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**About the Subtle AtivAhika Traveler:**

**Vasishtha said—**

**x01**

आतिवाहिक-देहः\_असौ तस्य\_आद्यस्य प्रजापतेः ।

काकतालीय.वत् चित्त्वात् यत् यथा इति.आदि चेतति ॥७।१८९।०१॥

AtivAhika-deha:\_asau tasya\_Adyasya prajApate: |

kAkatAlIya.vat cittvAt yat yathA iti.Adi cetati ||7|189|01||

.

AtivAhika-deha: asau

**This Traveler Body**

tasya Adyasya prajApate:

**of that primal Grandfather**

kAkatAlIyava**t**

**is like the Coconut Crow.**

**From the state of Consciousness**

ya**t** yathA ity.Adi cetati

**what and how it conceives ...**

~sv.1 The cosmic subtle (ativahika) body that arose as the creator brahma by sheer coincidence (just as a ripe cocoanut falls when a crow alights on it) continues to exist on account of the inherent nature of consciousness.

~vlm.1 Vasishtha continued:—This spiritual body (or the personal spirit), as that of brahma-the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own notion, to think and brood on its thoughts; (which it had derived from the eternal spirit of brahma).

**y02**

तत् तथा स्थितिम् आयाति चिरम् संवित्-स्वभावतः ।

बत विश्वम् इदम् भातम् अत्र\_अ-सत्ये कुतः स्मयः ॥०२॥

tat tathA sthitim AyAti ciram saMvit-svabhAvata: |

bata vizvam idam bhAtam atra\_a-satye kuta: smaya: ||02||

.

tat tathA sthitim AyAti

**That thus comes to a State,**

ciram saMvit-svabhAvata:

**after long Awareness-own.feeling - conditioning**

bata vizvam idam bhAtam atr**a\_a**satye

kuta: smaya:

~sv.2 It itself is the universe. The seer, the seen and the act of seeing are all unreal.

~vlm.2. It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there any wonder in this.

**x**

**z03**

द्रष्टा\_अ.सत्यम् असत्यम् दृक् असत्यम् दर्शनम् ततम् ।

सत्यम् एव\_अथवा सर्वम् ब्रह्मैव\_आत्मतया तया ॥०३॥

draSTA\_a.satyam asatyam dRk asatyam darzanam tatam |

satyam eva\_athavA sarvam brahmaiva\_AtmatayA tayA ||03||

.

**the Seer is not So;**

**not So is the Seen;**

**and not So is the Seeing too;**

**or else everything is So,**

**only the brahman.Immensity**

**with the nature of a soul**

**.**

~vlm.3. Now this viewer-brahma, and his viewing and the view of the world, must either all be false (as there is no duality in nature); or they must all be true, having the spirit of brahm**a\_a**t the bottom.

**Râma said–**

**x04**

इति\_आतिवाहिक~आलोकः स\* तस्य\_आद्य-प्रजापतेः ।

कठिनत्वम् कथम् यातः कथम् स्वप्नस्य सत्यता ॥०४॥

iti\_AtivAhika~Aloka: sa\* tasya\_Adya-prajApate: |

kaThinatvam katham yAta: katham svapnasya satyatA ||04||

.

iti\_AtivAhika\_Aloka:

**such a Traveler vision**

**sa\*** tasya AdyaprajApate:

**is his, the Grandfather's.**

kaThinatvam katham

**how does it get (material) hardness?**

yAta:

**from where?**

katham svapnasya satyatA

how-come a dream seems real? - has the generic quality of beingSo.

~vlm.4. Ráma rejoined:—Now sir, please to tell me, how this spiritual and shadowy sight of the primeval Lord of creation, could be realized in its solidified state, and reality can there be in the vision of a dream.

~sv.3-4 Or if they are all considered real, even then they are all brahman, and brahman alone is real.

**Vasishtha said—**

**05**|**Ø**

आतिवाहिक\* आलोकः स्वत\* एव\_अनुभूयते ।

सदा\_अनवरतम् तेन स\* एव\_आभाति पुष्टवत् ॥०५॥

AtivAhika\* Aloka: svata\* eva\_anubhUyate |

sadA\_anavaratam tena sa\* eva\_AbhAti puSTavat ||05||

.

AtivAhika Aloka: **- x =**

svata ev**a\_a**nubhUyate **- x =**

sadA anavaratam

**ever incessantly**

tena **sa\*** eva AbhAti puSTavat **- x.**

~vlm.5. Vasishtha replied:—The spiritual view is ever apparent by itself within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

~sv.5-6 The cosmic subtle body arises of its own accord and that itself becomes a solid substance by being constantly thought of as such, even as a dream may appear to be real when it is prolonged.

**x**

**z06**

यथा स्वप्नस्य पुष्टत्वम् चिर~अनुभवन~उचितम् ।

अति.सत्यम् इव\_आभाति स्व.आतिवाहिकता तथा ॥०६॥

yathA svapnasya puSTatvam cira~anubhavana~ucitam |

ati.satyam iva\_AbhAti sva.AtivAhikatA tathA ||06||

.

yathA svapnasya puSTatvam

**as the development of dreaming**

cir**a~a**nubhavana\_ucitam

**is customary long experience**

atisatyam iva

as.if very real

AbhAti sva.AtivAhikatA tathA

**the state of your own Traveler projects thus.**

~vlm.6. As the visionary sights of our dreams, come to be realized in times, by our continuous pouring upon them; so doth the spiritual appear as real, by our constant habit of thinking them as such. (So it is recorded in the case of King Harischandra of old).

~sv.5-6 The cosmic subtle body arises of its own accord and that itself becomes a solid substance by being constantly thought of as such, even as a dream may appear to be real when it is prolonged.

#puS – to nourish. --> puSTa --> puSTatva-m - n. the being well-fed , a prosperous or thriving condition MW.

**x07**

आतिवाहिक-देहस्य चिर-स्व.अनुभव~उदये ।

AtivAhika-dehasya cira-sva.anubhava~udaye |

आधिभौतिकता-बुद्धिः उदेति मृग-वारिवत् ॥०७॥

AdhibhautikatA-buddhi: udeti mRga-vArivat ||07||

.

**for the subtle Traveler Body =** cira-svAnubhava~udaye - **when it has arisen thru long self.experience =** AdhibhautikatA-buddhi: **- the intellect in gross material state =** udeti mRga-vArivat **– arises like mirage-water.**

~vlm.7. The constant thought of the reality of our spiritual body, makes appear as a real object to our sight; *as the constant craving of deer after water, makes it appear in the mirage of the parched desert before them.*

\*sv. Thus, even materiality or substantiality arises of its own accord from the subtle (ativahika) body.

\* AtivAhika-dehasya – **for the subtle Traveler Body =** cira-svAnubhava~udaye - **when it has arisen thru long self.experience =** AdhibhautikatA-buddhi: **- the intellect in gross material state =** udeti mRga-vArivat **– arises like mirage-water.**

8

जगत्-स्वप्न-भ्रम~आभासम् मृगतृष्ण~अम्बुवत् स्थितम् ।

jagat-svapna-bhrama~AbhAsam mRgatRSNa~ambuvat sthitam |

असत् एव\_इदम् आभाति सत्य-प्रत्यय-कारि\_अपि ॥०८॥

asat eva\_idam AbhAti satya-pratyaya-kAri\_api ||08||

**.**

**the world's a dream-delusion that appears**

**like water that appears in a mirage**

**:**

**altho unreal it makes you think that it's real**

**.**

\* jagat-svapna-bhrama~AbhAsam - **world.dream-delusion=projection -** mRgatRSNa~ambuvat sthitam - **exists like mirage-water =** asat eva\_idam AbhAti - **tho unreal it projects =** satya-pratyaya-kAri\_api **–** **real-conviction-maker also**

**09**

आतिवाहिक-रूपाणाम् आधिभौतिकता स्वयम् ।

असती सत्यवत् दूरम् अर्वाक्-दर्शिभिः अर्थिता ॥०९॥

AtivAhika-rUpANAm AdhibhautikatA svayam |

asatI satyavat dUram arvAk-darzibhi: arthitA ||09||

.

AtivAhika-rUpANAm

**of the Traveler-forms**

AdhibhautikatA svayam

**physicality itself**

asatI satyava**t** dUram arvAg-darzibhi:\_arthitA

**x**

~vlm.9. Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the avidity of their desires and ignorant admirers.

~sv.7-8-9 Thus, even materiality or substantiality arises of its own accord from the subtle (ativahika) body.

#arvAk arvAg - ind. (g. %{svar-Adi} q.v.) hither , (opposite to yon parAk, paras, parastAt) RV. AV. S3Br. ; (with abl. S3Br. &c. ; with instr. RV. x , 129 , 6 AV.) on this side , from a certain point , before , after ; on the lower side ChUp. ; (with loc.) within , near Sa1h. (v.l.)

**x10**

अयम् सः\_अहम् इदम् तत् म\* इमा\* गिरि-नभः दिशः ।

इति मिथ्या-भ्रमः भाति भास्वर-स्वप्न-शैलवत् ॥१०॥

ayam sa:\_aham idam tat ma\* imA\* giri-nabha: diza: |

iti mithyA-bhrama: bhAti bhAsvara-svapna-zailavat ||10||

.

ayam sa: aham

**"This He, I,**

idam tan

**This, That,**

ma imA: giri-nabho-diza:

**Mine are these mountains, sky, directions,"**

iti mithyA-bhrama: bhAti

**such delusive error appears-as**

bhAsvara-svapna-zailavat

**x**

~sv.10 'I am this', 'I am that' — thus the notions that arise in that body appear as mountains and the various directions, but all this is mere delusion, appearance or optical illusion.

~vlm.10. The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as erroneous as the conception of reality in our dreams and false phantoms of the brain.

**y11**

आतिवाहिक-देहः असौ स्रष्टुः आद्यस्य भावितः ।

आधिभौतिकताम् च\_एतत् पिण्ड~आकारम् प्रपश्यति ॥११॥

AtivAhika-deha: asau sraSTu: Adyasya bhAvita: |

AdhibhautikatAm ca\_etat piNDa~AkAram prapazyati ||11||

.

AtivAhika-deha: asau

**This Traveler Body**

sraSTu:\_Adyasya bhAvita: **x**

AdhibhautikatAm ca etat **x**

piNDa\_AkAram prapazyati **-** **x**

**.**

~sv.11 When the ativahika body is thought of as material or physical substance by the creator brahma, such materiality arises.

~vlm.11. The spiritual body which was at first conceived, by the prime creator of all-brahma, assumed a material form as that of a globe under his sight. (Meaning the Mundane egg).

**x**

**z12**

चित्.नभः चेतनम् त्यक्त्वा "ब्रह्माहम्" इति पश्यति ।

अयम् देहः\_अयम् आधार\* इति बध्नाति भावनाम् ॥१२॥

cit.nabha: cetanam tyaktvA "brahmAham" iti pazyati |

ayam deha:\_ayam AdhAra\* iti badhnAti bhAvanAm ||12||

.

**cit.**nabhas\_cetanam tyaktvA

**The consciousness-sky having forsaken Chetana Sentience,**

"brahmAham"\_iti pazyati

**"I am brahmic" it see/knows**

ayam deh**a:\_a**yam AdhAra

**as "this body, this support/location"**

iti badhnAti bhAvanAm

**so it conditions/binds its imagining.**

~sv.12 Consciousness considers itself as brahma the creator; it considers, 'This is body' and 'This is the support for the body' and thus creates a relationship between the body and the support which thereafter becomes a bondage.

~vlm.12. The living soul of brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul: (instead of the souls being the fountain of the body).

**x13**

असत्ये सत्य-बुद्ध्या\_एव बद्धः भवति भावनात् ।

बहुशः भावयति\_अन्तर् नानात्वम् अनुधावति ॥१३॥

asatye satya-buddhyA\_eva baddha: bhavati bhAvanAt |

bahuza: bhAvayati\_antar nAnAtvam anudhAvati ||13||

.

a.satye

**in the unreal**

satya-buddhyA eva

while considered to be real

baddho bhavati

**it becomes bound by bhAvanA.Feeling**

bhAvanAt

**it is made to become mant within**

bahuzas bhAvayati\_antar

nAnAtvam anudhAvati

**proceeding to a state of variety.**

~sv.13 When there is the notion of reality in unreal phenomena, there is bondage. When many such notions arise, then diversity is brought into being.

~vlm.13. Then it becomes confined in that body, by its belief of the unreality as a sober reality; and then it thinks of many things within itself, and goes on seeking and running after them all. (But the steady soul is sedate, and has all within itself, without seeking them elsewhere without).

**y14**

शब्दान् करोति संकेतम् संज्ञाः च स्पन्दनानि च ।

ॐ-इति\_उक्ते ततः वेदात्\_शब्द-राशीन् प्रगायति ॥१४॥

zabdAn karoti saMketam saMjJA: ca spandanAni ca |

OM-iti\_ukte tata: vedAt\_zabda-rAzIn pragAyati ||14||

.

zabdAn\_karoti saMketam

**He assigns/makes words as a sign**

saMjJA**: c**a spandanAni ca

**both meanings and motions (of the lips)**

om-iti\_ukte

**having uttered Om**

tato vedA**t\_z**abda-rAzIn pragAyati

**then from the Veda he chants word-chains.**

~sv.14 That person then utters sounds, makes gestures and indicates whatever he wishes to convey. He sings the mantras of the Ved**a\_a**fter uttering OM.

~vlm.14. This God then makes many symbolical sounds and forms (invents) words for names and actions; and at last upon his utterance of the mystic syllable Om or (on) the Vedas rang out and sang in currents of verbiage.

#**saMketa -** संकेतः An intimation; sign, mark, token. • Agreement, convention; संकेतो गृह्यते जातौ गुणद्रव्यक्रियासु च S.D.12. • Engagement, appointment; नामसमेतं कृतसंकेतं वादयते मृदु वेणुम् Gīt.5; A place of meeting (lovers' tryst), rendezvous; सा स्वैरिण्येकदा कान्तं संकेतं उपनेष्यति Bhāg.11. 8.23; कान्तार्थिनी तु या याति संकेतं साभिसारिका Ak. •-• -गृहम्, -निकेतनम्, -स्थानम् a place of appointment or assignation, rendezvous. •-• saMketavAkya-m -वाक्यम् watchword. • appointment (acc.) with >kR, or>gra or>dA or Caus. of >klRp, 'to make an agreement or appointment' or 'appoint a place of meeting with any person' (gen. or inst. or inst. with saha, samam, mithaH) • beg.-comp 'according to agreement', 'by appointment') • convention, consent • a short explanation of a grammatical rule (= 2. zailI, q.v.) y1027.025; zabdAn\_karoti saMketam He assigns/makes words as a sign, y7189.014.

**x**

**15**|**Ø**

तैः एव कल्पयन्ति\_आशु व्यवहारम् इतः ततः ।

मनः हि\_असौ कल्पयति यत् चेतति तत् एव हि ॥१५॥

tai: eva kalpayanti\_Azu vyavahAram ita: tata: |

mana: hi\_asau kalpayati yat cetati tat eva hi ||15||

.

tai:\_eva kalpayanti\_Azu vyavahAram **x**

itas\_tata: **x**

manas hi\_asau kalpayati

**This-here Manas Mind thinks**

yac\_cetati

**what conceives**

ta**t** eva hi

**is only That-there.**

~vlm.15. Then through the medium of those sacred words, the god ordained the ordinances for the conduct of all mankind; and everyt ing turned to be, as he wished and thought it to be in his own mind. (Hence brahma is said the creative mind of god). \* Note. The sacred Sanskrit was at once a perfect language, without any knowledge of us regarding its formative stage, though a balabhásá or infant-language is said to have existed before, of which we have no relic nor know anything.

~sv. Soon he engages himself in diverse activities with the help of all these. He is of the nature of the mind and whatever he thinks, that he experiences. It cannot be difficult for one to see his own nature and that which has arisen in him on account of his own nature.

**x16**

यः हि यत्.मय\* एव\_असौ स\* न पश्यति तत् कथम् ।

असत्या\_एव जगत्-भ्रान्तिः एवम् प्रौढिम् उपागता ॥१६॥

ya: hi yat.maya\* eva\_asau sa\* na pazyati tat katham |

asatyA\_eva jagat-bhrAnti: evam prauDhim upAgatA ||16||

.

ya: hi yan.maya ev**a\_a**sau

**but one who is made in such a way is This**

**sa\*** na pazyati ta**t** katham

**how does he not see/know That?**

asatyA eva jagad-bhrAnti:

**the world-delusion is quite unreal**

evam prauDhim upAgatA

**and so comes to its growth.**

#prauDhi –f.- full growth , increase \_kathAs.; self-confidence , boldness , assurance, \_kAv. \_kathAs.

~vlm.16. Whatever exists in any manner, the same is the self same brahmá itself; and yet no body perceives it as such, owing to the predominant error of all, of believing the unreal world as a real existence.

~sv. Soon he engages himself in diverse activities with the help of all these. He is of the nature of the mind and whatever he thinks, that he experiences. It cannot be difficult for one to see his own nature and that which has arisen in him on account of his own nature.

**y17**

आ-ब्रह्मणः मुधा भाति चिर-स्वप्न~इन्द्र-जालवत् ।

इति\_आतिवाहिकस्य\_इयम् आधिभौतिकता\_उचिता ॥१७॥

A-brahmaNa: mudhA bhAti cira-svapna~indra-jAlavat |

iti\_AtivAhikasya\_iyam AdhibhautikatA\_ucitA ||17||

.

A-brahmaNa: mudhA bhAti **- x =**

cira-svapna\_indra-jAlavat **- x =**

iti\_AtivAhikasya iyam **- x =**

AdhibhautikatA ucitA **- x.**

~vlm.17. All the things from the great brahmá down to all, are but false appearances as those of dreams and magical show; and yet the spiritual reality is utterly lost to sight, under the garb of material unreality (i. e. The unreal matter is taken for real spirit).

~sv. Soon he engages himself in diverse activities with the help of all these. He is of the nature of the mind and whatever he thinks, that he experiences. It cannot be difficult for one to see his own nature and that which has arisen in him on account of his own nature.

#uc – to be pleased, to enjoy; ucita उचित -p.p. Fit, proper, suitable; ucitas tad upAlambha: उचितस्तदुपालम्भः U.3; Accustomed.to or used.to, in comp.; • candanocita: चन्दनोचितः Ki.1.34. • Delightful, agreeable, pleasurable. • Correct (time).• Acceptable (\_grAhya ग्राह्य) • Natural (स्वभावसिद्ध); उचितं च महाबाहुर्न जहौ हर्षमात्मवान् Rām.2.19.37 •-• ucitajJa -ज्ञ - Knowing what is proper, not contrary to etiquette.

**x**

**z18**

आधिभौतिकता न\_अस्ति काचित् किंचित् अपि क्वचित् ।

AdhibhautikatA na\_asti kAcit kimcit api kvacit |

आतिवाहिकता\_एव\_एनाम् अभ्यासात् याति भावनाम् ॥१८॥

AtivAhikatA\_eva\_enAm abhyAsAt yAti bhAvanAm ||18||

.

AdhibhautikatA na\_asti kAcit kimcit api kvacit - **there is no such thing as a material state anyhow anywhere =** AtivAhikatA eva enAm **it is only this subtle Traveler.state :** abhyAsA**t** yAti bhAvanAm - **thru conditioning it becomes feeling.**

~vlm. There is nothing as materiality any where and at any time; it is the spiritual only which by our habitual mode of thinking and naming, is said to be substantial, elemental and material.

~sv. Soon he engages himself in diverse activities with the help of all these. He is of the nature of the mind and whatever he thinks, that he experiences. It cannot be difficult for one to see his own nature and that which has arisen in him on account of his own nature.

**\*** AdhibhautikatA na\_asti kAcit kimcit api kvacit - **there is no such thing as a material state anyhow anywhere =** AtivAhikatA eva enAm **it is only this subtle Traveler.state :** abhyAsA**t** yAti bhAvanAm - **thru conditioning it becomes feeling.**

**x19**

मूलात् एव\_एवम् आयातः मिथ्या\_अनुभाव~अनात्मकः ।

मोहः ब्रह्मण\* एव\_अयम् इति\_अस्ति\_एष\* महात्मनाम् ॥१९॥

mUlAt eva\_evam AyAta: mithyA\_anubhAva~anAtmaka: |

moha: brahmaNa\* eva\_ayam iti\_asti\_eSa\* mahAtmanAm ||19||

.

mUlA**t** eva evam AyAta:

**from the very root thus has come**

mithyA-anubhAv**a~a**nAtmaka:

**false unÂtmic experience.**

moha: brahmaNa: ev**a\_a**yam

**"This is only brahmic delusion"**

iti\_asti\_e**Sa\*** mahAtmanAm

**so it is for the mahAtma.s.**

~vlm.19. This our fallacy of materiality, has come to us from our very source in brahmá-the creator; who entertained the false idea of the material world, and transmitted this error even into the minds of the wise and very great souls.

~sv.19 ever, when he thus perceived the notion of the world within himself, soon it became a solid reality.

**y20**

एवम् इत्थम् दशा राम पिण्ड-बन्धः क्व विद्यते ।

भ्रान्तिः एव\_इदम् अखिलम् ब्रह्मैव आभातम् एव वा ॥२०॥

evam ittham dazA rAma piNDa-bandha: kva vidyate |

bhrAnti: eva\_idam akhilam brahmaiva AbhAtam eva vA ||20||

.

evam ittham dazA rAma

**so such a state, rAma,**

piNDa-bandha: kva vidyate

**lump-bound, where is it see/known?**

bhrAnti:\_eva idam akhilam

**all this is delusion**

brahmaiva AbhAtam eva vA

**or else this projection is only brahmic.**

~sv.20 Though this physical and material universe is but a long dream or magic product, it shines as if it is true in the subtle body or brahma the creator.

~vlm.20. How is it possible, O Ráma, for the intelligent soul, to be thus confined in a clod of earth, all this must either be an illusory prescence, or a representation of brahma himself.

**x**

**z21**

न शाश्वतात् अन्यत् इह\_अस्ति कारणात्

न कारणम् तत् खलु कार्यताम् विना ।

न कार्यता कारणता.आदि-सम्भवः

अस्ति\_अनामये तत् किम् अपि\_इदम् आततम् ॥२१॥

na zAzvatAt anyat iha\_asti kAraNAt

na kAraNam tat khalu kAryatAm vinA |

na kAryatA kAraNatA.Adi-sambhava:

asti\_anAmaye tat kim api\_idam Atatam ||21||

.

na zAzvatA**t** anyad

**not different from eternity**

ih**a\_a**sti kAraNAt

**here is from a cause**

na kAraNam ta**t** khalu kAryatAm vinA

**no cause, that clearly is without the state of effect,**

na kAryatA kAraNatA.Adi-sambhava:

**the state of effect does not arise from the state of causality**

asti\_anAmaye tat

**when That is formless**

kim api idam Atatam

**x**

~sv.21 Hence, it is clear that the physical or material universe does not exist at any time anywhere. The subtle body itself appears to be the solid body on account of the notion of such solidity arising in it repeatedly. Its very source is unreal. The sole reality in all this is brahman. There is naught here but brahman.

~vlm.21. There can be no other cause of this world, except the eternal causality of brahma; who is self-existent, only without any action or causation of himself; thus the Supreme soul being wholly devoid of the attributes of cause and effect, what can this world be, but an extension.

#kR ->\_kArya -> kAryatA - f. the being an effect , the relation or state of an effect, KapS.

#anAmaya . an-Amaya – free from disease. •• This term appears in YV with great frequency, and often the above reading seems trivial in its context. Max Müller suggests the derivation an=A-maya, not=about-formation, not something made. In many contexts YV implies both senses of the word at.once. das.jiva at gmail.com

~AB. ... anAmaye kUTastha-cidAnand**a~a**dvaye brahmani ... ||

**oॐm**

DAILY READINGS st 24 November, 2018

fm4021 1.nv23-24 UNANSWERED QUESTION .z64

<https://www.dropbox.com/s/g51x8i95w045uyp/fm4021%201.nv23-24%20UNANSWERED%20QUESTION%20.z64.docx?dl=0>

fm6087 2.nv23-24 FIRECREST & The BOY .z46

<https://www.dropbox.com/s/e26jra7fwkpd3p1/fm6087%202.nv23-24%20FIRECREST%20%26%20The%20BOY%20.z46.docx?dl=0>

fm7190 3.nv24..26 rAma's Repose .z89

<https://www.dropbox.com/s/dn87vn74pr31tf5/fm7190%203.nv24..26%20FAQ%20rAma%27s%20Repose%20.z89.docx?dl=0>

Group Page

[https://groups.google.com/forum/#!forum/yoga.vasishtha](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****: b***havet |

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि.अभिधम् तत:॥

mAyA.iti.Adi .abhidham tata:||

y3067.021/FM.3.67.21

**Oॐ**m

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सर्ग ७.१८९

वसिष्ठ\* उवाच ।

आतिवाहिक-देहः\_असौ तस्य\_आद्यस्य प्रजापतेः ।

काकतालीय.वत् चित्त्वात् यत् यथा इति.आदि चेतति ॥७।१८९।०१॥

तत् तथा स्थितिम् आयाति चिरम् संवित्-स्वभावतः ।

बत विश्वम् इदम् भातम् अत्र\_अ-सत्ये कुतः स्मयः ॥०२॥

द्रष्टा\_अ.सत्यम् असत्यम् दृक् असत्यम् दर्शनम् ततम् ।

सत्यम् एव\_अथवा सर्वम् ब्रह्मैव\_आत्मतया तया ॥०३॥

राम\* उवाच ।

इति\_आतिवाहिक~आलोकः स\* तस्य\_आद्य-प्रजापतेः ।

कठिनत्वम् कथम् यातः कथम् स्वप्नस्य सत्यता ॥०४॥

वसिष्ठ\* उवाच ।

आतिवाहिक\* आलोकः स्वत\* एव\_अनुभूयते ।

सदा\_अनवरतम् तेन स\* एव\_आभाति पुष्टवत् ॥०५॥

यथा स्वप्नस्य पुष्टत्वम् चिर~अनुभवन~उचितम् ।

अति.सत्यम् इव\_आभाति स्व.आतिवाहिकता तथा ॥०६॥

आतिवाहिक-देहस्य चिर-स्व.अनुभव~उदये ।

आधिभौतिकता-बुद्धिः उदेति मृग-वारिवत् ॥०७॥

जगत्-स्वप्न-भ्रम~आभासम् मृगतृष्ण~अम्बुवत् स्थितम् ।

असत् एव\_इदम् आभाति सत्य-प्रत्यय-कारि\_अपि ॥०८॥

आतिवाहिक-रूपाणाम् आधिभौतिकता स्वयम् ।

असती सत्यवत् दूरम् अर्वाक्-दर्शिभिः अर्थिता ॥०९॥

अयम् सः\_अहम् इदम् तत् म\* इमा\* गिरि-नभः दिशः ।

इति मिथ्या-भ्रमः भाति भास्वर-स्वप्न-शैलवत् ॥१०॥

आतिवाहिक-देहः असौ स्रष्टुः आद्यस्य भावितः ।

आधिभौतिकताम् च\_एतत् पिण्ड~आकारम् प्रपश्यति ॥११॥

चित्.नभः चेतनम् त्यक्त्वा "ब्रह्माहम्" इति पश्यति ।

अयम् देहः\_अयम् आधार\* इति बध्नाति भावनाम् ॥१२॥

असत्ये सत्य-बुद्ध्या\_एव बद्धः भवति भावनात् ।

बहुशः भावयति\_अन्तर् नानात्वम् अनुधावति ॥१३॥

शब्दान् करोति संकेतम् संज्ञाः च स्पन्दनानि च ।

ॐ-इति\_उक्ते ततः वेदात्\_शब्द-राशीन् प्रगायति ॥१४॥

तैः एव कल्पयन्ति\_आशु व्यवहारम् इतः ततः ।

मनः हि\_असौ कल्पयति यत् चेतति तत् एव हि ॥१५॥

यः हि यत्.मय\* एव\_असौ स\* न पश्यति तत् कथम् ।

असत्या\_एव जगत्-भ्रान्तिः एवम् प्रौढिम् उपागता ॥१६॥

आ-ब्रह्मणः मुधा भाति चिर-स्वप्न~इन्द्र-जालवत् ।

इति\_आतिवाहिकस्य\_इयम् आधिभौतिकता\_उचिता ॥१७॥

आधिभौतिकता न\_अस्ति काचित् किंचित् अपि क्वचित् ।

आतिवाहिकता\_एव\_एनाम् अभ्यासात् याति भावनाम् ॥१८॥

मूलात् एव\_एवम् आयातः मिथ्या\_अनुभाव~अनात्मकः ।

मोहः ब्रह्मण\* एव\_अयम् इति\_अस्ति\_एष\* महात्मनाम् ॥१९॥

एवम् इत्थम् दशा राम पिण्ड-बन्धः क्व विद्यते ।

भ्रान्तिः एव\_इदम् अखिलम् ब्रह्मैव आभातम् एव वा ॥२०॥

न शाश्वतात् अन्यत् इह\_अस्ति कारणात्

न कारणम् तत् खलु कार्यताम् विना ।

न कार्यता कारणता.आदि-सम्भवः

अस्ति\_अनामये तत् किम् अपि\_इदम् आततम् ॥२१॥

॥

७१९०

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**FM.7.189**

**Vasishtha said—**

01 02 03 04 05 06 07

8

**the world's a dream-delusion that appears**

**like water that appears in a mirage**

**:**

**altho unreal it makes you think it's real**

**.**

09 10 11 12 13 14 15 16 17 18 19 20 21

||

+++

.z21

**18|07|**10|11|21|**12|**12|13|14|13|17|\*19|20|05|21|17|\*01|02|03|04|10|05|06|16|07|**07|12|**21|09|**21|**16|11|13|16|15|05|18|\*14|09|15|\*17|18|19|20|16|01|02|03|07|09|10|04|06|**21|**16|15|11|**18|**