by happiness or sorrows.

~sv.24 They who were surely the spiritual preceptors of the whole universe roamed the world. Established firmly in the knowledge of the self, they remained unmoved by the changes that took place in the time and in the environment.

~vlm.24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and pre-serving the equanimity of their minds, and the steadiness of their dispositions, amidst all the vicissitudes of time and place: (and the changes of their fortune and circumstances).

\*moT.. ... / dezakAladazaugheSu suzamam susthirau tata: // Mo\_4,16.24 //
tapa: kathambhUtam | zobhana: zama: yasmin | tat | tAdRzam ||4|16| \*moT.\_4,16.24 ||4|16|

अथ\_असुर-गुरुत्वम्\_स: शुक्र: कालेन लब्धवान् ।

भृगु:\_अपि\_आत्मनो योग्ये पदे\_अतिष्ठत्\_अनामये ॥४।१६।२५॥

atha\_asura-gurutvam\_sa: zukra: kAlena labdhavAn |
bhRgu:\_api\_Atmano yogye pade\_atiSThat\_anAmaye ||4|16|

25||

atha\_asura-gurutvam\_sa: zukra: kAlena labdhavAn

And so that zukra

after some time

became Guru of the asura.Darklings
bhRgu:\_api\_Atmana:

yogye pade\_atiSThat\_anAmaye

x

\*moT.. ... / ... // Mo\_4,16.25 // Atmana: yogye pade videha.mukty-Akhye pade ||4|16| \*moT.\_4,16.25 ||4|16|
~m. 25 In course of time Sukra became the ‘Guru’ of Rakshasas. Sage Bhrigu remained in that Supreme state (as Prajapti).

~sv.25 In course of time, Sukra became the spiritual preceptor of the demons; and his father bhRgu became one of the sages of highest wisdom.

~vlm.25. In course of time Sukra obtained the preceptorship of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men (mánavas).

~VA: they burnt the body of twiceborn bramin of samanga river, for who does not uphold world-accepted customs? ~AS: I agree. ~VA: what is the form and splitting of atiSThadanAmaye? ~AS: It is atiSThat anAmaye (the t-> d is sandhi change). I think you would get it now? (anAmaye pade atiSThat).

atha\_asura-gurutvam\_sa: zukra: kAlena labdhavAn

And so that #zukra, after some time, became Guru of the #asura Darklings
bhRgu:\_api\_Atmana: yogye pade\_atiSThat\_anAmaye

x

\*moT.. ... / ... // Mo\_4,16.25 // Atmana: yogye pade videha.mukty-Akhye pade ||4|16| \*moT.\_4,16.25 ||4|16|
~m. 25 In course of time Sukra became the ‘Guru’ of Rakshasas. Sage Bhrigu remained in that Supreme state (as Prajapti).

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शुक्रो\_असौ प्रथमम्\_इति क्रमेण जातस्

तस्मात्\_सत्\_परम-पदाद्\_उदार-कीर्ति: ।

स्वेन\_आशु स्मृति-पद-विभ्रमेण पश्चाद्

अन्येषु प्रविलुलितो दशा-अन्तरेषु ॥४।१६।२६॥

zukro\_asau prathamam\_iti krameNa jAtas

tasmAt\_sat\_parama-padAd\_udAra-kIrti: |

svena\_Azu smRti-pada-vibhrameNa pazcAd

anyeSu pravilulito dazA-antareSu ||4|16|

26||

zukro\_asau prathamam\_iti krameNa jAtas

tasmAt\_sat\_parama-padAd\_udAra-kIrti: |

svena\_Azu smRti-pada-vibhrameNa pazcAd

anyeSu pravilulito dazA-antareSu ||4|16|26||

This zukra first of all was born

from That

prathamam iti krameNa jAta: tasmAt

sat-parama-padAt

state of absolute reality

udAra-kIrti:

x

svena Azu

x

smRti-pada-vibhrameNa

x

pazcAt

x

anyeSu

x

pravilulita:

x

dazA-antareSu
in his internal conditions.

\*moT.. sargAntazlokena zukravRttAntam saGkSipya kathayati zukro 'sAv iti |
etasmAt sarveSAm Atmatvena puro vartamAnAt | paramapadAt cinmAtrAkhyAt uttamAt sthAnAt | dazAntareSu samaGgAtApasatvaparyanteSv avasthAvizeSeSu | iti zivam ||4|16| \*moT.\_4,16.26 ||4|16| ... jAta etasmAt ... pazcAd evam ca pravilulito ... ||4|16|

~m. 26 Thus Sukra, who originally lived in that Supreme state of self, slipped into other lower states due to a loss of memory of his original state.

~sv.26 Such is the story of the sage Sukra; who on account of his infatuation with a nymph, wandered in countless wombs.

~vlm.26. Thus the son of Bhrigu, who was born as Sukra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone; (by the bent of his mind and inward pivities\*).

**oॐm**

saMtoSa: paramo lAbha: sat-saGga: paramA gati: |

vicAra: paramam jJAnam zamo hi paramam sukham ||4|16|3|103|19||

**Contentment is the highest gain, Good Company the highest course,**

**Enquiry the highest wisdom, and Peace the highest enjoyment. 2.16.19**

**+++**

**++**

**+**

**Comments and suggestions**

are welcome at

das.jiva@gmail.com

Please begin the Subject line with the relevant \_sarga/canto Number, e.g. "re**:** y5084".

**+**

**The complete YVFiles**,

including the Concordant Glossary, and every Sarga/Canto,

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All YVFiles:

<https://www.dropbox.com/sh/jqx2zv9ekpnade9/AADi__P5w3QM0Y5kJANUFh-Ia?dl=0>

Concordant Glossary (CGl1405)

<https://www.dropbox.com/s/mats7olf4xfvsnm/CGl.1405.docx?dl=0>

**oॐm**

"Rare Ramana video", with a wise Cow, and a monkey Prince!

[http://www.youtube.com/watch?v=w814-Pj3b*m*8](http://www.youtube.com/watch?v=w814-Pj3bM8)

**y4016\_1.nv17 bhRgu and the bhArgava**

v.14::nv17::2200h. -mn- **21**p/7Kwd/**76**KB// -**9**p/+3Kwd/**+25**KB ••

v.14::nv17::2200h. -mn- **21**p/7Kwd/**76**KB// -**9**p/+3Kwd/**+25**KB •• v.14::nv16::2100h. -sn- **30**p/4Kwd/**51**KB// -**10**p/-4Kwd/**-11**KB •• v.14::nv16::2000h. -sn- **40**p/8Kwd/**62**KB// +**0**p/+0Kwd/**+0**KB ••

v.13nv17- sn 1300h +**4**p=+40p - +**12**K =62K – ah**+5**=+12 / al**+5**=+4C° wrist recovery14 – High BUMP2

v.12nv17:1300-sa- 36pp – 50KB = 10p/+14K = +7/+1°C. - pr.Ø = av Ø/+1 =

v.11::0723 – 19 pp. - 26 zl. - 36KB v.09::0604 – p11 - +18/+9 mxt – setup

**v.07::0606 p 8 w 1584**

z26

**07 15|25** 12|**19 03** 20|**10|**23|**14 09** 18|**01 04 17 08 24|13 11 05** 16|**06 26 02|**22|