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**Oॐ**m



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**The nirvANa of vItahavya.Quitfire**

**vasiShTha said—**

एवम् कलितवान् अन्त: प्रशान्त-मननैषण: ।

evam kalitavAn anta: prazAnta-manana-eSaNa: |

शनैर् उच्चारयंस् तारम् प्रणवम् प्राप्त-भूमिक: ॥५।८७।१॥

zanair uccArayaMs tAram praNavam prApta-bhUmika: ||5|87|01||

.

**so**

kalitavAn anta:

x

prazAnta-manana-eSaNa:

**subduing mind's Wishing**

zanair uccArayan tAram

**x**

praNavam prApta-bhUmika:

**having climbed the Ladder of the praNava**

**.**

~eyv.1,8. (\_vIta.havya) who had thus reckoned within, his thinking and seeking calmed (or subdued) and the yogic step (or state of transcendence) won, abandoned the subtle elements of the senses (sound, touch, form, taste and smell), slowly uttering the mystic syllable OM.

~sv.1-2 VASISTHA continued: With all the desires in the mind utterly silenced and having well grounded himself in the plane of non-dual consciousness, sage Vitahavya uttered the holy word OM.

~m.1. O Rama, as one who in possession of his Self and with all thinking completely subsided, he started slowly uttering 'Om' and attaining the various 'bhumikas' (stages) in sequence.

~vlm.1 VASISHTHA Continued:—Then repeating aloud the sacred syllable Om, and reflecting on the Universe contained in it; the sage obtained his internal peace, after he had got rid of his thoughts and was freed from his desires. (The meditation of Om or on presented all existence to his mind, and it is shown in the definition of that word in the Introduction of this book).

~Talk 294: Explaining adhyaropa-apavAdabhyam (superimposition and its elimination), zrI bhagavan pointed out that [dhyAna] turns you inward to the Self; and then according to [vicAra], you know that the world is not apart from the Self. ramaNa.

Ø

मात्र.आदि-पाद.भेदेन प्रणवम् सम्.स्मरन्यति: ।

अध्यारोप-अपवादेन स्वरूपम् शुद्धम् अव्ययम् ॥२॥

mAtra.Adi-pAda.bhedena praNavam saMsmaran yati: |

adhyAropa-apavAdena svarUpam zuddham avyayam ||02||

.

**in separate measures praNava is recollected**

**when the student remembers this praNava**

**it clears his misconception**

**its nature is pure and changeless**

**.**

~vlm. He cogitated on the several matras or moments, which compose the utterance of that mystic syllable ...

रुह् #ruh -> #Aruh -> #adhyAruh -> #**adhyAropa m. -** (in vedAnta phil) wrong attribution – superimposition (of snake on rope) • #**adhyaropa-apavAda** - its removal.

\

~sv. By the total abandonment of all concepts and percepts, he renounced the three worlds.

स-बाह्याभ्यन्तरान् भागान् स्थूलान् सूक्ष्मतरान् अपि ।

sa-bAhya.abhyantarAn\_bhAgAn\_sthUlAn\_sUkSmatarAn\_api |

त्रैलोक्य-सम्भवांस्\* त्यक्त्वा संकल्प्Âकल्प-कल्पितान् ॥३॥

trailokya-sambhavAn\*\_tyaktvA sam.kalp-a.kalpa=kalpitAn ||03||

.

**its outer & inner parts**

**the gross & subtler too**

**he abandoned**

**:**

**the Triple.World-creation conceptually/nonceptually conceived**

**.**

~sv. By the total abandonment of all concepts and percepts, he renounced the three worlds.

1~m.2--7 The sage uttered 'Om' with clearly partitioning it into its parts. While uttering in this way he attributed to each phase appropriately the forms of the pure, immutable Eternal. He started discarding the external and internal causes for the subtle and gross formations in the three worlds.

*~vlm.3. He abstrcted his mind from his internal and external organs, as also from his grosser and finer feelings and tne sensibilities of his heart and body. He dismissed of whatever there is in the three worlds and converted all his desires to indifference.*

तिष्ठnnaक्षुभिtAकारश्चिन्तामणिrivAत्मनि ।

samपूर्ण इव शीताम्शुर्विश्रान्त इव मन्दरH ॥४॥

तिष्ठन्.न्\*Âक्षुभित-आकारश् चिन्तामणिर् इव आत्मनि ।

सम्पूर्ण इव शीताम्शुर् विश्रान्त इव मन्दर: ॥४॥

tiSThan\_ a.kSubhita-AkAra:\_ cintAmaNi:\_ iva\_ Atmani |

sampUrNa\_ iva zIta.amzu:\_ vizrAnta\_ iva mandara: ||04||

.

**remaining as an untroubled embodiment**

**a Wishingstone in Self that shines with moonbeams**

**at rest**

**like Churnstick.Mountain after all the churning**

~vlm. ... as the thoughtful Platonic (chintamani), rapt in his abstraction ...

Ø

कुम्भकार.गृहे चक्रम् सम्.रोधित इव भ्रमात् ।

kumbha-kAra-gRhe cakram saMrodhita\_ iva bhramAt |

अम्भोधिर् इव सम्पूर्ण-स्तिमित-स्फार-निर्मल: ॥५॥

ambhodhir\_iva sampUrNa-stimita-sphAra-nirmala: ||05||

.

kumbha-kAra-gRhe **- in the Potter's studio =**

cakram **- the wheel =**

saMrodhite iva bhramAt **- when seeming to stop spinning =**

ambhodhir\_iva **- is like the ocean =**

sampUrNa-stimita-sphAra-nirmala: **- x.**

~sv.5-6 He became utterly quiescent, as when the potter's wheel comes to rest.

~m. He was like a still potter's wheel.

~vlm.5. He was as the motionless wheel of the potter's mill, and as the calm ocean undisturbed by waves and winds.

शान्त-तेजस्-तम: पुञ्ज-विगत-अर्क-इन्दु-तारकम् ।

अधूम-अभ्र-रज:-स्वच्छम् अनन्तम् शरदि\_इव खम् ॥६॥

zAnta-tejas-tama: puJja-vigata-arka-indu-tArakam |

adhUma-abhra-raja:-svaccham anantam zaradi\_iva kham ||06||

zAnta-tejas-tama: **-**

**x quiet**-tejas.**Energy**=tamas.**Darkness**:**=**

puJja-vigata-arka-indu-tArakam **-**

**m** puJja-vigata-arka-indu-tAraka **=**

adhUma-abhra-raja:-svaccham **–**

**m smokeless**-**cloud**-raja:-svaccha **=**

anantam **x**

zaradi\_iva kham **– in autumn like kha.sky.**

~vlm.6. His mind was as the clear firmament, without its suit shine and darkness; and his heart was bright, without the light of the sun, moon and stars. His intellect was unclouded by the fumes, dust and cloud of ignorance, and hîs soul was as clear as the autumnal sky. (The gloss points out the combination of many figures in this tetrastich sloka).

~m.2--7 The sage uttered 'Om' with clearly partitioning it into its parts. While uttering in this way he attributed to each phase appropriately the forms of the pure, immutable Eternal. He started discarding the external and internal causes for the subtle and gross formations in the three worlds. He then abided in the Self which was like pure transparent crystal. He was like a Mandara maintain fully in a rest position. He was like a still potter's wheel. He was like the dust free clear sky in autumn. He cast off the fundamental elements composing the senses along with the long thread like sound of 'Om', like wind shedding the fragrance it was bearing.

सह-प्रणव-पर्यन्त-दीर्घ-नि:स्वन-तन्तुना ।

जहाव्\_इन्द्रिय-तन्मात्र-जालम् गन्धम्\_इव\_अनिल: ॥७॥

saha-praNava-paryanta-dIrgha-ni:svana-tantunA |

jahAv\_indriya-tanmAtra-jAlam gandham\_iva\_anila: ||07||

saha-praNava-paryanta-dIrgha-ni:svana-tantunA **-**

**w with.OM-boundary**-**long**-**soundless**-tantu **=**

jahau **x**

indriya-tanmAtra-jAlam **x**

gandham\_iva\_anila: **- thm perfume like the wind.**

~m. He cast off the fundamental elements composing the senses along with the long thread like sound of 'Om', like wind shedding the fragrance it was bearing.

~sv.7-8 By the utterance of the Om he dispelled the webs of sense-organs and their objects, even as wind disperses scent.

*~vlm.7. Then raising his voice from the ventricle, to the topmost pranava in the cranium of his head; his mind transcended the region of the sensations, as the wind oversteps the area of fragrance: (which remains below.)*

Ø

ततो जहौ तमो-मात्रम् प्रतिभातम् इवाम्बरे ।

उत्तिष्ठत् प्रस्फुरद् रूपम् प्राज्ञ: कोपलवम् यथा ॥८॥

tata:\_ jahau tama:-mAtram pratibhAtam iva\_ambare |

uttiSThat prasphurat\_ rUpam prAjJa: kopalavam yathA ||08||

.

tatas\_ jahau **- after that he forsook =**

tamo-mAtram **- the measured dark =**

pratibhAtam\_iva\_ambare **- as.if projected on the sky =**

uttiSThat\_prasphurat\_rUpam **- a rising emanating form =**

prAjJa: kopa-lavam yathA **- x.**

~eyv.p185.

~vlm.8. His mental darkness then fled from his mind, as the gloom of night is dispelled by the dawning light of morn, and as the percipence of sapience, puts down and extinguishes the sparks of anger in the bosom.

~m.8-14 He then shed the element composing 'tamas' qualities. Then there was light. He shed that also in a trice. Then there was neither darkness nor light. Then he divested himself of the shred of mind still remaining. Then he shed the sentient consciousness still extant a little like the knowledge of an infant. This is the giving up of the objective state of consciousness. Then he attained the state of witness- perception (capability) and became pure existence. Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.

प्रतिभातम् ततस्\_तेजो निमेष-अर्धम् विचार्य स: ।

जहौ बभूव च तदा न तमो\_ न प्रकाशकम् ॥९॥

pratibhAtam tatas\_tejo nimeSa-ardham vicArya sa: |

jahau babhUva ca tadA na tamo\_ na prakAzakam ||09||

pratibhAtam tata: **- projected after that =**

**tejas.Energy** =

nimeSa-ardham vicArya sa: x

jahau **- he forsook =**

babhUva ca tadA – **and became then =**

na tamo na prakAzakam **– neither dark nor luminous.**

~vlm.9. He then beheld the reflexion of a flood of light within himself, which he found to be ceaseless in its brightness; and unlike the light of the luminaries, which is repeatedly succeeded by darkness.

~sv.9-15 He beheld the inner light for just a split second, but renounced that too immediately. He transcended both light and darkness. There remained just a trace of thought-form; this, too, the sage cut asunder in the twinkling of an eye, through the mind. Now the sage remained in the pure infinite consciousness, not modified in the least; it was like the state of consciousness of the just-born infant. He abandoned all objectivity of consciousness and even the slightest movement of consciousness. He crossed the state known as 'pasyanti' and reached the deep sleep consciousness. He continued beyond that, too, and reached the transcendental or turîya consciousness. It is a state of bliss that is not its description, which is both the 'is' and the 'is not', both something and not-something, light and darkness.

~m.8-14 He then shed the element composing 'tamas' qualities. Then there was light. He shed that also in a trice. Then there was neither darkness nor light. Then he divested himself of the shred of mind still remaining. Then he shed the sentient consciousness still extant a little like the knowledge of an infant. This is the giving up of the objective state of consciousness. Then he attained the state of witness- perception (capability) and became pure existence. Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.

ताम्\_अवस्थाम्\_अथ\_आसाद्य मनसा तन्मनस्तृणम् ।

मनाग्.अपि प्रस्फुरितम् निमिष-अर्धाद्\_अशातयत् ॥१०॥

tAm\_avasthAm\_atha\_AsAdya manasA tanmanastRNam |

manAg.api prasphuritam nimiSa-ardhAd\_azAtayat ||10||

tAm\_avasthAm\_atha\_AsAdya manasA tan\_manastRNam **x**

manAg.api prasphuritam nimiSa-ardhAd\_azAtayat **- x.**

~vlm.10. Having attained to that state of ineffable light, and inextinguishable effulgence; he found his mental powers to be quickly burnt down by its glare as the straws are consumed by the touch of fire.

~m.8-14 He then shed the element composing 'tamas' qualities. Then there was light. He shed that also in a trice. Then there was neither darkness nor light. Then he divested himself of the shred of mind still remaining. Then he shed the sentient consciousness still extant a little like the knowledge of an infant. This is the giving up of the objective state of consciousness. Then he attained the state of witness- perception (capability) and became pure existence. Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.

Ø

ततो\_अङ्ग सम्.विदम् स्वस्थाम् प्रतिभासम्\_उपागताम् ।

सद्यो जात-शिशु-ज्ञान-समान-कलनामलम् ॥११॥

ततो\_अङ्ग सम्.विदम् स्वस्थाम् प्रतिभासम्\_उपागताम् ।

सद्यो जात-शिशु-ज्ञान-समान-कलनामलम् ॥११॥

tata: aGga sam.vidam svasthAm pratibhAsam\_upAgatAm |

sadyo jAta-zizu-jJAna-samAna-kalanAmalam ||11||

.

tata: aGga sam.vidam svasthAm **x**

pratibhAsam\_upAgatAm **- x +**

sadya: **x**

jAta-zizu-jJAna-samAna-kalanAmalam **- x.**

~vlm.11. In a short time he lost his consciousness of that light, as a new born child loses in no time, its knowledge of whatever it perceives by any of its sensible organs.

~m.8-14 Then he shed the sentient consciousness still extant a little like the knowledge of an infant.

#sadyas

निमेष-अर्ध-अर्ध-भागेन कालेन कलनाम् प्रभु: ।

जहौ चित्तश्\_चेत्य-दशाम् स्पन्द-शक्तिम्\_इव\_अनिल: ॥१२॥

nimeSa-ardha-ardha-bhAgena kAlena kalanAm prabhu: |

jahau cittaz\_cetya-dazAm spanda-zaktim\_iva\_anila: ||12||

nimeSa.ardha-ardha-bhAgena **-**

**w moment**.**half**-**half.a.bit =**

kAlena **- of time =**

kalanAm prabhu: **- x +**

jahau citta:\_cetya-dazAm **x**

spanda-zaktim\_iva\_anila: **- thm vibant energy like fire.**

~vlm.12. It was in a twinkling or half of that time, that this sedate sage stopped the course of his thought, as the current wind stops its motion in a moment.

~m. This is the giving up of the objective state of consciousness. Then he attained the state of witness- perception (capability) and became pure existence. Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.

पश्यन्ती.पदम्\_आसाद्य सत्ता-मात्र-आत्मकम् तत: ।

pazyantI.padam\_AsAdya sattA-mAtra-Atmakam tata: |

प्रसुप्त-पदम्\_आलम्ब्य तस्थौ गिरिर्\_इव\_अचल: ॥१३॥

prasupta-padam\_Alambya tasthau girir\_iva\_acala: ||13||

**having attained the pazyantI.Visionary state**

**—his own level of Beingness—**

**from That +**

prasupta-padam\_Alambya **- having assumed the sleeping state =**

tasthau girir\_iva\_acala: - **he sat still like a mountain =**

~vlm.13. He then remained as fixed as a rock, with his inattentive and mute gaze on what passed before him; and retained his vitality like a motionless dreamer in his sleep. (Pasyanti in the text means a patient spectator).

~m.8-14 Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.

Øtt. लम्ब् #lamb -> #Alamb -> #**Alambana: -** depending on • hanging from • supporting, sustaining •• (in rhetoric) the connection of a sensation with its cause • the mental exercise practised by the Yogin in endeavouring to realize the gross form of the Eternal •• silent repetition of a prayer [seating the mantra in the Heart \*jd] • (with Buddhists) the five attributes of things (apprehended by or connected with the five senses, namely form, sound, smell, taste, and touch). •• \*Alambana-**pratyaya**, the substantial cause, VS1 409 n. •• #**Alambya -** having supported, sustained **-** bahi: kumbhakam\_Alambya ciram bhUyo na zocyate, y6025.051.

Øtt. #pazyantI - #vak is divided into (1) #parA, (2) #pazyantI, (3) #madhyamA, and (4) #vaikharI. – Talk 398. •-• [There are] four levels or stages of the Word, from the Supreme Word (#parAvAc) ... [to] the "seeing" or "visionary" word (pazyantI), the first dawn of differentiation; the "intermediate" (madhyamA), where duality appears; down to the lowest level of empirical speech called vaikharI "the corporeal", the level of sounds perceived thru the ear, as well as that of the world of objects. – Padoux, "Vac".

तत: सुषुप्त-सम्स्थानम् स्थित्वा स्थित्वा विभुर्\_मनाक् ।

tata: suSupta-samsthAnam sthitvA sthitvA vibhur\_manAk |

सुषुप्ते स्थैर्यम्\_आसाद्य तुर्य-रुपम्\_उपाययौ ॥१४॥

suSupte sthairyam\_AsAdya turya-rupam\_upAyayau ||14||

tata: x

suSupta-samsthAnam sthitvA x

sthitvA vibhu: manAk **- x +**

suSupte sthairyam\_AsAdya **x**

turya-rupam\_upAyayau **- x.**

~eyv.p185.

~vlm.14. He was next lost in his Susupta-hypnotism, as in the insensibility of his profound sleep; and thereby attained his ultimate felicity of turya, in the retention of his absolute felicity only.

~m.8-14 He then shed the element composing 'tamas' qualities. Then there was light. He shed that also in a trice. Then there was neither darkness nor light. Then he divested himself of the shred of mind still remaining. Then he shed the sentient consciousness still extant a little like the knowledge of an infant. This is the giving up of the objective state of consciousness. Then he attained the state of witness- perception (capability) and became pure existence. Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.

निर्.आनन्दो\_ऽपि स.आनन्द: सच्\_च\_असच्\_च\_अपि तत्र स: ।

आसीन्\_न किंचित्\_किंचित्\_तत्\_प्रकाश-स्तिमितम् यथा ॥१५॥

nir.Anando\_'pi sa.Ananda: sac\_ca\_asac\_ca\_api tatra sa: |

AsIn\_na kiMcit\_kiMcit\_tat\_prakAza-stimitam yathA ||15||

nir.Anando\_'pi sa.Ananda:

sac\_ca\_asac\_ca\_api tatra sa:

x

AsIn\_na kiMcit\_kiMcit\_tat\_prakAza-stimitam yathA

~vlm.15. He was joyous in his joylessness, and was alive without his liveliness; he remained as something in his nothingness, and was blazing amidst obscurity. (His soul shone forth amidst the gloom of his mind).

~m.15-17 . In that state he was without joy and yet he was with bliss. He had no existence yet he was existing in his Self. He had no form yet he was in his own form of Self. He was not transcendent and yet he was transcendent. He attained that indescribable state where it is said 'this is not, this is not'. He became that equal Brahman, the Vast.

अ-चिन्मये चिन्मयम् च "नेति नेति" यद्\_उच्यते ।

ततस्\_तत्\_सम्.बभूव\_असौ यद्\_गिराम्\_अप्य्\_अगोचर: ॥१६॥

a-cinmaye cinmayam ca "neti neti" yad\_ucyate |

tatas\_tat\_sambabhUva\_asau yad\_girAm\_apy\_agocara: ||16||

a-cinmaye cinmayam ca

"neti neti" yad\_ucyate

x

tatas\_tat\_**samb**abhUva\_asau yad\_girAm\_apy\_agocara:

x

~sv.16 It is full of non-consciousness and (objectless) consciousness, it can only be indicated by negation (not this, not this). He became that which is beyond description.

~vlm.16. He was intelligent in his spirit, without the intelligence of the senses; and was as the Sruti says, neither this nor that nor the one or the other. He therefore became that which no words can express.

~m.15-17 . In that state he was without joy and yet he was with bliss. He had no existence yet he was existing in his Self. He had no form yet he was in his own form of Self. He was not transcendent and yet he was transcendent. He attained that indescribable state where it is said 'this is not, this is not'. He became that equal Brahman, the Vast.

= >cetyAbhAvAd acinmayam svata**z\_c**id eva cinmayam< Comm

तद्\_असौ सुसमम् स्फारम् पदम् परम-पावनम् ।

सर्व-भाव-अन्तर-गतम्\_अभूत्\_सर्व-विवर्जितम् ॥१७॥

tad\_asau susamam sphAram padam parama-pAvanam |

sarva-bhAva-antara-gatam\_abhUt\_sarva-vivarjitam ||17||

tad\_asau susamam sphAram padam parama-pAvanam

x

sarva-bhAva-antara-gatam abhUt\_sarva-vivarjitam

**x**

~vlm.17. He became that transparent substance, which is transcendentally pure and purifying; and was that all pervasive something, which is corporate with nothing.

~sv.17-24 That state is the void, Brahman, consciousness, the Purusa of the Sankhya, Isvara of the yogi, Siva, time, Atman or self, non-self, the middle, etc., of the mystics holding different views. It is that state which is established as the truth by all these scriptural viewpoints, that which is all — in that the sage remained firmly established.

~m.15-17 . In that state he was without joy and yet he was with bliss. He had no existence yet he was existing in his Self. He had no form yet he was in his own form of Self. He was not transcendent and yet he was transcendent. He attained that indescribable state where it is said 'this is not, this is not'. He became that equal Brahman, the Vast.

= tad asau su-samam sphAram padam parama-pAvanam | sarva-bhAva-antara-gatam abhUt sarva-vivarjitam = >x< Comm

Ø

यच् छून्य-वादिनाम् शून्यम् ब्रह्म ब्रह्म-विदाम् वरम् ।

yat\_ zUnya-vAdinAm zUnyam brahma brahma-vidAm varam |

विज्ञान-मात्रम् विज्ञान-विदाम् यद् अमलम् पदम् ॥१८॥

vijJAna-mAtram vijJAna-vidAm yad\_amalam padam ||18||

.

**what the Void.philosophers call "shUnya.Void"**

**is the brahman.Immensity of the best brahma-ists**

**when jnAna.Wisdom is measured.out by the vijnAna.philosophers**

**it is their pure state**

**.**

~vlm.18. ... the vacuum of Vacuists, and the brahmA of the Brahmists ....

~m. ... For advocates of 'Sunyavada', that state is 'void' state. For some it is Brahmic state. For Vijnana protagonists it is vijnana state...

पुरुष: सांख्य-दृष्टीणाम्\_ईश्वरो योग.वादिनाम् ।

शिव: शशि-कलाङ्कानाम् काल: काल-एक-वादिनाम् ॥१९॥

puruSa: sAMkhya-dRSTINAm\_Izvaro yoga.vAdinAm |

ziva: zazi-kalAGkAnAm kAla: kAla-eka-vAdinAm ||19||

puruSa: sAMkhya-dRSTINAm

**"puruSa" in the view of the sAmkhya.s,**

Izvaro yoga.vAdinAm

**"Izvara" for the yoga School;**

ziva: zazi-kalAGkAnAm kAla: kAla-eka-vAdinAm

x

~vwv.1181/5.87.19. It is #puruSa (or the Soul) for those having the view of the #sAMkhyA (philosophers), #Izvara (or God) for the teachers of Yoga, #ziva for the worshippers of Shiva and Time for those asserting only Time (as Reality).

~vlm.19. He became like the Purusha or spirit of the Sankhya materialists, and the Iswara of Yoga philosophers; he was alike the Siva of the Sivites, bearing the mark of the crescent moon on their foreheads, and as the Time of Timeists.

~sv.17-24 That state is the void, Brahman, consciousness, the Purusa of the Sankhya, Isvara of the yogi, Siva, time, Atman or self, non-self, the middle, etc., of the mystics holding different views. It is that state which is established as the truth by all these scriptural viewpoints, that which is all — in that the sage remained firmly established.

~m.18-20 . He attained that Supreme State which is described severally by several philosophical streams. For advocates of 'Sunyavada', that state is 'void' state. For some it is Brahmic state. For Vijnana protagonists it is vijnana state. For sankhyas it is Purusha state. For yoga philosophers it is the state of Iswara. For 'jivanmuktas' it is all-form.

आत्म-आत्मनस्\_तद्\_विदुषाम् नैरात्म्यम् तादृश-आत्मनाम् ।

माध्यामिकानाम् च सर्वम् सुसम-चेतसाम् ॥२०॥

Atma-Atmanas\_tad\_viduSAm nairAtmyam tAdRza-AtmanAm |

mAdhyAmikAnAm ca sarvam susama-cetasAm ||20||

Atma-Atmanas\_tad\_viduSAm

nairAtmyam tAdRza-AtmanAm

x

mAdhyAmikAnAm ca

**and fo the mAdhyamika.s**

sarvam susama-cetasAm

x

~vwv.1182/5.87.20. It is the Self for the knowers of the Self, absence of Selfhood for those who think like that, the middle state for the #mAdhyamika-s (a schoolof Buddhist philosophers) and the All for those whose minds are peretly equal.

~vlm.20. He was the same with the soul of souls of the Psychologists, and as no soul of Physicists; he was similar to the Midst or Midmost of the Mádhamikas (i.e. having no beginning nor end), and the All of the even-minded Pantheists.

~sv.17-24 That state is the void, Brahman, consciousness, the Purusa of the Sankhya, Isvara of the yogi, Siva, time, Atman or self, non-self, the middle, etc., of the mystics holding different views. It is that state which is established as the truth by all these scriptural viewpoints, that which is all — in that the sage remained firmly established.

~m.18-20 . He attained that Supreme State which is described severally by several philosophical streams. For advocates of 'Sunyavada', that state is 'void' state. For some it is Brahmic state. For Vijnana protagonists it is vijnana state. For sankhyas it is Purusha state. For yoga philosophers it is the state of Iswara. For 'jivanmuktas' it is all-form.

यत् सर्व-शास्त्र-सिद्धान्तो यत्\_सर्व-हृदय-अनुगम् ।

yat sarva-zAstra-siddhAnto yat\_sarva-hRdaya-anugam |

यत् सर्वम् सर्व.गम् सार्वम् यत्\_तत्\_तत्-सद् असौ स्थित: ॥२१॥

yat sarvam sarva.gam sArvam yat\_tat\_tat-sad asau sthita: ||21||

yat sarva-zAstra-siddhAnto **- what every shAstra concludes =**

yat\_sarva-hRdaya-anugam **- what every Heart goes.after +**

yat sarvam **- what is All =**

sarva.gam sArvam **- all-going All =**

yat tat **- which is That =**

tat sad asau sthita: **- that is Being situated here.**

~vlm.21. He was identified with the main Truth of every religion, and the essence of all creeds; and was self-same with the All essential and Universal Reality.

~m.21 He was splendourously radiant in that all immanent, all-Self and enunciated by all scriptures and 'sastras'.

यद् अनुत्तम-नि:स्पन्दम् दीप्यते तेजसाम्\_अपि ।

स्वानुभूत्या\_एक-मात्रम् यद् यत् तत् तत्-सद् असौ स्थित: ॥२२॥

yad anuttama-ni:spandam dIpyate tejasAm\_api |

svAnubhUtyA\_eka-mAtram yad yat tat tat-sad asau sthita: ||22||

yad anuttama-**ni:**spandam **x**

dIpyate tejasAm api **x**

sva-anubhUtya-eka-mAtram yat **x**

yat tat **- which is That =**

tat sad asau sthita: **- that is Being situated here.**

~sv.17-24 That state is the void, Brahman, consciousness, the Purusa of the Sankhya, Isvara of the yogi, Siva, time, Atman or self, non-self, the middle, etc., of the mystics holding different views. It is that state which is established as the truth by all these scriptural viewpoints, that which is all — in that the sage remained firmly established.

~m.22 That state was always inactive, self-luminous and illuminates all light giving objects like Sun etc.

~vlm.22. He was identic with the pre-eminent and unimpaired light, which is seen in all lightsome bodies; and was one with the inward light, which he perceived to be glowing within himself.

Ø

यद् एकम् चाप्य् अनेकम् च साञ्जनम् च निरञ्जनम् ।

yat\_ ekam ca\_ api\_ an.ekam ca sa.aJjanam ca nir.aJjanam |

यत् सर्वम् चाप्य् असर्वं च यत्-तत् तत्-सद् असौ स्थित: ॥२३॥

yat sarvam ca\_ apy\_ a.sarvam ca yat-tat tat-sat\_ asau sthita: ||23||

.

**both the One & the not-One too**

**painted o&r plain**

**what is All and yet not.All also**

**what is that That is Being**

**situated here**

**...**

~m.23 He was in that state of Alone but multiple depending on the support characteristies.

~vlm.23. He became the very thing which is one and many, and which is all yet nothing. Which is simple and combined with all, and which is that which is Tat Sat.

अजम्\_अजरम्\_अनाद्य्\_अनेकम्\_एकम् पदम्

अमलम् सकलम् च निष्कलम् च

स्थित\_ इति स तदा नभ:-स्व-रूपाद् अपि

विमल-स्थितिर् ईश्वर: क्षणेन ॥२४॥

ajam\_ajaram\_anAdy\_anekam\_ekam padam

amalam sakalam ca niSkalam ca

sthita\_ iti sa tadA nabha:-sva-rUpAd api

vimala-sthitir Izvara: kSaNena ||24||

a-jam a-jaram **-**

**...**

**unborn, unaging, =**

an-Ady an-ekam **– without beginning, without the One, = =**

ekam padam a-malam **- one immaculate state =**

sa-kalam ca niS-kalam ca **- partite & impartite =**

sthita: **- existent =**

iti sa: **- so he was =**

tadA – **at that time =**

nabha:svarUpAt **- than the nature of spacious sky =**

api vimala-sthiti: **- even more stainless state =**

Izvara: kSaNena **– Lord.Ishvara in.a.flash.**

~m.24 Thus Vitahavya was in that supreme state which is free of all birth cycles and impurities. He was in the form of consciousness ether. Even so in a trice he could become Iswara, the Lord.

~vlm.24. In short he remained as the one undecaying and without its beginning, which is one and many, and simple without its parts. Which is purer than the pure ether, and which is the Lord God of all.

~sv.17-24 That state is the void, Brahman, consciousness, the Purusa of the Sankhya, Isvara of the yogi, Siva, time, Atman or self, non-self, the middle, etc., of the mystics holding different views. It is that state which is established as the truth by all these scriptural viewpoints, that which is all — in that the sage remained firmly established.

**o**ॐ**m**

**ÂU**U**Mm**mmm....

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

vicAra: paramam jJAnam zamo hi paramam sukham ||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".

**+**

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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)

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Group Page

<https://groups.google.com/forum/#!forum/yoga-vasishtha>

Complete YVFiles

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

चित् संवित्त्या\_उच्यते जीव:

cit saMvittyA\_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

saMkalpAt sa:\_ man*a:\_* bhavet |

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA-iti.Adi\_abhidham tata:||

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**Oॐ**m

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that permits proper formatting

if you are not a Word user

downloadable at

<https://www.dropbox.com/s/2mpmf55zplst5ru/WordViewer.docx?dl=0>

**sarga 5.87**

||

एवM कलितवाnaन्तH प्रशान्तमननैषणH ।

शनैruच्चारयंस्तारM प्रणवM प्राप्तभूमिक: ॥५।८७।१॥

मात्र.आदि-पाद.भेदेन प्रणवम् सम्.स्मरन्यति: ।

अध्यारोप-अपवादेन स्वरूपम् शुद्धम्\_अव्ययम् ॥२॥

सबाhyAभ्यन्तरान्भागान्स्थूलान्सूक्ष्मतरानपि ।

त्रैलोक्यसम्भवांस्त्यक्त्वा saMकlpAकल्पकल्पितान् ॥३॥

04

कुम्भकारगृहे चक्रM सMरोधित इव भ्रमात् ।

अम्भोधिriव सम्पूर्णस्तिमितस्फारनिर्मलH ॥५॥

06 07

ततो जहौ तमोमात्रं प्रतिभातमिवाम्बरे ।

उत्तिष्ठत्प्रस्फुरद्रूपं प्राज्ञ: कोपलवम् यथा ॥८॥

09 10 11 12 13 14 15 16 17

यच्छून्यवादिनाM शून्यM ब्रह्म ब्रह्मविदाM वरम् ।

विज्ञानमात्रM विज्ञानविदाM यdaमलM पदम् ॥१८॥

19 20 21 22

यदेकम् चाप्यनेकं च साञ्जनं च निरञ्जनम् ।

यत्सर्वं चाप्यसर्वं च यत्तत्तत्सदसौ स्थितः ॥२३॥

24

||

||

01

02

**in separate measures praNava is recollected**

**when the student remembers this praNava it clears his misconception**

**:**

**its nature is pure and changeless**

**.**

03

**its outer & inner parts**

**the gross & subtler too**

**he abandoned**

**:**

**the Triple.World-creation conceptually/nonceptually conceived**

**.**

04 05 06 07 08 09 10 11 12 13 14 15 16 17

18

**what the Void.philosophers call "shUnya.Void"**

**is the brahman.Immensity of the best brahma-ists**

**when jnAna.Wisdom is measured.out by the vijnAna.philosophers**

**it is their pure state**

**.**

19 20 21 22

23

**both the One & the not-One too**

**painted o&r plain**

**what is All and yet not.All also**

**what is that That is Being**

**situated here**

**...**

24||

 .z24

**02|**19 20 04 06 07||01|**11|02|**17 21||**08||**10 09 22||**21||08||**15 18|14||05||**06||11||**16|\***08|**09||**21|08|11||**02|10 07 24 17 20||12|04|**18|\*01|\*13|\*05|06|18|05|01|13||**19|15|**12|**16||22 14||**24||**13||**12||24|\*11|**