work in progress .v17

work in progress .v15,16

latest update:

fm6016 2.jl21 In the Court of QuakeEarth .z23

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**Oॐ**m



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**Canto 6.16**

**vasiShTha said—**

अथ तस्य अहम् अपतं दीप्यमान-वपु: पुर: ।

atha tasya aham apatam dIpyamAna-vapu: pura: |

किंचिद् विक्षोभित-सभ: खान् नक्षत्रम् इव अचले ॥१॥

kim.cid vikSobhita-sabha: khAn nakSatram iva acale ||6|16|1

||

**so after that**

**I came down**

**a shining body come before him**

**—somewhat alarming the Royal Audience—**

**fell**

**from the sky**

**like a meteor kissing a mountain's foot**

**.**

चुक्षोभ वायस-आस्थानं नील-उत्पल-सरः-समम् ।

cukSobha vAyasa-AsthAnam nIla-utpala-sara:samam |

मत्-पात-मन्द-वातेन भू-कम्पेन इव सागर: ॥२॥

mat-pAta-manda-vAtena bhU-kampena iva sAgara: ||2

||

**it frightened the Assembly of Birds**

**who trembled like**

**the dark blue lake-lotuses shaken by the wind of my slow descent**

**like the ocean by an earthquake**

**.**

अ-शङ्कितम् अपि प्राप्तं दर्शनान् माम् अन्-अन्तरम् । भुशुण्डस् तु वसिष्ठो ऽयं प्राप्त इत्य् अव>बुद्धवान् ॥३॥

a-zaGkitam api prApta**m** darzanAn mAm an-antaram | bhuzuNDas tu vasiSTho 'ya**m** prApta ity **ava.**buddhavAn ||3||

**but there was one undisturbed**

**there plain to see**

**& no trouble to get an immediate audience**

**for bhushuNDa the EarthShaker knew me as vasiShTha**

**.**

\* vasiShTha, "the Wealthiest", generally styled the Supreme.

~vlm.3-4 He knew that I was Vasistha and welcomed me appropriately.

~vlm.3. But Bhusunda who was a seer of the three times, was not at all disturbed at my arrival; but knew me as Vasishtha, now in attendance upon him. (Like a flimsy cloud from the mount).

पत्र-पुञ्जात् समुत्तस्थौ मेघ-शाव इव अचलात् । हे मुने स्व्-आगतम् इति प्रोवाच मधुर-अक्षरम् ॥४॥

patra-puJjAt samuttasthau megha-zAva iva acalAt | he mune sv-Agatam iti provAca madhura-akSaram ||4||

patra-puJjAt samuttasthau **x** -

megha-zAva iva acalAt **x** -

he mune sv-Agatam iti **x** -

provAca madhura-akSaram **x** -

**~vlm.4. He then rose from his leafy seat, and advancing slowly before me, he said with sweet sounds distilling as honey. I welcome thee great sage to my humble cell.**

संकल्प.मात्र-जाताभ्यां कराभ्यां कुसुम-अञ्जलीम् ।

saMkalpa.mAtra-jAtAbhyAm karAbhyAm kusuma-aJjalIm |

मह्यम्\_आशु तदैवादान्\_मेघो हैमम्\_इव उत्करम् ॥5॥

mahyam\_Azu tadaivAdAn\_megho haimam\_iva utkaram ||5||

saMkalpa.mAtra-jAtAbhyAm **- born of his mere conception** =

karAbhyA**m – in his hand =**

kusuma-aJjalIm **– a flower-bouquet =**

mahyam\_Azu tadaiva adAt **– which he immediately sprinkles me with =**

megho haimam\_iva utkaram **- as a cloud scatters glittering flakes of snow.**

~vlm.5 By his mere thought-force he materialised flowers with which he worshipped me.

~vlm.5. Then he stretched both hands to me, holding clusters of flowers that he had at his will and then strewed them in handsfull upon me, as a cloud scatters the dewdrops over the ground. (The comparison of raindrops with the shedding of flowers is common in India and well known by the compound term puSpa-vRSTi).

इदम्\_आसनम्\_इत्य्\_उक्त्वा नवं कल्प.तरुच्छदम् । उपानीतवति त्यक्त-भृत्ये वायस-नायके ॥

idam\_Asanam\_ity\_uktvA navam kalpa.tarucchadam | upAnItavati tyakta-bhRtye vAyasa-nAyake ||6

||

**"this is your seat"**

**:**

**this being said**

**a fresh leaf of the kalpa.Tree**

**was extended by the hand of the Lord of Birds**

**.**

~vlm.6. Take this seat said he, and stretched with his hand a newly shorn rind of the Kalpatree; this he had plucked with his own hand, nor needed the help of his attendant crows in this gladsome task.

भुशुण्ड उत्थितो स्वीय-कला-पक्षेषु पक्षिषु ।

bhuzuNDa utthito svIya-kalA-pakSeSu pakSiSu |

उपविष्टं मुनिं दृष्ट्वा स्वासन-उन्मुख-दृष्टिषु ॥७॥

upaviSTam munim dRSTvA svAsana-unmukha-dRSTiSu ||7

||

**bhushuNDa having arisen**

**the Birds**

**according-to their rank**

**seeing the muni enter the Court**

**again sought.out their respective seats**

**.**

~vlm.7. On the rising of Bhusunda, the menials also arose from their seats, and then on seeing the sage seated on his seat, they looked to and betook themselves to their respective seats and posts.

समन्तात्\_खग-वृन्देन भुशुण्डेन समम् तत: । तस्मिन्\_कल्प-लता-पुञ्जे ह्य्\_उपविष्टो\_अहम्\_आसने ॥८॥

samantAt\_khaga-vRndena bhuzuNDena samam tata: | tasmin\_kalpa-latA-puJje hy\_upaviSTo\_aham\_Asane ||8||

samantAt khaga-vRndena  **- all-around with this bird-gathering =**

bhuzuNDena samam – **w bhushuNDa the EarthShaker** -

tata: **thus** -

tasmin **there** -

kalpa-latA-puJje hi\_upaviSTa:\_aham\_Asane **- for in a garden of kalpa.Vines I had my seat.**

~vlm.8. Then having refreshed myself with the sweet scent of the Kalpa creepers all about me, I was surrounded by all the birds that gathered round me, and had their chief sitting face to face in front of me.

अर्घ्य.पाद्य-आदि संपाद्य भुशुण्डः\_तुष्ट-मानसः ।

arghya.pAdya-Adi sampAdya bhuzuNDa:\_tuSTa-mAnasa: |

माम्\_उवाच महा.तेजाः सौहृदात्\_मधुर-अक्षरम् ॥९॥

mAm\_uvAca mahA.tejA: sauhRdAt\_madhura-akSaram ||9

||

**he greeted me as a welcome guest,**

**with honey-water & footwashing**

**&**

**bhushuNDa**

**of contented mind**

**the Great Ascetic**

**spoke to me like a long-lost friend, in gentle syllables**

**.**

\* #zuND cl.1 P. शुण्डति , to break , crush , disturb , vex , torment [dhAtup.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Dha1tup_%22))ix,40. a #bhuSuNDi is a missile weapon, probably an #astra. •‑• Comp. – kAkabhuSuNDa – the Crow bhushuNDa the EarthShaker. fm6016 &c passim

~vlm.9. Having offered me the water and honey for my refreshment, together with the honorarium worthy of me, the high minded Bhusunda felt the cheer of his mind, and then accosted me with complaisance and in words sweet as honey. (The serving of honey and water to guests of yore served like the offering of brandy and water of modern fashion).

**bhu.shuNDa-Earth.shaker said—**

अहो भगवता अस्मकां प्रसादो दर्शितश् चिरात् ।

aho bhagavatA asmakAm prasAdo darzitaz cirAt |

दर्शन-अमृत-सेकेन यत् सिक्ता: स-द्रुमा वयम् ।१०॥

darzana-amRta-sekena yat siktA: sa-drumA vayam |10

||

**O yes Lord.bhagavan**

**you show us your grace**

**after such a long time**

**and now the nectar of your presence showers**

**Us and Our Tree**

**.**

मत् पुण्य-चिर-संभार-प्रेरितेन त्वयाधुना ।

mat puNya-cira-sam.bhAra-preritena tvayA\_adhunA |

मुने मान्य-एक-मान्येन कुतस् च आगमनं कृतम् ॥११॥

mune mAnya-eka-mAnyena kutas ca Agamanam kRtam ||11

||

**you have come here thru the merit of your many activities**

**now won**

**through your sole merit**

**:**

**but where are you coming.from**

**?**

कच्चिद्\_अस्मिन्\_महामोहे चिरम् विहरतस्\_तव । अखण्डिता\_एव समता स्थिता चेतसि पावने ॥१२॥

kaccid\_asmin\_mahAmohe ciram viharatas\_tava | akhaNDitA\_eva samatA sthitA cetasi pAvane ||12||

kaccid\_asmin\_mahAmohe **whatever in this great delusion**

cira**m** viharatas tava  **has long occupied you**

akhaNDitA eva samatA  **unbroken indeed the Sameness State**

sthitA cetasi pAvane

**set in purified Chetas Awareness —**

~vlm.12. You sir, that have long wandered amidst the great gloom of this world, and know its errors by your infallible experience, must have at last in the peace of your mind.

किम्-अर्थम्\_अद्य\_आगमन-क्लेशेन\_आत्मा कद्.अर्थित: । कचन-श्रवण-उत्कानाम्\_आज्ञाम् नो वक्तुम्\_अर्हसि ॥१३॥

kim-artham\_adya\_Agamana-klezena\_AtmA kad.arthita: | kacana-zravaNa-utkAnAm\_AjJAm no vaktum\_arhasi ||13||

kim-artham adya Agamana-klezena  **- x =**

AtmA kad-arthita: **x** -

kacana-zravaNa-utkAnAm  **- x =**

AjJA**m** no vaktum arhasi **x** -

kleza

utka

AjJA

~sv.13 Pray tell me the immediate reason for this visit. Surely, in your heart there shines the light of self-knowledge kindled by continuous and intense enquiry into the nature of this unreal world-appearance? What is the purpose of your visit?

~vlm.13. What is it that makes you take this trouble on yourself today, is what we wished to be informed at present; and your answer to those that are expectant of it, will be deemed as a great favour by them.

त्वत्-पाद.दर्शनाद् एव सर्वं ज्ञातं मया मुने ।

tvat-pAda.darzanAd eva sarvam jJAtam mayA mune |

त्वद्-आगमन.पुण्येन वयम् आयोजितास् त्वया ॥१४॥

tvad-Agamana.puNyena vayam AyojitAs tvayA ||14||

tvat-pAda.darzanAd eva  **- x =**

sarvam jJAtam mayA mune  **- x +**

tvad-Agamana.puNyena  **- x =**

vayam AyojitAs tvayA **- x.**

~vlm.14. It is by the sight of your holy feet, O venerable sage! that we are put to the knowledge of every thing; and yet our obligation at this uncalled for call of yours here, emboldens us to ask this farther favour of yours. (Nobody asks nobody, that has nothing to do with him).

~sv.14 Ah, by the very sight of your blessed feet, I have divined your purpose.

चिरम्.जीवित-चर्चाभिर्\_वयम् व: स्मृतिम्\_आगता: ।

ciram.jIvita-carcAbhir\_vayam va: smRtim\_AgatA: |

तेन\_इदम्\_आस्पदम् पादैस्\_त्वम् पवित्रितवान्\_अयम् ॥१५॥

tena\_idam\_Aspadam pAdais\_tvam pavitritavAn\_ayam ||15||

ciram.jIvita-carcAbhi:  **- x =**

vayam va: smRtim\_AgatA:  **- x +**

tena\_idam\_Aspadam pAdai:  **- x =**

tvam pavitritavAn\_ayam **- x.**

~vlm.15. We know that it is your remembrance of us among the long living, that has directed your attention towards us, and made your holy to sanctify this place by your gratuitous visit to us.

~sv.15-17 You have come here in pursuit of your enquiry into the secrets of extreme longevity. Yet, I would love to hear the purpose from your own lips."

ज्ञात.त्वद्-आगमो अप्य् एवं त्वां पृच्छामि इह यन् मुने ।

jJAta.tvad-Agamo apy evam tvAm pRcchAmi iha yan mune |

भवद् वाक्य-अमृता-स्वाद-वाञ्छितं प्रविजृम्भते ॥१६॥

bhavad vAkya-amRtA-svAda-vAJchitam pravijRmbhate ||16||

while thus knowing.your-coming

what I ask you here, muni,

bhavat vAkya-amRtA-svAda-vAJchitam

pravijRmbhate

#pravijRmbh प्रविजृम्भ् pravijRmbhate pra-vi>jRmbh ‑Âtm..–‑ to open or expand (intrans.), appear in full vigour or splendour —

jJAta-tvad-Agamo 'py eva**m**

tvA**m** pRcchAmi iha yan mune

bhavad vAkyAmRtA-svAda-vAJchita**m**

pra-vi>jRmbhate

~vlm.16. Though thus we know this as the cause of your calling into us; yet it is our desire of satisfying ourselves with the sweetness of your nectarious words, that has promted[prompted] to propose

this query to you at present.

इत्य्\_उक्तवान्\_असौ पक्षी भुशुण्डश्\_चिर-जीवित: । त्रि-कालामल-संवेदी तत्र प्रोक्तम्\_इदं मया ॥१७॥

ity\_uktavAn\_asau pakSI bhuzuNDaz\_cira-jIvita: | tri-kAlAmala-sa**m.**vedI tatra proktam\_ida**m** mayA ||17||

ity uktavAn asau pakSI so saying, this bird

bhuzuNDaz cira-jIvita: bhushuNDa the long-Lived

tri.kAla-amala.sa**m.**vedI three.times-pure.knower

tatra proktam ida**m** mayA there was declared this by me: ‑‑

~vlm.17. In this manner did the longeval crow, that was clear-sighted with his knowledge of the three times, deliver his inquiry by way of formality.

**vasiShTha said—**

विहंगम महाराज सत्यमेतत्त्वयोच्यते । द्रष्टुमभ्यागतोऽस्म्यद्य त्वामेव चिर-जीवितम् ॥१८॥

vihaMgama mahArAja satyametattvayocyate | draSTumabhyAgato'smyadya tvAmeva cira-jIvitam ||18

||

**sky.going mahArAja**

**it's true what you say**

**:**

**I've come for a visit**

**now you're getting old**

**.**

आ=शीतल.अन्तः-करण: दिष्ट्या कुशलवान्\_असि ।

A=zItala.anta:karaNa: diSTyA kuzalavAn\_asi |

पतितः\_असि न बुद्ध-आत्मा भीषणाम् भव-वागुरम् ॥१९॥

patita:\_asi na buddha-AtmA bhISaNAm bhava-vAguram ||20||

A-zItala.anta:karaNa:

diSTyA kuzalavAn\_asi

patito asi na

buddhAtmA

bhISaNA**m** bhava-vAguram

#vAgura

~vlm.19. You are verily very fortunate with your cold heartedness, and your sagacity has haply saved you from falling into the dangerous snares of this world.

तत्\_एतम्\_संशयम्\_छिन्धि भगवन्\_मम सत्यतः ।

tat\_etam\_sa**m.**zayam\_chindhi bhagavan\_mama satyata: |

कस्मिन्\_कुले भवान्\_जातः\_अ.ज्ञात-ज्ञेयः कथम् भवान् ॥२०॥

kasmin\_kule bhavAn\_jAta**:\_**a.jJAta-jJeya: katham bhavAn ||20

||

**there is this special doubt**

**—cut it, Lord, cut it away from me—**

**into what clan has Your Being been born**

**?**

**how is the unknown to be known, Your Being**

**?**

\* <bhavAn> is merely "sir",

originally "Being" or "Becoming", a term of flattery ("honor") for royalty.

~vlm.20. Now sir, deign to remove my doubt regarding to your ability, and tell me truly of what family you are born, and how you come to know what is worth knowing: (respecting the origin and end of beings, and their good or bad lot afterwards).

~sv.20 Pray enlighten me in regard to a few facts concerning yourself. "In what clan were you born? How did you acquire the knowledge of that which alone deserves to be known?

कीयद्\_आयुश्\_च ते साधो वृत्तम् स्मरसि किम्.च वा । केन\_अयम् वा निवासस्ते निर्दिष्टो दीर्घ-दर्शन: ॥२१॥

kIyad\_Ayuz\_ca te sAdho vRttam smarasi kim.ca vA | kena\_ayam vA nivAsaste nirdiSTo dIrgha-darzana: ||21||

**and how long is your life,**

**sAdhu,**

**and how you came here**

kena\_ayam vA nivAsaste nirdiSTo dIrgha-darzana: **x** -

vRtta

~vlm.21. Tell me sir, if you remember the length of life that you have passed, and if you recollect by your long sightedness how you came to be settled in this lodging. (Lit. who appointed this place for your habitation).

~sv.21 What is your age now? Do you remember anything concerning the past? Who is it that ordained that you shall be long-lived and that you shall live on this tree?"

**bhushuNDa said—**

यत्\_पृच्छसि मुने सर्वं तद्\_इदं वर्णयाम्य्\_अहम् । अन्-उद्वेगितया यत्नात्\_कथा श्रव्या महात्मना ॥२२॥

yat\_pRcchasi mune sarva**m** tad\_ida**m** varNayAmy\_aham | an-udvegitayA yatnAt\_kathA zravyA mahAtmanA ||22||

yat\_pRcchasi mune sarvam Everything that you ask, muni,

tad\_ida**m** varNayAmy\_aham just that I will explain

an-udvegitayA yatnAt\_kathA zravyA mahAtmanA

~vlm.22. Bhusunda replied, I will relate to you all, O great sage! that you ask of me, and your great soul shall have to hear it attentively without any inadvertence of your mind.

~sv.22 BHUSUNDA replied: Since you ask these questions concerning me, O sage, I shall duly answer them. Pray listen attentively.

Everything that you ask, muni,

I shall explain to you. It is

a tale fit for a mahaatma

to hear with careful attention.

युष्मद्-विधास् त्रिभुवन-प्रभु-पूज्य-रूपा अकर्णयन्ति यम् उदार-धियो महान्त: ।

तेन अशुभं प्रकथितेन विनाशम् एति मेघ-आस्पदेन विभवेन यथा अर्क-ताप: ॥२३॥

yuSmad-vidhAs tribhuvana-prabhu-pUjya-rUpA akarNayanti yam udAra-dhiyo mahAnta: |

tena azubha**m** prakathitena vinAzam eti megha-Aspadena vibhavena yathA arka-tApa: ||23||

~vlm.23. It is certain, O venerable sir! that the topics, which deserve the attention of great minded souls like yourselves; will prove effective of destroying the evils of the world, as the influence of the clouds and their propitious rains remove the heat of the sun.

~sv.23 The story I am about to narrate is so inspiring that it will destroy the sins of those who relate it and those who listen to it.

**oॐm**

अथ तस्याहमपतं दीप्यमानवपु: पुर: ।

किंचिद्विक्षोभितसभ: खान्नक्षत्रमिवाचले ॥१॥

अथ तस्य अहम् अपतं दीप्यमान-वपु: पुर: ।

किंचिद् विक्षोभित-सभ: खान् नक्षत्रम् इव अचले ॥१॥

चुक्षोभ वायसास्थानं नीलोत्पलसरःसमम् ।

मत्पातमन्दवातेन भूकम्पेनेव सागर: ॥२॥

चुक्षोभ वायस-आस्थानं नील-उत्पल-सरः-समम् ।

मत्-पात-मन्द-वातेन भू-कम्पेन इव सागर: ॥२॥

अशङ्कितमपि प्राप्तं दर्शनान्मामनन्तरम् ।

भुशुण्डस्तु वसिष्ठोऽयं प्राप्त इत्यवबुद्धवान् ॥३॥

अ-शङ्कितम् अपि प्राप्तं दर्शनान् माम् अन्-अन्तरम् ।

भुशुण्डस् तु वसिष्ठो ऽयं प्राप्त इत्य् अव>बुद्धवान् ॥३॥

पत्रपुञ्जात्समुत्तस्थौ मेघशाव इवाचलात् ।

हे मुने स्वागतमिति प्रोवाच मधुराक्षरम् ॥४॥

पत्र-पुञ्जात् समुत्तस्थौ मेघ-शाव इव अचलात् ।

हे मुने स्व्-आगतम् इति प्रोवाच मधुर-अक्षरम् ॥४॥

संकल्पमात्रजाताभ्यां कराभ्यां कुसुमाञ्जलीम् ।

मह्यमाशु तदैवादान्मेघो हैममिवोत्करम् ॥५॥

संकल्प.मात्र-जाताभ्यां कराभ्यां कुसुम-अञ्जलीम् ।

मह्यम्\_आशु तदैवादान्\_मेघो हैमम्\_इव उत्करम् ॥

इदमासनमित्युक्त्वा नवं कल्पतरुच्छदम् ।

उपानीतवति त्यक्तभृत्ये वायसनायके ॥६॥

इदम्\_आसनम्\_इत्य्\_उक्त्वा नवं कल्प.तरुच्छदम् ।

उपानीतवति त्यक्त-भृत्ये वायस-नायके ॥

भुशुण्ड उत्थितो स्वीयकलापक्षेषु पक्षिषु ।

उपविष्टं मुनिं दृष्ट्वा स्वासनोन्मुखदृष्टिषु ॥७॥

भुशुण्ड उत्थितो स्वीय-कला-पक्षेषु पक्षिषु ।

उपविष्टं मुनिं दृष्ट्वा स्वासन-उन्मुख-दृष्टिषु ॥७॥

समन्तात्खगवृन्देन भुशुण्डेन समं तत: ।

तस्मिन्कल्पलतापुञ्जे ह्युपविष्टोऽहमासने ॥८॥

समन्तात्\_खग-वृन्देन भुशुण्डेन समम् तत: ।

तस्मिन्\_कल्प-लता-पुञ्जे ह्य्\_उपविष्टो\_अहम्\_आसने ॥८॥

अर्घ्यपाद्यादि संपाद्य भुशुण्डस्तुष्टमानसः ।

मामुवाच महातेजाः सौहृदान्मधुराक्षरम् ॥९॥

अर्घ्य.पाद्य-आदि संपाद्य भुशुण्डः\_तुष्ट-मानसः ।

माम्\_उवाच महा.तेजाः सौहृदात्\_मधुर-अक्षरम् ॥९॥

भुशुण्ड उवाच ।

अहो भगवताऽस्मकां प्रसादो दर्शितश्चिरात् ।

दर्शनामृतसेकेन यत्सिक्ता: सद्रुमा वयम् ।१०॥

भुशुण्ड उवाच ।

अहो भगवता अस्मकां प्रसादो दर्शितश् चिरात् ।

दर्शन-अमृत-सेकेन यत् सिक्ता: स-द्रुमा वयम् ।१०॥

मत्पुण्यचिरसंभारप्रेरितेन त्वयाधुना ।

मुने मान्यैकमान्येन कुतश्चागमनं कृतम् ॥११॥

मत् पुण्य-चिर-संभार-प्रेरितेन त्वयाधुना ।

मुने मान्य-एक-मान्येन कुतस् च आगमनं कृतम् ॥११॥

कच्चिदस्मिन्महामोहे चिरं विहरतस्तव ।

अखण्डितैव समता स्थिता चेतसि पावने ॥१२॥

कच्चिद्\_अस्मिन्\_महामोहे चिरम् विहरतस्\_तव ।

अखण्डिता\_एव समता स्थिता चेतसि पावने ॥१२॥

किमर्थमद्यागमनक्लेशेनात्मा कदर्थित: ।

कचनश्रवणोत्कानामाज्ञां नो वक्तुमर्हसि ॥१३॥

किम्-अर्थम्\_अद्य\_आगमन-क्लेशेन\_आत्मा कद्.अर्थित: ।

कचन-श्रवण-उत्कानाम्\_आज्ञाम् नो वक्तुम्\_अर्हसि ॥१३॥

त्वत्पाददर्शनादेव सर्वं ज्ञातं मया मुने ।

त्वदागमनपुण्येन वयमायोजितास्त्वया ॥१४॥

त्वत्-पाद.दर्शनाद् एव सर्वं ज्ञातं मया मुने ।

त्वद्-आगमन.पुण्येन वयम् आयोजितास् त्वया ॥१४॥

चिरंजीवितचर्चाभिर्वयं व: स्मृतिमागता: ।

तेनेदमास्पदं पादैस्त्वं पवित्रितवानयम् ॥१५॥

चिरम्.जीवित-चर्चाभिर्\_वयम् व: स्मृतिम्\_आगता: ।

तेन\_इदम्\_आस्पदम् पादैस्\_त्वम् पवित्रितवान्\_अयम् ॥१५॥

ज्ञातत्वदागमोऽप्येवं त्वांपृच्छामीह यन्मुने ।

भवद्वाक्यामृतास्वादवाञ्छितं प्रविजृम्भते ॥१६॥

ज्ञात.त्वद्-आगमो अप्य् एवं त्वां पृच्छामि इह यन् मुने ।

भवद् वाक्य-अमृता-स्वाद-वाञ्छितं प्रविजृम्भते ॥१६॥

इत्युक्तवानसौ पक्षी भुशुण्डश्चिरजीवित: ।

त्रिकालामलसंवेदी तत्र प्रोक्तमिदं मया ॥१७॥

इत्य्\_उक्तवान्\_असौ पक्षी भुशुण्डश्\_चिर-जीवित: ।

त्रि-कालामल-संवेदी तत्र प्रोक्तम्\_इदं मया ॥१७॥

वसिष्ठ उवाच ।

विहंगम महाराज सत्यमेतत्त्वयोच्यते ।

द्रष्टुमभ्यागतोऽस्म्यद्य त्वामेव चिरजीवितम् ॥१८॥

वसिष्ठ उवाच ।

विहंगम महाराज सत्यमेतत्त्वयोच्यते ।

द्रष्टुमभ्यागतोऽस्म्यद्य त्वामेव चिर-जीवितम् ॥१८॥

आशीतलान्तःकरणो दिष्ट्या कुशलवानसि ।

पतितोऽसि न बुद्धात्मा भीषणां भववागुरम् ॥१९॥

आ=शीतल.अन्तः-करण: दिष्ट्या कुशलवान्\_असि ।

पतितः\_असि न बुद्ध-आत्मा भीषणाम् भव-वागुरम् ॥१९॥

तदेतं संशयं छिन्धि भगवन्मम सत्यतः ।

कस्मिन्कुले भवान्जातो ज्ञातज्ञेयः कथं भवान् ॥२०॥

तत्\_एतम्\_संशयम्\_छिन्धि भगवन्\_मम सत्यतः ।

कस्मिन्\_कुले भवान्\_जातः\_अ.ज्ञात-ज्ञेयः कथम् भवान् ॥२०॥

कीयदायुश्च ते साधो वृत्तं स्मरसि किंच वा ।

केनायं वा निवासस्ते निर्दिष्टो दीर्घदर्शन: ॥२१॥

कीयद्\_आयुश्\_च ते साधो वृत्तम् स्मरसि किम्.च वा ।

केन\_अयम् वा निवासस्ते निर्दिष्टो दीर्घ-दर्शन: ॥२१॥

भुशुण्ड उवाच ।

यत्पृच्छसि मुने सर्वं तदिदं वर्णयाम्यहम् ।

अनुद्वेगितया यत्नात्कथा श्रव्या महात्मना ॥२२॥

भुशुण्ड उवाच ।

यत्\_पृच्छसि मुने सर्वं तद्\_इदं वर्णयाम्य्\_अहम् ।

अन्-उद्वेगितया यत्नात्\_कथा श्रव्या महात्मना ॥२२॥

युष्मद्विधास्त्रिभुवनप्रभुपूज्यरूपा

अकर्णयन्ति यमुदारधियो महान्त: ।

तेनाशुभं प्रकथितेन विनाशमेति

मेघास्पदेन विभवेन यथार्कताप: ॥२३॥

युष्मद्-विधास् त्रिभुवन-प्रभु-पूज्य-रूपा

अकर्णयन्ति यम् उदार-धियो महान्त: ।

तेन अशुभं प्रकथितेन विनाशम् एति

मेघ-आस्पदेन विभवेन यथा अर्क-ताप: ॥२३॥

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