fm5088 2.je15 Quitfire's REPOSE .z16

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**Oॐ**m



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~sv. Thus have I told, O RAma, the auspicious story of the sage Vitahavya. Reflect over it. Whatever I have said to you and whatever I shall say to you now is born of direct perception, direct experience and deep contemplation.

~sv. Meditate upon this, O RAma, and attain wisdom. Liberation is attained only by wisdom or self-knowledge. Only through such wisdom does one go beyond sorrow, destroy ignorance and attain perfection.

~sv. What has been described as Vitahavya is only a notion in our mind; so am I and so are you. All these senses and the whole world are nothing but the mind. What else can the world be, O RAma?

\_vIta.havya' s REPOSE

**vasiSTha said—**

प्राप्य संसृतिसीमान्तं दुःखाब्धेः पारमागतः ।

prApya saMsRti-sImAntam du:kha.abdhe: pArama.Agata: |

वीतहव्यः शशामैवमपुनर्मनने मुनिः ॥१॥

vItahavya: zazAma\_evam\_a.punar-manane muni: ||5|88|1

||

**so**

**vItahavya Quitfire came to peace**

**:**

**no more mentating, the muni reached the other shore of saMsAra**

**:**

**out from a sea of sorrow**

**he came to the Supreme**

**.**

~m. ... All thinking has totally subsided. ~vlm. After vItahavya bad passed beyond the bounds of nature, and crossed over this ocean of misery; he pacified also the fluctuations of his mind.

\*jd. - वीतहव्यः शशाम एवम् So \_vIta.havya came to peace. अपुनर्-मनने मुनिः When not-again mentating, the Muni प्राप्य संसृति-सीमान्तम् having reached the bounds of saMsAra दुःख-अब्धेः from a sea of sorrow पारम-आगतः was come to the Supreme.

तस्मिंस्\_तथा\_उपशान्ते हि परां निर्वृतिम्\_आगते ।

tasmin\_tathA\_upazAnte hi parAm nirvRtim\_Agate |

पयःकण\_ इव​\_अम्भोधौ स्वे पदे परिणामिनि ॥५।८८।२॥

paya:-kaNa\_ iva\_ambhodhau sve pade pariNAmini ||2||

tasmin tathA - **there, thus =**

upazAnte hi  **- being in his quietude =**

parAm nirvRtim – **to perfect**

Agate having come

paya:-kaNa: ||-kaNe|| iva

ambhodhau in the ocean

sve pade pariNAmini x

apazAnte  **- thru his disquietude =**

nirvRti

payas

parinAmin ||pun?||

~vlm.2. Being thus becalmed, and brought to the state of perfect inertness; he was absorbed in his ultimate supineness, as a drop of rain water and the particles of waves, mix in the main ocean.

~m.2-6 He merged into consciousness like a drop of water in sea. Then his body withered like lotus in water. Then the bird of life left the nest of his body. All the five elements in his body merged in their respective universal pools. His skeleton lay on the ground. His consciousness entered the universal consciousness. All the seven dhatus, like blood etc, merged in the universal dhatus. Thus each one entered their universal pools.

#vR -> #vRti - surrounding, covering • a hedge -> #nirvRti - in mbh.&c. every sort of "bliss" • in #kADambarI, extinction (a lamp running.out.of oil). **•** Without a #vRti.

तथैव तिष्ठन्निःस्पन्द: स कायो म्लानिमाययौ ।

tathA\_eva tiSThan\_ni:spanda: sa\_ kAya: mlAnim\_Ayayau |

अन्तर्विरसतां प्राप्य मार्गशीर्षान्त-पद्मवत् ॥५।८८।३॥

antar\_virasatAm prApya mArga-zIrSa-anta-padmavat ||3||

tathA eva  **- thusever =**

tiSThan ni:spanda:  **- resting motionless =**

sa: kAya: mlAnim Ayayau  **- the kAya.Body unto decay came =**

antar virasatAm prApya **– within, taste/sap=lessness having.got =**

mArgazIrSa-anta-padma-vat - **like a lotus in November, under the Deer.head Moon.**

~vlm.3. Sitting continually in his torpid state; his body became thin and lean, without its food and functions, and it decayed fastly like the fading lotus in winter, without the supply of its proper moisture of water.

म्लै #mlai -> #**mlAni:** - f. withering, fading, decay, languishing, perishing • depression, melancholy, sadness • disappearance • foulness, filth • blackness ib. • vileness, meanness —y3019.016

\*jd. - tathA eva  **- thusever =** tiSThan ni:spanda:  **- resting motionless =** sa: kAya: mlAnim Ayayau  **- the kAya.Body unto decay came =** antar virasatAm prApya **– within, taste/sap=lessness having.got =** mArgazIrSa-anta-padma-vat - **like a lotus in November, under the Deer.head Moon.**

तस्य देह-द्रुमान्तःस्थं त्यक्त्वा हृन्\_नीडमाययु: ।

tasya deha-druma-anta:stham tyaktvA hRt-nIDam\_Ayayu: |

प्रोड्डीय विहगायन्तो यन्त्रोन्मुक्ता\_ इवासव: ॥५।८८।४॥

proDDIya vihaga-Ayanta:\_ yantra-unmuktA:\_ iva\_asava: ||4||

tasya deha.druma-anta:stham - **his body.tree-inner.set =**

tyaktvA **having forsaken =**

hRt-nIDam\_Ayayu: - **they came to the Heart-nest =**

proDDIya  **- having flown out =**

vihaga-Ayanta:  **- x =**

yantra-unmuktA: iva\_asava: **- x.**

proDDIya  **- x =**

vihaga-Ayanta:  **- x =**

yantra-unmuktA: iva\_asava: **- x.**

~AB. ... vihaga.vad\_AcAranta: ... yantrebhya unmuktA: zilA iva ||

~vlm.4. His vital breaths fled from the tree of his body, (i.e. from his lungs and arteries), and entered into the cavity of the heart, like birds let loose from the net, and flying to their nests: (concentration of vital airs into the heart).

~m.2-6 He merged into consciousness like a drop of water in sea. Then his body withered like lotus in water. Then the bird of life left the nest of his body. All the five elements in his body merged in their respective universal pools. His skeleton lay on the ground. His consciousness entered the universal consciousness. All the seven dhatus, like blood etc, merged in the universal dhatus. Thus each one entered their universal pools.

डी #DI -> #uDDI -> #proDDI - ind. p. #**proDDIya**, proDDIna - to fly up, fly away • -adj.- having flown up or away +

अस् #as -> #**asu** - "As a masculine noun, breath, spiritual life • in the plural, the exoteric five vital breaths of the body or pranas. Nearly all archaic languages have the same word for both breath and wind or air and spirit, such as the Greek pneuma and the Latin spiritus. " Theo. Encyc. - y1027.022

भूतेष्वेव प्रतिष्ठानि भूतानि सकलान्यलम् ।

bhUteSv\_eva pratiSThAni bhUtAni sakalAni\_alam |

मांसास्थि-यन्त्र-देहस्तु वनावनित-लेऽवसत् ॥५।८८।५॥

mAMsa-asthi-yantra-deha:\_tu vana.avani-tale\_avasat ||5||

bhUteSu eva pratiSThAni  **- x =**

bhUtAni sakalAni alam  **- the beings all enough =**

mAMsa-asthi-yantra-dehas tu  **- x =**

vana-avani-tale avasat **- x.**

~vlm.5. His corporeal body which was composed of flesh and bones and the organs of sense, remained of course beneath the shady branches of the woodland retreat; but his spirit roved beyond the bounds of the elemental worlds above.

~m.2-6 He merged into consciousness like a drop of water in sea. Then his body withered like lotus in water. Then the bird of life left the nest of his body. All the five elements in his body merged in their respective universal pools. His skeleton lay on the ground. His consciousness entered the universal consciousness. All the seven dhatus, like blood etc, merged in the universal dhatus. Thus each one entered their universal pools.

चिदर्णव-प्रतिष्ठा चिद्धातवो धातुषु स्थिता: ।

cid.arNava-pratiSThA cid.dhAtavo dhAtuSu sthitA: |

स्वे स्वरूपे स्थितं सर्वं मुनावुपशमं गते ॥५।८८।६॥

sve svarUpe sthitam sarvam munau\_ upazamam gate ||6||

cid.arNava-pratiSThA  **- Consciousness.ocean-absorbed =**

cid.dhAtavo dhAtuSu sthitA:  **- x =**

sve svarUpe sthitam sarvam  **- x =**

munau\_upazamam gate **- x.**

~vlm.6. His individual intellect, was absorbed in the ocean of the Universal Intellect; as the particles of metallic substances are fused together in the same metal. So the soul of the sage found its rest in its intrinsic nature of the supreme soul.

~m.2-6 He merged into consciousness like a drop of water in sea. Then his body withered like lotus in water. Then the bird of life left the nest of his body. All the five elements in his body merged in their respective universal pools. His skeleton lay on the ground. His consciousness entered the universal consciousness. All the seven dhatus, like blood etc, merged in the universal dhatus. Thus each one entered their universal pools.

एषा ते कथिता राम विचार-शत-शालिनी ।

eSA te kathitA rAma vicArazatazAlinI |

विश्रान्तिर्वीतहव्यस्य प्रज्ञयैनां विवेचय ॥५।८८।७॥

vizrAntir\_vItahavyasya prajJayA\_enAm vivecaya ||7||

eSA te kathitA  **- this *tale* has been told to you =**

**rAma =**

vicAra-zata-zAlinI  **- with a hundred ways of enquiry +**

vizrAnti: vItahavyasya  **- the repose of Quitfire =**

prajJayA\_enAm vivecaya **– study it with intelligence.**

~vlm. ... all this is full of instruction, and you must consider well the hidden meaning which is contained therein.

~m. With proper inquiry, perceive the cosmic and furadamental nature of Self and ascend to that essence.

एवं.प्रकारया चार्व्या स्व.विचारणआ\_इद्धया ।

evam.prakArayA cArvyA sva.vicAraNayA\_iddhayA |

तत्त्वम्\_आलोक्य तत्\_सारम्\_आतिष्ठ​\_उत्तिष्ठ राघव ॥५।८८।८॥

tattvam\_Alokya tat.sAram\_A.tiSTha\_ut.ttiSTha rAghava ||8||

evam.prakArayA cArvyA  **- x =**

sva.vicAraNayA\_iddhayA  **- x +**

tattvam\_Alokya tat.sAram  **- x =**

A.tiSTha\_ut.ttiSTha  **- x, =**

**rAghava.**

~vlm.8. And know, O Ráma, that by your good gifts of these things, and perfections, you will be able to attain to that state of beatitude.

~m. Whatever I have told you, telling you and will tell you is what I have seen and experienced. I am a 'Chiranjeevi' (an immortal) and knower of all the three times. You also adopt the same perception and acquire knowledge. Only from knowledge can one attain liberation. With knowledge you will be delivered of grief and all ignorance will subside. Only through knowledge can the perfect state be attained.

यदेतदखिलं राम भवते वर्णितं मया ।

yat\_etat\_akhilam rAma bhavate varNitam mayA |

यदिदं वर्णयाम्यद्य वर्णयिष्यामि यच्च वा ॥५।८८।९॥

yat\_idam varNayAmi\_adya varNayiSyAmi yat\_ca vA ||9||

9-12

**all this, rAma, which has been told by me,**

**this which I tell today**

**or which I will come to tell...**

**I have seen the three times of eternity during a sufficiently long lifetime,**

**all this has been studied by me**

**and seen by me**

**and all of it myself,**

**all that,**

**having come to this very pure vision,**

**clever man,**

**--having attained perfect Wisdom--**

**for it is thru Wisdom that Freedom is got,**

**thru Wisdom one goes to sorrowlessness,**

**thru Wisdom there is erosion of un.Wisdom,**

**only thru Wisdom is there perfect attainment,**

**and not thru anything else, in fact.**

yat\_etat\_akhilam

rAma

bhavate

**all this**

**rAma**

**which has been told by me**

varNitam mayA

**that which I tell now**

yat\_idam varNayAmi\_adya

varNayiSyAmi yat\_ca vA

**as well as what I am going to tell**

~vlm.9. Consider well, O Ráma! all that I have told you already, and what I will at present and in future expound to you.

~m.7-12 O Rama, I have now narrated all about Vitahavya's repose (in Brahman). Now you should muse about it. With proper inquiry, perceive the cosmic and furadamental nature of Self and ascend to that essence. Whatever I have told you, telling you and will tell you is what I have seen and experienced.

त्रिकाल-दर्शिना नित्यम् चिरम् च किल जीवता ।

trikAladarzinA nityam ciram ca kila jIvatA |

विचारितम् च दृष्टम् च मया तदखिलम् स्वयम् ॥५।८८।१०॥

vicAritam ca dRSTam ca mayA tad\_akhilam svayam ||10||

trikAla-darzinA nityam  **- x =**

ciram ca kila jIvatA  **- x +**

vicAritam ca dRSTam ca  **- x =**

mayA tad\_akhilam svayam **- x.**

~vlm.10. As I have myself known and well considered all these things in my long life, and by my experience of the past, and my knowledge of present and future events, so will you be also. (i.e. As he was a sage by his long experience, and a seer by his prescience).

~m.7-12 O Rama, I have now narrated all about Vitahavya's repose (in Brahman). Now you should muse about it. With proper inquiry, perceive the cosmic and furadamental nature of Self and ascend to that essence. Whatever I have told you, telling you and will tell you is what I have seen and experienced. I am a 'Chiranjeevi' (an immortal) and knower of all the three times. You also adopt the same perception and acquire knowledge. Only from knowledge can one attain liberation. With knowledge you will be delivered of grief and all ignorance will subside. Only through knowledge can the perfect state be attained.

तद्\_एताम्\_अमलम् दृष्टिम्\_अवलम्ब्य महामते ।

tat\_etAm\_amalam dRSTim\_avalambya mahAmate |

ज्ञानम्\_आसादय परम् ज्ञानान्\_मुक्तिर्हि लभ्यते ॥५।८८।११॥

jJAnam\_AsAdaya param jJAnAn\_muktir\_hi labhyate ||11||

tat  **- x =**

etAm\_amalam dRSTim  **- x =**

avalambya  **- x =**

mahAmate  **- x =**

jJAnam\_AsAdaya param jJAnAn\_muktir\_hi labhyate **- x.**

~vlm.11. Therefore have the clear sight or clairvoyance of the sage, as I have shown to you, and know that it is by means of your transcendental knowledge alone, that you can have your emancipation in both worlds. (i.e. Perfect liberation in the present life, ensures the freedom of the next; and bondage in this state, leads to perpetual bondage in future).

~m.7-12 O Rama, I have now narrated all about Vitahavya's repose (in Brahman). Now you should muse about it. With proper inquiry, perceive the cosmic and furadamental nature of Self and ascend to that essence. Whatever I have told you, telling you and will tell you is what I have seen and experienced. I am a 'Chiranjeevi' (an immortal) and knower of all the three times. You also adopt the same perception and acquire knowledge. Only from knowledge can one attain liberation. With knowledge you will be delivered of grief and all ignorance will subside. Only through knowledge can the perfect state be attained.

ज्ञानान्\_निर्दुःखताम्\_एति ज्ञानाअ\_अज्ञान-संक्षय: ।

jJAnAn\_nirdu:khatAm\_eti jJAnAd\_a.jJAna-saMkSaya: |

ज्ञानादेव परा सिद्धिर्\_न​\_अन्यस्माद्\_राम वस्तुत: ॥५।८८।१२॥

jJAnAd\_eva parA siddhir\_na\_anyasmAd\_rAma vastuta: ||12||

jJAnAn\_nirdu:khatAm\_eti

**thru Wisdom one goes to sorrowlessness**

jJAnAd\_a.jJAna-saMkSaya: thru Wisdom there is erosion of un.Wisdom

jJAnAd\_eva parA siddhi: only thru Wisdom is the perfect attainment

na\_anyasmAd\_rAma vastuta:

**not thru anything else, in fact.**

~vwv.1659.y5.88.12. One arrives at the state of painlessness (or absence of sorrow) on account of Knowledge. There is complete destruction of ignorance on account of Knowledge. RAma! The highest fulfilment arises only from Knowledge, not from another thing, actually.

~vlm.12. The light of knowledge dispels the darkness of ignorance, and destroys the mist of false fears and woes; and knowledge alone is the cause of that consummation, which nothing else can bring about.

~m.7-12 O Rama, I have now narrated all about Vitahavya's repose (in Brahman). Now you should muse about it. With proper inquiry, perceive the cosmic and furadamental nature of Self and ascend to that essence. Whatever I have told you, telling you and will tell you is what I have seen and experienced. I am a 'Chiranjeevi' (an immortal) and knower of all the three times. You also adopt the same perception and acquire knowledge. Only from knowledge can one attain liberation. With knowledge you will be delivered of grief and all ignorance will subside. Only through knowledge can the perfect state be attained.

ज्ञानेन सकलाम्\_आशाम् विनिकृत्य समन्तत: ।

**jJAnena sakalAm\_AzAm vi.nikRtya samantata: |**

शातित-अशेष-चित्त-अद्रिर्\_वीतहव्यो मुनईश्वर: ॥५।८८।१३॥

**zAtita-azeSa-citta-adrir\_vItahavyo munIzvara: ||13||**

jJAnena sakalAm\_AzAm  **- x =**

vi.nikRtya samantata:  **- x +**

zAtita-azeSa-citta-adri:  **- x =**

vItahavyo munIzvara: **- x.**

~vlm.13. See how the sage vItahavya destroyed all his desires, by means of his knowledge; and how he cleared the mountain of his mind, from all its poisonous plants of worldliness.

~m.13-16 . With knowledge alone Vitahavya razed to the ground the mountain of mind. All desires have been made powerless. He could conceive all this world in his heart and experienced it as simple phenomenon. Vitahavya is mind alone. The 'I ness' of mind is senses. Mind is world as whole. What else and who else is all this? Vitahavya achieved the Absolute with all the blemishes like attachment cast away, all the impurities washed off, abandoning gross and subtle bodies, and delivered of all grief.

vIतहव्य-आत्मिका संवित्.सम्.कल्प-जगति\_इति सा ।

vItahavya-AtmikA samvit-saMkalpa-jagatI\_iti sA |

अनुभूतवती दृश्यम्\_इदम्\_एव तज्.जगत् ॥५।८८।१४॥

anubhUtavatI dRzyam\_idam\_eva tat.jagat ||14||

vItahavya-AtmikA  **- x =**

samvit-saMkalpa-jagatI\_iti sA  **- x +**

anubhUtavatI dRzyam idam\_eva tat.jagat **- x.**

~vlm.14. Again his conscious knowledge or clairvoyance of other spheres, led the seer to penetrate into the solar orb of his desire on the wings of his rays; and thence return (by his reminiscence) to redeem his buried body from cave of earth. (So the soul of Jesus ascended to heaven after his crucifixion, and returned to redeem his dead and buried body from the grave after three days. It is also recorded of many Yogis to revivify their bodies, as it is predicted in the holy writ, of the resurrection of all dead bodies on the last day of judgment or Quiámat, when the rotten bones will stand up (quama), at the sound of the last trumpet of the Angel. This sort of resurrection is analogous to the daily resuscitation (jágara or waking) of animal bodies, after their susupta and swapna or sleeping and waking states of every body. But the relinquishment and reanimation of the body, was a voluntary act of the Yogi and entirely dependant on his free will and option. Hence the modern Yogis and Jugis,

are known to bury their dead bodies, and not to burn them like Hindus. And all this depends on the knowledge of yoga philosophy as it is said here in the text).

~m.13-16 . With knowledge alone Vitahavya razed to the ground the mountain of mind. All desires have been made powerless. He could conceive all this world in his heart and experienced it as simple phenomenon. Vitahavya is mind alone. The 'I ness' of mind is senses. Mind is world as whole. What else and who else is all this? Vitahavya achieved the Absolute with all the blemishes like attachment cast away, all the impurities washed off, abandoning gross and subtle bodies, and delivered of all grief.

वीतहव्यो मनो.मात्रम् मनो\_अहम्.त्वम्\_इव\_ऐन्द्रिय: ।

vItahavya: manas.mAtram manas.ahamtvam\_iva\_aindriya: |

मनो जगद्\_इदम् कृत्स्नम्\_अन्यता-अन्.अन्यते तु के ॥५।८८।१५॥

manas\_ jagat\_idam kRtsnam\_anyatA-an.anyate tu ke ||15||

vItahavya: x

manas.mAtram manas.ahamtvam\_iva x

aindriya: x

manas\_ jagat\_idam kRtsnam x

anyatA-an.anyate -

**both otherness and unotherness**

tu ke **- x.**

~vlm.15. This sage was the personification of the mind, and it is the mind which is personified in the sensible or visible forms of I, thou, he and this other. (Because the mind being the essential part of man makes his personality, and not the body which is but an appendage to the mind). The mind is also this world which consists in it, and without which it is not known to subsist. (The mind makes the world and is identified with it, wherefore Brahmá the mind of God, is represented as the maker and identic with the world).

~m.13-16 . With knowledge alone Vitahavya razed to the ground the mountain of mind. All desires have been made powerless. He could conceive all this world in his heart and experienced it as simple phenomenon. Vitahavya is mind alone. The 'I ness' of mind is senses. Mind is world as whole. What else and who else is all this? Vitahavya achieved the Absolute with all the blemishes like attachment cast away, all the impurities washed off, abandoning gross and subtle bodies, and delivered of all grief.

अधिगत-परमार्थ: क्षीण-राग.आदि-दोष: सकल-मल-विकार​-उपाधि-सङ्गाद्य्\_अपेत: ।

adhigata-paramArtha: kSINa-rAga.Adi-doSa: sakala-mala-vikAra-upAdhi-saGga.Ady-apeta: |

चिरम्\_अनुसृतम\_अन्त​: स्वम् स्वभावम् विवेकी पदम्\_अमलम्\_अनन्तम् प्राप्तवान्शान्तशोक: ॥५।८८।१६॥

ciram\_anusRtama\_anta: svam svabhAvam vivekI padam\_amalam\_anantam prAptavAnzAntazoka: ||16||

adhigata-paramArtha:  **- x =**

kSINa-rAga.Adi-doSa:  **- x =**

sakala-mala-vikAra-upAdhi-saGga.Ady-apeta:  **- x +**

ciram\_anusRtama\_anta: svam svabhAvam  **- x =**

vivekI padam\_amalam\_anantam prAptavAn zAnta-zoka: ||16||

~vlm.16. By knowing this transcendent truth, and being freed from the faults of passions and feelings, and far removed from the foibles and frailties of the world; the silent sage followed the dictates of his mind, and attained thereby the endless blissfulness of his soul:—the summum bonum of human life.

~m.13-16 . With knowledge alone Vitahavya razed to the ground the mountain of mind. All desires have been made powerless. He could conceive all this world in his heart and experienced it as simple phenomenon. Vitahavya is mind alone. The 'I ness' of mind is senses. Mind is world as whole. What else and who else is all this? Vitahavya achieved the Absolute with all the blemishes like attachment cast away, all the impurities washed off, abandoning gross and subtle bodies, and delivered of all grief.

**oॐm**

**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**

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**Comments and suggestions**

are welcome at

[das.jiva@gmail.com](mailto: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,

in their most recent update,

can be downloaded at:

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)

.z16