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**Oॐ**m



****

**On Flying and the Quest for Powers**

**vasiShTha said—**

\

वीतहव्यवdAत्मानं नीत्वा विदित-वेद्यताम् ।

वीतराग-भयोद्वेगस्तिष्ठ राघव सर्वदा ॥५।८९।१॥

vItahavya.vad\_AtmAnam nItvA vidita-vedyatAm |

vItarAga-bhaya-udvegas\_tiSTha rAghava sarvadA ||5|89|01||

.

**like vItahavya.Quitfire**

**brot to the self of all that is known or to be known**

**free of Passion&Fear&Distress**

**rest, rAghava**, **always**

**.**

~m. O Rama, become a 'jnani' like vItahavya, knowing what is to be known and casting off attachment, fear and anguish. Abide as such always.

~vlm. Ráma! you must have to imitate this sage, in order to know the nature of the soul, and all that is knowable and worth knowing. And in order to know these things, you must be passionless, and without the emotions of fear and perturbation of your spirit at all times.

वीतहव्यवदात्मानं नीत्वा विदित-वेद्यताम् ।

वीतराग-भयोद्वेगस्तिष्ठ राघव सर्वदा ॥1॥

vItahavyavadAtmAnaM nItvA vidita-vedyatAm |

vItarAga-bhayodvegastiSTha rAghava sarvadA ||01||

.

**be like vIta.havya Quit.fruit,**

**led to the self of all that is known or to be known.**

**Son of the Swift,**

**be without desire, fear, or trembling anguish;**

**and remain that way always.**

y5089.002

त्रिंशद्-वर्ष-सहस्राणि विजहार यथा-सुखम् ।

वीतहव्यो वीतशोकस्\_तथा विहर राघव ॥५।८९।२॥

triMzad-varSa-sahasrANi vijahAra yathA-sukham |

vItahavyo vItazokas\_tathA vihara rAghava **||0**2||

**~**vlm.2. As this sage seemed to pass the course of many millions of years, in his cheerful meditation; so you shall have to habituate yourself to your silent contemplation, without the discontentedness of your mind.

**~**m.2 **vItahavya** sauntered about with joy in this world for thirty thousand years. In the same way you also live and ramble along in this world.

**~**sv.1 1-9 RAMA asked: Lord, why do we not see many of these liberated sages traversing the sky now?

त्रिंशद्-वर्ष-सहस्राणि विजहार यथा-सुखम् ।

वीतहव्यो वीतशोकस्\_तथा विहर राघव ॥2॥

**For thirty thousand years\***

**he wandered at his pleasure,**

**vIta.havya Quit.fruit, quit of grief.**

**Wander that way, rAghava!**

\* I read the "thousand" always as an honorific, like the Eastern Christian greeting to a bishop: "A thousand years, Your Excellency!" Thirty years is enough time for Quit.fruit to have his fun. **das.jiva@gmail.com**

अन्ये च राजन्\_मुनयो ज्ञात-ज्ञेया महाधियः ।

यथा\_अवसन्\_स्व.राष्ट्रे त्वं तथा\_एव\_आस्व महामते ॥५।८९।३॥

अन्ये च राजन्\_मुनयो ज्ञात-ज्ञेया महाधियः ।

यथा\_अवसन्\_स्व.राष्ट्रे त्वं तथा\_एव\_आस्व महामते ॥५।८९।३॥

anye ca rAjanmunayo jJAta-jJeyA mahAdhiya: |

yathA\_avasan\_sva.rASTre tvam tathA\_eva\_Asva mahAmate **||0**3||

.

~vlm.3. There have been many more sages of great minds in their times and places, who have had their perfection in the same way; and who are worthy of your imitation for the consummation of your object.

~m.3. Many kings and sages lived in the same way. You also follow their way.

~sv.1 1-9 RAMA asked: Lord, why do we not see many of these liberated sages traversing the sky now?

Ø

अन्ये च राजन् मुनयो ज्ञात-ज्ञेया महाधियः ।

anye ca rAjan munaya:\_ jJAta-jJeyA:\_ mahAdhiya: |

यथावसन् स्व.राष्ट्रे त्वं तथैव.आस्व महामते ॥३॥

yathA\_avasan\_ sva.rASTre tvaM tathA\_ eva\_ Asva mahAmate ||3||

**.**

**like other munis**

**—**

**who know what's to.be.known, deep thinkers dwelling in your own country**

**—**

**be like them,**

**a deep thinker also**

**.**

सुखदुःखक्रमैरात्मा न कदाचन गृह्यते ।

सर्वगोऽपि महाबाहो किं मुधा परिशोचसि ॥५।८९।४॥

सुख.दु:ख-क्रमैर्\_आत्मा न कदाचन गृह्यते ।

सर्वगो\_अपि महाबाहो किं मुधा परिशोचसि ॥५।८९।४॥

sukha.du:kha-kramair\_AtmA na kadAcana gRhyate |

sarvago\_api mahAbAho kim mudhA parizocasi **||0**4||

**~**vlm.4. Knowing the soul to be inaccessible by pain and pleasure at all times, and as everlasting and ubiquitous in all places; no one, O mighty prince! has any cause to be sorry for it, (or mourn for the loss of what is immortal in its nature).

**~**sv.1-9 RAMA asked: Lord, why do we not see many of these liberated sages traversing the sky now?

**~**m.4. Self will never come into the grip of joys and sorrows. Being such Self yourself, why are you grieving?

सुख.दु:ख-क्रमैर्\_आत्मा न कदाचन गृह्यते ।

सर्वगो\_अपि महाबाहो किं मुधा परिशोचसि ॥4॥

**The Self does not grasp at pleasure and sorrow**

**anywhen.**

**When you can go everywhere,**

**Master Archer,**

**why foolishly grieve?**

y5089.005

बहवो विदितात्मानो विहरन्तीह भूतले ।

न केचन वशं यान्ति दुःखस्याङ्ग भवानिव ॥५।८९।५॥

बहवो विदितात्मानो विहरन्तीह भूतले ।

न केचन वशं यान्ति दुःखस्याङ्ग भवानिव ॥५।८९।५॥

bahavo viditAtmAno viharantIha bhUtale |

na kecana vazam yAnti **du:**khasyAGga bhavAniva **||0**5||

**~**vlm.5. There are many persons living in this world, who are well acquainted about the nature of the soul; but no body is so sorry for the misery of human souls like yourself, (as it is related in the beginning of this work).

**~**sv.5 1-9 RAMA asked: Lord, why do we not see many of these liberated sages traversing the sky now?

**~**m.5 Many knowers of Self are living in this world. But none of them are crying like you. Be at ease. Become a generous person of equal nature. Be happy. You are the all immanent Self. There is no rebirth for you. None of the 'jivanmuktas' will ever submit to the influence of joys and sorrows like you.

bahavo viditAtmAno viharantIha bhUtale |
na kecana vazaM yAnti **du:**khasyAGga bhavAniva ||0 5
**~**VA - many knowers of the Self wander here on earth, but no one
wanted to awake from sorrow with such power, as you.

AS:
My dear (aGga) many self-realized souls move about on this earth; (yet) nobody are overcome (na vazam yAnti) by grief like you.

बहवो विदितात्मानो विहरन्तीह भूतले ।

न केचन वशं यान्ति दुःखस्याङ्ग भवानिव ॥5॥

**Many knowledgeable souls wander here on Earth**

**but none have come under the stress of sorrow like Your Grace.**

y5089.006

स्वस्थो भव भवोदारः समो भव सुखी भव ।

सर्वगस्त्वं त्वमात्मैव तव नास्ति पुनर्भवः ॥५।८९।६॥

स्वस्थो भव भवोदारः समो भव सुखी भव ।

सर्वगस्त्वं त्वमात्मैव तव नास्ति पुनर्भवः ॥५।८९।६॥

svastho bhava bhavodAra: samo bhava sukhI bhava |

sarvagastvam tvamAtmaiva tava nAsti punarbhava: **||**6||

**~**vlm.6. Remain quiet and in good cheer, with the magnanimity and equanimity of thy mind; and know thyself to be imperishable, and without any change or regeneration.

**~**sv.6 1-9 RAMA asked: Lord, why do we not see many of these liberated sages traversing the sky now?

**~**m.6-7 Many knowers of Self are living in this world. But none of them are crying like you. Be at ease. Become a generous person of equal nature. Be happy. You are the all immanent Self. There is no rebirth for you. None of the 'jivanmuktas' will ever submit to the influence of joys and sorrows like you.

हर्षामर्षविकाराणां जीवन्मुक्ता भवादृशः ।

harSa-AmarSa-vikArANAm jIvanmuktA bhavAdRza: |

न केचन वशां मृगेन्द्राः यान्ति शिखिनामिव ॥५।८९।७॥

na kecana vazAm mRgendrA: yAnti zikhinAmiva ||07||

harSa-AmarSa-vikArANAm **x**

jIvanmuktA bhavAdRza: **x**

na kecana vazAm mRgendrA: yAnti zikhinAmiva **xx**

#harSa

#AmarSa

~vlm.7. No living liberated man like yourself, is ever subject to sorrow or mirth at the vicissitudes of life; as the brave lion is never moved from his sedateness like the changeful peacock; (at the change of seasons like the weather-cock).

~sv.1-9 RAMA asked: Lord, why do we not see many of these liberated sages traversing the sky now?

~m.6-7 Many knowers of Self are living in this world. But none of them are crying like you. Be at ease. Become a generous person of equal nature. Be happy. You are the all immanent Self. There is no rebirth for you. None of the 'jivanmuktas' will ever submit to the influence of joys and sorrows like you.

**rAma said—**

अनेनैव प्रसाङ्गेन संशयोऽयं ममोदितः ।

anena\_eva prasAGgena saMzayo\_ayam mama\_udita: |

शरत्काल इवाम्भोदं तं मे त्वं तनुतां नय ॥५।८९।८॥

zarat\_kAla\_ iva\_ambhodam tam me tvam tanutAm naya ||08||

anena\_eva prasAGgena **x**

saMzayo\_ayam mama\_udita: **x**

zarat\_kAla\_ iva\_ambhodam **x**

tam me tvam tanutAm naya **xx**

~m.8-9. Sri Rama: O great soul, I have one doubt. You have to wipe it out. Why are the powers like ability to move across the skies, not evident in jivanmuktas?

~vlm.8. Ráma said:--Sir, this discourse of yours, gives rise to a doubt in me, which I want you to disperse like an autumnal cloud. (The doubt is resembled to a thick rainy cloud, and its form is likend to that of a flimsy mist in autumn).

\

जीवन्मुक्त-शरीराणां कथमात्मविदांवर ।

jIvan.mukta-zarIrANAm katham\_AtmavidAm\_vara |

शक्तयो नेह दृश्य्तन्ते आकाश-गमनादिकाः ॥५।८९।९॥

zaktayo na\_iha dRzyante AkAza.gamana-AdikA: ||09||

.

**of bodies Living.Free**

**how, best of knowers of the self, are**

**these powers like Space.travel**

**not seen here**

**?**

~vlm.9. Tell me Sir, that art best acquainted with spiritual knowledge, why the bodies of living liberated persons, are not to be seen to mount to the skies.

**vasiShTha said—**

Ø

आकाशगमनादीनि यान्येतानि रघूद्वह ।

AkAza-gamana.AdIni yAny\_etAni raghUdvaha |

प्रमाणिताः पदार्थानां सहजाः खलु शक्तयः ॥५।८९।१०॥

pramANitA: padArthAnAm sahajA: khalu zaktaya: ||10||

.

**Space.travel and other such things**

**?**

**these, Son of the Swift, have been proven and demonstrated**

**theyre natural-enuf powers**

**.**

Ø

यद्विचित्रं क्रियाजालं दृश्यते गम्यते पुनः ।

राम वस्तुस्वभावोऽसौ न तदात्मविदां मतम् ॥५।८९।११॥

यद्विचित्रं क्रियाजालं दृश्यते गम्यते पुनः ।

राम वस्तुस्वभावोऽसौ न तदात्मविदां मतम् ॥५।८९।११॥

yad\_vicitram kriyA.jAlam dRzyate gamyate puna: |

rAma vastu-sva.bhAvo\_asau na tad\_AtmavidAm matam ||11||

.

yad\_vicitram kriyA.jAlam dRzyate **x**

gamyate puna: **x**

rAma **x**

vastu-sva.bhAvo\_asau **x**

na tad\_AtmavidAm matam **xx**

~vlm.11. All the various motions that are seen to act in different directions, are according to the natural tendencies of bodies, and are never desired by the spiritualist: (who would derive no good or benefit whatever by his bodily movements).

~sv.11 The extraordinary qualities and faculties which are observed in this world are natural to those beings — not to the sages of self-knowledge.

~m.11-18. They are like flames of fire which blow upwards. Such powers are natural properties of living bodies like the ability of mosquitoes, flies etc.

अनात्मविदमुक्तोऽपि नभोविहरणादिकम् ।

द्रव्यकर्मक्रियाकालशक्त्या प्राप्नोति राघव ॥५।८९।१२॥

अनात्मविदमुक्तो\_अपि नभोविहरणादिकम् ।

द्रव्यकर्मक्रियाकालशक्त्या प्राप्नोति राघव ॥५।८९।१२॥

**an.Atmavid\_a.mukt**o\_api nabho-viharaNa-Adikam |

**dravya-karma-kriyA-kAla-zakt**yA prApnoti rAghava **||**12||

**~**vlm.12. Volitation is no way desirable to the living liberated soul, when the volant power is easily acquired by the unspiritual and unliberated ignorant people, by many physical and artificial powers, derived by application of proper means, mantras and other practices. (Such as, the flight of winged ants before the rains, the aerostatics of balloons and pyrotechnics, the aerostation of magical mantras, and the volant power acquired by some practical Yogis, who practise the swinging of their bodies in air, by means of the suppression of their breath).

**~**sv.12 12-13 Supernatural faculties (like flying in the air) are developed by even those who are devoid of self-knowledge or liberation, by the utilisation of certain substances or by certain practices.

**~**m.12. Even a person without knowledge of Self or without liberation can acquire these powers through 'mantric' practices or through some herbal potions, or yoga practices.

नात्मज्ञस्यैव विषय आत्मज्ञो ह्यात्मवान्स्वयम् ।

na\_Atma.jJasya\_eva viSaya AtmajJo\_ hy\_AtmavAn\_svayam |

आत्मनात्मनि संतृप्तो नाविद्यामनुधावति ॥५।८९।१३॥

AtmanA\_Atmani saMtRpto\_ na\_avidyAm\_anudhAvati ||13||

na\_Atma.jJasya\_eva viSaya: **x**

AtmajJo\_ hy\_AtmavAn\_svayam **x**

AtmanA\_Atmani saMtRpta: **x**

na\_avidyAm\_anudhAvati **xx**

~vlm.13. Volitation or flying is no business of the spiritualist, who is concerned with his knowledge of the soul only; he is content with his spiritual knowledge and union with the Supreme soul, and does not meddle with the practices of the ignorant practitioners of false yoga.

~m.13-18. These are not to be desired by knowers of Self. A knower of Self delights in his Self. He does not run after ignorance. All objects and things associated with this world are full of ignorance. When one has abandoned the latter, why will he drown himself again in it? Since all the powers, like flying in the sky, are ignorance - ridden, knowers of Self do not run after them. Everyone can acquire these powers, provided he follows the rules and practices of matter and time. A knower of Self is beyond all these things. He has no use for these powers.

~sv.13 12-13 Supernatural faculties (like flying in the air) are developed by even those who are devoid of self-knowledge or liberation, by the utilisation of certain substances or by certain practices.

ये केचन जगद्भावास्तानविद्यामयान्विदु: ।

ye kecana jagad.bhAvAs\_tAn\_a-vidyA=mayAn\_vidu: |

कथम् तेषु किलात्मज्ञस्त्यक्ताविद्यो निमज्जति ॥१४॥

katham teSu kila\_Atma.jJas\_tyakta.a-vidyo\_ ni.majjati ||14||

ye kecana jagat.bhAvA: **whatever things are felt to be the world**

tAn\_a-vidyA=mayAn\_vidu: **- know them as Nescience-made +**

katham teSu kila\_Atma.jJa: **- how in them, say, does the Self-Knower**

tyakta.a-vidya: **x**

ni.majjati **xx**

~vlm.14. Know all earthly contrivances to be the offspring of worldliness, and the progeny of spiritual ignorance. Say then what spiritualist is there, that will be so foolish as to plunge himself in this gross ignorance.

~sv.14 All this does not interest the man of self-knowledge who is utterly content in himself.

~m.13-18. These are not to be desired by knowers of Self. A knower of Self delights in his Self. He does not run after ignorance. All objects and things associated with this world are full of ignorance. When one has abandoned the latter, why will he drown himself again in it? Since all the powers, like flying in the sky, are ignorance - ridden, knowers of Self do not run after them. Everyone can acquire these powers, provided he follows the rules and practices of matter and time. A knower of Self is beyond all these things. He has no use for these powers.

व्योमवातविनुविनुन्नेव तारकाणां परम्परा ।

vyoma-vAta-vinunnA\_iva tArakANAm paramparA |

पतितेव धरापीठे स्वर्गस्त्रीहसितच्छटा ॥५।८९।१५॥

patitA\_iva dharA-pIThe svarga-strI-hasitac-chaTA ||15||

vyoma-vAta-vinunnA\_iva **-**

**like sky**-**vAta**-vinunna

tArakANAm paramparA **x**

patitA iva dharA-pIThe **x**

svarga-strI-hasitac-chaTA **xx**

\*AB. ... vinunnA patitA | hasitacchaTA hAsya-kAnti: ... ||

~vlm.15. He who pursues the path of spiritual ignorance, by his meditations and contrivances for his temporal welfare; must be blind to the future welfare of his soul, against the course of the holy sage and saint.

~sv.15 They who, in pursuit of pleasures, acquire these powers tainted by ignorance, are surely full of ignorance; the sages of self-knowledge do not adopt such a course.

~m.13-18. ...He does not run after ignorance. All objects and things associated with this world are full of ignorance. ...

नुद् #nud -> #vinud -> #**vinunna‑** - driven asunder, &c • stricken, hurt, wounded, mbh. • muddied (by water), prAvRT-ogha-vinunnena, y5084.015. • #pAtita –

Ø

तत्त्वज्ञो वाऽप्यतत्त्वज्ञो य​: काल-द्रव्य-कर्मभि: ।

tattva.jJa:\_ vA\_ api\_ a-tattvajJa:\_ ya: kAla-dravya-karmabhi: |

यथाक्रमम् प्रयतते तस्योर्ध्वत्वादि सिद्ध्यति ॥१६॥

yathAkramam prayatate tasya\_ Urdhva.tva=Adi siddhyati ||16||

.

**whether a Thatness.Knower or not a Thatness.Knower**

**someone who**

**with time & substance & activity in a regular way makes an effort**

**succeeds to the exalted condition of That**

**.**

*~vlm.16. It is possible for the wise as well as the unwise, to acquire the power of his flying in the air, by the continued practice of yoga, or some other of the aforesaid arts and expedients of mantras and the like.*

*~sv.16 Whether one is a knower of truth or ignorant of it, powers like flying in the air accrue to one who engages himself in some practices.*

Ø

आत्मवानिह सर्वस्मादतीतो विगतैषणः ।

AtmavAn iha sarvasmAt\_ atIta:\_ vigata-eSaNa: |

आत्मन्येव हि संतुष्टो न करोति न चेहते ॥५।८९।१७॥

Atmani\_ eva hi saMtuSTa:\_ na karoti na ca\_Ihate ||17||

.

**as Self**

**here**

**beyond everything**

**gone.away Wishing**

**only in Self is he quite contented**

**not doing & not wanting**

**.**

~vlm.17. But the spiritual man remains quite aloof and afar from these, and has no desire for any such thing; he is content with himself, and finds his rest in the supreme soul, beside which he has nothing in view.

~vwv.2427/17 One who is possessed of the Self, who has gone beyond everything, who is devoid of desires and is satisfied in the Self alone, neither does (anything) nor desires (anything). • vwv.2314/17. Here, one who is self-possessed, who has gone beyond everything, who is free from seekings and is satiated only in the Self, neither acts nor desires.

Ø

न तस्यार्थो नभोगत्या न सिद्ध्या न च भोगकैः ।

na tasya artha:\_ nabho-gatyA na siddhyA na ca bhogakai: |

न प्रभावेन नो मानैर्नाशामरणजीवितैः ॥५।८९।१८॥

na prabhAvena no\_ mAnair na AzAmaraNa-jIvitai: ||18||

**.**

**he has no use for**

**flight or powers or pleasures or respect or honors**

**:**

**he has no care for**

**life or death**

**.**

~vlm. ... neither the aerial journey, nor any supernatural power or worldly enjoyment for his object; and neither is earthly glory or honour in his view, nor does he desire to live nor fear to die.

~vwv.2427/18 ... no purpose (served) by moving in the sky, by superhuman powers, by enjoyments, by dignity, by honours and by expectations, death and life. • vwv.2315/18. ... or by hopes, life and death.

\*jd. - na tasya artha: nabhas-gatyA **no use to him with sky-going -** na siddhyA **nor Siddhi Empowerment -** na ca bhogakai: **nor pleasures -** na prabhAvena **nor respect -** na-u mAnai: **nor any honors -** na AzA amaraNa-jIvitai: **nor is there hope.expectation of life or death.**

\

नित्य-तृप्तः प्रशान्तात्मा वीत.रागो वि.वासनः ।

nitya-tRpta: prazAntAtmA vItarAgo vivAsana: |

आकाश-सदृशाकारस्तज्ज्ञ आत्मनि तिष्ठति ॥५।८९।१९॥

AkAzasadRzAkArastaj.jJa Atmani tiSThati ||19||

.

nitya-tRpta: prazAntAtmA

**an ever.satisfied quiet self**

vItarAgo

**free from Passion**

vivAsana:

**without Imprinting**

AkAza-sadRza-AkAras

**an embodiment like Space**

taj.jJa Atmani tiSThati

**a That.Knower rests in Self**

**.**

~vlm.19. He is ever content and quiet in his soul, and is devoid of desires and affections in his mind; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

~m.19-24. A knower of Self is always contented. He is always calm and composed. He is free of attachment. He is delivered of all vasanas. He is as expansive as sky. He always abides in his Self. ...

~sv.19 18-27 These practices bestow their fruit on anyone, for such is their nature.

Ø

अशङ्कितोपयातेन दुःखेन च सुखेन च ।

तृप्यत्यपगतासाङ्गो जीवेन मरणेन च ॥५।८९।२०॥

azaGkita-upayAtena du:khena ca sukhena ca |

tRpyaty\_apagata\_asAGgo jIvena maraNena ca ||20||

.

azaGkita-upayAtena

**x**

du:khena ca sukhena ca **- with pleasures & with pains, +**

tRpyati apagata-asAGga: **x**

jIvena maraNena ca **– with life & with death.**

~vlm.20. He is unapprehensive of adversity or calamity, and unaffected by feelings of pleasure and pain; he has full satiety in his privation of everything, and is unconcerned about his life and death, by remaining himself as the living dead.

~sv.20 18-27 These practices bestow their fruit on anyone, for such is their nature.

~m.19-24. ... He will never leave his state of contentment even when joys and sorrows stop on him suddenly without notice. He respects both good and bad things that come to him, like rivers into sea, and abides in his Self. He has no use for (the fruits of) any work he does. Nor does he get worried about any work he does not do. He has no necessity to seek refuge in anything for the sake of any gain. If he wants any 'siddhis', he can get them through effort. These efforts have to follow a law and sequence laid out for them. Even great gods cannot violate them.

समुद्रः सरितेवान्तः क्रमसंप्राप्तवस्तुना ।

समेन विषमेवापि तिष्ठत्यात्मानमर्चयन् ॥५।८९।२१॥

समुद्रः सरितेवान्तः क्रमसंप्राप्तवस्तुना ।

समेन विषमेवापि तिष्ठत्यात्मानमर्चयन् ॥५।८९।२१॥

samudra: saritA\_iva\_anta: krama-samprApta-vastunA |

samena viSamA\_iva\_api tiSThaty\_AtmAnam\_arcayan ||21||

.

samudra: **- the ocean**

saritA\_iva\_anta: **- as by a river into**

krama-samprApta-vastunA **x**

samena viSamA\_iva\_api **- whether similar or dissimilar**

tiSThati **- remains**

AtmAnam arcayan **– illuminating self.**

~vlm.21. He remains unmoved at all evens and odds, as the Ocean is at a stand still with all the outpourings of the rivers; and he continues to meditate on, and adore the devine spirit in his own spirit.

~VA - as a floating in river object gradually reaches ocean, even
with difficulties, same way he stays firm worshipping the Self.

~AS: The ocean stays within itself (AtmAnam arcayan tiSThati), in spite of good or bad incoming things by way of rivers. • The implication is that you shall be likewise concentrated within yourself despite good or bad things coming at you. This seems as an elaboration of apagata+AsaGgaH in verse 20.

\

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

na\_eva tasya kRtena\_artho na\_AkRtena\_iha kazcana |

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥५।८९।२२॥

na ca\_asya sarva.bhUteSu kazcid\_artha-vyapAzraya: ||22||

.

**for hir**

**nothing is worth.doing**

**by not doing anything here**

**nor for him is there among all beings**

**anywhere to shelter.in**

**.**

~vlm.22. He has no need of acquiring or amassing any wealth for himself, nor is he in need of asking anything of any body for his supportance.

~m.19-24. ... He has no necessity to seek refuge in anything for the sake of any gain.

श्रि #zri -> #zraya – seeking refuge -> #Azraya - shelter –-> #apAzraya - recourse of refuge -> #vyapAzraya -> #**vyapAzraya:** - (\*vi in dispersal) - going away, secession • (\*vi in entry) seat, place (end-comp. being in or on) • place of refuge, shelter, support (end-comp. having recourse to, trusting in) • expectation. -

यस्तु वाऽभावितात्मापि सिद्धिजालानि वाञ्छति ।

स सिद्धिसाधकैर्द्रव्यैस्तानि साधयति क्रमात् ॥५।८९।२३॥

यस्तु वाऽभावितात्मापि सिद्धिजालानि वाञ्छति ।

स सिद्धिसाधकैर्द्रव्यैस्तानि साधयति क्रमात् ॥५।८९।२३॥

yas\_tu vA\_abhAvita-AtmA\_api siddhi-jAlAni vAJchati |

sa: siddhi-sAdhakair\_dravyais\_tAni sAdhayati kramAt ||23||

yas\_tu vA\_abhAvita-AtmA\_api **x**

siddhi-jAlAni vAJchati **x**

sa: siddhi-sAdhakair\_dravyai: **x**

tAni sAdhayati kramAt **xx**

~vwv.2429/5.89.23. But, he who desires the illusions (or snares) of superhuman powers, though he is one with the Self not meditated upon, accomplishes them in due course, by means of things (or materials) bringing about superhuman powers.

~vlm.23. The unspiritual man who aims at the acquisition of supernatural powers, must sacrifice the means of his consummation to the acquirement of such powers. (i.e. He must give up the seeking of his perfection in pursuit of those powers. Or, he who wants to wax rich and great, may become so at the loss of his peace and content and honesty).

~sv.23 18-27 These practices bestow their fruit on anyone, for such is their nature.

~m.19-24. A knower of Self is always contented. He is always calm and composed. He is free of attachment. He is delivered of all vasanas. He is as expansive as sky. He always abides in his Self. He will never leave his state of contentment even when joys and sorrows stop on him suddenly without notice. He respects both good and bad things that come to him, like rivers into sea, and abides in his Self. He has no use for (the fruits of) any work he does. Nor does he get worried about any work he does not do. He has no necessity to seek refuge in anything for the sake of any gain. If he wants any 'siddhis', he can get them through effort. These efforts have to follow a law and sequence laid out for them. Even great gods cannot violate them.

सिद्ध्यतीत्थमिदं युक्त्यैवेत्ययं नियतेः क्रमः ।

त्र्यक्षादिभिः सुरवरैर्व्यर्थीकर्तुं न शक्यते ॥५।८९।२४॥

सिद्ध्यतीत्थमिदं युक्त्यैवेत्ययं नियतेः क्रमः ।

त्र्यक्षादिभिः सुरवरैर्व्यर्थीकर्तुं न शक्यते ॥५।८९।२४॥

siddhyati\_ittham\_idam yuktyA\_eva\_iti\_ayam niyate: krama: **x**

tri.akSa-Adibhi: sura.varai**:\_**vyarthI.kartum na zakyate **xx**

**niyata**

**tryakSa**

**suravara**

~vlm.24. All things are accomplished by application of their proper means, and what is thus ordained to take place, can not be undone even by the three-eyed God Siva himself. (It is believed that some mantras and gems are possessed of the power of lifting living bodies in the air).

~m.19-24..... These efforts have to follow a law and sequence laid out for them. Even great gods cannot violate them.

~sv.24 18-27 These practices bestow their fruit on anyone, for such is their nature.

स्वभाव एष वस्तूनां स्वतःसिद्धिर्हि नान्यतः ।

नियतिं न जहात्येव शशाङ्क इव शीतताम् ॥५।८९।२५॥

स्वभाव एष वस्तूनां स्वतःसिद्धिर्हि नान्यतः ।

नियतिं न जहात्येव शशाङ्क इव शीतताम् ॥५।८९।२५॥

svabhAva\_ eSa\_ vastUnAm svata:siddhir\_hi na\_anyata: |

niyatim na jahAty\_eva zazAGka\_ iva zItatAm ||25||

.

**~**vlm.25. Thus volitation depends on the application of proper means, and not on one's volition only; and nothing can alter the nature of things, as that of the coolness of moon-beams.

**~**sv.25 18-27 These practices bestow their fruit on anyone, for such is their nature.

**~**m.25-30. These laws are natural. They are like coolness to man. Whether one is all- knowing, or multifaceted or whether he is Vishnu or Maheswara, these laws cannot be violated. These powers are natural to\_amantras', matter, time and works. Poison kills animals and humans. Liquor causes intoxication. Honey causes vomitting. People who are skilled in mantras, yoga and such practices involving time and space can acquire these powers. O Rama, all these belong to the realm of ignorance. For a knower of Self, there is no need of these things.

सर्वज्ञोऽपि बहुञोऽपि माधवोऽपि हरोऽपि च ।

अन्यथा नियतिं कर्तुं न शक्तः कश्चिदेव हि ॥५।८९।२६॥

सर्वज्ञो\_अपि बहुञो\_अपि माधवो\_अपि हरो\_अपि च ।

अन्यथा नियतिं कर्तुं न शक्तः कश्चिदेव हि ॥५।८९।२६॥

sarvajJo\_api bahuJo\_api mAdhavo\_api haro\_api ca |

anyathA niyatim kartum na zakta: kazcideva hi ||26||

.

**~**vwv.440/5.26. Even one possessed of great knowledge or all-knowing, even the gods #viSNu and #ziva and indeed any one, is not competent to change the fixed law od nature.

**~**m.25-30. These laws are natural. They are like coolness to man. Whether one is all- knowing, or multifaceted or whether he is Vishnu or Maheswara, these laws cannot be violated. These powers are natural to\_amantras', matter, time and works. Poison kills animals and humans. Liquor causes intoxication. Honey causes vomitting. People who are skilled in mantras, yoga and such practices involving time and space can acquire these powers. O Rama, all these belong to the realm of ignorance. For a knower of Self, there is no need of these things.

**~**vlm.26. Whether one is all-knowing or much-knowing, and all-powerful or much powerful as a Hari or Hara; yet there is no body that has the power of setting aside the destined law of nature; (as for the terrestials to fly in air, and the celestials to walk on the earth.)

**~**sv.26 18-27 These practices bestow their fruit on anyone, for such is their nature.

द्रव्यकालक्रियामन्त्रप्रयोगानां स्वभावजाः ।

एतास्ताः शक्तयो राम यद्व्योमगमनादिकम् ॥५।८९।२७॥

द्रव्यकालक्रियामन्त्रप्रयोगानां स्वभावजाः ।

एतास्ताः शक्तयो राम यद्व्योमगमनादिकम् ॥५।८९।२७॥

dravya-kAla-kriyA-mantra-prayogAnAm svabhAva.jA: |

etAs\_tA: zaktayo\_ rAma yad\_vyoma-gamana-Adikam ||27||

**.**

~vlm.27. Thus it depends on the nature of things, Rama! and the combination of times and circumstances, as also the application at proper means and mantras, that causes a mortal to fly in the air, and an immortal to descend on earth.

~vwv. 2430/5.89.27. Those powers here, such as moving in the sky, are born from the inheremt property of the applications of materials, proper time, religious rites, and sacred formulae (Mantra-s).

यथा विषाणि निघ्नन्ति मदयन्ति मधूनि च ।

yathA viSANi nighnanti madayanti madhUni ca |

वमयन्ति च शुक्तानि मदनानि फलानि च ॥५।८९।२८॥

vamayanti ca zuktAni madanAni phalAni ca ||28||

yathA viSANi nighnanti **x**

madayanti madhUni ca **x**

vamayanti ca zuktAni **x**

madanAni phalAni ca **xx**

~vlm.28. So it is the property of some drugs, gems and mantras, to destroy the destructive power of poison; and of wine to intoxicate the wine-bibber; and so of emetics to cause vomiting.

~m.25-30. These laws are natural. They are like coolness to man. Whether one is all- knowing, or multifaceted or whether he is Vishnu or Maheswara, these laws cannot be violated. ...

~sv.28 28-30 Poison kills all, wine intoxicates all, even so these practices bring about the ability to fly, etc., but they who have attained the supreme self-knowledge are not interested in these, O Rama.

Ø

तथा स्वभाववशतो द्रव्यकालक्रियाक्रमाः ।

नियतं साधयन्त्याशु प्रयोगं युक्तियोजिताः ॥५।८९।२९॥

तथा स्वभाववशतो द्रव्यकालक्रियाक्रमाः ।

नियतं साधयन्त्याशु प्रयोगं युक्तियोजिताः ॥५।८९।२९॥

tathA svabhAva-vazato dravya-kAla-kriyA-kramA: |

niyatam sAdhayanty\_Azu prayogam yukti-yojitA: ||29||

**.**

**thus ever through the power of**

**their self-nature, according-with**

**material, time, and action,**

**they quickly attain the result**

**suitable to their purposes.**

tathA\* svabhAva-vazatas

**thus [always\*] through the power of their self-nature —**

dravya-kAla-kriyA**.**kramA:

substance-time-action/rite**.**ordered — according-with material, time, and action —

niyatam sAdhayanti Azu

**succeed quickly in their result —**

prayogam yukti-yojitA:

**as an application suitably appropriate.**

var.\* sadA **||**

~vlm.29. Thus all things have naturally the power of producing some effect, according to its proper application and the mode and manner of it.

~vwv.29. The methods of (proper) materials, time and religious rites, suitably employed, always accomplish the definite (or relevant) result quickly, through the power of their inherent nature.

~sv.29 28-30 Poison kills all, wine intoxicates all, even so these practices bring about the ability to fly, etc., but they who have attained the supreme self-knowledge are not interested in these, O Rama.

~m.25-30. ... People who are skilled in mantras, yoga and such practices involving time and space can acquire these powers. O Rama, all these belong to the realm of ignorance. For a knower of Self, there is no need of these things.

#prayoga : प्रयोग pra-yoga - hurling, throwing, position or addition (of a word); employment, use, practice; usual form (g.); means (only inst. plur. by means of); commencement, beginning, enterprise, execution; device, plan, contrivance; offering, bestowing; recitation, delivery, performance, representation.

Ø

एतस्मात्समतीतस्य त्यक्ताविद्यस्य राघव ।

आत्मज्ञानस्य नास्त्यत्र कर्तृताकर्तृतानघ ॥५।८९।३०॥

etasmAt\_samatItasya tyaktA\_avidyasya rAghava |

Atma-jJAnasya na\_asti\_atra kartRtA-akartRtA\_anagha ||30||

.

etasmAt\_samatItasya **x**

tyaktA\_avidyasya rAghava **x**

Atma-jJAnasya na\_asti\_atra **x**

kartRtA-akartRtA\_anagha **xx**

~m.25-30.... O Rama, all these belong to the realm of ignorance. For a knower of Self, there is no need of these things.

~vlm.30. Hence no one that is it unacquainted with these things, is able to effect his flight in the air; and he that is fraught with his spiritual knowledge, has no need of these practices.

~sv.30 28-30 Poison kills all, wine intoxicates all, even so these practices bring about the ability to fly, etc., but they who have attained the supreme self-knowledge are not interested in these, O Rama.

Ø

द्रव्यदेशक्रियाकालयुक्तयः साधुसंविदः ।

परमात्मपदप्राप्तौ नोपकुर्वन्ति काश्चन ॥५।८९।३१॥

द्रव्यदेशक्रियाकालयुक्तयः साधुसंविदः ।

परमात्मपदप्राप्तौ नोपकुर्वन्ति काश्चन ॥५।८९।३१॥

dravya-deza-kriyA-kAla-yuktaya: sAdhu.saMvida: |

paramAtma.pada-prAptau na\_upa.kurvanti kAz.cana ||31||

.

dravya-deza-kriyA-kAla-yuktaya: **x**

sAdhu.saMvida: **x**

paramAtma.pada-prAptau **x**

na\_upa.kurvanti kAz.cana **xx**

~vlm.31. All knowledge relating to the properties of things, and their application in proper mode and manner for the bringing on of certain ends, is of no good to the spiritualist for his attaining to spirituality.

~m.31-38. These powers, which are dependent on matter, time and space, are not useful in attaining the supreme state.

~sv.31 They are gained only by those who are full of desires; but the sage is free from the least desire for anything.

Ø

यस्येच्छा विद्यते काचित्स सिद्धिं साधयत्यलम् ।

yasya\_icchA vidyate kAcit\_sa\_ siddhim sAdhayaty\_alam |

आत्म.ज्ञस्य तु पूर्णस्य नेच्छा संभवति क्वचित् ॥५।८९।३२॥

AtmajJasya tu pUrNasya necchA sambhavati kvacit ||32||

.

yasya\_icchA vidyate kAcit

**whatever desire there may be**

**comes fully to attain effect**

sa\_ siddhim sAdhayaty\_alam

**the power is adopted soon.enuf**

AtmajJasya tu pUrNasya

**but for the Self.Knower in hir fulness**

na icchA sambhavati kvacit

**no desire whatever comes to be**

**.**

~vlm.32. He who wishes to have supernatural powers, may gain them by his long practice; but what need has the theosophist of these practices or powers for himself?

~m. Whoever is with desire for these powers, can acquire them. A knower of Self has no desire of any type. How can such a desire arise in a person in whom all desires have subsided.

Ø

सर्वेच्छाजालसंशान्तावात्मलाभोदये हि यः ।

sarva-icchA-jAla-samzAntau\_ Atma-lAbha-udaye hi ya: |

तद्विरुद्धा कथं कस्मादिच्छा संजायतेऽनघ ॥५।८९।३३॥

tat\_ viruddhA katham kasmAt\_ icchA saMjAyate\_ anagha ||33||

.

**when the whole net of desire disappears**

**when someone has begun to get Self**

**restrained by that**

**how & why would desire come to be, dear boy**

**?**

~vlm.33. It is after his freedom from the net of his desires, that the spiritualist attains to his spiritual state; how then can he entertain any desire which is opposed to it?

~sv. Self-knowledge is the greatest gain; how does the sage of self-knowledge entertain any desire for anything else?

यथोदेति च यस्येच्छा स तया यतते तथा ।

yathA\_udeti ca yasya\_icchA sa\_ tayA yatate tathA |

यथाकालं तदाप्नोति ज्ञो वाप्यज्ञतरोऽपि वा ॥५।८९।३४॥

yathAkAlam tad\_Apnoti jJo\_ vA\_apy\_ajJataro\_api vA ||34||

.

yathA udeti ca yasya icchA **x**

sa tayA yatate tathA **x**

yathAkAlam tad Apnoti **– in due time he gets that**

jJa: vA apy ajJataro\_api vA **– whether he is a Knower or less Knowing.**

~vlm.34. Every one endeavours to present in the course, to which he is led by the desires rising in his heart; and whether he is learned or not, he reaps the reward of his endeavours in due time.

~vwv.2432/5.89.34. The desire of whichever person rises in whichever manner, he strives due to that (desire) in that manner. He obtains that at the right time, whether he is wise or very ignorant.

~sv.34 32-35 Self-knowledge is the greatest gain; how does the sage of self-knowledge entertain any desire for anything else?

~m.34-38 . These powers, which are dependent on matter, time and space, are not useful in attaining the supreme state. Whoever is with desire for these powers, can acquire them. A knower of Self has no desire of any type. ...

वीतहव्येन यतितं नो ज्ञानेच्छेन किंचन ।

vItahavyena yatitam no jJAna-icchena kim.cana |

ज्ञानेच्छेनाशु यतितं प्रोत्थितो सौ यथा वने ॥५।८९।३५॥

jJAna-icchena Azu yatitam protthito\_asau yathA vane ||35||

.

vItahavyena **- w Quitfire**

yatitam no **x**

jJAna-icchena kim.cana **x**

jJAna-icchena Azu yatitam **x**

protthito\_asau yathA vane **xx**

~vlm.35. Vítahavya never endeavoured to acquire any supernatural power; all his endeavours aspired to the gaining of spiritual perfection, which he obtained by his devotion in the forest.

~sv.35 35-38 In the case of vItahavya, however, he did not desire these powers; they sought him unsought.

~m.35 vItahavya always strove for the Absolute and accordingly he proceeded to the forest.

एवं कालक्रियाकर्मद्रव्ययुक्तिस्वभावजाः ।

यथेच्छमेव सिद्ध्यन्ति सिद्धयः स्वाः क्रमार्जिताः ॥५।८९।३६॥

एवं काल-क्रिया-कर्म-द्रव्य-युक्ति-स्वभावजाः ।

यथेच्छमेव सिद्ध्यन्ति सिद्धयः स्वाः क्रमार्जिताः ॥५।८९।३६॥

evam kAla-kriyA-karma-dravya-yukti-svabhAvajA: |

yathecchameva siddhyanti siddhaya: svA: kramArjitA: ||36||

**.**

**~**vlm.36. It is not impossible or hard, to effect the acquisition of supernatural powers; should one persist in the course of practicing and applying the proper means to those ends.

**~**sv.36 35-38 In the case of **vItahavya**, however, he did not desire these powers; they sought him unsought.

**~**m.36 When a desire arises in a 'jnani' or 'ajnani', he works for the fulfilment of that desire and he will get it fulfilled in course of time. **vItahavya** always strove for the Absolute and accordingly he proceeded to the forest. O Rama, what you call 'siddhis' are the ultimate fruits of the tree of effort. For those great souls, who are always contented, these powers have no purpose and use.

याः फलावलयो येन संप्राप्ताः सिद्धिनामिकाः ।

तास्तेनाधिगता राम निजात्प्रयतनद्रुमात् ॥५।८९।३७॥

याः फलावलयो येन संप्राप्ताः सिद्धिनामिकाः ।

तास्तेनाधिगता राम निजात्प्रयतनद्रुमात् ॥५।८९।३७॥

yA: phalAvalayo yena samprAptA: siddhinAmikA: |

tAs\_tena\_adhigatA\_ rAma nijAt\_prayatana-drumAt ||37||

.

yA: phalAvalaya: x

yena samprAptA: siddhinAmikA: |

tAs\_tena\_adhigatA: **- x,**

**rAma,**

nijAt\_prayatana-drumAt **xx**

~vlm.37. The success which attends on any body in the consummation of his object, is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labour.

~vwv.2433/37 Râma! Those series of fruits, having the name superhuman powers, which are obtained by whichever person, are acquired by him from his own tree of excellent effort.

~m.31-38 ... When a desire arises in a 'jnani' or 'ajnani', he works for the fulfilment of that desire and he will get it fulfilled in course of time. vItahavya always strove for the Absolute and accordingly he proceeded to the forest. O Rama, what you call 'siddhis' are the ultimate fruits of the tree of effort. For those great souls, who are always contented, these powers have no purpose and use.

Ø

महतां नित्यतृप्तानां तज्ज्ञानां भावितात्मनाम् ।

ईहितं संप्रयातानां नोपकुर्वन्ति सिद्धयः ॥५।८९।३८॥

महतां नित्यतृप्तानां तज्ज्ञानां भावितात्मनाम् ।

ईहितं संप्रयातानां नोपकुर्वन्ति सिद्धयः ॥५।८९।३८॥

mahatAm nitya-tRptAnAm taj.jJAnAm bhAvita-AtmanAm |

Ihitam samprayAtAnAm na\_upakurvanti siddhaya: ||38||

.

mahatAm nitya-tRptAnAm **x**

taj.jJAnAm bhAvita-AtmanAm **x**

Ihitam samprayAtAnAm **x**

na\_upakurvanti siddhaya: **xx**

~vlm.38. But these successes and consummations, are of no use to those great minded men, who have known the Knowable One in himself: and who have made an end of their worldly desires.

~sv.38 35-38 In the case of vItahavya, however, he did not desire these powers; they sought him unsought.

~m.31-38 . These powers, which are dependent on matter, time and space, are not useful in attaining the supreme state. Whoever is with desire for these powers, can acquire them. A knower of Self has no desire of any type. How can such a desire arise in a person in whom all desires have subsided. When a desire arises in a 'jnani' or 'ajnani', he works for the fulfilment of that desire and he will get it fulfilled in course of time. vItahavya always strove for the Absolute and accordingly he proceeded to the forest. O Rama, what you call 'siddhis' are the ultimate fruits of the tree of effort. For those great souls, who are always contented, these powers have no purpose and use.

**rAma said—**

अयम् मे संशयो ब्रह्मन् वीतहव्यस्य सा तनुः ।

ayam me saMzayo brahman\_vItahavyasya sA tanu: |

क्रव्य।आदैर् न कथम् भुक्ता कथम् क्लिन्ना न भूतले ॥५।८९।३९॥

kravya.Adai:\_na katham bhuktA katham klinnA na bhUtale ||39||

.

**this is my doubt, Sir.brAhmaNa**

**:**

**the body of this vItahavya.Quitfire**

**—**

**how was it not eaten by carnivores**

**how did it not rot into the earth**

**?**

~vlm.39. Ráma said: Sir I have yet another question for your explanation and it is this, why did not the ravenous beasts of the desert, devour the deadlike body of the devoted sage, and why did it not moulder under the earth, by which it was covered?

~sv.39 RAMA asked: How is it that worms and vermin did not destroy vItahavya's body when it lay abandoned in the cave?

~m.39-40. O Bhagawan, I have one doubt. How is it that vItahavya's corporeal body was not eaten away by insects? It was not even worn out by mud and such.

Ø

तदैव वीतहव्योऽसौ कथं वनगतः प्रभो ।

विदेहमुक्ततां शीघ्रं यथावदिति मे वद ॥५।८९।४०॥

तदैव वीतहव्यो\_असौ कथं वनगतः प्रभो ।

विदेहमुक्ततां शीघ्रं यथावदिति मे वद ॥५।८९।४०॥

tadA\_eva vItahavyo\_asau katham vanagata: prabho |

videhamuktatAm zIghram yathAvad\_iti me vada ||40||

**~**vlm.40. And again how the bodiless and liberated soul of the sage, which was absorbed in the sunlight, return to resume its delapidated body, which was buried in the mountain cave.

**~**sv.40 And, how was it that **vItahavya** did not attain disembodied liberation in the first place?

**~**m.39-40 . O Bhagawan, I have one doubt. How is it that **vItahavya**'s corporeal body was not eaten away by insects? It was not even worn out by mud and such. Why is it that **vItahavya** did not get liberation after life even when his body was enveloped by mud and slush?

**vasiShTha said—**

या संविद्वलिता साधो वासनामलतन्तुना ।

yA saMvidvalitA sAdho vAsanAmala-tantunA |

सुखदुःखदशादाहभागिनी भवतीह सा ॥५।८९।४१॥

sukha-du:kha-dazAdAha-bhAginI bhavati\_iha sA ||41||

yA saMvid-valitA sAdho vAsanAmala-tantunA **x**

sukha-du:kha-dazA-dAha-bhAginI bhavati\_iha sA **xx**

~vlm.41. Vasishthá replied:--The conscious soul that believes itself to be embodied with its mortal body, and beset by the coils of its desires and the bonds of its affections, is here subjected both to the feeling of pleasure and the pangs of pain.

~m.41-43. Sri Vasista: O gentle Rama, one who is enveloped by sentient consciousness is bound by ropes of vasana. That experiences all joys and sorrows. ...

~sv.41 VASISTHA replied: O Rama, the ignorant man's body is composed and decomposed on account of the states of his mental conditioning;...

Ø

निर्मुक्त-वासना शुद्ध-संविन्मात्र.मयी तु सा ।

nirmukta-vAsanA zuddha-saMvin-mAtra-mayI tu sA |

तनुस्तिष्ठति तच्छेदे सक्ता नेह हि केचन ॥५।८९।४२॥

tanu:\_ tiSThati tat\_ chede saktA na\_ iha hi ke.cana ||42||

.

nirmukta-vAsanA **x**

zuddha-saMvin-mAtra-mayI tu sA **-**

**but zI is** zuddha-saMvin-mAtra-mayI **+**

tanus\_tiSThati tac\_chede **x**

saktA na\_iha hi ke.cana ||42||

~vlm.42. But the intelligent soul which relies on its pure consciousness, and is freed from the net of its desires, remains only with its subtile spiritual body; (which no beast or bird can devour, nor any dust or rust can destroy). So says the Gita:--It is indivisible and unconsumable, and neither does it moulder nor dry up at any time.

~sv.42 42-43 ... in the case of one who has no such conditioning, there is no momentum for decomposition.

~m.41-43. ... When one is delivered of all vasanas, his body is full of pure consciousness. No one can cut or incise such a body. Now listen. I shall tell you what yogic device prevents the body of 'jivanmukta' from decay even for hundreds of years.

शृणु युक्त्या कया योगी तनुच्छेदादिविभ्रमैः ।

zRNu yuktyA kayA yogI tanu-ccheda.Adi=vibhramai: |

नाक्रम्यते महाबाहो बहुवर्षशतैरपि ॥५।८९।४३॥

na\_Akramyate mahA.bAho bahu-varSa.zatai:\_api ||43||

zRNu yuktyA kayA yogI tanu-ccheda.Adi=vibhramai: **x**

na\_Akramyate mahA.bAho bahu-varSa.zatai:\_api **xx**

~vlm.43. Hear now, Ráma, the reason why the body of the Yogi, is not subject to the accidents of disjunction or corruption for many hundreds of years: (under the influence of heat and cold and other casualties).

~sv.43 42-43 ... in the case of one who has no such conditioning, there is no momentum for decomposition.

~m.41-43. ... Now listen. I shall tell you what yogic device prevents the body of 'jivanmukta' from decay even for hundreds of years.

चेतः पदार्थे पतति यस्मिन्यस्मिन्यदा यदा ।

ceta: padArthe patati yasmin\_yasmin\_yadA yadA |

तन्मयं तद्भवत्याशु तस्मिंस्तस्मिंस्तदा तदा ॥५।८९।४४॥

tan.mayam tat\_bhavati\_Azu tasmin\_tasmin\_tadA tadA **||**44||

ceta: padArthe patati **x**

yasmin\_yasmin\_yadA yadA **x**

tan.mayam tat\_bhavati\_Azu **x**

tasmin\_tasmin\_tadA tadA **xx**

~vlm.44. Whenever the mind is occupied with the thought of any thing, it is immediately assimilated into the nature of that object, and assumes the same form on itself.

~m.44-51. As and when a mind fixes itself upon something, it becomes that soon. ...

~sv.44 Again, the mind of all beings responds to the qualities of the object with which it comes into contact.

तथा दृष्टारि हि मनो विकारमुपगच्छति ।

tathA dRSTa-ari hi manas vikAram\_upagacchati |

दृष्टमित्रं सुहृद्यत्वं स्वयमित्यनुभूयते ॥५।८९।४५॥

dRSTa-mitram suhRdyatvam svayam\_iti\_anubhUyate ||45||

tathA dRSTa-ari hi manas **x**

vikAram\_upagacchati **x**

dRSTa-mitram suhRdyatvam **x**

svayam\_iti\_anubhUyate **xx**

~vlm.45. Thus upon seeing or thinking of an enemy, the mind turns to enmity, at the very sight or thought of its foe; as it assumes the nature of friendliness, on the visit and remembrance of a friend.

~sv.45 45-50 When a violent creature comes into contact with one who has reached utter equanimity, it also becomes temporarily equanimous and tranquil, though it may return to its violence when this contact is lost.

~m.44-51. It is the experience of everyone that this mind becomes happy when it sees a friend and becomes angry/feels nausea when it meets an enemy. ...

रागद्वेषविहीने तु पथिके पादपे गिरौ ।

rAga.dveSa-vihIne tu pathike pAdape girau |

भवत्यरागद्वेषं च स्वयमित्यनुभूयते ॥५।८९।४६॥

bhavati\_a-rAga.dveSam ca svayam\_iti\_anubhUyate ||46||

rAga.dveSa-vihIne tu **- but without loving & hating**

pathike pAdape girau **x**

bhavati\_a-rAga.dveSam ca **x**

svayam\_iti\_anubhUyate **xx**

~vlm.46. So on seeing a hill or tree or passenger, that bears no enmity or friendship to it, the mind remains equally indifferent towards the same, and without any change in its disposition as it is perceived by us.

~sv.46 45-50 When a violent creature comes into contact with one who has reached utter equanimity, it also becomes temporarily equanimous and tranquil, though it may return to its violence when this contact is lost.

~m.46-51.... It is also the experience of everyone that when a person, free of attachments and hate, sees a mountain or tree he does not feel any hate or attachment. ...

मृष्टे लौल्यमुपादत्ते दुर्भोज्ये याति निःस्पृहम् ।

mRSTe laulyam\_upAdatte durbhojye yAti ni:spRham |

वैरस्यं याति कटुनि स्वयमित्यनुभूयते ॥५।८९।४७॥

vairasyam yAti kaTuni svayam\_ity\_anubhUyate ||47||

mRSTe laulyam\_upAdatte **x**

durbhojye yAti ni:spRham **x**

vairasyam yAti kaTuni **x**

svayam\_ity\_anubhUyate **xx**

~vlm.47. Again the mind is sweetened (pleased) on relishing the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.

~sv.47 45-50 When a violent creature comes into contact with one who has reached utter equanimity, it also becomes temporarily equanimous and tranquil, though it may return to its violence when this contact is lost.

~m.46-51. ... It is also the experience of everyone, that his mouth waters when he sees something he relishes and he does not like a pungent eatable. ...

~m.46-51. ... When the consciousness of a yogi falls on an insect, the insects consciousness will be overpowered and it cannot do any harm to the body of a yogi. Even those violent insects acquire the characteristic of equality when they are overpowered by the consciousness of a yogi. And so the violent beings lose their violent character for the time being. When a yogi leaves his body, then the insects will get back to their violent ways. Because of these reasons, vItahavya's body was not attacked by the insects and wild animals.

Ø

समसंविद्विलासाढ्ये यद्यदा यतिदेहके ।

sama-saMvit-vilAsa-ADhye yat\_yadA yati-dehake |

हिंस्रचेतः पतत्याशु समतामेति तत्तदा ॥५।८९।४८॥

hiMsra-ceta: patati\_Azu samatAm\_eti tat\_tadA ||48||

.

sama-saMvit-vilAsa-ADhye yat **x**

yadA yati-dehake **x**

hiMsra-ceta: patati\_Azu **x**

samatAm\_eti tat\_tadA **xx**

~vlm.48. So when a ravenous beast comes in the sight of a dispassionate Yogi, its envious nature is changed to dispassionateness, and it desists from doing him any injury. (So says Pàtanjali, "Good company turns the wicked to goodness").

~sv.48 45-50 When a violent creature comes into contact with one who has reached utter equanimity, it also becomes temporarily equanimous and tranquil, though it may return to its violence when this contact is lost.

~m.44-51. ... When the consciousness of a yogi falls on an insect, the insects consciousness will be overpowered and it cannot do any harm to the body of a yogi. Even those violent insects acquire the characteristic of equality when they are overpowered by the consciousness of a yogi. And so the violent beings lose their violent character for the time being. When a yogi leaves his body, then the insects will get back to their violent ways. Because of these reasons, vItahavya's body was not attacked by the insects and wild animals.

समसङ्गविमुक्तत्वाच्छेदादौ न प्रवर्तते ।

पान्थो व्यर्थं पथि ग्रामे यथा ग्रामीणकर्मणि ॥५।८९।४९॥

समसङ्गविमुक्तत्वाच्छेदादौ न प्रवर्तते ।

पान्थो व्यर्थं पथि ग्रामे यथा ग्रामीणकर्मणि ॥५।८९।४९॥

sama-saGga-vimuktatvAt\_cheda-Adau na pravartate |

pAntha: vyartham pathi grAme yathA grAmINa-karmaNi ||49||

.

sama-saGga-vimuktatvAt **x**

cheda-Adau na pravartate **x**

pAntha: vyartham pathi grAme **x**

yathA grAmINa-karmaNi **xx**

~vlm.49. The malicious being freed from his malice, in the company of the even minded stoic, desists from the doing of any harm, to any one; as the indifferent wayfarer has no business to break the straggling branches and trees growing on the way side, which the rude rustics are apt to lop off and cut down; (for the making of their fuel).

~sv.49 45-50 When a violent creature comes into contact with one who has reached utter equanimity, it also becomes temporarily equanimous and tranquil, though it may return to its violence when this contact is lost.

~m.44-51. ... When the consciousness of a yogi falls on an insect, the insects consciousness will be overpowered and it cannot do any harm to the body of a yogi. Even those violent insects acquire the characteristic of equality when they are overpowered by the consciousness of a yogi. And so the violent beings lose their violent character for the time being. When a yogi leaves his body, then the insects will get back to their violent ways. Because of these reasons, vItahavya's body was not attacked by the insects and wild animals.

~VA - without same company (of other cruel beings) he is not engaged
(in cruelty), as a traveller going through a village is not engaged in
the village affairs.

~AS: Due to the detached nature of the yogi (briefly named as "sama") (a violent person - referred to in the previous verse) does not fall into violent behavior (cheda-Adau), just as a traveler going on his way does not engage in base activities (grAmINa-karmaNi) inside a town. The AB commentary describes the base activities as destroying nearby vines, trees etc. Of course, this analogy only applies to a rational traveler(:-))

योगिदेहसमीपात्तु गत्वा प्राप्नोति हिंस्रतां ।

यद्यद्भवति तत्राशु तथारूपं न संशयः ॥५।८९।५०॥

yogi.deha-samIpAt\_tu gatvA prApnoti hiMsratAm |

yad.yad\_bhavati tatra\_Azu tathA.rUpam na saMzaya: ||50||

.

yogi.deha-samIpAt\_tu **x**

gatvA prApnoti hiMsratAm **x**

yad.yad\_bhavati tatra\_Azu tathA.rUpam na saMzaya: **xx**

~vlm.50. But the savage beast being removed from the side of the Yogi, resumes its ravenous nature again, in the company of the rapacious and wild beasts of the forest.

~sv.50 45-50 When a violent creature comes into contact with one who has reached utter equanimity, it also becomes temporarily equanimous and tranquil, though it may return to its violence when this contact is lost.

~m.44-51. .... Even those violent insects acquire the characteristic of equality when they are overpowered by the consciousness of a yogi. And so the violent beings lose their violent character for the time being. When a yogi leaves his body, then the insects will get back to their violent ways. Because of these reasons, vItahavya's body was not attacked by the insects and wild animals.

#han -> #hiMs - desid. -> #hiMsra -mfn.- injurious, hurtful, destructive, murderous, sadistic, savage (ifc. " acting injuriously towards ") RV.&c.

अप् #ap -> #samap -> #**samIpa** **-n.-** nearness, proximity, vicinity, presence, imminence (with gen. or ifc, #samIpam अम्, "to, towards " • #**samIpAt** आत्, "from " • #samIpe ए, "in the vicinity, near, close at hand, beside, in the presence of, at the time of, before, at, towards " • cf. संधिवेला-स्°) KAtyzr.MBh.KAv.&c.

इति हिंस्रैर्मृगव्याघ्रसिंहकीटसरीसृपैः ।

न च्छिन्ना वीतहयस्य तनुर्भूतलशालिनी ॥५।८९।५१॥

इति हिंस्रैर्मृगव्याघ्रसिंहकीटसरीसृपैः ।

न च्छिन्ना वीतहयस्य तनुर्भूतलशालिनी ॥५।८९।५१॥

iti himsrair\_mRga-vyAghra-siMha-kITasarIsRpai: |

na cchinnA vItahayasya tanu:\_bhUtala-zAlinI ||51||

.

iti himsrai: x

mRga-vyAghra-siMha-kITa-sarIsRpai: **-**

**w** mRga-vyAghra-siMha-kITa-sarIsRpa**s +**

na cchinnA vItahayasya tanu:\_bhUtala-zAlinI **xx**

~vlm.51. Hence it was that the envious beasts of the forest, the tigers, lions and bears; as also the reptiles and creeping insects of earth, did not molest the sedate body of the sage, so long as they lurked and crept about it.

~sv.51 51-53 Hence, too, vItahavya's body remained unharmed. This applies even to material substances like earth, wood, etc., for consciousness pervades all.

~m.44-51. .... Even those violent insects acquire the characteristic of equality when they are overpowered by the consciousness of a yogi. And so the violent beings lose their violent character for the time being. When a yogi leaves his body, then the insects will get back to their violent ways. Because of these reasons, vItahavya's body was not attacked by the insects and wild animals.

सर्वत्र विद्यते संवित्काष्ठलोष्टोपलादिके ।

सत्तासामान्यरूपेण संस्थिता मूलबालवत् ॥५।८९।५२॥

सर्वत्र विद्यते संवित्काष्ठलोष्टोपलादिके ।

सत्तासामान्यरूपेण संस्थिता मूलबालवत् ॥५।८९।५२॥

sarvatra vidyate saMvit-kASTha-loSTa-upala-Adike |

sattAsAmAnya-rUpeNa saMsthitA mUlabAlavat ||52||

.

sarvatra vidyate **x**

saMvit-kASTha-loSTa-upala-Adike **x**

sattAsAmAnya-rUpeNa **x**

saMsthitA mUlabAlavat **xx**

~vlm.52. The reason why the body was not reduced to the dust of the earth is, because the silent conscience that there dwells in common, in all existent bodies of animals, vegetables and minerals, and abides in them as in the person of a dumb creature; would not allow them to injure the innocent body of the sage lying flat on the ground.

~m.52-56. Consciousness is all pervasive. It abides in wood, stone and such, as pure existence like a dumb child. ...

~sv.52 51-53 Hence, too, vItahavya's body remained unharmed. This applies even to material substances like earth, wood, etc., for consciousness pervades all.

Ø

पोप्लूयमाने तरला केवलं परिदृश्यते ।

poplUyamAne taralA kevalam pari.dRzyate |

तन्वी पुर्यष्टकेष्वेव प्रतिबिम्बजलश्विव ॥५।८९।५३॥

tanvI puryaSTakeSu\_ eva prati.bimba-jalazu\_ iva ||53||

.

poplUyamAne taralA **x**

kevalam pari.dRzyate

**x**

tanvI puryaSTakeSv\_eva

**x**

prati.bimba-jalazv\_iva

**like reflections in the water**

**.**

~vlm.53. The spiritualised body of the Yogi, is seen to move about on earth, like the shadow of something floating on the water.

~sv.53 51-53 Hence, too, vItahavya's body remained unharmed. This applies even to material substances like earth, wood, etc., for consciousness pervades all.

~m.52-56. ... Only in 'puryastaka' (consisting of five sense organs of knowledge, five organs of actions, five pranas, mind and intellect) the consciousness-power abides as a reflection in water which is shaking, moving and trembling. And so the body of vItahavya, who has attained the perfect state, did not get deformed by the consciousness of earth, water and such which are in the same state of pure existence-consciousness. Listen O Rama, of another reason for destruction. Vibration is a cause of destruction. Such vibration is present in the wordly activities which emerge out of mind and prana. Vibration is the movement of 'prana'. When that prana is stilled like a stone, they abide firm. And so vItahavya's body remained unaffected and without decay.

poplUyamAnA taralA kevalaM pari.dRzyate |
tanvI puryaSTakeSveva prati.bimbajaleSv\_iva || 53
~VA - The undivided pure Consciousness is reflected in the body,
like a reflection swimming on the surface of unsteady water.

~AS: The AB commentary suggests the reflection is perceived by the "others" with un-composed minds (asamAhita-cittaiH)

तेन भूजलफाय्वग्निनसंवित्त्या समरूपया ।

निर्विकारं तनुर्नीता वीतहव्यस्य राघव ॥५।८९।५४॥

तेन भूजलफाय्वग्निनसंवित्त्या समरूपया ।

निर्विकारं तनुर्नीता वीतहव्यस्य राघव ॥५।८९।५४॥

tena bhU-jala-vAyu- agni-saMvittyA samarUpayA |

nir.vikAram tanu:\_ nItA vItahavyasya rAghava ||54||

.

tena

**thru the awareness of Earth&Water&Wind&Fire**

**as equally forms {of Consciousness}**

nir.vikAram tanu:\_ nItA

x

vItahavyasya rAghava

~vlm.54. Therefore the spiritual body of the sage, which was rarefied above the elemental bodies by vertue of his spiritual knowledge, became quite incorruptible in its nature.

~sv.54 54-59 Since vItahavya's consciousness did not undergo any change, no change happened to his body.

~m.52-56. ... And so the body of vItahavya, who has attained the perfect state, did not get deformed by the consciousness of earth, water and such which are in the same state of pure existence-consciousness. ...

~VA - earth, water, wind and fire have the same nature of the
consciousness, therefore the body of vItahavya did not change, O
Raghava.

AS:
Due his equanimous view of all the mahabhutas, his body became stabilized (without changes - nirvikAra), O Raghava.

Ø

अन्यच्च शृनु मे राम स्पन्दो नाशस्य कारणम् ।

anyat\_ ca zRnu me rAma spanda:\_ nAzasya kAraNam |

विकारः स च चित्तोत्थो वातजो वा जगत्स्थितौ ॥५।८९।५५॥

vikAra: sa\_ ca citta-uttha:\_ vAtaja:\_ vA jagat-sthitau ||55||

.

**and one thing more**

**—pay attention, rAma—**

**Vibration is**

**the cause of destruction / not the cause of Hope**

spanda:

nAzasya kAraNam **x**

vikAra: sa\_ ca citta-uttha: **x**

**or Air.born it appears as worldly existence**

.

~vlm.55. Hear me tell you another reason, Ráma! that it is the want of oscillation which is the cause of destruction, as it is the vibration or breathing of the heart which is the cause of life.

~sv.55 54-59 Since vItahavya's consciousness did not undergo any change, no change happened to his body.

~m.52-56. ... ... Listen O Rama, of another reason for destruction. Vibration is a cause of destruction. Such vibration is present in the wordly activities which emerge out of mind and prana. Vibration is the movement of 'prana'. When that prana is stilled like a stone, they abide firm. And so vItahavya's body remained unaffected and without decay.

प्राणानां प्राणनं स्पन्दस्तथान्तौ ते दृषत्समाः ।

prANAnAm prANanam spandas\_tathA\_antau te dRSatsamA: |

यतः स्थिता धारणया तेनानष्टास्य सा तनुः ॥५।८९।५६॥

yata: sthitA dhAraNayA tena\_anaSTAsya sA tanu: ||56||

prANAnAm prANanam spanda: **x**

tathA\_antau te dRSatsamA: **x**

yata: sthitA dhAraNayA **x**

tena\_anaSTAsya sA tanu: **xx**

#**prANana**

~vlm.56. It is the breathing of vital breaths, which causes the vibration of the arteries, and this being stopped, the body becomes as still as a stone.

~sv.56 54-59 Since vItahavya's consciousness did not undergo any change, no change happened to his body.

~m.52-56. Consciousness is all pervasive. It abides in wood, stone and such, as pure existence like a dumb child. Only in 'puryastaka' (consisting of five sense organs of knowledge, five organs of actions, five pranas, mind and intellect) the consciousness-power abides as a reflection in water which is shaking, moving and trembling. And so the body of vItahavya, who has attained the perfect state, did not get deformed by the consciousness of earth, water and such which are in the same state of pure existence-consciousness. Listen O Rama, of another reason for destruction. Vibration is a cause of destruction. Such vibration is present in the wordly activities which emerge out of mind and prana. Vibration is the movement of 'prana'. When that prana is stilled like a stone, they abide firm. And so vItahavya's body remained unaffected and without decay.

सबाह्याभ्यन्तरं स्पन्दश्चित्तजो वातजोऽथवा ।

न यस्य विद्यते तस्य दूरस्थौ प्रकृतिक्षयौ ॥५।८९।५७॥

सबाह्याभ्यन्तरं स्पन्दश्चित्तजो वातजो\_अथवा ।

न यस्य विद्यते तस्य दूरस्थौ प्रकृतिक्षयौ ॥५।८९।५७॥

sabAhyAbhyantaram spanda:

**outside&in spanda.Vibration**

cittajo vAtajo\_athavA

**whether born of Affection or born of Air**

na yasya vidyate

**by whom it is not known to be**

tasya dUrasthau

**x**

prakRti-kSayau

**x**

**.**

~m.57-61. When there is no such vibration generated by mind or vital airs, either externally or internally, then the body of such a person will neither decay nor grow. *~vlm.57. He who has lost the pulsations of his heart and vital breaths, has lost also both his vitality and mortality, and become as stones: (which are neither dead nor alive).*

सबाह्याभ्यन्तरे शान्ते स्पन्दे तत्त्वविदां वर ।

भातवः संस्थितिं देहे ने त्यजन्ति कदाचन ॥५।८९।५८॥

सबाह्याभ्यन्तरे शान्ते स्पन्दे तत्त्वविदां वर ।

भातवः संस्थितिं देहे ने त्यजन्ति कदाचन ॥५।८९।५८॥

sa=bAhya-abhyantare zAnte spande tattva-vidAm vara |

bhAtava: saMsthitim dehe ne tyajanti kadAcana ||58||

.

sa=bAhya-abhyantare zAnte spande tattva-vidAm vara **x**

bhAtava: saMsthitim dehe ne tyajanti kadAcana **xx**

~vlm.58. When the internal and external pulsations of the body are at a stop, know, O well-informed Ráma! the intestinal parts are not liable to any change.

~sv.58 54-59 Since vItahavya's consciousness did not undergo any change, no change happened to his body.

~m.57-61. When there is no such vibration generated by mind or vital airs, either externally or internally, then the body of such a person will neither decay nor grow. ...

संशान्ते देहप्रस्पन्दे चित्तवातमये तथा ।

धातवो मैरवं स्थैर्यं यान्ति संस्तम्भितात्मकाः ॥५।८९।५९॥

संशान्ते देहप्रस्पन्दे चित्तवातमये तथा ।

धातवो मैरवं स्थैर्यं यान्ति संस्तम्भितात्मकाः ॥५।८९।५९॥

saMzAnte deha.praspande citta.vAta-maye tathA |

dhAtava:\_ mairavam sthairyam yAnti saMstambhita.AtmakA: ||59||

**.**

saMzAnte dehapraspande

x

cittavAtamaye

**x**

**thus**

the dhAtus become stable as

**Mount.meru**

mairavam sthairyam yAnti saMstambhitAtmakA:

~vlm.59. The motion of the body being stopped, and the action of the heart having ceased; the humours of the body become as stiff and inert, as the solid mountain of Meru.

~sv.59 54-59 Since vItahavya's consciousness did not undergo any change, no change happened to his body.

~m.57-61.. ... Even the 'dhatus', like skin and such do not change their state. These dhatus, which are stilled by yoga, remain firm and steadfast like Meru mountain. This is seen in the world about the bodies of great yogis. The bodies of such yogis are preserved even for thousands of years.

Ø

तथा च दृश्यते लोके स्पन्द-शान्तौ दृढा स्थितिः ।

tathA ca dRzyate loke spanda-zAntau dRDhA sthiti: |

दारूणाम्\_इव धीराणाम् शव-अङ्गानाम्\_अचोपता ॥५।८९।६०॥

dArUNAm\_iva dhIrANAm zava-aGgAnAm\_acopatA ||60||

.

**and thus it is seen in the world**

**:**

**what stops vibrating becomes stockstill**

**like the woodenly unstirring limps of a corpse**

**.**

~vlm.60. So the want of fluctuation, is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet, as the blocks of wood and stone.

Ø

इति वर्षसहस्राणि देहाः जगति योगिनाम् ।

न क्लिद्यन्ते न भिद्यन्ते मग्नवज्जलदा इव ॥५।८९।६१॥

iti varSa-sahasrANi dehA: jagati yoginAm |

na klidyante na bhidyante magna.vat\_jaladA: iva ||61||

.

iti varSa-sahasrANi - **so for thousands of years**

dehA: jagati yoginAm - **are the bodies of yogis in the world**

na klidyante **x**

na bhidyante **x**

magna.vat\_jaladA: iva **xx**

~vlm.61. The bodies of Yogis therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are neither soiled nor rotten at any time.

~m.57-61. ... The bodies of such yogis are preserved even for thousands of years.

तदैव वीतहव्योऽसौ शृणु किं नोपशान्तवान् ।

tadA\_eva vItahavya:\_asau zRNu kim na\_upazAntavAn |

देहमुत्सृज्य तत्त्वज्ञो ज्ञातज्ञेयवतां वरः ॥५।८९।६२॥

deham\_utsRjya tattva.jJa: jJAta-jJeyavatAm vara: ||62||

.

tadA\_eva - **next then**

vItahavya**:\_**asau **- this vItahavya.Quitfire**

zRNu **- pay attention**

kim na **x**

upazAntavAn **x**

deham\_utsRjya **- having cast.off Body**

tattva.jJa: **- a Thatness.Knower**

jJAta-jJeyavatAm vara: **- of what is Known and to.be.Known the best.**

upazAnta

utsRjya

~vlm.62. It was in this manner that this sage, who knew the truth, and was best acquainted with the knowledge of the knowable, left his earthy body, in order to find the rest of his soul in the Supreme Spirit.

~m.62-68. Now listen to the reasons for preservation of vItahavya's body....

~sv.62 60-62 Since there was no movement of prana in it, even decomposition could not take place.

ये हि विज्ञातविज्ञेया वीतरागा महाधियः ।

ye hi vijJAta-vijJeyA: vItarAgA: mahA.dhiya: |

विच्छिन्नग्रन्थयः सर्वे ते स्वतन्त्रास्तनौ स्थिताः ॥५।८९।६३॥

vicchinna-granthaya: sarve te sva.tantrA:\_tanau sthitA: ||63||

.

ye hi vijJAta-vijJeyA: **- for those who've known what is to.be.known**

vItarAgA: mahA.dhiya: **- dispassionate Deep.Thinkers +**

vicchinna-granthaya: sarve **– having severed every knot**

te sva.tantrA:\_tanau sthitA: **- they are independent, existing in a body .**

~vlm.63. Those men of great minds who are dispassionate, and know what is chiefly to be known above all others; pass beyond the bounds of this earth and even of their bodies, to assume an independent form of their own.

~sv.63 The sage is independent and free to live or to abandon the body.

~m.62-68..... Men of great intellect, who are delivered of attachments, who are knowers of what is to be known abide independent of their bodies. ...

दैवं वापि च कर्माणि प्राक्तनान्यैहिकानि च ।

daivam vA\_api ca karmANi prAktanAni\_aihikAni ca |

वासना वा न तेषां तच्चेतो नियमयन्त्यलम् ॥५।८९।६४॥

vAsanA: vA na teSAm tat\_cetas niyamayanti\_alam ||64||

**.**

**daiva.Fate**

vA\_api ca karmANi **- whether karmas**

prAktanAni aihikAni ca **- prior & current +**

vAsanA: vA na teSAm tat **x**

cetas niyamayanti alam **xx**

~vlm.64. They are then perfect masters of themselves, whose minds are well governed by their right understanding; and are not affected by the influence of their destiny or the acts of their past lives, nor moved by their desires of any kind.

~m.62-68..... The mind of yogis, who have come into the world to live out their past destiny, can not be shaken by any disturbance. Jnanis choose to go through their destiny in a programmed manner and they 'will' it as such. They start living out the fruit of that Will. In a casual manner, vItahavya's consciousness mused about life. And it happened so. When his geniues got directed to liberation after life, he became liberated in that way. He could leave his body at his will. When his jiva, emerged as Self, he was Maheswara himself. What he wanted or willed, he got it as such immediately.

तेन तत्त्वविदां तात काकतालीययवन्मनः ।

tena tattva.vidAm tAta kAkatAlIyayavat\_mana: |

यद्यद्भावयति क्षिप्रं तत्तदाशु करोत्यलम् ॥५।८९।६५॥

yat.yat\_bhAvayati kSipram tat.tat\_Azu karoti\_alam ||65||

.

tena tattva.vidAm **x**

tAta **x**

kAkatAlIyayavat\_mana: **x**

yat.yat\_bhAvayati kSipram **x**

tat.tat\_Azu karoti\_alam **xx**

~vlm.65. The minds of consummate Yogis, are of the nature of destiny; because they can easily effect whatever they think upon, as if they were the acts of chance as in Kákatáliya Sanyoga.

~sv.65 65-68 Again, it is like the crow dislodging the ripe cocoanut — purely coincidental.

~m.62-68.... The mind of yogis, who have come into the world to live out their past destiny, can not be shaken by any disturbance. Jnanis choose to go through their destiny in a programmed manner and they 'will' it as such. They start living out the fruit of that Will. In a casual manner, vItahavya's consciousness mused about life. And it happened so. When his geniues got directed to liberation after life, he became liberated in that way. He could leave his body at his will. When his jiva, emerged as Self, he was Maheswara himself. What he wanted or willed, he got it as such immediately.

Ø

काकतालीययोगेन वीतहव्यस्य संविदा ।

kAkatAlIya-yogena vItahavyasya saMvidA |

सांप्रतं जीवितं बुद्धं तदेवाशु स्थिरीकृतम् ॥५।८९।६६॥

sAmpratam jIvitam buddham tat\_ eva\_ Azu sthirI.kRtam ||66||

.

kAkatAlIya-yogena

**thru a Coconut.Crow-Connexion**

vItahavyasya saMvidA

**thru Quitfire's Awareness**

sAmpratam

jIvitam buddham

**x**

tat\_eva\_Azu

**that alone was soon made solid**

**.**

~vlm.66. So it was with this sage, who no sooner thought of the renovation of his body, than he found it presented before his sight, as if it were an act of chance, (or the kákatálic accident).

~sv.66 65-68 Again, it is like the crow dislodging the ripe cocoanut — purely coincidental.

~m.62-68.... The mind of yogis, who have come into the world to live out their past destiny, can not be shaken by any disturbance. Jnanis choose to go through their destiny in a programmed manner and they 'will' it as such. They start living out the fruit of that Will. In a casual manner, vItahavya's consciousness mused about life. And it happened so. When his genius got directed to liberation after life, he became liberated in that way. He could leave his body at his will. When his jiva, emerged as Self, he was Maheswara himself. What he wanted or willed, he got it as such immediately.

Ø

यदा तु तस्य प्रतिभा विदेहोन्मुक्ततां गता ।

yadA tu tasya prati.bhA videha.unmukta-tAm gatA |

तदा विदेहमुक्तो\_अभूदसौ स्वत​न्त्र्यसंस्थितिः ॥५।८९।६७॥

tadA videhamukta:\_ abhUt\_ asau svatantrya-saMsthiti: ||67||

**.**

**but when**

**in pratibhA.Imagining of That**

**gone**

**to a state of seeming bodiless**

**then**

**Bodilessly.Free**

**this My\*Way.condition**

**.**

\* sva.tantrya, U.motivated.

~vlm.67. When the soul forsakes its earthly frame, after the fruition of the fruits of its passed actions is over; it assumes a spiritual form, which is the state of its disembodied liberation, and when it enjoys its perfect liberty in its independent state.

\

विगत-वासनम् आज़ु विपाज़ताम् उपगतम् मन आत्मतयाउदितम् ।

vigata-vAsanam Azu vipAzatAm upagatam mana\_ AtmatayA\_ uditam |

यद्अभिवाज़्चति तद्भवति क्षणात् सकल-ज़क्ति-मयो हि महेज़्वर: ॥६८॥

yat\_ abhivAJchati tat\_ bhavati kSaNAt sakala-zakti-maya:\_ hi mahezvara: ||68||

.

**vAsanA.Imprinting has vanished**

**suddenly Mind is no longer a snare**

**risen to Selfness**

**whatever it wishes ! that it becomes**

**for Great.Lordship is total power**

**.**

~vlm.68. The mind being freed from its desires, is released from all its bonds, and assumes the spiritual form of the pure soul; it then effects instantly all that it wishes to do, and becomes all powerful as the great Lord of all.

**oॐm**

DAILY READINGS st 17June

fm5089 2.je16-17 On Flying and the Quest for Powers .z68

<https://www.dropbox.com/s/p4q1zoy9y08tuvx/fm5089%202.je16-17%20On%20Flying%20and%20the%20Quest%20for%20Powers%20.z68.docx?dl=0>

fm7094 3.je14..17 pishAcha Traveler .z85

<https://www.dropbox.com/s/gg249nkxop01ofz/fm7094%203.je14..17%20pishAcha%20Traveler%20.z85.docx?dl=0>

fm3041 1.je17-19 WORLDS WITHIN WORLDS WITHIN .z69

<https://www.dropbox.com/s/ivh7zx5djf076g6/fm3041%201.je17..19%20WORLDS%20WITHIN%20WORLDS%20WITHIN%20.z69.docx?dl=0>

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:||

y3067.021/FM.3.67.21

**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>

**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)

||

वीतहव्यवदात्मानं नीत्वा विदितवेद्यताम् ।

वीतरागभयोद्वेगस्तिष्ठ राघव सर्वदा ॥५।८९।१॥

02

अन्ये च राजन्मुनयो ज्ञातज्ञेया महाधियः ।

यथावसन्स्वराष्ट्रे त्वं तथैवास्व महामते ॥३॥

04 05 06 07 08

जीवन्मुक्तशरीराणां कथमात्मविदांवर ।

शक्तयो नेह दृश्य्तन्ते आकाशगमनादिकाः ॥५।८९।९॥

आकाशगमनादीनि यान्येतानि रघूद्वह ।

प्रमाणिताः पदार्थानां सहजाः खलु शक्तयः ॥५।८९।१०॥

11 12 13 14 15

तत्त्वज्ञो वाऽप्यतत्त्वज्ञो य​: कालद्रव्यकर्मभि: ।

यथाक्रमम् प्रयतते तस्योर्ध्वत्वादि सिद्ध्यति ॥१६॥

आत्मवानिह सर्वस्मादतीतो विगतैषणः ।

आत्मन्येव हि संतुष्टो न करोति न चेहते ॥५।८९।१७॥

न तस्यार्थो नभोगत्या न सिद्ध्या न च भोगकैः ।

न प्रभावेन नो मानैर्नाशामरणजीवितैः ॥५।८९।१८॥

नित्यतृप्तः प्रशान्तात्मा वीतरागो विवासनः ।

आकाशसदृशाकारस्तज्ज्ञ आत्मनि तिष्ठति ॥५।८९।१९॥

अशङ्कितोपयातेन दुःखेन च सुखेन च ।

तृप्यत्यपगतासाङ्गो जीवेन मरणेन च ॥५।८९।२०॥

21

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥५।८९।२२॥

23 24 25 26 27 28 29

एतस्मात्समतीतस्य त्यक्ताविद्यस्य राघव ।

आत्मज्ञानस्य नास्त्यत्र कर्तृताकर्तृतानघ ॥५।८९।३०॥

31

यस्येच्छा विद्यते काचित्स सिद्धिं साधयत्यलम् ।

आत्मज्ञस्य तु पूर्णस्य नेच्छा संभवति क्वचित् ॥५।८९।३२॥

सर्वेच्छाजालसंशान्तावात्मलाभोदये हि यः ।

तद्विरुद्धा कथं कस्मादिच्छा संजायतेऽनघ ॥५।८९।३३॥

34 35 36 37 38

अयं मे संशyo ब्रह्मन्वीतहव्यस्य सा तनुः ।

क्रव्यादैर्न कथं भुक्ता कथं क्लिन्ना न भूतले ॥५।८९।३९॥

तदैव वीतहव्योऽसौ कथं वनगतः प्रभो ।

विदेहमुक्ततां शीघ्रं यथावदिति मे वद ॥५।८९।४०॥

41

निर्मुक्तवासना शुद्धसंविन्मात्रमयी तु सा ।

तनुस्तिष्ठति तच्छेदे सक्ता नेह हि केचन ॥५।८९।४२॥

43 44 45 46 47

समसंविद्विलासाढ्ये यद्यदा यतिदेहके ।

हिंस्रचेतः पतत्याशु समतामेति तत्तदा ॥५।८९।४८॥

49 50 51 52

पोप्लूयमाने तरला केवलं परिदृश्यते ।

तन्वी पुर्यष्टकेष्वेव प्रतिबिम्बजलश्विव ॥५।८९।५३॥

54

अन्यच्च शृनु मे राम स्पन्दो नाशस्य कारणम् ।

विकारः स च चित्तोत्थो वातजो वा जगत्स्थितौ ॥५।८९।५५॥

56 57 58 59

तथा च दृश्यते लोके स्पन्दशान्तौ दृढा स्थितिः ।

दारूणामिव धीराणां शवाङ्गानामचोपता ॥५।८९।६०॥

इति वर्षसहस्राणि देहाः जगति योगिनाम् ।

न क्लिद्यन्ते न भिद्यन्ते मग्नवज्जलदा इव ॥५।८९।६१॥

62 63 64 65

काकतालीययोगेन वीतहव्यस्य संविदा ।

सांप्रतं जीवितं बुद्धं तदेवाशु स्थिरीकृतम् ॥५।८९।६६॥

यदा तु तस्य प्रतिभा विदेहोन्मुक्ततां गता ।

तदा विदेहमुक्तोऽभूदसौ स्वत​न्त्र्यसंस्थितिः ॥५।८९।६७॥

विगतवासनमाशुविपाशतामुपगतं मन आत्मतयोदितम् ।

यदभिवाञ्छति तद्भवति क्षणात्सकलशक्तिमयो हि महेश्वरः ॥५।८९।६८॥

||

||

01

**like vItahavya.Quitfire**

**brot to the self of all that is known or to be known**

**free of Passion&Fear&Distress**

**rest, rAghava**, **always**

**.**

02

03

**like other munis**

**—**

**who know what's to.be.known, deep thinkers dwelling in your own country**

**—**

**be like them,**

**a deep thinker also**

**.**

04 05 06 07 08

09

**of bodies Living.Free**

**how, best of knowers of the self, are**

**these powers like Space.travel**

**not seen here**

**?**

10

**Space.travel and other such things, Son of the Swift, have been proven&demonstrated**

**theyre natural-enuf powers**

**.**

11 12 13 14 15

16

**whether a Thatness.Knower or not a Thatness.Knower**

**someone who**

**with time & substance & activity in a regular way makes an effort**

**succeeds to the exalted condition of That**

**.**

17

**as Self here**

**beyond everything**

**gone.away Wishing**

**only in Self is ze quite contented**

**not doing & not wanting**

**.**

18 19 20

21

22

**for hir**

**nothing is worth.doing**

**by not doing anything here**

**nor for him is there among all beings**

**anywhere to shelter.in**

**.**

23 24 25 26 27 28 29

30

31

32

33

**when the whole net of desire disappears**

**when someone has begun to get Self**

**restrained by that**

**how & why would desire come to be, dear boy**

**?**

34 35 36 37 38

39

**I have a question, Sir.brAhmaNa**

**:**

**the body of this vItahavya.Quitfire**

**—**

**how was it not eaten by carnivores**

**how did it not rot into the earth**

**?**

40

41

42

43 44 45 46 47

48

49 50 51 52 53 54

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56 57 58 59

60

**and thus it is seen in the world**

**:**

**what stops vibrating becomes stockstill**

**like the woodenly unstirring limps of a corpse**

**.**

61

62 63 64 65

66 67

**but when**

**in pratibhA.Imagining of That**

**gone**

**to a state of seeming bodiless**

**then**

**Bodilessly.Free**

**he was secure in liberty**

**.**

68

**vAsanA.Imprinting has vanished**

**suddenly Mind is no longer a snare**

**risen to Selfness**

**whatever it wishes - ! - thatever it becomes**

**for Great.Lordship is total power**

**.**

||

.z68

37|64||58|**20|**50|36|42|47|**32|**\***44|51|37|32|\*63|32|01|\***43|**61||44|10|\***02|**01|**59|**10|**34|40|25|**37|**43||**63|\*46|**61|\***51|**24|44|29|\*36||**09|**29|61|09|\***63|**13|21|**46|62|\*32|**09|11||54|01|32|\*68|**50|56|62|10|\*50|41|29|33|\***32|**33|10|19|\*41||**26|31|07|**66|\*19|66|**06|**56|**14||45||02|**58|\***57||53|47|**\***08|05|**38|\***35|12|**38|58|**23|**\***59|04||03|48|49|16|\*52||30|**15||16|28|\*20||64|55|42|\*34|15|28|**20|\*65|27|**64|42|**20|16|**31|\*55|**28||29|11|48|\*14||26|**31|34|**40|**57|\***41|23|19|**48|\***30||15|46|**03|\***51|**57|**04|21||38|**03|**48|68|\*06||65|25|12|53|\*66||**61|13|**68|**49||33|54|\*07|16|53|\*61|53|\*49|**56|**68|54|**24||**33|53|13|63|55|\*16|**\***07||**09|52|27|**55|**45|**20|\***08|62|35|\*05|