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**CREATIVE POWER**



**The SUN—**

3.91.1

तेन\_एद् वच्मि भगवन् यथाकालम् मनोर् मुने ।

tena\_etat\_vacmi, bhagavan, yathAkAlam mana:\_mune |

अ.निग्राह्यम् अ.भेद्यम् च शापैर् अपि दुरास.दैः ॥३।९१।१॥

a.nigrAhyam a.bhedyam ca zApai:\_api durAsa.dai: ||3|91|1||

.

tena\_etat\_vacmi, bhagavan, yathAkAlam mana:\_mune =

a.nigrAhyam a.bhedyam ca -

zApai:\_api durAsa.dai:

.

**now**

**let me tell you this, muni**

**—**

**this manas.Mind is like Time**

**:**

**you can't get.hold of it**

**.**

**so**

**it can't be hurt by any punishment**

**.**

**it can't be affected by any kind of curse, however powerful**

**.**

\*vlm.p.1. The Sun continued: - My lord, therefore I say that the mind, like time, is indestructible by its nature, and the unavoidable curse of the sage could not alter its tenor. 2 Therefore it is not right for you, O great brahma, to destroy the ideal fabric of the air-drawn world of the sons of Indu. It is improper for great souls to put a check on others’ fancies.

\*vlm.p.3 O lord of lords, what are you lacking in this universe of so many worlds that should make your great soul pine for the air built worlds of Indu’s sons? 4 The mind is truly the maker of worlds. It is known as the Prime Male (Purusha). Hence the mind fixed to its purpose is not to be shaken from it by the power of any curse or by virtue of any drug or medicine, or even by any kind of chastisement. 5 The mind that is the image of everybody is not destructible like the body, but remains forever fixed to its purpose. Therefore let the ten Aindava brothers continue in their ideal act of creation.

02

ऐन्दवानाम् अतः सृष्टि-क्रमाणाम् प्र.विनाशनम् ।

aindavAnAm ata: sRSTi-kramaANAm pra.vinAzanam |

युज्यते न च तद् ब्रह्मन् युक्तम् एतद् महात्मनः ॥३।९१।२॥

yujyate na ca tat,\_brahman, yuktam etat\_mahAtmana: ||3|91|2||

.

**of/for the Aindavas**.AnAm ata:

sRSTi-kramANAm pra.vinAzanam =

yujyate na ca tat,\_brahman, yuktam etat\_mahAtmana:

**.**

**the demolition**

**of the successive creations of the aindava brothers**

**is not.for.you, Braahmana,**

**not fitting for the Great Souls**

**.**

\*vlm. ... because it is improper for great souls, to put a check to the fancies of others ...

\*AS. Therefore (ata: ), it is not appropriate (na yujyate) to destroy the creations of the sons of Indu (aindavAnAm sRSTikramANAm pravinAzanam ) nor is it worthy (na ca yuktam ) of great persons (mahAtmana:) , O Brahman. The "na" is used twice, by the dehalI-dIpa-nyAya! (by the analogy of a lamp on a threshold illuminating both rooms).

#nyAya - #dehalI.dIpa-nyAya –the analogy of a lamp on a threshold illuminating both rooms.

\*jd. it is a favorite device of the Poet; we will often see it employed in yv.FM.

03

किम् तद्\_अस्ति जग त्य्\_अस्मिन् विविधेषु जगत्सु च ।

kim tat\_asti jagati\_asmin vividheSu jagatsu ca |

तव\_अपि नाथ नाथस्य यद् दैन्याय महात्मनः ॥३।९१।३॥

tava\_api nAtha nAthasya yat\_dainyAya mahAtmana: ||3|91|3||

.

kim tat\_asti jagati\_asmin - vividheSu jagatsu ca = tava\_api nAtha nAthasya - yat\_dainyAya mahAtmana:

**.**

**whatever**

**is**

**in this world**

**—**

**and this variety of worlds**

**—**

**is**

**yours alone,**

**so what is there for a Great Soul to want**

**?**

\*vlm.3. ... that should make thy great soul, to pine for the air built worlds of Indu's sons?

**x**

x

01 02 03

04

मनो हि जगताम् कर्तृ मनो हि पुरुषः स्मृतः ।

mana: hi jagatAm kartR mana: hi puruSa: smRta: |

यन् मनो.निश्चय.कृतम् तद् द्रव्य.ओषधि.दण्डनैः ॥३।९१।४॥

yat\_mana:.nizcaya.kRtam tat dravya.oSadhi.daNDanai: ||3|91|4||

.

mana: hi jagatAm kartR mana: hi puruSa: smRta: = yan mana:.nizcaya.kRtam tat dravya.oSadhi.daNDanai:

.

**Mind**

**is indeed Creator of the World**

**.**

**Mind**

**is the Primal Person**

**.**

**it is the conviction of Mind**

**that**

**—not thru any medicine or herb & not from being beaten by a stick—**

**...**

\*vwv.731/3.91.4a, 16. The mind indeed is the maker of the world. The mind indeed is considered as man. Sage! The mind has its own natural character, all-doing quality and ability. \*vwv.731/3.91.4b,5a. It is not possible to remove from a living being, that which has been accomplished with determination of the mind, by means of any substances, medicines or punishments, as (it is not possible to remove) the reflection from a gem.

05

हन्तुम् न शक्यते जन्तोः प्रतिबिम्बम् मनोर् इव ।

hantum na zakyate janto: pratibimbam mano:\_iva |

तस्माद् एते ऽत्र तिष्ठन्तु भासुरैः सर्ग-सम्भ्रमैः ॥३।९१।५॥

tasmAt\_ete\_atra tiSThantu bhAsurai: sarga-sambhramai: ||3|91|5||

.

**...**

**nobody is able to destroy—the projections of Mind**

**.**

**let them be**

**.**

**leave them alone with their wonderfully delusive creation**

**.**

hantum na zakyate janto: = pratibimbam mano:\_iva + tasmAt\_ete\_atra tiSThantu = bhAsurai: sarga-sambhramai: ++

.

06

त्वम् सृष्ट्वा\_इह प्रजास् तिष्ठ बुद्ध्य्\_आकाशो ह्य्\_अनन्तकः ।

tvam sRSTvA\_iha prajA:\_tiSTha buddhi.AkAza:\_hi\_anantaka: |

चित्त.आकाशाश् चिद्.आकाश\* आकाशाश् च तृतीयकः ॥३।९१।६॥

citta.AkAza:\_cit.AkAza\* AkAza:\_ca tRtIyaka: ||3|91|6||

.

you

having created

remain as your people

:

as intellectual buddhi.Space

a bit of the infinite

&

affective chitta.Space,

Conscious chit.Space

—

the Space Triad

**.**

tvam sRSTvA iha prajA: tiSTha - buddhi.AkAza: hi anantaka: = citta.AkAza: cit.AkAza\* - AkAza: ca tRtIyaka:

**.**

\*vlm. ... the triple spheres of thy intellect and mind, And the vast vacuity of the firmament...

\*vlm.p.6 O lord who has made these creatures, remain firm in your place. See the infinite space spread before you, commensurate with the ample scope of your understanding, in the triple spheres of your consciousness and mind and the vast emptiness of space.

**x**

x

04 05 06

07-8a

अनन्तास् त्रय\* एव\_एते चिद्.आकाश-प्रकाशिताः ।

anantA:\_traya\* eva\_ete cit.AkAza-prakAzitA: |

एकम् द्वौ त्रीन् बहून् वा\_अपि कुरु सर्गाञ् जगत्पते ॥३।९१।७॥

ekam dvau trIn bahUn vA\_api kuru sargAn\_jagat.pate ||3|91|7||

स्व.इच्छया\_आत्मनि तिष्ठ त्वम् किम् गृहीतम् तव\_ऐन्दवैः ।

sva.icchayA\_Atmani tiSTha tvam kim gRhItam tava\_aindavai: |

.

**these Boundless Three**

**are**

**projections of Consciousness-Space**

**.**

**so,**

**Lord of the Worlds,**

**make one or two or three or even many more creations**

**.**

anantA:\_traya eva\_ete cit.AkAza-prakAzitA: + ekam dvau trIn bahUn vA\_api kuru sargAn\_jagat.pate + sva.icchayA\_Atmani tiSTha tvam kim gRhItam tava\_aindavai:

.

\*vlm. These three fold infinities of ethereal, mental and intellectual spaces...

\*AS. I would translate cidAkAza-prakAzitA as perceptible by the cit, i.e. illuminated in the realm of the cit. Otherwise, you get a cit-space manifested by the cit-space which can cause an infinite regression.

\*vlm.p.7 These threefold infinities of ethereal, mental and intellectual spaces, are only reflections of the infinite emptiness of Divine Consciousness. They supply you, O brahma, with ample space to create as many worlds as you wish.

**if**

**by your own will you rest in the self**

**then**

**what can the Aindavas take from you**

**?**

**x**

x

07 08a

**BRAHMAA said—**

08b

अथ\_ऐन्दव-जगज्.जाले भानुना\_एवम् उदाहृते ॥३।९१।८॥

atha\_aindava-jagaj.jAle bhAnunA\_evam udAhRte ||3|91|8||

.

**so the sun spoke of the net of the aindava worlds.**

**x**

x

07 08

**Brahmaa said--**

08b

brah

अथ\_इन्दव-जगज्.जाले भानुना\_एवम् उदाहृते ॥३।९१।८॥

atha\_indava-jagaj.jAle bhAnunA\_evam udAhRte ||3|91|8||

.

atha\_indava-jagat.jAle = bhAnunA evam udAhRte

.

\*vlm.p.8 You are at liberty at your pleasure to create whatever you like. When you have the power to create everything, do not think that the sons of Indu have robbed you of anything.

08b

x

08b

09-11

मया सम्चिन्त्य सुचिरम् इदम् उक्तम् महा.मुने ।

mayA samcintya suciram idam uktam mahA.mune |

युक्तम् उक्तम् त्वया, भानो, विततम् हि किल\_अम्बरम् ॥३।९१।९॥

yuktam uktam tvayA, bhAno, vitatam hi kila\_ambaram ||3|91|9||

मनश् च विततम् वा\_अपि चिद्.आकाशः च विस्तृतः ।

mana:\_ca vitatam vA\_api cit.AkAza:\_ca vistRta: |

तद् यथा\_अभिमतम् सर्गम् नित्य.कर्म करोम्य्\_अहम् ॥३।९१।१०॥

tat\_yathA\_abhimatam sargam nitya.karma karomi\_aham ||3|91|10||

कल्पयामि बहून्य्\_आशु भूत-जालानि भास्कर ।

kalpayAmi bahUni\_Azu bhUta-jAlAni bhAskara |

तत्त्वम् एव\_आशु भगवन् प्रथमो मे मनुर्\_भव ॥३।९१।११॥

tattvam eva\_Azu bhagavan prathama:\_me manu: bhava ||3|91|11||

**.**

**I thought about this for some while,**

**then said this:**

**"Sun,**

**this is rightly said by you,**

**for this sky is an expanse...**

**and Mind is an expanse, or rather Conscious-Space extended.**

**That thus-imagined creation**

**I make my Order of the Day.**

**"Maker of Light,**

**I conceive the many systems of beings,**

**as this very Thatness.**

**Lord,**

**be my first manu!**

.

mana: ca vitatam vA api cit.AkAza: ca vistRta: = tat yathA abhimatam sargam nitya.karma karomi aham = kalpayAmi bahUni Azu bhUta-jAlAni bhAskara = tattvam eva Azu bhagavan prathama: me manu: bhava

.

\*vlm. I will therefore go on with my work of creation forever.

I will immediately think about multitudes of material productions,

whereof O sun! I ordain thee as my first Manu or progeny, to produce all these for me.

\*vlm.p.9 brahma said:—After the Sun had spoken to me in this manner concerning men and other worlds, I reflected awhile and then answered him saying,

\*vlm.p.10 "Well have you said, O Sun, for I see the ample space of air lying open before me. I also see my spacious mind and the vast comprehension of my consciousness. Therefore I will go on with my work of creation forever.

\*vlm.p.11 I will immediately think about multitudes of material productions. O Sun, I ordain you as my first offspring (Manu) to produce all these for me.

12

कुरु सर्गम् यथाकामम् मया स मx भिचोदितः ।

kuru sargam yathAkAmam mayA sam.abhicodita: |

अथ\_एतत् स\* महातेजा मम वाक्यम् प्रभाकरः ॥३।९१।१२॥

atha\_etat sa\* mahAtejA mama vAkyam prabhAkara: ||3|91|12||

.

kuru sargam yathAkAmam - mayA sam.abhicodita: = atha\_etat sa\* mahAtejA - mama vAkyam prabhAkara:

**.**

**make the creation that I wish,**

**that I command**

**.**

**make it so."**

**&**

**His Magnignition,**

**the Maker of Radiance,**

**did my word**

**.**

\*vlm.p.12 Now produce all things as you will, and according to my command,"at which the brilliant sun readily complied to my request.

\*vlm.l2. Now produce all things as thou wilt, and according to my behest,

at which the refulgent sun readily complied to my request.

**x**

x

10 11 12

13

अङ्गी.कृत्य द्विधा.आत्मानम् चकार तपताम्.वर ।

aGgI.kRtya dvidhA.AtmAnam cakAra tapatAm.vara |

एकेन प्राक्तनेन\_अस्मिन् वपुषा सूर्यताम् गतः ॥३।९१।१३॥

ekena prAktanena\_asmin vapuSA sUryatAm gata: ||3|91|13||

.

aGgI.kRtya dvidhA.AtmAnam = cakAra tapatAm.vara = ekena prAktanena\_asmin = vapuSA sUryatAm gata:

**.**

**consenting,**

**he assumed a two.fold self,**

**best of the bright;**

**and his body became our sun.**

\*vlm.p.13. Then this great light stood with his two-part body of light and heat. With the first, he shone like the sun in the middle of heaven. 14 With the second, his body’s property of heat, he became my agent (Manu) in the nether worlds. 15 He produced all things in the course of the revolutions of his seasons as I had asked him do.

14

व्योम.अध्व-गतया सर्गे ततान दिवसा\_अवलिम् ।

vyoma.adhva-gatayA sarge tatAna divasA\_avalim |

मत्.मनुत्वम् द्वितीयेन कृत्वा स्व.वपुषा क्षणात् ॥३।९१।१४॥

mat.manutvam dvitIyena kRtvA sva.vapuSA kSaNAt ||3|91|14||

.

vyoma.adhva-gatayA sarge - tatAna divasA\_avalim = mat.manutvam dvitIyena - kRtvA sva.vapuSA kSaNAt

**.**

**by way of Sky Road he entered the Creation**

**.**

**he**

**covered the horizon with day as my manu,**

**and also by division made thru his material Body**

**at.once**

**...**

15

ससर्ज सकलाम् सृष्टिम् ताम् ताम् अभिमताम् मम ॥३।९१।१५॥

sasarja sakalAm sRSTim tAm tAm abhimatAm mama ||3|91|15||

.

**he** sasarja**.released/produced -** sakala**.entire/whole-**Am

sRSTi**.xx-**m = tAmtAm**.@thatever -** abhimata.**desired/wished-**Am mama**.my/mine**  ++

**.**

**he**

**expressed the entire creation**

**just as it was wished**

**by me**

**.**

#**abhimata -** mfn. longed for , wished , desired ; loved , dear ; allowed Azv.gR. ; supposed , imagined ; **-n.-** desire , wish + \*abhimata.**desired/wished** +

**x**

x

13 14 15

16

एतत् ते कथितम् सर्वम् वसिष्ठ-मनसो मुने ।

etat te kathitam sarvam vasiSTha-manasa:\_mune |

स्वरूपम् सर्व-कृत्त्वम् च शक्तत्वम् च महात्मनः ॥३।९१।१६॥

svarUpam sarva-kRttvam ca zaktatvam ca mahAtmana: ||3|91|16||

.

**I've told you everything,**

**muni**

**rich in your thought,**

**Vasishtha,**

**about**

**the nature**

**&**

**all.producing potency**

**of the Great Self**

**.**

etat te kathitam sarvam - vasiSTha-manasa:\_mune = svarUpam sarva-kRttvam ca - zaktatvam ca mahAtmana:

**.**

\*vwv. ... The mind has its own natural character, all-doing quality and ability.

\*vlm.16. ... all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.

\*vlm.p.16 Thus have I related to you, O sagely Vasishtha, all about the nature and acts of the mind, and omnipotence of the great soul that infuses its might in the mind through its acts of creation and production. 17 Whatever reflection is represented in the mind manifests in a visible form and becomes compact and stands confessed before it.

17

प्रतिभासम् उपायाति यद्.यद् अस्य हि चेतसः ।

pratibhAsam upAyAti yat.yat\_asya hi cetasa: |

तत्.तत् प्रकटताम् एति स्थैर्यम् स.फलताम् अपि ॥३।९१।१७॥

tat.tat\_prakaTatAm eti sthairyam sa.phalatAm api ||3|91|17||

.

**whatever way**

**pratibhAsa.Projection arises**

**from chetas, this affective Awareness,**

**thatever way**

**it comes.to manifestation,**

**stable**

**and**

**bearing fruit**

**.**

pratibhAsam upAyAti = yat.yat\_asya hi cetasa: ++ tat.tat prakaTatAm eti = sthairyam sa.phalatAm api

**.**

\*vwv. ... it attains to manifestation, firmness, and fruitfulness.

\*sv.17 ... seems to come into being, gets established, and even bears fruits!

\*vlm.p.17 Whatever reflection is represented in the mind manifests in a visible form and becomes compact and stands confessed before it.

18

सामान्य-ब्राह्मणा\* भूत्वा प्रतिभास-वशात् किल ।

sAmAnya-brAhmaNA: bhUtvA pratibhAsa-vazAt kila |

ऐन्दवा\* ब्रह्मताम् याता\* मनसः पश्य शक्तताम् ॥३।९१।१८॥

aindavA: brahmatAm yAtA: manasa: pazya zaktatAm ||3|91|18||

.

**having become the likeness of Brahmaa**

**through the great strength of that Projection**

**the Aindavas came unto the state of Brahma.ness**

**.**

sAmAnya- brAhmaNA: **ordinary Brahmins -**  bhUtvA.**having..become** - **from/thru** pratibhAsa.**forth.shining/projective.power/force**-vazAt -

kila.**xx-**

**the Aindavas** - brahmatAm - **to the Brahmic state -** yAta**. having.come-**A\* - **@Manas.Mind-**a: - pazya - U should **see/know the -** zakta**.Ability-**tA**.State-**m

**.**

\*sv. ... gained the position of creators of the world on account of the powers of their mind, ...

\*vlm.p.18 Look at the extraordinary power of the mind that raised ordinary brAhmaNa men to the rank of brahma through their conception of it in themselves.

**x**

x

16 17 18

19

यथा च\_ऐन्दव-जीवास् ते चित्रत्वाद् ब्रह्मताम् गताः ।

yathA ca aindava. jIvA: te citratvAt brahmatAm gatA: |

वयम् तथैव चिद्.भावा**च्** चित्तत्वाद् ब्रह्मताम् गताः ॥३।९१।१९॥

vayam tathA\_eva cit.bhAvAt\_cittatvAt\_brahmatAm gatA: ||3|91|19||

.

**as for those living Aindavas,**

**they have passed from the state of images to the Brahmic state**

**.**

**thus too**

**as conscious feeling-states**

**we, thru affective Mind, have come to the Brahmic state**

**.**

\*vlm.19. As the living souls of the Aindavas were incorporated with Brahmaa

by their intense thought of him in them, (or by their mental absorption of themselves in him)

so also have we attained to Brahmaahood,

*by means of our mental conception of that spiritual light and supreme intellect in ourselves.*

\* yathA.**as/when -** ca**.and/also** **Aindava**-**living.**jIva.**jiivas-.**A: te.**they/you** - citra.**image/picture -**tva.**-ity -**At brahma.**Immensity-**tA.**ness -**m gata.**gone/come.to -**A: = vayam.**us** -tathA.**thus/then** -eva.**indeed/so -** **from/thru** cit.**Consciousness\ever-**bhAva.At - **from/thru** citta.**affective.Mind** -tva**.-ity-**.At brahma.**Immensity-**.tA.**ness-**m gata.**gone/come.to -**.A:

20

चित्तम् हि प्रतिभास.आत्मा यच् च तत्.प्रतिभासनम् ।

cittam hi pratibhAsa.AtmA yat\_ca tat.pratibhAsanam |

तद् इदम् भाति देहादि स्वान्तम् न\_अन्या\_अस्ति देह.दृक् ॥३।९१।२०॥

tat\_idam bhAti deha.Adi svAntam na\_anyA\_asti deha.dRk ||3|91|20||

.

**since chitta, the Affective mind,**

**is the projected Self, and is projected by That,**

**—**

**That**

**shines as**

**This,**

**the Body and what goes with it, its domain**

**:**

**there is no other bodily perception.**

cittam hi pratibhAsa.AtmA . yat ca tat.pratibhAsanam = tat idam bhAti deha.Adi . svAntam na anyA asti deha.dRk

**.**

\*vwv. The mind is indeed of the nature of an illusory appearance and it is such appearance, that is the mind, which shines as this body and the like. There is no other perception of the body.

\*vlm. This is the doctrine of conceptionalists, that all outward objects are but representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations.

\*vlm.p.20 The mind is full of innate ideas, and the figure that lays a firm hold of the mind appears expressed outside in a visible shape. There is no material substance beside one’s own mind.

21

चित्तम् आत्म-चमत्कारम् त cx च तत् कुरुते स्वतः ।

cittam Atma-camatkAram tat\_ca tat kurute svata: |

यथावत् सम्भवम् स्व.आत्म nyx एव\_अन्तार् मरिच.आदिवत् ॥३।९१।२१॥

yathAvat sambhavam sva.Atmani\_eva\_anta:\_marica.Adivat ||3|91|21||

.

cittam Atma-camatkAram tat ca tat kurute svata: = yathAvat sambhavam -

sva.Atmani eva anta: - marica.Adivat

**.**

**and That**

**having affected the wonder of Self**

**acts thru oneself**

**in the same way**

**as pepper affects its pungency**

**.**

\*AS. cittam=mind AtmacamatkAram = one which making imaginations (camatkAra) within oneself (Atma) . Notice AB: Atmani =svasmin camatkArA: = kalpanA: yasya tathAvizam bhavati. tat ca = and it tat sarvata: kurute = does all that yathAvat.sambhavam svAtmani eva = as naturally occurring within itself antarmaricAdivat = just as the natural sharpness of pepper and similar other materials. Thus, the mind formulates the ideas and creates things by itself, endowing them with their proper properties.

\*vlm.p.21 The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of pepper.

**x**

x

19 20 21

22

तद् एत**च्** चित्तवद् भातम् आतिवाहिक-नामकम् ।

tat etat cittavat bhAtam AtivAhika.nAmakam |

तदेव\_उदाहरन्त्य् एवम् देह-नाम्ना घन-भ्रमम् ॥३।९१।२२॥

tadeva udAharanti evam deha.nAmnA ghana.bhramam ||3|91|22||

.

**That**

**is this configured Affectivity known as**

**the AtivAhika.Traveler.**

**That only**

**they declare also to be what is called the Body—**

**a densified\* delusion.**

tat etat cittavat bhAtam = AtivAhika.nAmakam + tadeva udAharanti evam = deha.nAmnA ghana.bhramam ++

\* #ghana – a thickening like a cloud – underlies the process of Affection, leading to materiality, just as condensation produces a mist or cloud. • The Ati.vAhika-hyper.Traveler is YV's favored designation for the Subtle Body.

\*vlm.22. These properties appear also as the mind, and are called its hyperphysical or mental faculties.

\*sv.22 That consciousness itself appears as the subtle or ethereal body, and when it becomes gross that itself appears to be the physical or material body.

\*vlm.p.22 These properties appear also as the mind and are called its hyperphysical or mental faculties. It is a downright mistake on the part of some (Samkhya materialists) to understand them as belonging to the body.

23

कथ्यते जीव-नाम्ना\_एत**च्** चित्तम् प्रतनु-वासनम् ।

kathyate jIva-nAmnA\_etat\_cittam pratanu-vAsanam |

शान्त-देह-चमत्कारम् जीवम् विद्धि क्रमात् परम् ॥३।९१।२३॥

zAnta-deha-camatkAram jIvam viddhi kramAt param ||3|91|23||

.

**what they call the Living.jIva**

**its vAsanAs thinned when the the Body-wonder is subdued**

**—**

**know that this Living.jIva has come to perfection**

**:**

kathyate jIva-nAmnA etat - cittam pratanu-vAsanam = zAnta-deha-camatkAram -

jIvam viddhi kramAt param - **x**

**.**

\*vlm.p.23 The same mind when combined with its purer desires is also called the living principle (jiva). After all is said, it is bodiless and unknown in its nature.

\*sv.23 That individualised consciousness itself is known as the jiva or the individual soul, when the potentialities are in an extremely subtle state. And, when all this jugglery of the jiva ceases, that itself shines as the supreme being.

24

न अहम् न च\_अन्यद् अस्ति\_इह चित्रम् चित्तम् इदम् स्थितम् ।

na aham na ca anyat asti iha citram cittam idam sthitam |

वसिष्ठ, ऐन्दव.संविद्वद् असत्.सत्ताम् इव\_आगतम् ॥३।९१।२४॥

vasiSTha, aindava.saMvidvat asat.sattAm iva Agatam ||3|91|24||

.

na aham na ca anyat asti iha - citram cittam idam sthitam = vasiSTha, aindava.saMvidvat - asat.sattAm iva Agatam

**.**

**no I nor any other \_is\_ here in.this.world**

**:**

**Mind affects an image,**

**This, Vasishtha, is like the Samwit.Awareness of the Aindavas**

**:**

**the unreal has come to seeming reality**

**.**

\*vlm.24. There is nobody as myself or any other person in this except this wonderous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmás themselves.

\*AS. O vasiSTha, it is like the thoughts (saMvid) of the sons of Indu - something unreal has come to appear like reality.

\*vlm.p.24 There is nobody like me or any other person in this world except this wonderful and self-existent mind which, like the sons of Indu, assumes the false conception of being real brahmas themselves.

**x**

x

22 23 24

25

यथा\_ऐन्दव\* मनो ब्रह्मा तथैव\_अयम् अहम् स्थितः ।

yathA\_aindava mana:\_brahmA tathA\_eva\_ayam aham sthita: |

तत्.कृतम् च\_अहम् एव\_इदम् संकल्प.आत्मा\_एव भासते ॥३।९१।२५॥

tat.kRtam ca\_aham eva\_idam saMkalpa.AtmA\_eva bhAsate ||3|91|25||

.

yathA\_aindava\* mana:\_brahmA tathA\_eva\_ayam aham sthita: = tat.kRtam ca\_aham eva\_idam - saMkalpa.AtmA\_eva bhAsate - **x**

**.**

**just as the aindava Mind is brahmA**

**so too does this 'I' exist**

**&**

**made of That I'm only This**

**.**

**it appears as a conceptual entity**

**.**

\*sv.25 Just as the intention of the young men became manifest, all this is appearance based on infinite consciousness.

\*vlm.25. As the Aindavas were Brahmás in their minds, so my mind makes me a Brahma also; it is the mind that makes one such and such, according to the conception that he entertains of himself.

\*vlm.p.25 As the Aindavas were brahmas in their minds, so my mind makes me a brahma also. It is the mind that makes one such and such, according to the conception that he entertains of himself.

26

कश्चिच् चित्त-विलासो ऽयम् ब्रह्मा\_अहम् इह संस्थितः ।

ka:cit\_citta-vilAsa:\_ayam brahmA\_aham iha saMsthita: |

स्वभाव\* एव देहादि विद्धि शून्यतर.आत्म-खात् ॥३।९१।२६॥

svabhAva\* eva deha.Adi viddhi zUnyatara.Atma-khAt ||3|91|26||

.

ka:cit\_citta-vilAsa:\_ayam = brahmA\_aham iha saMsthita: + svabhAva\* eva deha.Adi = viddhi zUnyatara.Atma-khAt +

**.**

**whatever the play of Affection may be,**

**I am this brahmA**

**.**

**by their very nature**

**know the body and its adjuncts to be of an emptier nature**

**than your kha.space**

**.**

#kha is Ur personal space (as in su.kha and du:kha, pleasure and sorrow, good.space and bad.space).

\*vlm. ... as unreal, as the vacuity of the soul wherein they abide.

\*vlm.p.26 It is only by a conceit of my mind that I think myself situated as a brahma in this place. Otherwise all these material bodies are known to be as unreal, like the emptiness of the soul in which they abide.

27

शुद्ध.चित् परमार्थ.एक-रूपिणी\_इति\_एव भावनात् ।

zuddha.cit paramArtha.eka-rUpiNI\_iti\_eva bhAvanAt |

जीवो भूयो मनो भूत्वा वेत्ति\_इत्थम् देहताम् मुधा ॥३।९१।२७॥

jIva:\_bhUya:\_mana:\_bhUtvA vetti\_ittham dehatAm mudhA ||3|91|27||

.

zuddha.cit paramArtha.eka-rUpiNI = iti\_eva bhAvanAt + jIva:\_bhUya:\_mana:\_bhUtvA = vetti\_ittham dehatAm mudhA ++

**.**

**moreover**

**manas.Mind having become the Living.jIva**

**knows thus its bodily state**

**—**

**falsely**

**.**

\*vlm.27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body.

\*vlm.p.27 The unsullied mind approximates the Divine by its constant meditation of the Divine. But being spoiled by the variety of its desires, it becomes a living being which at last turns to animal life and the living body.

**x**

x

25 26 27

28

सर्वम् ऐन्दव.संसारवद् इदम् भाति चिद्.वपुः ।

sarvam aindava.saMsAravat idam bhAti cit.vapu: |

सम्पन्न.सम्प्रबोध.आत्मा स्व**प्**नो दीर्घः स्व.शक्ति.जः ॥३।९१।२८॥

sampanna.samprabodha.AtmA svapna: dIrgha: sva.zakti.ja: ||3|91|28||

.

sarvam - aindava. saMsAravat - idam bhAti cit.vapu: = sampanna. samprabodha. AtmA - svapna: dIrgha: sva.zakti.ja:

**.**

**it's all like the saMsAra of the Aindavas**

**:**

**this Conscious material body shines as the fully realized Self**

**a long dream**

**born of its ownself-power**

**.**

\*vlm. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind.

\*vlm.p.28 The intelligent body shines like any of the luminous orbs in the Aindava worlds. It is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind.

\*sv. ... When this dream-like fantasy is prolonged, this long dream feels like reality!

29

द्वि.चन्द्र.विभ्रम.आकारम् तन्मात्र.आभास=पूर्वकम् ।

dvi.candra.vibhrama.AkAram tat.mAtra.AbhAsa=pUrvakam |

ऐन्दव.अम्बरवद् रूढम् चित्ताद् एव अखिलम् भवेत् ॥३।९१।२९॥

aindava.ambaravat rUDham cittAt eva akhilam bhavet ||3|91|29||

.

dvi.candra.vibhrama.AkAram = tat.mAtra.AbhAsa=pUrvakam + aindava.ambaravat rUDham = cittAt eva akhilam bhavet ++

.

**the delusive form of a double moon**

**arisen in the aindava sky**

**—one being the projection of the other—**

**thru mere Affection**

**thus**

**everything becomes**

**.**

\* jd. what is the common understanding of the dvi-candra metaphor??? there's a phenomenon that Canadians call "ring around the moon". this is, however, not exactly a double moon. then there is the phenomenon of seeing double, most often experienced by drunks, but also by those of us who are afflicted (or blessed) by "lazy-eye". this is the source of reverse cross-eyes, where the pupils diverge: one eye does not get used, so it drifts.away.from the focus of the other. it does not stop seeing, but buddhi.Intellect stops attending to its reports. so there is no stereoscopic vision, no sign of solidity in the dRzya.Percept. U are seeing only with one eye;

the other has drifted away, and might as well be asleep. but with a little effort,

one can persuade the Intellect to see both eyes at the same time,

each from its counter-crossed viewpoint. but it requires particular attention to maintain the two views, and the lazy eye eventually goes back to sleep. who turns.off the light of Lazy-eye? who chooses Strongeye? who, with a little effort sees double? (I would say respectively buddhi.Intellect, chitta.Affection, and ahamkAra."I"dentity.)

\*vlm.p.29 All things are the productions of the mind and reflections of itself, like the two moons in the sky, one being only a reflection of the other, and as the concepts of man’s worlds.

\*vlm.29. All things are the productions of the mind and reflexions of itself, like the two moons in the sky, the one being but a reflexion of the other; and as the concepts of the aindava worlds.

30

न सन् न\_असद् अहम्.रूपम् सत्ता.असत्ते तद् एव च ।

na sat na\_asat aham.rUpam sattA.a.satte tat eva ca |

उपलम्भेन सद्रूपम् असत्यम् तद् विरोधतः ॥३।९१।३०॥

upalambhena sat.rUpam a.satyam tat virodhata: ||3|91|30||

.

na sat\_na\_asat\_aham.rUpam - sattA.a.satte tat\_eva ca = upalambhena sat.rUpam x

a.satyam tat\_virodhata:

**.**

**it is not real nor unreal altho a Suchness and unSuchness**

**:**

**thru apprehension it is a real form,**

**but it is unreal as differing from That**

**.**

\*sv. It is both real and unreal: because it is perceived, it appears to be real, but because of inherent contradiction it is unreal.

\*vlm.30. There is nothing as real or unreal, nor a personality as I or thou or any other; the real and unreal are both alike, unless it be the conoeption which makes something appear as a reality which has otherwise no reality of itself.

\*sv.30 It is both real and unreal: because it is perceived, it appears to be real, but because of inherent contradiction it is unreal.

\*vlm.p.30 There is nothing such as real or unreal, nor is there any personality such as I or you or any other. Real and unreal are both alike, unless it is the conception that makes something appear as a reality which has otherwise no reality of itself.

**x**

x

28 29 30

31

जड.अजडम् मनो\_विद्धि संकल्प.आत्म बृहद्.वपुः ।

jaDa.ajaDam mana:\_viddhi saMkalpa.Atma bRhat.vapu: |

अ.जडम् ब्रह्म-रूपत्वात्\_जडम् दृश्य.आत्मता-वशात् ॥३।९१।३१॥

a.jaDam brahma-rUpatvAt\_jaDam dRzya.AtmatA-vazAt ||3|91|31||

.

jaDa.a.jaDam mana:\_viddhi - saMkalpa.Atma bRhat\*vapu: = a.jaDam brahma-rUpatvAt - jaDam dRzya.AtmatA-vazAt

.

**know Mind as either inert or active**

**:**

**the conceptual self of immense form**

**is active**

**as a form of the brahman.Immensity**

**yet inert**

**on account of its perceptual nature**

**.**

\* jaDa is a term that we will meet often. a block of wood is jaDa. so, metaphorically,

is a blockhead. the process of creation is described as a thickening that becomes solid (ghana becoming jaDa, like mist becoming rain). but note the other senses below:

\*AS. I would translate jaDa as gross - like material as opposed to subtle ajaDa. The verse is saying that it has both these natures. It is subtle by being like Brahma due to its formative nature, and it is gross because it is dependent on its sensible nature (dRzya.AtmatA). The notions of the mind operate in the sensible world and so it is jaDa like the world.

\*sv. The mind is sentient because it is based on consciousness; when viewed as something apart from the consciousness, it is inert and deluded.

\*vwv.459/31. Know the mind to be dull as well as not full (i.e., not conscious as well as conscious) with an extensive form consisting of thought. It is conscious (or not dull) on account of its being of the form of the Ultimate Reality and unconscious (or dull) on account of its nature consisting of visible objects (imagined by it).

\*vlm.3I. Know the mind to both active and inert (i.e. both at spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.

**32**

दृश्य.अनुभव.सत्य.आत्म न सद्.भावे विलासि तत् ।

dRzya.anubhava.satya.Atma na sat.bhAve vilAsi tat |

कटकत्वम् यथा हेम्नि तथा ब्रह्मणि संस्थितम् ॥३।९१।३२॥

kaTakatvam yathA hemni tathA brahmaNi saMsthitam ||3|91|32||

.

**the self.experience of perception**

**is not in real being**

**:**

**in its play it is like gold in the bracelet**

**sustained**

**in the brahman.Immensity**

**.**

\*vwv. That (mind) has the character of reality in the experience of visible objects. It is not manifest in the state of being (or the real and natural state). As there is the state of a bracelet in gold, so is the mind established in the Supreme Spirit.

\*vlm.32. The conception of phenomenals as real, cannot make them real, any more than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahma, can identify themselves with Brahma himself.

\*sv.32 When there is perception, the mind takes on the role of the object of perception: but not in reality — even as when it is perceived as such, the bracelet is seen, though the truth is that it is gold.

\*vlm.p.32 The conception of phenomena as real cannot make them real, any more than the appearance of a golden bracelet can make it gold, or the phenomena appearing in brahma can identify themselves with brahma himself.

33

सर्वत्वाद् ब्रह्मणः सर्वम् जडम् चिन्मयम् एव च ।

sarvatvAt brahmaNa: sarvam jaDam cinmayam eva ca |

अस्मद्.आदि.शिल.अन्त=आत्म न जडम् न च चेतनम् ॥३।९१।३३॥

asmat.Adi.zila.anta=Atma na jaDam na ca cetanam ||3|91|33||

.

**from the allness of the brahman is the All,**

**even the inert is a mode of Consciousness**

**assuming the character of "us",**

**neither inert nor sentient**

**.**

\*sv. Because Brahman alone is all this, even what is inert is pure consciousness; but all of us, from me down to the rock, are indefinable, neither inert nor sentient.

\*vlm.33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists besides Brahma, wherefore what exists not, can be neither one nor the other).

\*vlm.p.33 brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks are neither inert nor intelligent.

**x**

x

31 32 33

34

दार्व्.आदीनाम् अचित्त्वेन न\_उपलम्भस्य सम्भवः ।

dAru.AdInAm a-cittvena na\_upalambhasya sambhava: |

उपलम्भो हि सदृश-सम्बन्धाद् एव जायते ॥३।९१।३४॥

upalambha:\_hi sadRza-sambandhAt\_eva jAyate ||3|91|34||

.

dAru.AdInAm a-cittvena = na\_upalambhasya sambhava: + upalambha:\_hi = sadRza-sambandhAt\_eva jAyate ++

**.**

**for wooden things**

**thru their lack of a conscious state**

**there is no occasion for perception**

**for perception comes only from the connexion of likenesses**

**.**

\*vlm. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other.

\*vlm.34. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other. • So says a spiritualistic philosopher: "Think you this earth of ours is a lifeless and insentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life-jiva, what is it but the pervading afflux of deific love and life, vivifying all nature, and sustaining the animal and vegetable world as well as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality." Epos Sargent.

\*vlm.p.34 It is said that lifeless blocks are without intelligence and perception, but everything that bears a like relation to another has its perception also like the other.

35

उपलब्धे ऽजडम् विद्धि तेन\_इदम् सर्वम् एव हि ।

upalabdhe\_a-jaDam viddhi tena\_idam sarvam eva hi |

उपलम्भो हि सदृश-सम्बन्धात् स्यात् समात्मनोः ॥३।९१।३५॥

upalambha:\_hi sadRza-sambandhAt syAt samAtmano: ||3|91|35||

.

**when got**

**know it to be non.inert**

**&**

**all this too being apprehended thru similar connexion**

**would be of the same Self**

**.**

upalabdhe\_a-jaDam viddhi = tena\_idam sarvam eva hi + upalambha:\_hi =

sadRza-sambandhAt syAt samAtmano: ++

**.**

\*vlm.36. Know everything to be sentient that has its perception or sensitivity; wherefore all things are possest of their perceptivity, by the like relation (sadrisa-sambandha) of themselves with the supreme soul.

\*vlm.p.35 Know that everything is sentient and has its perception or sensitivity. All things possess perception because of the relation between themselves and the Supreme Soul.

\*sv.35 ... only when there is similarity between the subject and object is perception possible.

36

जड.चेतन.भाव.आदि.शब्दार्थ.श्रीर् न विद्यते ।

jaDa.cetana.bhAva.Adi.zabdArtha.zrI: na vidyate |

अनिर्देश्य.पदे पत्र.लता.आदि\_इव महामरौ ॥३।९१।३६॥

a.nirdezya.pade patra.latA.Adi\_iva mahAmarau ||3|91|36||

.

**There is not known.to.be a meaningful word for an inactive affectivity**

**in the process of Becoming**

**:**

**an** **undefinable Term**  is **like a leafy vine in the Great Desert**

**.**

\*vwv. 1175. In the undefinable abode (or the Absolute), the wealth of meanings

of words such as inert and sentient states does not exist,

as leaves, creepers, etc. (do not exist) in a vast sandy desert.

\*sv.36 Concerning what is indefinable and whose existence is not certain, 'inert' and 'sentient' are only words with no substance.

\*AS. In the Brahman . anirdezyapada= beyond description, the words like jaDa (gross), cetana (sentient), bhAva (emotion/impression) are totally absent . being inappropriate to apply; just like leaves vines etc. are totally absent from a big desert.

\*vlm.p.36 Therefore the terms inert and sensitive, in their application to things existing in the one Divine Spirit, are meaningless. It is like attributing fruit and flowers to the trees of a barren land. • The barren waste refers to the vacuum of the Divine Mind, and its trees to its unsubstantial ideas which are neither inert nor sentient like the fruit or flowers of those trees.

#**nirdezya** - mfn. undefinable , inexplicable , incomparable.

\*nirdezya.**definable/explicable/comparable-**

\***an** jaDa**.inert/thick -**cetana**.sentient/affectivity -**bhAva**.State/becoming -**Adi**.&c -**zabdArtha**.meaning-full-**zrI: - na vidyate - **is not known.to.be** = **in/when** **an** anirdezya.**undefinable/inexplicable/incomparable-**pada**.foothold\text.word-**e - **a** patra**.leaf-**latA**.vine/creeper-**Adi**.&c -** iva**.like/as.if - in/when** mahA.**Great-**maru**.desert-**au

**.**

**x**

x

34 35 36

37

चितो यच्\_चेत्य-कलनम् तन्\_मनस्त्वम् उदाहृतम् ।

cita:\_yat\_cetya-kalanam tat\_manastvam udAhRtam |

चिद्.भागो ऽत्र\_अजडो भागो जाड्यम् अत्र हि चेत्यता ॥३।९१।३७॥

cit.bhAga:\_atra\_ajaDa:\_bhAga:\_jADyam atra hi cetyatA ||3|91|37||

.

**of chit.Consciousness,**

**that which is**

**a Bit\* of the Conceivable,**

**is said.to-be manas.Mind-ness,**

**a Byte of Consciousness,**

**here a non-inert portion, a number,**

**but here tending-to-inertia,**

**a null in its conceivability**

**.**

cita: yat cetya-kalanam = tat manastvam udAhRtam + cit.bhAga: atra ajaDa: bhAga: = jADyam atra hi cetyatA ++

**.**

\* kalana – an ambiguous term that indicates a measured portion, or a measured act.

I call it a Bit, and later <bhoga> a Byte, by analogy with computer jargon.

\*vwv. That is declared as the nature of the mind, which is the seizing of objects by consciousness. Here the conscious part is the part which is not dull. Dullness here is indeed (its) objectivity.

\*AS. The creation of perceptible things (cetya-kalpanam) by cit (cita: ), that is described as its "mindness" (manastvam). The cit part of it is the suble element (ajaDa:) and the grossness (jADyam) is the property of perceptibility.

\*jd. "manas is that function of pure consciousness through which it posits out of itself an object of itself." in its objectivity it perceives nothing but itself and this objectivity takes its first start with the rise of egohood ahaMtA.

\*vwv.457/91.37. That is declared as the nature of the mind, which is the seizing of objects by consciousness. Here the conscious part is the part which is not dull. Dullness here is indeed (its) objectivity.

\*vlm.37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

\*vlm.p.37 Notion or thought formed by and an act of consciousness is called the mind. Of these, the intellect {Chit.Consciousness/Buddhi.Intellect.jd} or intellectual part is the active principle, but the thought or mental part is quite inert.

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चिद्.भागो ऽत्र\_अवबोध.अंशो जडम् चेत्यम् हि दृश्यते ।

cit.bhAga:\_atra\_avabodha.aMza:\_jaDam cetyam hi dRzyate |

इति जीवो जगद्.भ्रान्तिम् पश्यन् गच्छति लोलताम् ॥३।९१।३८॥

iti jIvo jagat.bhrAntim pazyan gacchati lolatAm ||3|91|38||

.

**since the inert becomes known as something conceivable**

**such a Living.Jiiva**

**seeing the world-delusion**

**goes wandering**

**.**

cit.**Consciousness\ever-**.bhAga**.xx-**:

atra.**here is -**

avabodha**.xx-**aMza**.xx-**: =

**as.if** jaDa**.inert/thick-**m - cetya**.conceivable/to.be.conceived-**m hi.**for/indeed-** dRzyate + iti jIva: jagat.bhrAntim =

pazya**.xx-**ngaccha**.goes.to-**ti - lola**.xx-tA.-ness-**m ++

**.**

\*vlm.38. The intellectual part consists of the operation of intellection, but the thoughts or thinkables (chetyas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world, (rising and sitting before it like the sceneries of a phantasmagoria).

\*vlm.p.38 The intellectual part consists of the operation of exercise of consciousness, but the thoughts or that which is thought (#cetya), which are the acts of consciousness (#cit) are known to be inert. These are viewed by the individual soul in the false light of the world.

#**lola -**

\*lola**.xx-**

39

चित्त.स्थ\* एव भावो ऽसौ शुद्ध\* एव द्विधा कृतः ।

citta.stha\* eva bhAva:\_asau zuddha\* eva dvidhA kRta: |

अतः सर्वम् जगत् सा\_एव द्वैत-लब्धम् च सा\_एव तत् ॥३।९१।३९॥

ata: sarvam jagat sA\_eva dvaita-labdham ca sA\_eva tat ||3|91|39||

.

**this state of becoming**

**is set in the affective mind**

**tho pure yet twofold**

**so**

**the whole world**

**is only this,**

**and having got duality**

**is only that**

**.**

citta.stha\* eva bhAva:\_asau = zuddha\* eva dvidhA kRta: + ata: sarvam jagat sA\_eva =

dvaita-labdham ca sA\_eva tat ++

**.**

\*vlm.39. The nature of the intellect-chit is a pure unity, but the mind—chitta which is situated in the same, and thence called chit—stua or posited in the intellect, is a rechauffe or dualism of itself, and this appears in the form of a duality of the world.

\*vlm.p.39 The nature of consciousness (#cit) is pure unity, but the mind (#citta) situated within consciousness and therefore called established-in-the-intellect {Chit.Consciousness/Buddhi.Intellect.jd} (#cit-stha) is a dualism of itself, and this appears in the form of duality in the world.

**x**

x

37 38 39

40

स्वम् एव\_अन्यतया दृष्ट्वा चितिर् दृश्यतया वपुः ।

svam eva\_anyatayA dRSTvA citi:\_dRzyatayA vapu: |

निर्भागा\_अप्य्\_एक.भाग.आभम् भ्रमति\_इव भ्रमातुरा ॥३।९१।४०॥

nirbhAgA\_api\_eka.bhAga.Abham bhramati\_iva bhrama.ÂturA ||3|91|40||

.

**its very self is seen by another:**

**its affective Consciousness, thru perception, is the gross body**

**:**

**what is without parts appears**

**as one part that seems to wander in delusive suffering**

**.**

svam eva\_anyatayA dRSTvA - citi:\_dRzyatayA vapu: = nirbhAgA\_api\_eka.bhAga.Abham - bhramati\_iva bhrama.AturA

**.**

\* citi – affective Consciousness as it begins to manifest.

\*vwv. Consciousness, though without parts, seeing like a part of its own form with difference through objectivity, wanders about as if suffering from confusion.

\*AS. The imagining mind (citi), by seeing itself in a different form, by taking the form of a body by its perceptibility, it moves around as if confused by a part of itself, though it is indivisible. In other words, it fabricates its own "confusion", by imagining a "body-identity".

\*vlm.40. Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41

न भ्रा न्तिर् अस्ति भ्रम-भाङ् नाना\_एव\_इति\_इह निश्चयः ।

na bhrAnti:\_asti bhrama-bhAk\_nAnA\_eva\_iti\_iha nizcaya: |

परिपूर्ण.अर्णव-प्रख्याव्\_एति\_इत्थम् संस्थिता चितिः ॥३।९१।४१॥

paripUrNa.arNava-prakhyau\_eti\_ittham saMsthitA citi: ||3|91|41||

.

na bhrAnti:\_asti bhrama-bhAk = nAnA\_eva\_iti\_iha nizcaya: + paripUrNa.arNava-prakhyau = eti\_ittham saMsthitA citi: ++

**.**

**"A human is not a delusion though enjoying delusion"**

**such certainty here**

**comes to an ocean overflowing with waves**

**.**

**so the affected Consciousness is established**

**.**

\*AS. After discussing an apparent confusion, he wants to clarify where the confusion lies. It is not in the cit, it is in the created "man" - the jIva. The citi- the great mind stays similar to a full ocean with the confusion comparable to the waves.

\*vlm.41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the occean, with all its thoughts rising and sitting in it as its endless waves.

42

सर्वम् स्याज् जाड्यम् अप्य्\_अस्याश् चि तिश् चित्त्वम् च वेत्सि तत् ।

sarvam syAt\_jADyam api\_asyA:\_citi:\_cittvam ca vetsi tat |

चिद्.भाग.अंशो ऽवबोधस्य त्व्\_अहम्ता-जडता.उदयः ॥३।९१।४२॥

cit.bhAga.aMza:\_avabodhasya tu\_ahamtA-jaDatA.udaya: ||3|91|42||

.

sarvam syAt\_jADyam api - asyA:\_citi:\_cittvam ca vetsi tat = cit.bhAga.aMza: - avabodhasya tu\_ahamtA-jaDatA.udaya:

.

**tho everything is inert in it**

**know affective Consciousness**

**and its innate state**

**to be Consciousness-Bytes,**

**the bits of understanding arisen from "I"dentity and inertia**

**.**

\*vlm.42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

\*vlm.p.42 That which you call the mental part of consciousness is full of error and ignorance; and the ignorance of the intellectual part produces the errors of egoism and personality.

\*sv.38-42 Thus, caught in delusion, the jiva hangs around. In truth, this duality itself is the creation of the mind, a hallucination. Of course, we cannot determine with certainty that such a hallucination exists, either.

\*AS: Even all gross forms of this citi are citi itself. Why? Because you recognize the intrinsic chit in even the jaDa (tvam ca vetsi tat). How is this possible? From the gross part called ego, you form the understanding of existence and that is the cit part that you are sensing. • When I wrote this, I almost meant to quote the famous "I think therefore I am" (Rene Descartes). Thus, even in the gross and unreal ego, there is a pointer to the cit behind the whole world. Thus, the "I" in the perception is a pointer to the cit, even though it is cluttered with many false perceptions. • VA. somehow this does not decipher at all :o((. Please help. when cit is seen as all inert + conscious mind, then division of cit is known (as real), and inert ego arises. • \*AS. Even all the grossness of this (sarvam jADyam api asyA: ) is really still the citi (citi: - the formative cit) , for you recognize the cit-ness therein (cittvam ca vetsi tat). The cit part (cidbhAga: ) is that part of perception (avabodhasya aMza: ) which arises from the grossness of ego (ahaMtAjaDatA-udaya: ). Thus, the "I" in the perception is a pointer to the cit, even though it is cluttered with many false perceptions. • VA. can the last part be ahaMtA.ajaDatA-udaya: ? cit part of that part of perception is arisen consciousness of ego (i.e. ego is not conscious, but seem conscious because of cit-part of perception?) How exactly are you breaking the samAsa ahaMtA.ajaDatA-udaya: ? You seem to form ahaMtA.ajaDatA as awareness of ahaMtA. I don't see how the quality of ajaDatA = not being senseless, dense, stupefied be translated to mean the act of perceiving ahaMtA. • .AS: Read the AB commentary. It says that verse 42 does say jaDe avabodha: asti and goes on to say that verse 43 contrasts with cetane jaDabhAga: api asti! • Even all the grossness of this (sarvam jADyam api asyA: ) is really still the citi (citi: - the formative cit) , for you recognize the cit-ness therein (cittvam ca vetsi tat). The cit part (cidbhAga: ) is that part of perception (avabodhasya aMza: ) which arises from the grossness of ego (ahaMtAjaDatA-udaya: ). Thus, the "I" in the perception is a pointer to the cit, even though it is cluttered with many false perceptions.  
x

x

40 41 42

43

अहंता.आदि परे तत्त्वे मनाग्.अपि न विद्यते ।

ahaMtA.Adi pare tattve manAk.api na vidyate |

ऊर्म्य्.आदि\_इव पृथक्.तोये संवित्-सारम् हि तद्\_यतः ॥३।९१।४३॥

Urmi.Adi\_iva pRthak.toye saMvit-sAram hi tat\_yata: ||3|91|43||

.

ahaMtA.Adi pare tattve - manAk.api na vidyate = Urmi.Adi\_iva pRthak.toye - saMvit-sAram hi tat\_yata:

**.**

**"I"dentity**

**in the perfect Thatness**

**is not in the least known to be**

**.**

**it's like the profusion of waves in a single water.**

**hence the essence of saMvid.Awareness is That**

**.**

\*AS. The concept of ego is not present in the ultimate Brahman even slightly, just as separate waves are not property of the water; that Brahman is pure consciousness.   
\*vlm.43. There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity of all consciousness, as the sea is the aggregate of all its waves and waters. \* The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the everrecurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists of Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance imminent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vásishtha this single substance is the chit or divine intelligence, which produces the Mind, which is conversant with matter.

\*vlm.p.43 There is no error of egoism or personality in the transcendental category of the Divine Soul because it is the integrity of all consciousness, just as the sea is the collection of all its waves and waters.

\*AS.Even all the grossness of this (sarvam jADyam api asyA: ) is really still the citi (citi: - the formative cit) , for you recognize the cit-ness therein (cittvam ca vetsi tat). The cit part (cidbhAga: ) is that part of perception (avabodhasya aMza: ) which arises from the grossness of ego (ahaMtAjaDatA-udaya: ). Thus, the "I" in the perception is a pointer to the cit, even though it is cluttered with many false perceptions.  
\*vA. in highest truth even little of self-consciousness is not known, as separatiom of waves etc (is not known) in the water, so is essence of consciousness

\*AS. The concept of ego is not present in the ultimate Brahman even slightly, just as separate waves are not property of the water; that Brahman is pure consciousness.   
This may appear as a bit of contradiction to verse 42, but not really. The individual ego is only a pointer, just as a wave points to the water that it is based in!

44

अहम्-प्रत्यय-संदृश्यम् चेत्यम् विद्धि समुत्थितम् ।

aham-pratyaya-saMdRzyam cetyam viddhi samutthitam |

मृगतृष्ण.अम्ब्व्\_इव\_अन्तस्थम् नूनम् विद्यत\* एव नो ॥३।९१।४४॥

mRgatRSNa.ambu\_iva\_anta.stham nUnam vidyate eva no ||3|91|44||

.

**like the idea of 'I'**

**it is a derived conception**

**:**

**like standing in mirage.water**

**it is certainly not known to be**

**.**

aham-pratyaya-saMdRzyam = cetyam viddhi samutthitam + mRgatRSNa.ambu\_iva\_anta.stham = nUnam vidyata eva no ++

.

\*vlm.44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

\*vlm.p.44 The belief of egoism rises like any other thought of the mind, and is as inborn in it as water in the mirage, which does not exist really in it.

45

अहम्ता-पदम् अन्त.आत्म-पदम् विद्धि निरामयम् ।

ahamtA-padam anta.Atma-padam viddhi nirAmayam |

विदम् विदुः\_अहम्ता.आदि शैत्यम् एव यथा हिमम् ॥३।९१।४५॥

vidam vidu:\_ahamtA.Adi zaityam eva yathA himam ||3|91|45||

.

ahamtA-padam - anta.Atma-padam viddhi nirAmayam = vidam vidu:\_ahamtA.Adi - zaityam eva yathA himam

**.**

**know the state of 'I'ness,**

**the ultimate self,**

**to be without separate form,**

**as cooling is with snow**

**.**

\*vlm.45. The term ego is inapplicable to the pure and simple internal soul; which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness is called by the name of frost.

\*vlm.p.45 The term ego is inapplicable to the pure and simple internal soul which, being weakened by the gross idea of its ardent desire, takes the name of ego, just as thickened coldness is called by the name of frost.

\*AS. Know that the term ultimate soul (antAtmapadam) does not have individuality as an applicable term (ahaMtApadam ) but it is totally pure (nirAmayam). One talks of the nature of cit (vidam) by individual ego (ahaMtAdi) only as one understands coldness in terms of snow. In other words, while snow may be a result of coldness, it is not to be identified with it, and the concept of coldness may not imply the snow (for there may be no moisture to form the snow).

**x**

x

43 44 45

46

चित्ता\_इव चेत्यते जाड्यम् स्वप्ने स्व.मरण.उपमम् ।

cittA\_iva cetyate jADyam svapne sva.maraNa.upamam |

सर्व.आत्मत्वात् सर्व.शक्तीः कुर्वती न\_एति साम्यताम् ॥३।९१।४६॥

sarva.AtmatvAt sarva.zaktI: kurvatI na\_eti sAmyatAm ||3|91|46||

.

**what is inert conceives**

**as.if it had the nature of Consciousness**

**like a dream of Ur own death**

**.**

**thru its nature as All.Self**

**while doing**

**it does not come to unity**

**.**

cittA\_iva cetyate jADyam = svapne sva.maraNa.upamam + sarva.AtmatvAt sarva.zaktI: = kurvatI na\_eti sAmyatAm ++

.

\*vlm.46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no**\_**end until they are reduced to unity.

\*vlm.p.46 The pure substance of consciousness forms the ideas of gross bodies, just as one dreams of his death in his sleep. All-pervading consciousness, which is the all inherent and omnipotent soul, produces all forms in itself, of which there is no end until they are reduced to unity.

\*sv.44-48 When this illusory division is not seen for what it is, there is the arising of the false egotism.

\*VA. what is "naiti"? \*AS. naiti = na+eti = does not go. It is discussing cit-tA - the property/power of pure cit. The power of pure cit formulates the gross things (jADyam) - like imagining one's own death in a dream (svapne sva-maraNopamam). Being the essence of everything (sarvAtmatvAt), it produces all powers and does not become uniform (na sAmyatAm eti). Of course, this is what appears to happen during the formation and maintenance of the world. Only the power of the pure cit is doing all this, it does not bind the cit itself!

47

मनः पदार्थ.आदितया सर्व.रूपम् विजृम्भते ।

mana: padArtha.AditayA sarva.rUpam vijRmbhate |

नाना.आत्मा-चित्त-देहो ऽयम् आकाश-विशद.आकृतिः ॥३।९१।४७॥

nAnA.AtmA-citta-deha:\_ayam AkAza-vizada.AkRti: ||3|91|47||

.

**Mind**

**thru the meanings of things**

**projects the All.Form**

**as various self.affected bodies,**

**as embodiment entering AkAsha.Space**

**.**

mana: padArtha.AditayA = sarva.rUpam vijRmbhate + nAnA.AtmA-citta-deha:\_ayam =

AkAza-vizada.AkRti: ++

**.**

\*vlm.47. The mind manifest various appearances in the forms of thing, and being of a pure etherial form, it assumes various shapes by its intellectual or spiritual body.

\*vlm.p.47 The mind manifests various appearances in the forms of things, and being of a pure ethereal form, it assumes various shapes by its intellectual or spiritual body.

\*sv.44-48 When this illusory division is not seen for what it is, there is the arising of the false egotism.

\*vA. mind assumes all forms of word-meanings, being spotless space, becomes subtle body different from Self

\*AS. Mind, by taking on the properties of diverse things (padArthAditayA) manufactures all forms (sarvarUpam vijRmbhate). This mind-body (citta-deha: ayam) comprising of multiple parts (nAnAtmA) is clear like the space. This is the so-called AtivAhika-deha being described.

48

देह.आदि-देह.प्रतिभा-रूप.आत्म्यम् त्यजता सता ।

deha.Adi-deha.pratibhA-rUpa.Atmyam tyajatA satA |

विचार्यम् प्रतिभास.आत्म चित्तम् चित्तेन वै स्वयम् ॥३।९१।४८॥

vicAryam pratibhAsa.Atma cittam cittena vai svayam ||3|91|48||

.

deha.Adi-deha-pratibhA-rUpa.Atmyam = tyajatA satA = vicAryam pratibhAsa.Atma =

cittam cittena vai svayam ++

**.**

**the bodies being in the form of projected bodies**

**by forsaking their real nature,**

**on enquiry**

**the projected soul**

**is mentally affected as itself**

**.**

\*vlm.48. Let the learned abstain from the thoughts of the three fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on them as the reflexions of the divine intellect in his own mind.

\*sv.44-48 When this illusory division is not seen for what it is, there is the arising of the false egotism.

\*vA. forgetting own nature, it shines as body and bodies, doing vicara, mind by thinking discovers itself as illusion.

\*AS. By letting go of (tyajatA satA ) the notion that the form of this body is the result of the formulation by the original body (Brahman) (deh**a.A**dideha-pratibhA-rupAtmyam), one should simply think (vicAryaM) by one's own mind (svayam cittena) that it has the nature of a reflection (pratimhAsAtmakam vai ).

\*vlm.p.48 Let the learned abstain from thoughts of the three-fold forms of the pure intellectual, spiritual and physical bodies and reflect on them in his own mind as the reflections of Divine Consciousness.

**x**

x

46 47 48

49

चित्त-ताम्रे शोधिते हि परमार्थ-सुवर्णताम् ।

citta-tAmre zodhite hi paramArtha-suvarNatAm |

गते ऽकृत्रिम\* आनन्दः किम् देह.उपल-खण्डके ॥३।९१।४९॥

gate\_akRtrima\* Ananda: kim deha.upala-khaNDake ||3|91|49||

.

**when the ore of Affection is purified**

**and come to its natural Ananda.Joy**

**what use is this body, this lump of stone**

**?**

citta.**affective.Mind-**

tAmra**.xx-**e zodhita**.xx-**e hi**.xx-** = paramArtha**.xx-**suvarNa**.xx.**-tA.-**ness** m + gata.**gone/come.to -** akRtrima**.xx-**\* Ananda**.xx-**: = kim**.xx-** deha**.body-**

upala**.xx-**khaNDaka**.xx-**e ++

.

\*vwv. When copper that is the mind is purified and has gone to the state of gold that is the highest spiritual knowledge, there arises spontaneous happiness. Of what use are pieces of stone in the form of the body?

\*AS. When the impurities from the mind are removed and when it becomes a pure substance, like gold after copper is taken out; natural bliss results.   
\*vlm.49. The mind being cleansed of its darkness like the mirror of its dirt, shows the golden hue of spiritual light, which is replete with real felicity, and by far more blissful than what this earthly clod of body can ever yield.

\*vlm.p.49 The mind being cleansed of its darkness, like the mirror of its dirt, shows the golden color of spiritual light replete with real joy, and by far more blissful than what this earthly clod of body can ever yield.

50-51

यद् विद्यते शोध्यते तद् बोधः के च ख.पादपाः ।

yat vidyate zodhyate tat bodha: ke ca kha.pAdapA: |

देहाद्य्.अविद्या सत्या चेद् युक्त\* एताम् प्रति ग्रहः ॥३।९१।५०॥

deha.Adi.avidyA satyA cet yukta\* etAm prati graha: ||3|91|50||

असत्य.विनिविष्टानाम् देह.वाचितया त्व्\_इह ।

asatya-vi.niviSTAnAm deha.vAcitayA tu iha |

ये नाम उपदिशत्य् अज्ञाः किम्चित् ते पुरुष.एडकाः ॥३।९१।५१॥

ye nAma upadizati ajJA: kimcit te puruSa.eDakA: ||3|91|51||

.

**what is known and purified**

**that is bodha.Realization,**

**as of trees in the sky**

**:**

**if the knowledge of the body and its parts is real**

**it is proper to take hold of it,**

**but if unreal considerations call it the body here**

**what do the ignorant old goats say they are**

**?**

yat**.xx-** vidyate**.xx-** zodhyate**.xx-** tat**.xx-** - bodha**.xx-**: ke**.xx-** ca**.and/also** kha**.xx-**pAdapa**.xx-**A: = deha**.body-**.Adi.avidyA**.xx-** satya. **.xx-**A cet**.xx-** yukta**.xx-**\* etAm**.xx-** prati**.xx-** graha**.xx-**: - asatya**.xx-**vi-**.xx-**niviSTa**.xx-**AnAm - deha**.body-**vAcitA**.xx-**ayA tu**.xx-** iha**.xx-** = ye**.xx-** nAma**.xx-** upadiz**.xx-**ati ajJa**.xx-**A: - kimcit**.xx-** te puruSa**.xx-**eDaka**.xx-**A:

.

\*vlm.p.50 We should cleanse the mind that exists forever, rather than the body which is transient and non-existent, and which is as unreal as the trees living in the air, of which no one takes any notice.

\*vlm.51. Those who are employed in the purification of their bodies, under the impression that the body also is called the AtmA or soul (in some Shaastra); are the atheistic charvakas, who are as silly goats among men.

\*AS. an investigation is made and purification carried out (yad vidyate zodhyate ca), its conclusion (tadbodha: ) is like that of searching for searching for space trees in water (ke ca kha-pAdapA: ) ! Thus, using bodies/senses for the investigation is like searching for a non existent thing in the wrong place! If the ignorance - avidyA connected with bodies etc. i.e. the material world, were to be true, then it would be appropriate to take them up (eSAm prati graha: ) ... continued in verse 51:. After that, another thought begins, and there I see construction ke... ye - and these who space-tree body-ignorance takes for real, if this is taken up, by calling it (the AtmA) a body (dehavAcitayA), by those who are entrenched in the untruth (asatyaviniviSTAnAm, then these (ye) are the ignorant ones who preach this are like goats among men. • "The cit part (cidbhAga: ) is that part of perception (avabodhasya  
aMza: ) which arises from the grossness of ego (ahaMtAjaDatA-udaya: ). Thus, the "I" in the perception is a pointer to the cit, even though it is cluttered with many false perceptions." • By calling it (the AtmA) a body (dehavAcitayA), by those who are entrenched in the untruth (asatyaviniviSTAnAm). The ignorant ones who preach this are like goats among men. VLM calls them silly goats. I take this to mean they follow old statements without thinking/testing.   
\*vlm.p.51 Those employed purifying their bodies under the impression that the body also is called the soul (atma) are the atheistic Carvakas who are like silly goats among men.

**x**

x

49 50 51

52

यथा\_एतद् भावयेत् स्वान्तम् तथैव भवति क्षणात् ।

yathA\_etat\_bhAvayet svAntam tathA\_eva bhavati kSaNAt |

दृष्टान्तो ऽत्र\_ऐन्दव.अहल्या.अकृत्रिम.इन्द्र.आदि-निश्चयाः ॥३।९१।५२॥

dRSTAnta:\_atra\_aindava.ahalyA.akRtrima.indra.Adi-nizcayA: ||3|91|52||

.

**as this is felt within**

**just thus it at.once becomes**

**and this is confirmed by the dRShTAnta.Examples**

**of the aindava.s, and ahalyA & indra**

**.**

yathA\_etat\_bhAvayet svAntam = tathA\_eva bhavati kSaNAt = dRSTAnta:\_atra = aindava.ahalyA.akRtrima.indra.Adi-nizcayA: ++

**.**

\*vlm.52. Whatever one thinks inwardly in himself, he is verily transformed to its likeness, as in the instance of the aindava Bráhmans, and of Indra and Ahalya cited before.

\*vwv. 619/y3092.018,3091.052a. What the mind searches for. it obtains that instantly. As this mind thinks, so does it happen in a moment.

\*vlm.p.52 Whatever one thinks inwardly in himself, he is truly transformed to its likeness, as in the example of the ten Aindava brAhmaNa sons, and like indra and Ahalyaa cited before.

53

यद्.यद् यथा स्फुरति सु.प्रतिभा.आत्म-चित्तम्

yat.yat\_yathA sphurati su.pratibhA.Atma-cittam

तत्.तत् तथा भवति देहतया\_उदित.आत्म ।

tat.tat tathA bhavati dehatayA\_udita.Atma |

देहो ऽयम् अस्ति न न च\_अहम् इति स्वरूपम्

deha:\_ayam asti na na ca\_aham iti svarUpam

विज्ञानम् एकम् अवगम्य निर्.इच्छम् आस्स्व ॥३।९१।५३॥

vijJAnam ekam avagamya nir.iccham Assva ||3|91|53||

.

**whatever**

**as it shines**

**as an affective Self-projection**

**thatever**

**thus it becomes**

**the Self arisen with the body**

**:**

**this body is not nor am I, Such is its nature**

**.**

**having come unto vijnAna.Understanding,**

**be desireless**

**.**

yat.yat\_yathA sphurati su.pratibhA.Atma-cittam = tat.ta**t t**athA bhavati dehatayA\_udita.Atma ++ deha:\_ayam asti na na ca\_aham iti svarUpam =

vijJAnam ekam avagamya nir.iccham Assva ++

**.**

\*vlm.p.53 Whatever is represented in the mirror of the mind, the same also appears in the figure of the body. But because neither this body nor anyone’s ego lasts forever, it is right to forsake our desires.

\*vlm.53. Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of any one, is lasting for ever, it is right to forsake our desires.

\*AS. Whatever this imaginative mind (supratibh**A.A**tma ) formulates, it likewise becomes by having evolved with a sense of being a body (dehatayA uditAtma). Think that this is just an unreal body(deha: ayam na asti) , and it is not I (na ca aham), thus (iti) understanding the true nature of yourself (svarUpam ekam vijJAnam avagamya), stay free of desires (niriccham Assva).

54

देहो ऽयम् एष\* च किल\_अयम् इति स्वभावाद्

deha:\_ayam eSa\* ca kila\_ayam iti svabhAvAt\_

देहो ऽयम् एतद् अखिलम् तत\* एति नाशम् ।

deha:\_ayam etat\_akhilam tata\* eti nAzam |

यक्ष.आदि-कल्पन-वशाद् भयम् एति बा लो

yakSa.Adi-kalpana-vazAt\_bhayam eti bAla:\_

निर्यक्ष-देह-गत\* एव कया\_अपि युक्त्या ॥३।९१।५४॥

niryakSa-deha-gata\* eva kayA\_api yuktyA ||3|91|54||

.

deha**.body -**: ayam**.this -** eSa:**.this.here -** ca**.and/also -**

kila**.xx -**

ayam**.this.there -** iti**.so/thus - from/thru** svabhAva**.nature**-At **-** deha**.body -**: ayam**.this.there -** etat**.this -** akhilam.**wholly -** tata:**.therefore\from.that -**\* eti**.going/goes.to -** nAza**.destruction/ruin -**m = yakSa**.Yaksha.Warder-**Adi**.&c. -**kalpana**.xx-**vaza**.xx-**At bhaya**.xx-**m eti**.xx-** bAla**.xx-**: **.xx-** niryakSa**.xx-**deha**.xx-**gata**.xx-**\* eva**.xx-** kaya**.xx-**A api**.xx-** yukti**.xx-**yA

.

**"He is this body and also this"**

**so**

**thru its nature**

**this body is this whole**

**and so**

**it goes to destruction**

**.**

**thru the power of imagining a yakSha.Monster**

**a child is afraid,**

**even though there is no yakSha there nor any body**

**.**

\*vlm.54. It is natural for every body to think himself as an embodied being subject to death. It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.

\*AS. "He is the body (eSa: ayam deha: ) and by true nature it is so (ca kila ayam svAbhAvAt iti) ", when such thoughts are present, the body and all the other associated things are destroyed. An ignorant child, even though free of the body of any Yaksha (niryakSadehagata: eva), by whatever reason (kayApi yuktyA) by imagining the idea of a Yaksha (yakSAdikalpanavazAt) becomes fearful (bhayam eti).

#**kila**

**x**

x

52 53 54

**oॐm**

सर्ग ३.९१

भानुर् उवाच ।

bhAnur uvAca |

तेन\_एद् वच्मि भगवन् यथाकालम् मनोर् मुने ।

tena\_etat\_vacmi, bhagavan, yathAkAlam mana:\_mune |

अ.निग्राह्यम् अ.भेद्यम् च शापैर् अपि दुरास.दैः ॥३।९१।१॥

a.nigrAhyam a.bhedyam ca zApai:\_api durAsa.dai: ||3|91|1||

ऐन्दवानाम् अतः सृष्टि-क्रमाणाम् प्र.विनाशनम् ।

aindavAnAm ata: sRSTi-kramaANAm pra.vinAzanam |

युज्यते न च तद्,\_ब्रह्मन्, युक्तम् एतद् महात्मनः ॥३।९१।२॥

yujyate na ca tat,\_brahman, yuktam etat\_mahAtmana: ||3|91|2||

किम् तद्\_अस्ति जग त्य्\_अस्मिन् विविधेषु जगत्सु च ।

kim tat\_asti jagati\_asmin vividheSu jagatsu ca |

तव\_अपि नाथ नाथस्य यद् दैन्याय महात्मनः ॥३।९१।३॥

tava\_api nAtha nAthasya yat\_dainyAya mahAtmana: ||3|91|3||

मनो हि जगताम् कर्तृ मनो हि पुरुषः स्मृतः ।

mana: hi jagatAm kartR mana: hi puruSa: smRta: |

यन् मनो.निश्चय.कृतम् तद् द्रव्य.ओषधि.दण्डनैः ॥३।९१।४॥

yat\_mana:.nizcaya.kRtam tat dravya.oSadhi.daNDanai: ||3|91|4||

हन्तुम् न शक्यते जन्तोः प्रतिबिम्बम् मनोर् इव ।

hantum na zakyate janto: pratibimbam mano:\_iva |

तस्माद् एते ऽत्र तिष्ठन्तु भासुरैः सर्ग-सम्भ्रमैः ॥३।९१।५॥

tasmAt\_ete\_atra tiSThantu bhAsurai: sarga-sambhramai: ||3|91|5||

त्वम् सृष्ट्वा\_इह प्रजास् तिष्ठ बुद्ध्य्\_आकाशो ह्य्\_अनन्तकः ।

tvam sRSTvA\_iha prajA:\_tiSTha buddhi.AkAza:\_hi\_anantaka: |

चित्त.आकाशाश् चिद्.आकाश\* आकाशाश् च तृतीयकः ॥३।९१।६॥

citta.AkAza:\_cit.AkAza\* AkAza:\_ca tRtIyaka: ||3|91|6||

अनन्तास् त्रय\* एव\_एते चिद्.आकाश-प्रकाशिताः ।

anantA:\_traya\* eva\_ete cit.AkAza-prakAzitA: |

एकम् द्वौ त्रीन् बहून् वा\_अपि कुरु सर्गाञ् जगत्पते ॥३।९१।७॥

ekam dvau trIn bahUn vA\_api kuru sargAn\_jagat.pate ||3|91|7||

स्व.इच्छया\_आत्मनि तिष्ठ त्वम् किम् गृहीतम् तव\_ऐन्दवैः ।

sva.icchayA\_Atmani tiSTha tvam kim gRhItam tava\_aindavai: |

ब्रह्मा\_उवाच ।

brahmA\_uvAca |

अथ\_ऐन्दव-जगज्.जाले भानुना\_एवम् उदाहृते ॥३।९१।८॥

atha\_aindava-jagaj.jAle bhAnunA\_evam udAhRte ||3|91|8||

मया सम्चिन्त्य सुचिरम् इदम् उक्तम् महा.मुने ।

mayA samcintya suciram idam uktam mahA.mune |

युक्तम् उक्तम् त्वया, भानो, विततम् हि किल\_अम्बरम् ॥३।९१।९॥

yuktam uktam tvayA, bhAno, vitatam hi kila\_ambaram ||3|91|9||

मनश् च विततम् वा\_अपि चिद्.आकाशः च विस्तृतः ।

mana:\_ca vitatam vA\_api cit.AkAza:\_ca vistRta: |

तद् यथा\_अभिमतम् सर्गम् नित्य.कर्म करोम्य्\_अहम् ॥३।९१।१०॥

tat\_yathA\_abhimatam sargam nitya.karma karomi\_aham ||3|91|10||

कल्पयामि बहून्य्\_आशु भूत-जालानि भास्कर ।

kalpayAmi bahUni\_Azu bhUta-jAlAni bhAskara |

तत्त्वम् एव\_आशु भगवन् प्रथमो मे मनुर्\_भव ॥३।९१।११॥

tattvam eva\_Azu bhagavan prathama:\_me manu: bhava ||3|91|11||

कुरु सर्गम् यथाकामम् मया स मx भिचोदितः ।

kuru sargam yathAkAmam mayA sam.abhicodita: |

अथ\_एतत् स\* महातेजा मम वाक्यम् प्रभाकरः ॥३।९१।१२॥

atha\_etat sa\* mahAtejA mama vAkyam prabhAkara: ||3|91|12||

अङ्गी.कृत्य द्विधा.आत्मानम् चकार तपताम्.वर ।

aGgI.kRtya dvidhA.AtmAnam cakAra tapatAm.vara |

एकेन प्राक्तनेन\_अस्मिन् वपुषा सूर्यताम् गतः ॥३।९१।१३॥

ekena prAktanena\_asmin vapuSA sUryatAm gata: ||3|91|13||

व्योम.अध्व-गतया सर्गे ततान दिवसा\_अवलिम् ।

vyoma.adhva-gatayA sarge tatAna divasA\_avalim |

मत्.मनुत्वम् द्वितीयेन कृत्वा स्व.वपुषा क्षणात् ॥३।९१।१४॥

mat.manutvam dvitIyena kRtvA sva.vapuSA kSaNAt ||3|91|14||

ससर्ज सकलाम् सृष्टिम् ताम् ताम् अभिमताम् मम ॥३।९१।१५॥

sasarja sakalAm sRSTim tAm tAm abhimatAm mama ||3|91|15||

एतत् ते कथितम् सर्वम् वसिष्ठ-मनसो मुने ।

etat te kathitam sarvam vasiSTha-manasa:\_mune |

स्वरूपम् सर्व-कृत्त्वम् च शक्तत्वम् च महात्मनः ॥३।९१।१६॥

svarUpam sarva-kRttvam ca zaktatvam ca mahAtmana: ||3|91|16||

प्रतिभासम् उपायाति यद्.यद् अस्य हि चेतसः ।

pratibhAsam upAyAti yat.yat\_asya hi cetasa: |

तत्.तत् प्रकटताम् एति स्थैर्यम् स.फलताम् अपि ॥३।९१।१७॥

tat.tat\_prakaTatAm eti sthairyam sa.phalatAm api ||3|91|17||

सामान्य-ब्राह्मणा भूत्वा प्रतिभास-वशात् किल ।

sAmAnya-brAhmaNA bhUtvA pratibhAsa-vazAt kila |

ऐन्दवा\* ब्रह्मताम् याता\* मनसः पश्य शक्तताम् ॥३।९१।१८॥

aindavA: brahmatAm yAtA: manasa: pazya zaktatAm ||3|91|18||

यथा च\_ऐन्दव-जीवास् ते चित्रत्वाद् ब्रह्मताम् गताः ।

yathA ca aindava. jIvA: te citratvAt brahmatAm gatA: |

वयम् तथैव चिद्.भावा**च्** चित्तत्वाद् ब्रह्मताम् गताः ॥३।९१।१९॥

vayam tathA\_eva cit.bhAvAt\_cittatvAt\_brahmatAm gatA: ||3|91|19||

चित्तम् हि प्रतिभास.आत्मा यच् च तत्.प्रतिभासनम् ।

cittam hi pratibhAsa.AtmA yat\_ca tat.pratibhAsanam |

तद् इदम् भाति देहादि स्वान्तम् न\_अन्या\_अस्ति देह.दृक् ॥३।९१।२०॥

tat\_idam bhAti deha.Adi svAntam na\_anyA\_asti deha.dRk ||3|91|20||

चित्तम् आत्म-चमत्कारम् त cx च तत् कुरुते स्वतः ।

cittam Atma-camatkAram tat\_ca tat kurute svata: |

यथावत् सम्भवम् स्व.आत्म nyx एव\_अन्तार् मरिच.आदिवत् ॥३।९१।२१॥

yathAvat sambhavam sva.Atmani\_eva\_anta:\_marica.Adivat ||3|91|21||

तद् एत**च्** चित्तवद् भातम् आतिवाहिक-नामकम् ।

tat etat cittavat bhAtam AtivAhika.nAmakam |

तदेव\_उदाहरन्त्य् एवम् देह-नाम्ना घन-भ्रमम् ॥३।९१।२२॥

tadeva udAharanti evam deha.nAmnA ghana.bhramam ||3|91|22||

कथ्यते जीव-नाम्ना\_एत**च्** चित्तम् प्रतनु-वासनम् ।

kathyate jIva-nAmnA\_etat\_cittam pratanu-vAsanam |

शान्त-देह-चमत्कारम् जीवम् विद्धि क्रमात् परम् ॥३।९१।२३॥

zAnta-deha-camatkAram jIvam viddhi kramAt param ||3|91|23||

न अहम् न च\_अन्यद् अस्ति\_इह चित्रम् चित्तम् इदम् स्थितम् ।

na aham na ca anyat asti iha citram cittam idam sthitam |

वसिष्ठ, ऐन्दव.संविद्वद् असत्.सत्ताम् इव\_आगतम् ॥३।९१।२४॥

vasiSTha, aindava.saMvidvat asat.sattAm iva Agatam ||3|91|24||

यथा\_ऐन्दव\* मनो ब्रह्मा तथैव\_अयम् अहम् स्थितः ।

yathA\_aindava mana:\_brahmA tathA\_eva\_ayam aham sthita: |

तत्.कृतम् च\_अहम् एव\_इदम् संकल्प.आत्मा\_एव भासते ॥३।९१।२५॥

tat.kRtam ca\_aham eva\_idam saMkalpa.AtmA\_eva bhAsate ||3|91|25||

कश्चिच् चित्त-विलासो ऽयम् ब्रह्मा\_अहम् इह संस्थितः ।

ka:cit\_citta-vilAsa:\_ayam brahmA\_aham iha saMsthita: |

स्वभाव\* एव देहादि विद्धि शून्यतर.आत्म-खात् ॥३।९१।२६॥

svabhAva\* eva deha.Adi viddhi zUnyatara.Atma-khAt ||3|91|26||

शुद्ध.चित् परमार्थ.एक-रूपिणी\_इति\_एव भावनात् ।

zuddha.cit paramArtha.eka-rUpiNI\_iti\_eva bhAvanAt |

जीवो भूयो मनो भूत्वा वेत्ति\_इत्थम् देहताम् मुधा ॥३।९१।२७॥

jIva:\_bhUya:\_mana:\_bhUtvA vetti\_ittham dehatAm mudhA ||3|91|27||

सर्वम् ऐन्दव.संसारवद् इदम् भाति चिद्.वपुः ।

sarvam aindava.saMsAravat idam bhAti cit.vapu: |

सम्पन्न.सम्प्रबोध.आत्मा स्व**प्**नो दीर्घः स्व.शक्ति.जः ॥३।९१।२८॥

sampanna.samprabodha.AtmA svapna: dIrgha: sva.zakti.ja: ||3|91|28||

द्वि.चन्द्र.विभ्रम.आकारम् तन्मात्र.आभास=पूर्वकम् ।

dvi.candra.vibhrama.AkAram tat.mAtra.AbhAsa=pUrvakam |

ऐन्दव.अम्बरवद् रूढम् चित्ताद् एव अखिलम् भवेत् ॥३।९१।२९॥

aindava.ambaravat rUDham cittAt eva akhilam bhavet ||3|91|29||

न सन् न\_असद् अहम्.रूपम् सत्ता.असत्ते तद् एव च ।

na sat na\_asat aham.rUpam sattA.a.satte tat eva ca |

उपलम्भेन सद्रूपम् असत्यम् तद् विरोधतः ॥३।९१।३०॥

upalambhena sat.rUpam a.satyam tat virodhata: ||3|91|30||

जड.अजडम् मनो\_विद्धि संकल्प.आत्म बृहद्.वपुः ।

jaDa.ajaDam mana:\_viddhi saMkalpa.Atma bRhat.vapu: |

अ.जडम् ब्रह्म-रूपत्वात्\_जडम् दृश्य.आत्मता-वशात् ॥३।९१।३१॥

a.jaDam brahma-rUpatvAt\_jaDam dRzya.AtmatA-vazAt ||3|91|31||

दृश्य.अनुभव.सत्य.आत्म न सद्.भावे विलासि तत् ।

dRzya.anubhava.satya.Atma na sat.bhAve vilAsi tat |

कटकत्वम् यथा हेम्नि तथा ब्रह्मणि संस्थितम् ॥३।९१।३२॥

kaTakatvam yathA hemni tathA brahmaNi saMsthitam ||3|91|32||

सर्वत्वाद् ब्रह्मणः सर्वम् जडम् चिन्मयम् एव च ।

sarvatvAt brahmaNa: sarvam jaDam cinmayam eva ca |

अस्मद्.आदि.शिल.अन्त=आत्म न जडम् न च चेतनम् ॥३।९१।३३॥

asmat.Adi.zila.anta=Atma na jaDam na ca cetanam ||3|91|33||

दार्व्.आदीनाम् अचित्त्वेन न\_उपलम्भस्य सम्भवः ।

dAru.AdInAm a-cittvena na\_upalambhasya sambhava: |

उपलम्भो हि सदृश-सम्बन्धाद् एव जायते ॥३।९१।३४॥

upalambha:\_hi sadRza-sambandhAt\_eva jAyate ||3|91|34||

उपलब्धे ऽजडम् विद्धि तेन\_इदम् सर्वम् एव हि ।

upalabdhe\_a-jaDam viddhi tena\_idam sarvam eva hi |

उपलम्भो हि सदृश-सम्बन्धात् स्यात् समात्मनोः ॥३।९१।३५॥

upalambha:\_hi sadRza-sambandhAt syAt samAtmano: ||3|91|35||

जड.चेतन.भाव.आदि.शब्दार्थ.श्रीर् न विद्यते ।

jaDa.cetana.bhAva.Adi.zabdArtha.zrI: na vidyate |

अनिर्देश्य.पदे पत्र.लता.आदि\_इव महामरौ ॥३।९१।३६॥

a.nirdezya.pade patra.latA.Adi\_iva mahAmarau ||3|91|36||

चितो यच्\_चेत्य-कलनम् तन्\_मनस्त्वम् उदाहृतम् ।

cita:\_yat\_cetya-kalanam tat\_manastvam udAhRtam |

चिद्.भागो ऽत्र\_अजडो भागो जाड्यम् अत्र हि चेत्यता ॥३।९१।३७॥

cit.bhAga:\_atra\_ajaDa:\_bhAga:\_jADyam atra hi cetyatA ||3|91|37||

चिद्.भागो ऽत्र\_अवबोध.अंशो जडम् चेत्यम् हि दृश्यते ।

cit.bhAga:\_atra\_avabodha.aMza:\_jaDam cetyam hi dRzyate |

इति जीवो जगद्.भ्रान्तिम् पश्यन् गच्छति लोलताम् ॥३।९१।३८॥

iti jIvo jagat.bhrAntim pazyan gacchati lolatAm ||3|91|38||

चित्त.स्थ\* एव भावो ऽसौ शुद्ध\* एव द्विधा कृतः ।

citta.stha\* eva bhAva:\_asau zuddha\* eva dvidhA kRta: |

अतः सर्वम् जगत् सा\_एव द्वैत-लब्धम् च सा\_एव तत् ॥३।९१।३९॥

ata: sarvam jagat sA\_eva dvaita-labdham ca sA\_eva tat ||3|91|39||

स्वम् एव\_अन्यतया दृष्ट्वा चितिर् दृश्यतया वपुः ।

svam eva\_anyatayA dRSTvA citi:\_dRzyatayA vapu: |

निर्भागा\_अप्य्\_एक.भाग.आभम् भ्रमति\_इव भ्रमातुरा ॥३।९१।४०॥

nirbhAgA\_api\_eka.bhAga.Abham bhramati\_iva bhrama.ÂturA ||3|91|40||

न भ्रा न्तिर् अस्ति भ्रम-भाङ् नाना\_एव\_इति\_इह निश्चयः ।

na bhrAnti:\_asti bhrama-bhAk\_nAnA\_eva\_iti\_iha nizcaya: |

परिपूर्ण.अर्णव-प्रख्याव्\_एति\_इत्थम् संस्थिता चितिः ॥३।९१।४१॥

paripUrNa.arNava-prakhyau\_eti\_ittham saMsthitA citi: ||3|91|41||

सर्वम् स्याज् जाड्यम् अप्य्\_अस्याश् चि तिश् चित्त्वम् च वेत्सि तत् ।

sarvam syAt\_jADyam api\_asyA:\_citi:\_cittvam ca vetsi tat |

चिद्.भाग.अंशो ऽवबोधस्य त्व्\_अहम्ता-जडता.उदयः ॥३।९१।४२॥

cit.bhAga.aMza:\_avabodhasya tu\_ahamtA-jaDatA.udaya: ||3|91|42||

अहंता.आदि परे तत्त्वे मनाग्.अपि न विद्यते ।

ahaMtA.Adi pare tattve manAk.api na vidyate |

ऊर्म्य्.आदि\_इव पृथक्.तोये संवित्-सारम् हि तद्\_यतः ॥३।९१।४३॥

Urmi.Adi\_iva pRthak.toye saMvit-sAram hi tat\_yata: ||3|91|43||

अहम्-प्रत्यय-संदृश्यम् चेत्यम् विद्धि समुत्थितम् ।

aham-pratyaya-saMdRzyam cetyam viddhi samutthitam |

मृगतृष्ण.अम्ब्व्\_इव\_अन्तस्थम् नूनम् विद्यत\* एव नो ॥३।९१।४४॥

mRgatRSNa.ambu\_iva\_anta.stham nUnam vidyate eva no ||3|91|44||

अहम्ता-पदम् अन्त.आत्म-पदम् विद्धि निरामयम् ।

ahamtA-padam anta.Atma-padam viddhi nirAmayam |

विदम् विदुः\_अहम्ता.आदि शैत्यम् एव यथा हिमम् ॥३।९१।४५॥

vidam vidu:\_ahamtA.Adi zaityam eva yathA himam ||3|91|45||

चित्ता\_इव चेत्यते जाड्यम् स्वप्ने स्व.मरण.उपमम् ।

cittA\_iva cetyate jADyam svapne sva.maraNa.upamam |

सर्व.आत्मत्वात् सर्व.शक्तीः कुर्वती न\_एति साम्यताम् ॥३।९१।४६॥

sarva.AtmatvAt sarva.zaktI: kurvatI na\_eti sAmyatAm ||3|91|46||

मनः पदार्थ.आदितया सर्व.रूपम् विजृम्भते ।

mana: padArtha.AditayA sarva.rUpam vijRmbhate |

नाना.आत्मा-चित्त-देहो ऽयम् आकाश-विशद.आकृतिः ॥३।९१।४७॥

nAnA.AtmA-citta-deha:\_ayam AkAza-vizada.AkRti: ||3|91|47||

देह.आदि-देह.प्रतिभा-रूप.आत्म्यम् त्यजता सता ।

deha.Adi-deha.pratibhA-rUpa.Atmyam tyajatA satA |

विचार्यम् प्रतिभास.आत्म चित्तम् चित्तेन वै स्वयम् ॥३।९१।४८॥

vicAryam pratibhAsa.Atma cittam cittena vai svayam ||3|91|48||

चित्त-ताम्रे शोधिते हि परमार्थ-सुवर्णताम् ।

citta-tAmre zodhite hi paramArtha-suvarNatAm |

गते ऽकृत्रिम\* आनन्दः किम् देह.उपल-खण्डके ॥३।९१।४९॥

gate\_akRtrima\* Ananda: kim deha.upala-khaNDake ||3|91|49||

यद् विद्यते शोध्यते तद् बोधः के च ख.पादपाः ।

yat vidyate zodhyate tat bodha: ke ca kha.pAdapA: |

देहाद्य्.अविद्या सत्या चेद् युक्त\* एताम् प्रति ग्रहः ॥३।९१।५०॥

deha.Adi.avidyA satyA cet yukta\* etAm prati graha: ||3|91|50||

असत्य.विनिविष्टानाम् देह.वाचितया त्व्\_इह ।

asatya-vi.niviSTAnAm deha.vAcitayA tu iha |

ये नाम उपदिशत्य् अज्ञाः किम्चित् ते पुरुष.एडकाः ॥३।९१।५१॥

ye nAma upadizati ajJA: kimcit te puruSa.eDakA: ||3|91|51||

यथा\_एतद् भावयेत् स्वान्तम् तथैव भवति क्षणात् ।

yathA\_etat\_bhAvayet svAntam tathA\_eva bhavati kSaNAt |

दृष्टान्तो ऽत्र\_ऐन्दव.अहल्या.अकृत्रिम.इन्द्र.आदि-निश्चयाः ॥३।९१।५२॥

dRSTAnta:\_atra\_aindava.ahalyA.akRtrima.indra.Adi-nizcayA: ||3|91|52||

यद्.यद् यथा स्फुरति सु.प्रतिभा.आत्म-चित्तम्

yat.yat\_yathA sphurati su.pratibhA.Atma-cittam

तत्.तत् तथा भवति देहतया\_उदित.आत्म ।

tat.tat tathA bhavati dehatayA\_udita.Atma |

देहो ऽयम् अस्ति न न च\_अहम् इति स्वरूपम्

deha:\_ayam asti na na ca\_aham iti svarUpam

विज्ञानम् एकम् अवगम्य निर्.इच्छम् आस्स्व ॥३।९१।५३॥

vijJAnam ekam avagamya nir.iccham Assva ||3|91|53||

देहो ऽयम् एष\* च किल\_अयम् इति स्वभावाद्

deha:\_ayam eSa\* ca kila\_ayam iti svabhAvAt\_

देहो ऽयम् एतद् अखिलम् तत\* एति नाशम् ।

deha:\_ayam etat\_akhilam tata\* eti nAzam |

यक्ष.आदि-कल्पन-वशाद् भयम् एति बा लो

yakSa.Adi-kalpana-vazAt\_bhayam eti bAla:\_

निर्यक्ष-देह-गत\* एव कया\_अपि युक्त्या ॥३।९१।५४॥

niryakSa-deha-gata\* eva kayA\_api yuktyA ||3|91|54||

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**FM.Canto 3.91**

**The Sun said–**

3.91.1 02 03 04 05 06 07 08a

**Brahmaa said–**

08b 09 10 11 12 13 14 15 16 17 18

19

यथा च\_ऐन्दव-जीवास् ते चित्रत्वाद् ब्रह्मताम् गताः ।

yathA ca aindava. jIvA: te citratvAt brahmatAm gatA: |

वयम् तथैव चिद्.भावा**च्** चित्तत्वाद् ब्रह्मताम् गताः ॥३।९१।१९॥

vayam tathA\_eva cit.bhAvAt\_cittatvAt\_brahmatAm gatA: ||3|91|19||

.

**as for those living Aindavas,**

**they have passed from the state of images to the Brahmic state**

**.**

**thus too**

**as conscious feeling-states**

**we, thru affective Mind, have come to the Brahmic state**

**.**

\*vlm.19. As the living souls of the Aindavas were incorporated with Brahmaa

by their intense thought of him in them, (or by their mental absorption of themselves in him)

so also have we attained to Brahmaahood,

*by means of our mental conception of that spiritual light and supreme intellect in ourselves.*

20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35

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जड.चेतन.भाव.आदि.शब्दार्थ.श्रीर् न विद्यते ।

jaDa.cetana.bhAva.Adi.zabdArtha.zrI: na vidyate |

अनिर्देश्य.पदे पत्र.लता.आदि\_इव महामरौ ॥३।९१।३६॥

a.nirdezya.pade patra.latA.Adi\_iva mahAmarau ||3|91|36||

.

**There is not known.to.be a meaningful word for an inactive affectivity**

**in the process of Becoming**

**:**

**an** **undefinable Term**  is **like a leafy vine in the Great Desert**

**.**

\*vwv. 1175. In the undefinable abode (or the Absolute), the wealth of meanings

of words such as inert and sentient states does not exist,

as leaves, creepers, etc. (do not exist) in a vast sandy desert.

37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54

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50|**28|**48|**50|24|**44|**29|**07|**30|**17|**33|**34|41|**18|49|49|**34|42|50|**18|04|**15|**02|35|**38|**39|**01|**28|**50|08|19|**46|**48|47|**38|40|43|**32|**45|**44|28|46|25|**15|**07|**51|52|50|**14|31|36|**53|54|03|50|**19|**46|05|36|**37|27|**04|06|**42|**09|**17|08|**10|11|12|**36|25|**13|**49|**18|16|**31|**20|21|22|38|47|47|**27|**04|**26|26|32|41|01|36|**02|04|18|37|23|**02|**50|15|37|**