DAILY READINGS fr 16 August, 2019

fm3076 1.ag16 A Problem with Rules .z17

<https://www.dropbox.com/s/wu97ye7tfkwggim/fm3076%201.ag16%20A%20Problem%20with%20Rules%20.z17.docx?dl=0>

fm6030 2.ag14-16 How Consciousness Project:\_z109

<https://www.dropbox.com/s/67ss4q3ta0g1wjg/fm6030%202.ag14...16%20How%20Consciousness%20Projects%20.z109.docx?dl=0>

fm7129 3.ag16..17 A Stag at Court\_z53

<https://www.dropbox.com/s/x2g1e1gvya9asdr/fm7129%203.ag16..17%20A%20Stag%20at%20Court%20.z53.docx?dl=0>

fm3075 1.ag15 sUchI.Pin Regains her Body .z21

<https://www.dropbox.com/s/v464a6i0x6ute3j/fm3075%201.ag15%20sUchI.Pin%20Regains%20her%20Body%20.z21%20-.docx?dl=0>

•

**o**ॐ**m**

•

**Suuchii.Pin Regains her Body**

**Vasishtha said—**

3.75.1

अथ वर्ष-सहस्रेण ताम् पितामह\* आययौ ।

atha varSa-sahasreNa tAm pitAmaha\* Ayayau |

वरम् पुत्रि गृहाण इति व्याजहार नभस्तलाम् ॥३।७५।१॥

varam putri gRhANa iti vyAjahAra nabhastalAm ||3|75|1||

.

atha varSa-sahasreNa **- and so after a thousand years**

tAm **- to her** pitAmaha Ayayau  **- The Grandfather came**

varam putri gRhANa **- "your wish, girl, take"**

iti

vi-A-jahAra

##hR-#AhR-#**vyAhR**

nabhastalAm

**.**

**after a thousand years or so**

**the GrandFather Brahmaa appeared**

**.**

**"Take a boon, girl!"**

**the dark sky**

**declared**

**.**

**\*v**lm.p.1. vasiShTha continued:—After a thousand years of long and painful tapas by Suchi, brahma, the great father of creation, appeared to her under his pavilion of the sky and bade her accept the boon she preferred.

02

सूची कर्म.इन्द्रिय.अभावाज् जीव-मात्र-कलावती ।

sUcI karma.indriya.abhAvAt jIva-mAtra-kalAvatI |

न किम्चित् व्याजहार\_अस्मै चिन्तयाम्.आस केवलम् ॥३।७५।२॥

na kim.cit vyAjahAra\_asmai cintayAm.Asa kevalam ||3|75|2||

.

**Suuchii** **Karma**.indriya.**senses-**abhAva.**nonBecoming/absence-**At

jIva-mAtra-kalAvat**.xx-**I

na kim.cit

#**vyAhR -**

vyAjahAra\_asmai

cintayAm.Asa kevalam

**since sUchI.Pin was a needle,**

**she was speechless,**

**though living,**

**and so made no reply**

**but**

**these were her thoughts**

**:**

**\*v**lm.p.2 Suchi was absorbed in her tapas. Her vital principle of life, remaining dormant in her, wanted the external organs of sense to give utterance to her prayer. She remained only to think upon the choice she should make.

**sUchI.Pin thought—**

03-04

पूर्णा\_अस्मि गत-संदेहा किम् वरेण करोम्य्\_अहम् ।

pUrNA\_asmi gata-saMdehA kim vareNa karomi\_aham |

शाम्यामि परिनिर्वामि सुखाम्.आसे च केवलम् ॥३।७५।३॥

zAmyAmi parinirvAmi sukhAm.Ase ca kevalam ||3|75|3||

ज्ञातम् ज्ञातव्यम् अखिलम् शान्ता संदेह-जालिका ।

jJAtam jJAtavyam akhilam zAntA saMdeha-jAlikA |

स्व.विवेको विकसितः किम् अन्येन प्रयोजनम् ॥३।७५।४॥

sva.viveka:\_vikasita: kim anyena prayojanam ||3|75|4||

.

**I am full**

**—all my doubts gone—**

**what would I do with a Boon?**

**I am at peace within, I am at peace without**

**—**

**I'm totally happy**

**!**

**someone who's known what's to.be.known,**

**all her entangled doubts at rest,**

**with self-Discernment blossoming,—**

**what use has she for something else**

**?**

\*vlm.p.3 She thought to herself, "I am now a perfect being and I am delivered from my questions. Therefore, what blessing do I need to ask beyond this state of beatitude, bliss of contentment, and self-resignation which I already possess in my peace and tranquility?

\*vlm.p.4 I have the knowledge of all that is to be known. I am free from the web of errors. My rationality is developed. What more is necessary for a perfect and rational being?

**x**

3.75.1 02 03 04

xx3.75.1 02 03 04

05

यथा स्थिता\_इयम् अस्मि\_इह संतिष्ठा\_इयम् तथा\_एव हि ।

yathA sthitA\_iyam asmi\_iha saMtiSThA\_iyam tathA\_eva hi |

सत्य.असत्य-कलाम् एव त्यक्त्वा किम् इतरेण मे ॥३।७५।५॥

satya.asatya-kalAm eva tyaktvA kim itareNa me ||3|75|5||

.

yathA sthitA\_iyam asmi\_iha

saMtiSThA\_iyam tathA\_eva hi

satya.asatya-kalAm eva

tyaktvA kim itareNa me

**.**

**as-it-is**

**this I am here**

**:**

**for**

**this being so**

**I am just thus**

**.**

**when I've forsaken what is So**

**and what's not.So**

**what else is there for me**

**?**

\*vlm.p.5 Let me remain seated as I am in my present state. I am in the light of truth and quite removed from the darkness of untruth. What else is there for me to ask or accept?

06

एतावन्तम् अहम् कालम् अ-विवेकेन योजिता ।

etAvantam aham kAlam a-vivekena yojitA |

स्व.संकल्प-समुत्थेन वेतालेन\_इव बालिका ॥३।७५।६॥

sva.saMkalpa-samutthena vetAlena\_iva bAlikA ||3|75|6||

.

etAvantam aham kAlam

a-vivekena yojitA

sva.**saMk**alpa-samutthena

vetAlena\_iva bAlikA

**.**

**I was,**

**for quite some little time,**

**tied.up in nonDiscernment of the phantom of**

**a self-concept**

**—**

**like a boy scared by a Zombie**

**.**

\*vlm.p.6 "I have passed a long period in my ignorance. I was carried away like a child by the demon of the evil genius of earthly desires.

**x**

xx05 06

05 06

xx05 06

07

इदानीम् उपशान्तो ऽसौ स्व.विचारणया स्वयम् ।

idAnIm upazAnta:\_asau sva.vicAraNayA svayam |

ईप्सितानि\_इप्सितैर् अर्थः को भवेत् कलितैर् मम ॥३।७५।७॥

IpsitAni\_ipsitai:\_artha: ka:\_ bhavet kalitai:\_mama ||3|75|7||

.

idAnIm upazAnta:\_asau

sva.vicAraNayA svayam

IpsitAni\_ipsitai:\_artha:

ka: bhavet kalitai: mama

**.**

**having come to this inner peace**

**through self-Inquiry,**

**by myself,**

**what thing is there to wish or not wish.for**

**for me**

**?**

**\*v**lm.p.7 This desire is now brought under subjection by the power of my reasoning. So of what value are all the objects of my desire to my soul?"

**Vasishtha continued—**

08

इति निश्चय-युक्ताम् ताम् सूचीम् कर्म.इन्द्रिय.उज्झिताम् ।

iti nizcaya-yuktAm tAm sUcIm karma.indriya.ujjhitAm |

तूष्णीम् स्थिताम् स.नियतिः स\* पश्यन् भगवान् स्थितः ॥३।७५।८॥

tUSNIm sthitAm sa.niyati: sa\* pazyan bhagavAn sthita: ||3|75|8||

.

iti nizcaya-yuktAm

tAm sUcIm

karma.indriya.ujjhitAm

tUSNIm sthitAm sa.niyati:

sa\* pazyan bhagavAn sthita:

**.**

**such being her conviction,**

**Suuchii.Pin,**

**with her organs of activity quieted,**

**sat silent**

**.**

**like Destiny**

**the Lord**

**stood there watching**

**.**

\*vlm.p.8 The lord of creatures kept looking on Suchi sitting with her mind fixed in her silent meditation and resigned to her destiny. She was quite withdrawn from all external sensations and from the use of her bodily organs.

09

ब्रह्मा पुनर् उवाच\_इदम् वीतरागाम् प्रसन्न-धीः ।

brahmA puna:\_uvAca\_idam vItarAgAm prasanna-dhI: |

वरम् पुत्रि गृहाण त्वम् किम्चित् कालम् च भूतले ॥३।७५।९॥

varam putri gRhANa tvam kim.cit kAlam ca bhUtale ||3|75|9||

.

brahmA puna:\_uvAca\_idam **- brahmA again said this**

vItarAgAm prasanna-dhI: =

varam putri gRhANa tvam kim.cit kAlam ca bhUtale

**.**

**then**

**Brahmaa spoke.to her again**

**in her dispassion**

**with this simple thought**

**:**

\*vlm.p.9 brahma, with the kindness of his heart, again approached the indifferent woman and said, "Receive your desired blessing and live to enjoy for sometime longer on earth.

**x**

xx07 08 09

**Brahmaa the Immense declared—**

10

भोगान् भुक्त्वा ततः पश्चाद् गमिष्यसि परम् पदम् ।

bhogAn bhuktvA tata: pazcAt\_gamiSyasi param padam |

अव्यावृत्ति-स्वरूपाया\* नियतेर् एष\* निश्चयः ॥३।७५।१०॥

a.vyAvRtti-svarUpAyA\* niyate:\_eSa\* nizcaya: ||3|75|10||

.

**take your boon, girl, for all your days on Earth**

**!**

**when you've enjoyed your full reward**

**you'll go.on to the Supreme State**

**of destiny**

**without rejecting form**

**.**

bhogAn bhuktvA tata: pazcAt

gamiSyasi param padam

a.vyAvRtti-svarUpAyA\*

niyate:\_eSa\* nizcaya:

**.**

\*vlm.10. Then having enjoyed the joys of life, thou shalt attain the blissful state from which thou shalt have no more to return here, and this is the fixed decree destined for all living beings on earth.

11-12

तपसा\_अनेन संकल्पः स.फलो ऽस्तु तव\_उत्तमे ।

tapasA\_anena saMkalpa: sa.phala:\_astu tava\_uttame |

पीना भव पुनः शैले हिम-कानन-राक्षसी ॥३।७५।११॥

pInA bhava puna: zaile hima-kAnana-rAkSasI ||3|75|11||

यया पूर्वम् वियुक्ता\_असि तन्वा जलद-रूपया ।

yayA pUrvam viyuktA\_asi tanvA jalada-rUpayA |

बीज.अन्तर्-वृक्षता पुत्रि बृहद्.वृक्षतया यथा ॥३।७५।१२॥

bIja.antar-vRkSatA putri bRhat-vRkSatayA yathA ||3|75|12||

.

tapasA\_anena saMkalpa:

sa.phala:\_astu tava\_uttame

pInA bhava puna: zaile

hima-kAnana-rAkSasI

yayA pUrvam viyuktA\_asi

tanvA jalada-rUpayA

bIja.antar-vRkSatA putri

bRhat.vRkSatayA yathA

.

**be sure of it**

**—**

**by virtue of your tapas let the fruit you have conceived be yours,**

**High Lady**

**!**

**you will**

**once again**

**be fat as any snowy.mountain-forest=Demoness,**

**like that again,**

**the body that you used.to.be,**

**a mighty thundercloud**

**.**

**your body is a shoot, dear girl, that will grow to greatness again**

**.**

**\*v**lm.p.11 By merit of your tapas, O best of womankind, let your desire be crowned with success! Resume your former physical form and remain as a rakshasi in this mountain forest."

\*vlm.p.12. "Regain your cloud-like shape of which you are deprived at present, and revive like a sprout from your pin-like root to become like a big tree growing out of its small root and little seed.

**x**

xx10 11 12

13

योगम् एष्यसि भूयश् च तत्त्व.अन्तर्.बीज-रूपिणी ।

yogam eSyasi bhUya:\_ca tattva.antar.bIja-rUpiNI |

तथ\_एव रस-सेकेन लतया\_इव\_अङ्कुर-स्थितिः ॥३।७५।१३॥

tatha\_eva rasa-sekena latayA\_iva\_aGkura-sthiti: ||3|75|13||

.

yogam eSyasi bhUya:\_ca

tattva.antar.bIja-rUpiNI

tatha\_eva rasa-sekena

latayA\_iva\_aGkura-sthiti:

**.**

**you'll quickly be united with**

**the elemental form**

**within,**

**just as a shoot, flooded with sap, becomes a vine**

**.**

\*vlm.p.13. You shall get an inward supply of serum from your muscle tendon, like a plant gets its sap from the seeded grain. The circulation of that juice will cause growth like that of a germ from the ingrained seed.

14

बाधाम् विदित-वेद्यत्वान् न च लोके करिष्यसि ।

bAdhAm vidita-vedyatvAn na ca loke kariSyasi |

अन्तःशुद्धा स्पन्दवती शारदि\_इव\_अभ्र-मण्डली ॥३।७५।१४॥

anta:zuddhA spandavatI zAradi\_iva\_abhra-maNDalI ||3|75|14||

.

bAdhAm vidita-vedyatvAn

na ca loke kariSyasi

anta:zuddhA spandavatI

zAradi iva abhra-maNDalI

.

**knowing what's to.be.known**

**you will be no trouble in the world,**

**inwardly pure,**

**like a huge autumn cloud**

**.**

\*vlm.p.14 Your knowledge of truth has no fear of falling into the difficulties of the world. On the contrary, the righteousness of your soul will lead you like a huge, heavy cloud with its pure water high in the heaven, in spite of the blasting gusts of wind."

15-16

अश्रान्त-ध्यान-निरता कदाचिल् लीलया यदि ।

azrAnta-dhyAna-niratA kadAcit\_lIlayA yadi |

भविष्यसि बही.रूपा सर्व.आत्म-ध्यान-रूपिणी ॥३।७५।१५॥

bhaviSyasi bahI.rUpA sarva.Atma-dhyAna-rUpiNI ||3|75|15||

व्यवहार.आत्मक-ध्यान-धारणाधार-रूपिणी ।

vyavahAra.Atmaka-dhyAna-dhAraNAdhAra-rUpiNI |

वात-स्वभाववद् देह-परिस्पन्दाद् विलासिनी ॥३।७५।१६॥

vAta-svabhAvavat\_deha-parispandAt\_vilAsinI ||3|75|16||

.

azrAnta-dhyAna-niratA kadAcit\_lIlayA yadi

bhaviSyasi bahi:.rUpA sarva.Atma-dhyAna-rUpiNI

vyavahAra.Atmaka-dhyAna-dhAraNAdhAra-rUpiNI

vAta-svabhAvavat\_deha-parispandAt\_vilAsinI

**.**

**whenever you may please to be**

**without attachment of your thought**

**you will become the external and meditative form of the All.Self**

**:**

**a form that carries.on supported by meditative imagining**

**much like the play of prANic Airs**

**activating the body**

**.**

\*vlm.p.15 "By your constant practice of yoga meditation, you have accustomed yourself to a state of death-like samAdhi. For your intellectual delight, you have thereby become assimilated into the trance of your meditation. \*vlm.p.16 But your meditation must be compatible with your worldly affairs, and the body like the breeze, is nourished best by its constant agitation.

**x**

xx13 14 15 16

17

तदा विरोधिनी पुत्रि स्वकर्म-स्पन्द-रोधिनी ।

tadA virodhinI putri svakarma-spanda-rodhinI |

न्यायेन क्षुन्.निवृत्त्य्-अर्थम् भूत-बाधाम् करिष्यसि ॥३।७५।१७॥

nyAyena kSut.nivRtti-artham bhUta-bAdhAm kariSyasi ||3|75|17||

.

tadA virodhinI putri

svakarma-spanda-rodhinI

nyAyena kSut.nivRtti-artham

bhUta-bAdhAm kariSyasi

**.**

**then, daughter, as an obstacle**

**effected by the motion of your own karma**

**accordingly**

**to appease your appetite**

**you'll be a burden for beings**

**.**

\*vlm.p.17 Therefore, my daughter, you are acting contrary to nature by avoiding the action that your nature requires."

"There can be no objection to your slaughter of animal life under proper bounds.

\*AS. Then you, my child, will block the natural tendencies to act (svakarma-spandarodhinI) by resistance (virodhinI), and will be a hardship to the living (bhUtabAdhAm kariSyasi) only for properly (nyAyena) ending your hunger (kSunnivRtyartham). \*Starting from v. 15, it is describing what will happen when she stops her internal concentration and starts observing the outside "bhaviSyasi bahIrUpA". Then you, my child, will block the natural tendencies to act (svakarma-spandarodhinI) by resistance (virodhinI), and will be a hardship to the living (bhUtabAdhAm kariSyasi) only for properly (nyAyena) ending your hunger (kSunnivRtyartham)

18

भविष्यसि न्याय-वृत्तिर् लोके त्व्\_अ=न्याय-बाधिका ।

bhaviSyasi nyAya-vRtti:\_loke tu\_a=nyAya-bAdhikA |

जीवन्मुक्ततया देहे स्वविवेक.एक-पालिका ॥३।७५।१८॥

jIvanmuktatayA dehe sva.viveka-eka-pAlikA ||3|75|18||

.

bhaviSyasi nyAya-vRtti:

loke tu\_a-nyAya-bAdhikA

jIvanmuktatayA dehe

svaviveka.eka-pAlikA

.

**then you'll become**

**an example to the world**

**untroubled,**

**Living-Free in the body**

**on.guard with self.Discerning viveka."**

**\*v**lm.p.18 Therefore act within the bounds of justice and refrain from all acts of injustice in the world. Stick steadfastly to reason if you should like to live liberated in this life."

**x**

xx17 18

19

इत्य्\_उक्त्वा गगन-तलाज् जगाम देव:

iti\_uktvA gagana-talAt\_jagAma deva:

सूची सा भवतु मम\_इति किम् विरोध: ।

sUcI sA bhavatu mama\_iti kim virodha: |

रागो वा\_अब्जज-वचन.अर्थ-वारणे ऽस्मिन्न्

rAga:\_vA\_abjaja-vacana.artha-vAraNe\_asmin\*

अत्यन्त: स्व.तनु-मयी मनाग् बभूव ॥३।७५।१९॥

atyanta: sva.tanu-mayI manAk\_babhUva ||3|75|19||

.

**so it was that the god spoke**

**from the height of heaven**

**to sUchI.Pin**

**.**

**"Let it be so for me"**

**she said,**

**"what's the problem?"**

**and so**

**according.with the boon granted her by the Lotus.born brahmA,**

**she began to resume that huge formation,**

**her body**

**.**

iti\_uktvA gagana-talAt\_jagAma deva:

sUcI sA bhavatu mama\_iti kim virodha:

rAg**a:\_**vA\_abjaja-vacana.artha-vAraNe\_asmin\*

atyanta: sva.tanu-mayI manAk\_babhUva

**.**

\*vlm.p.19 Saying so far, the god disappeared from below to his heavenly sphere, when Suchi said to him, "Be it so. I have no objection to this."Then, as she thought in her mind that she had no cause to be dissatisfied with the decree of the lotus-born brahma, she found herself immediately in possession of her former body.

20

प्रादेशः प्रथमम् अभूत् ततो ऽपि हस्तः

prAdeza: prathamam abhUt tata:\_api hasta:\_

व्यामश् च\_अप्य्\_अथ विटपस् ततो ऽभ्र-माला ।

vyAma:\_ca\_api\_atha viTapa:\_tata:\_abhra-mAlA |

सा\_उद्यत् स्व.अवयव-लता बभौ निमेषात्

sA\_udyat sva.avayava-latA babhau nimeSAt

संकल्प-द्रुम-कणिक.अङ्कुर-क्रमेण ॥३।७५।२०॥

saMkalpa-druma-kaNika.aGkura-krameNa ||3|75|20||

.

sA\_udyat\_sva..avayava-latA babhau nimeSAt

saMkalpa-druma-kaNika.aGkura-krameNa

**.**

**firstly she was a thumbspan**

**then a handspan**

**then arms-width**

**then the size of a bush**

**and then a cloudstream -**

**she rose at once,**

**her body like a growing vine,**

**a conceptual progression**

**from seed to shoot to tree**

**.**

\*vlm.p.20 She came to be of the measure of a span at first, then of a cubit, and next a full fathom in length. She was quickly increasing in height. She grew up like a tree until she was in the form of a cloud. She had all the members of the body added to her instantly, in the manner of the growth of the tree of human desire.

21

तद्\_गात्राण्य्\_अविकल.शक्तिमन्ति देहाद्

tat.gAtrANi\_a.vikala-zaktimanti dehAt

उद्भूतान्य्\_अथ करण.इन्द्रियाणि सम्यक् ।

udbhUtAni\_atha karaNa.indriyANi samyak |

संकल्प.द्रुम-वन=पुष्पवत्.समन्ताद्

saMkalpa.druma-vana=puSpavat.samantAt

बीज.ओघानि\_अलम् अभवन्\_तिरोहितानि ॥३।७५।२१॥

bIja.oghAni\_alam abhavan\_tirohitAni ||3|75|21||

.

tat.gAtrANi\_a-vikala-zaktimanti dehAt

udbhUtAni\_atha karaNa.indriyANi samyak **x**

saMkalpa.druma-vana=puSpavat.samantAt

bIja.oghAni\_alam abhavan\_tirohitAni

**.**

**such bodies**

**unimpaired in their powers**

**spring from one body**

**together with the karmic organs**

**and so a multitude of seeds becomes an undergrowth,**

**conceiving seeds**

**and trees**

**and forests**

**.**

\*vlm.p.21 From the fibrous form of Suchi, the needle which was without form or feature, body, blood, bones, flesh or strength, there grew up all the parts and limbs at once. Just so the fancied garden of our desire suddenly springs up with all its green foliage and fruits and flowers from their hidden state.

**x**

xx19 20 21

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**o**ॐ**m**

•

सर्ग ३.७५

वसिष्ठ\* उवाच ।

vasiSTha\* uvAca |

अथ वर्ष-सहस्रेण ताम् पितामह\* आययौ ।

atha varSa-sahasreNa tAm pitAmaha\* Ayayau |

वरम् पुत्रि गृहाण इति व्याजहार नभस्तलाम् ॥३।७५।१॥

varam putri gRhANa iti vyAjahAra nabhastalAm ||3|75|1||

सूची कर्म.इन्द्रिय.अभावाज् जीव-मात्र-कलावती ।

sUcI karma.indriya.abhAvAt jIva-mAtra-kalAvatI |

न किम्चित् व्याजहार\_अस्मै चिन्तयाम्.आस केवलम् ॥३।७५।२॥

na kim.cit vyAjahAra\_asmai cintayAm.Asa kevalam ||3|75|2||

सूछ्य्\_उवाच ।

sUchy\_uvAca |

पूर्णा\_अस्मि गत-संदेहा किम् वरेण करोम्य्\_अहम् ।

pUrNA\_asmi gata-saMdehA kim vareNa karomi\_aham |

शाम्यामि परिनिर्वामि सुखाम्.आसे च केवलम् ॥३।७५।३॥

zAmyAmi parinirvAmi sukhAm.Ase ca kevalam ||3|75|3||

ज्ञातम् ज्ञातव्यम् अखिलम् शान्ता संदेह-जालिका ।

jJAtam jJAtavyam akhilam zAntA saMdeha-jAlikA |

स्व.विवेको विकसितः किम् अन्येन प्रयोजनम् ॥३।७५।४॥

sva.viveka:\_vikasita: kim anyena prayojanam ||3|75|4||

यथा स्थिता\_इयम् अस्मि\_इह संतिष्ठा\_इयम् तथा\_एव हि ।

yathA sthitA\_iyam asmi\_iha saMtiSThA\_iyam tathA\_eva hi |

सत्य.असत्य-कलाम् एव त्यक्त्वा किम् इतरेण मे ॥३।७५।५॥

satya.asatya-kalAm eva tyaktvA kim itareNa me ||3|75|5||

एतावन्तम् अहम् कालम् अ-विवेकेन योजिता ।

etAvantam aham kAlam a-vivekena yojitA |

स्व.संकल्प-समुत्थेन वेतालेन\_इव बालिका ॥३।७५।६॥

sva.saMkalpa-samutthena vetAlena\_iva bAlikA ||3|75|6||

इदानीम् उपशान्तो ऽसौ स्व.विचारणया स्वयम् ।

idAnIm upazAnta:\_asau sva.vicAraNayA svayam |

ईप्सितानि\_इप्सितैर् अर्थः को भवेत् कलितैर् मम ॥३।७५।७॥

IpsitAni\_ipsitai:\_artha: ka:\_ bhavet kalitai:\_mama ||3|75|7||

इति निश्चय-युक्ताम् ताम् सूचीम् कर्म.इन्द्रिय.उज्झिताम् ।

iti nizcaya-yuktAm tAm sUcIm karma.indriya.ujjhitAm |

तूष्णीम् स्थिताम् स.नियतिः स\* पश्यन् भगवान् स्थितः ॥३।७५।८॥

tUSNIm sthitAm sa.niyati: sa\* pazyan bhagavAn sthita: ||3|75|8||

ब्रह्मा पुनर् उवाच\_इदम् वीतरागाम् प्रसन्न-धीः ।

brahmA puna:\_uvAca\_idam vItarAgAm prasanna-dhI: |

वरम् पुत्रि गृहाण त्वम् किम्चित् कालम् च भूतले ॥३।७५।९॥

varam putri gRhANa tvam kim.cit kAlam ca bhUtale ||3|75|9||

भोगान् भुक्त्वा ततः पश्चाद् गमिष्यसि परम् पदम् ।

bhogAn bhuktvA tata: pazcAt\_gamiSyasi param padam |

अव्यावृत्ति-स्वरूपाया\* नियतेर् एष\* निश्चयः ॥३।७५।१०॥

a.vyAvRtti-svarUpAyA\* niyate:\_eSa\* nizcaya: ||3|75|10||

तपसा\_अनेन संकल्पः स.फलो ऽस्तु तव\_उत्तमे ।

tapasA\_anena saMkalpa: sa.phala:\_astu tava\_uttame |

पीना भव पुनः शैले हिम-कानन-राक्षसी ॥३।७५।११॥

pInA bhava puna: zaile hima-kAnana-rAkSasI ||3|75|11||

यया पूर्वम् वियुक्ता\_असि तन्वा जलद-रूपया ।

yayA pUrvam viyuktA\_asi tanvA jalada-rUpayA |

बीज.अन्तर्-वृक्षता पुत्रि बृहद्.वृक्षतया यथा ॥३।७५।१२॥

bIja.antar-vRkSatA putri bRhat-vRkSatayA yathA ||3|75|12||

योगम् एष्यसि भूयश् च तत्त्व.अन्तर्.बीज-रूपिणी ।

yogam eSyasi bhUya:\_ca tattva.antar.bIja-rUpiNI |

तथ\_एव रस-सेकेन लतया\_इव\_अङ्कुर-स्थितिः ॥३।७५।१३॥

tatha\_eva rasa-sekena latayA\_iva\_aGkura-sthiti: ||3|75|13||

बाधाम् विदित-वेद्यत्वान् न च लोके करिष्यसि ।

bAdhAm vidita-vedyatvAn na ca loke kariSyasi |

अन्तःशुद्धा स्पन्दवती शारदि\_इव\_अभ्र-मण्डली ॥३।७५।१४॥

anta:zuddhA spandavatI zAradi\_iva\_abhra-maNDalI ||3|75|14||

अश्रान्त-ध्यान-निरता कदाचिल् लीलया यदि ।

azrAnta-dhyAna-niratA kadAcit\_lIlayA yadi |

भविष्यसि बही.रूपा सर्व.आत्म-ध्यान-रूपिणी ॥३।७५।१५॥

bhaviSyasi bahI.rUpA sarva.Atma-dhyAna-rUpiNI ||3|75|15||

व्यवहार.आत्मक-ध्यान-धारणाधार-रूपिणी ।

vyavahAra.Atmaka-dhyAna-dhAraNAdhAra-rUpiNI |

वात-स्वभाववद् देह-परिस्पन्दाद् विलासिनी ॥३।७५।१६॥

vAta-svabhAvavat\_deha-parispandAt\_vilAsinI ||3|75|16||

तदा विरोधिनी पुत्रि स्वकर्म-स्पन्द-रोधिनी ।

tadA virodhinI putri svakarma-spanda-rodhinI |

न्यायेन क्षुन्.निवृत्त्य्-अर्थम् भूत-बाधाम् करिष्यसि ॥३।७५।१७॥

nyAyena kSut.nivRtti-artham bhUta-bAdhAm kariSyasi ||3|75|17||

भविष्यसि न्याय-वृत्तिर् लोके त्व्\_अ=न्याय-बाधिका ।

bhaviSyasi nyAya-vRtti:\_loke tu\_a=nyAya-bAdhikA |

जीवन्मुक्ततया देहे स्वविवेक.एक-पालिका ॥३।७५।१८॥

jIvanmuktatayA dehe sva.viveka-eka-pAlikA ||3|75|18||

इत्य्\_उक्त्वा गगन-तलाज् जगाम देव:

iti\_uktvA gagana-talAt\_jagAma deva:

सूची सा भवतु मम\_इति किम् विरोध: ।

sUcI sA bhavatu mama\_iti kim virodha: |

रागो वा\_अब्जज-वचन.अर्थ-वारणे ऽस्मिन्न्

rAga:\_vA\_abjaja-vacana.artha-vAraNe\_asmin\*

अत्यन्त: स्व.तनु-मयी मनाग् बभूव ॥३।७५।१९॥

atyanta: sva.tanu-mayI manAk\_babhUva ||3|75|19||

प्रादेशः प्रथमम् अभूत् ततो ऽपि हस्तः

prAdeza: prathamam abhUt tata:\_api hasta:\_

व्यामश् च\_अप्य्\_अथ विटपस् ततो ऽभ्र-माला ।

vyAma:\_ca\_api\_atha viTapa:\_tata:\_abhra-mAlA |

सा\_उद्यत् स्व.अवयव-लता बभौ निमेषात्

sA\_udyat sva.avayava-latA babhau nimeSAt

संकल्प-द्रुम-कणिक.अङ्कुर-क्रमेण ॥३।७५।२०॥

saMkalpa-druma-kaNika.aGkura-krameNa ||3|75|20||

तद्\_गात्राण्य्\_अविकल.शक्तिमन्ति देहाद्

tat.gAtrANi\_a.vikala-zaktimanti dehAt

उद्भूतान्य्\_अथ करण.इन्द्रियाणि सम्यक् ।

udbhUtAni\_atha karaNa.indriyANi samyak |

संकल्प.द्रुम-वन=पुष्पवत्.समन्ताद्

saMkalpa.druma-vana=puSpavat.samantAt

बीज.ओघानि\_अलम् अभवन्\_तिरोहितानि ॥३।७५।२१॥

bIja.oghAni\_alam abhavan\_tirohitAni ||3|75|21||

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**FM.Canto 3.75**

**sUchI.Pin Regains her Body**

**Vasishtha said—**

3.75.1 02

**Suuchii.Pin said–**

03 04 05 06 07

**Vasishtha said—**

08 09

**Brahmaa said–**

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

**||**

**+++**

19|20|**19|18|**21|22|01|02|03|04|05|**02|**06|07|**03|**09|**08|**11|**10|**12|13|14|**14|**15|16|17|18|20|21|**18|**22|01|04|05|**02|03|**06|07|08|09|**08|**10|11|12|13|**10|14|**15|16|17|**19|**