fm3094 1.sp13 Everything Comes From the brahman.Immensity .z32

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**oॐm**

**"everything Comes From the Brahmic Immensity"**



**Vasishtha said -**

**3.94.1**

उत्तम.अधम-मध्यानाम् पदार्थानाम् इतस् तत: ।

uttama.adhama-madhyAnAm padArthAnAm ita:\_tata: |

उत्पत्तीनाम् विभागो ऽयम् शृणु वक्ष्यामि राघव ॥३।९४।०१॥

utpattInAm vibhAga:\_ayam zRNu vakSyAmi rAghava ||3|94|01||

.

**now, there are various degrees**

**in the out.falling of beings**

**&**

**these are called "upper", "lower", and "middle" class**

**.**

**I**

**will explain these three to you**

**.**

**pay attention now,**

**rAghava**

**!**

uttama.adhama-madhyAnAm padArthAnAm ita:\_tata: utpattInAm vibhAga:\_ayam zRNu vakSyAmi rAghava

.

02

इदम्.प्रथमता उत्प nx nox yox 'x स्मिन्\*\_एव हि जन्मनि |

इदम् प्रथमता-नाम्नी शुभ.अभ्यास-समुद्भवा ॥३।९४।०२॥

idam.prathamatA utpanna:\_ya:\_asmin\*\_eva hi janmani |

idam prathamatA-nAmnI zubha.abhyAsa-samudbhavA ||3|94|02||

.

idam.prathamatA utpanna:

ya:\_asmin\*\_eva hi janmani

idam prathamatA-nAmnI

zubha.abhyAsa-samudbhavA

**.**

**a beginner**

**in this work**

 **- someone who is born for it -**

**is**

**at the level called**

**prathamatA.Novitiate,**

**the beginning of their excellent practice**

**.**

\*vwv.586/2 This (class of individual souls refers to) one who is born in this existence itself with the nature of the foremost one That class, called idaMprathamatA, (present birth having the natrure of the foremost one), arises from good practices (of the past)

\*vlm.2 They were the first in their production, and are known as the idam-prathama **-** or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness **-** satya-guna only

**x**

**01**

**02**

01 02

x

01 02

03

शुभ-लोक.आश्रया सा च शुभ-कार्य.अनुबन्धिनी ।

सा चेत्\_विचित्र-संसार-वासना-व्यवहारिणी ॥३।९४।०३॥

भवै: कतिपयै:\_मोक्षम् इति\_उक्ता गुण-पीवरी ।

तादृक्-फल-प्रदान.एक-कार्य.अकार्य.अनुमान-दा ॥३।९४।०४॥

zubha-loka.AzrayA sA ca zubha-kArya.anubandhinI |

sA cet\_vicitra-saMsAra-vAsanA-vyavahAriNI ||3|94|03||

bhavai: katipayai:\_mokSam iti\_uktA guNa-pIvarI |

tAdRk-phala-pradAna.eka-kArya.akArya.anumAna-dA ||3|94|04||

.

zubha-loka.AzrayA sA ca

zubha-kArya.anubandhinI

sA cet\_vicitra-saMsAra-vAsanA-vyavahAriNI

bhavai: katipayai:\_mokSam

iti\_uktA guNa-pIvarI

tAdRk-phala-pradAna.eka-kArya.akArya.anumAna-dA

.

**&**

**it is a pure recourse in this world,**

**proceeding in pure action**

**.**

**if**

**it is carried.on**

**as an abundantly conditioned saMsAra,**

**after a few existences**

**in this "guNa rich" state**

**there is Freedom**

**.**

**it is the karmic fruit of dispassionate action**

**.**

 \*vlm .. the guna pívari or state of sound qualities,.. \*vwv .. one possessed of considerable merit ...

\*AS .. guNapIvarI perhaps translated as "Meritorious".

\*AS.The reading of the\*AB. commentary is mandatory(:-)) The VLM commentary makes a list of 14 categories, not noticing that two are duplicates\*AB. commentary makes it clear • These 12 categories are of different kinds of births The first is prathamatA - may be translated as "prime category" described in verse 2 The second category is called guNapIvarI perhaps translated as "Meritorious" It is covered in verse 3 and the first line of 4 These are lives which have good intentions and actions but engage in numerous activities combined with desires and connected with the world These are "good people" who are not in a hurry to be liberated, but reach it after several births • The second line is introducing the third category and it is called "sa-sattvA" This is said to give one the power of deduction (anumAnadA) about *proper and improper* actions (kAryAkArya) totally based on matching outcomes (tAdRk-phala-pradAn**a.e**ka ) I would describe this as the "discerning category", where people have good intentions and follow proper analysis of their actions Hence they are on their way to liberation after numerous births.

\*jd. AS reads #kArya as "proper action" I read it rather as kArya.Effect

\*sv.4 They are full of the quality of purity and light (satva)

\*vlm.4 The third grade is termed the sasatwá, or the state of substantiality of men of substance It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth

05

तेन, राम, स-सत्त्वा\_इति प्रोच्यते सा कृत.आत्मभि: |

अथ चेत्\_चित्र-संसार-वासना-व्यवहारिणी ॥३।९४।०५॥

tena, rAma, sa-sattvA\_iti procyate sA kRta.Atmabhi: |

atha cet\_citra-saMsAra-vAsanA-vyavahAriNI ||3|94|05||

.

tena, rAma, sa-sattvA

iti procyate sA kRta.Atmabhi:

atha cet\_citra-saMsAra-vAsanA-vyavahAriNI

**.**

**Raama,**

**someone with it is said to be "with sattva"**

**by those who attain the Self**

**if so**

**it is the result of affective conditioning in the saMsAra**

**.**

\*jd.5 - rAma - o Rama - tena - then - sA sasattvA iti procyate - is called "sa-sattva"

kRta.Atmabhi: - by those who attain the Self - atha cet - so if - citra-saMsAra-vAsanA-vyavahAriNI - fancied-saMsara-conditioning-consequent -

.

**o, rAma, therefrom comes what is called sa-sattva, "having the state of Being.So"**

**by those who attain the Self**

**so**

**if**

**there is a fancied saMsAra it is consequent on conditioning**

**.**

\* sa-sat.tva With-being.ness, with Suchness SV writes <satva> *passim* thruout VLM notes: ".. sasatwá, or the state of substantiality of men of substance It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth." • Whatever does he mean?

06

अत्यन्त-कलुषा जन्म-सहस्रै:\_ज्ञान-भागिनी ।

तादृक्-फल-प्रदान.एक-धर्म.अधर्म.अनुमान-दा ॥३।९४।०६॥

atyanta-kaluSA janma-sahasrai:\_jJAna-bhAginI |

tAdRk-phala-pradAna.eka-dharma.adharma.anumAna-dA ||3|94|06||

.

atyanta-kaluSA

janma-sahasrai:

jJAna-bhAginI

tAdRk-phala-pradAna.eka-dharma.adharma.anumAna-dA

**.**

**if**

**forever unable after a thousand births to share in jnAna.Wisdom**

**but getting the inference**

**that righteousness and unrighteousness**

**bestow**

**their corresponding (good or bad) results**

**...**

\*vwv.589-90/5b-6ab-7a If it is engaged in various desires of the world, very much turbid (or sinful), and concerned in knowledge after thousands of births, producing the inference of righteousness and unrighteousness bestowing only corresponding (good or bad) results, that class is declared for that reason as one possessed of a low disposition (adhamasattva) by sages

\*sv.5-6 Then there are those who are full of impurity, in whom the worldly habits are strong and variegated, who will perhaps reach liberation in a thousand births - they are the least among the good

\*vlm.5&6 The fourth grade comprises infatuated people called atyanta támasi, who are addicted to their varying desires in this changeful world, and come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds

**x**

**03**

**04**

**05**

**06**

03 04 05 06

x

03 04 05 06

07

असौ\_अधम-सत्त्वा\_इति तेन साधुभि:\_उच्यते ।

सा\_एव संख्य.अतिग.अनन्त-जन्म-वृन्दात्\_अनन्तरम् ॥३।९४।०७॥

asau\_adhama-sattvA\_iti tena sAdhubhi:\_ucyate |

sA\_eva saMkhya.atiga.ananta-janma-vRndAt\_anantaram ||3|94|07||

.

asau\_adhama-sattvA\_iti

tena sAdhubhi:\_ucyate

sA\_eva saMkhya.atiga.ananta-janma-vRndAt\_anantaram

**...**

**this**

**"lesser sattva"**

 **- as it is described by the sAdhu.s -**

**will**

**come**

**only after**

**boundless infinities of births,**

**each after each**

**.**

\*vlm The fifth grade is composed of men of a baser nature, called adhama **-** satwá by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms

\*vwv ..., that class is declared for that reason as one possessed of a low disposition (adhamasattva) by sages

\*vwv.589-90/5b-6ab-7a If it is engaged in various desires of the world, very much turbid (or sinful), and concerned in knowledge after thousands of births, producing the inference of righteousness and unrighteousness bestowing only corresponding (good or bad) results, that class is declared for that reason as one possessed of a low disposition (adhamasattva) by sages \*vwv.591/7b-8a If it is doubtful of liberation even after an endless number of births transcending enumeration, then it is declared as extremely ignorant (atyantatAmasI)

08

संदिग्ध-मोक्षा यदि तत् प्रोच्यते\_अत्यन्त-तामसी |

अन्.अद्यतन-जन्मा तु जाति:\_तादृश-कारिणी ॥३।९४।०८॥

saMdigdha-mokSA yadi tat procyate\_atyanta-tAmasI

an.adyatana-janmA tu jAti:\_tAdRza-kAriNI ||3|94|08||

.

saMdigdha-mokSA yadi tat

procyate\_atyanta-tAmasI

an.adyatana-janmA tu

jAti:\_tAdRza-kAriNI

**.**

**those who are doubtful of Freedom are called**

**"hyper-tAmasic"**

**:**

**they are a class without result - not, at least, in their present birth**

**.**

\*vlm The sixth grade is composed of those extremely benighted men (atyanta támasi), who are doubtful of their liberation (Sandigdha **-** moksha), and continue in the vicious course of their past lives

\*vwv.591/7b-8a If it is doubtful of liberation even after an endless number of births transcending enumeration, then it is declared as extremely ignorant (atyantatAmasI)

\*vwv.592/8b-9ab That class which has its origin not pertaining to this day (i.e which has transmigarted bto this existence in the present cycle of time) and which is acting as such, the birth of the person being mediocre after two or three incarnations and having corresponding actions if the world, is (considered as) one endowed with activity (rAjasI)

\*sv.7-8-9-10 Among them there are those in whose case liberation itself is doubtful in this world-cycle: they are beings of dense darkness The middling type are the ones who are full of the quality of dynamism and desire (rajas)

\*vlm.8 The sixth grade is composed of those extremely benighted men (atyanta támasi), who are doubtful of their liberation (Sandigdha **-** moksha), and continue in the vicious course of their past lives

09

या\_उत्पत्ति:\_मध्यमा पुंसो,\_राम, द्वि-त्रि=भव.अन्तरा ।

तादृक्-कार्या तु सा लोके राजसी, राज-सत्तम ॥३।९४।०९॥

yA\_utpatti:\_madhyamA puMso,\_rAma, dvi-tri=bhava.antarA |

tAdRk-kAryA tu sA loke rAjasI, rAja-sattama ||3|94|09||

.

**the utpatti.Outfall which is middling for a Human,**

**rAma,**

**in the course of two or three existences in a world with that sort of effect**

**is called, best of \*rAjAs, rAjasic**

**.**

\* wordplay: both words derive from the root #raj, connoting creative energy.

\*vwv.592/8b-9ab That class which has its origin not pertaining to this day (i.e which has transmigarted bto this existence in the present cycle of time) and which is acting as such, the birth of the person being mediocre after two or three incarnations and having corresponding actions if the world, is (considered as) one endowed with activity (rAjasI)

\*sv.7-8-9-10 Among them there are those in whose case liberation itself is doubtful in this world-cycle: they are beings of dense darkness The middling type are the ones who are full of the quality of dynamism and desire (rajas)

**x**

**07**

**08**

**09**

07 08 09

x

07 08 09

10

अ.वि.प्रकृष्ट-जन्म\_अपि सा\_उच्यते कृत-बुद्धिभि: |

सा हि तत्-मृति.मात्रेण मोक्ष-योग्या मुमुक्षुभि: ॥३।९४।१०॥

a.vi.prakRSTa-janma\_api sA\_ucyate kRta-buddhibhi: |

sA hi tat-mRti.mAtreNa mokSa-yogyA mumukSubhi: ||3|94|10||

.

a.viprakRSTa-janmA api - Though the birth is without attachment -

sA ucyate kRta-buddhibhi: - it is said-to-be, by the intellectuals -

**and then at the point of death**

**by the Freedom.Yoga of the Seekers**

\*vwv.593/10ab-11a That class (of individual souls) is declared to possess activity with goodness (rAjasa-sAttvikI) through inference from the resullt, viz.,: though not possessed of a protracted existence, it is considered by the wise and those striving for liberation as indeed fit for liberation merely by its death {This denotes the immediacy of liberation.}

\*VA. (best of rAjasic kind) are called by these who obtained wisdom as soon-to-be-born??? they by desire of liberation in the moment of death obtain moksha

\*AS. This finishes the description of the "rAjasI" - the active middle category These people are full of actions and take birth without acquiring detachment (a-viprakRSTa-janmA), the knowledgeable (kRtabuddhi) call it rAjasI Such a person is eligible for liberation (mokSa-yogyA) just by death (mRti-mAtreNa), if a desire for liberation arises (mumukSubhiH) In other words, these people are firmly embedded in rajas - the active quality and even without analytical knowledge, they might be capable of liberation by their strong desire for one!

\*sv.7-8-9-10 Among them there are those in whose case liberation itself is doubtful in this world-cycle: they are beings of dense darkness The middling type are the ones who are full of the quality of dynamism and desire (rajas)

\*vlm.10 Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise

11

तादृक्-कार्य.अनुमानेन प्रोक्ता राजस-सात्त्विकी |

सा\_एव चेत्\_इतरै:\_अल्पै:\_जन्मभि:\_मोक्ष-भागिनी ॥३।९४।११॥

tAdRk-kArya.anumAnena proktA rAjasa-sAttvikI |

sA\_eva cet\_itarai:\_alpai:\_janmabhi:\_mokSa-bhAginI ||3|94|11||

.

tAdRk-kAry**a.a**numAnena - **one with this kind of activity** proktA rAjasa-sAttvikI - **is called rAjasic-sattvic** sA eva ced - **and if that is so,** itarair alpai: janmabhir - **after a few more births** mokSa-bhAginI - **he is a Freedom-Enjoyer**

\*vwv.593/10ab-11a That class (of individual souls) is declared to possess activity with goodness (rAjasa-sAttvikI) through inference from the resullt, viz.,: though not possessed of a protracted existence, it is considered by the wise and those striving for liberation as indeed fit for liberation merely by its death {This denotes the immediacy of liberation.} \*vwv.594/11b-12a If that class (of individual souls) is entitled to liberation after a few births, then, such a one is described as "endowed with great activity" (rAjasa-rAjasI) by those familiar with that

\*sv.11 When such people are close enough to liberation that on their departure from this world they reach it, they have a mixture of rajas and satva

\*vlm.11 Those among the Rájashi **-** gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called Rája Sálwiki **-** or noble gentlemen; and are entitled to their liberation after a few births on earth

12

तत्\_तादृशी हि सा तज्ज्ञै: प्रोक्ता राजस-राजसी |

सा\_एव जन्म-शतै:\_मोक्ष-भागिनी चेत्\_चिर-एषिणी ॥३।९४।१२॥

tat\_tAdRzI hi sA tajjJai: proktA rAjasa-rAjasI |

sA\_eva janma-zatai:\_mokSa-bhAginI cet\_cira-eSiNI ||3|94|12||

.

tat tAdRzI hi - **such a birth as that -**

sA taj-jJai: proktA - it **by That-knowers is called -**

rAjasa-rAjasI - **rAjasic-rAjasic -**

sA eva janma-zatair - **that also after hundreds of births -**

mokSa-bhAginI - **is productive of Moksha Freedom -**

cec\_cir**a.e**SiNI - **after long seeking it**

\*vwv.594/11b-12a If that class (of individual souls) is entitled to liberation after a few births, then, such a one is described as "endowed with great activity" (rAjasa-rAjasI) by those familiar with that. \*vwv.595/12b-13a If that class (of individual souls, long desiring (the things of the world and consequently) engaged in corresponding actions, is entitled to liberation (only) after hundreds of births, then it is declared as active (yet) ignorant (rAjasa-tAmasI) by the sages

\*sv.12 But when the rAjasic (passionate desire) tendency is so strong that it takes a little longer to sublimate it, they are purely rAjasic

\*vlm.12 The ninth class comprises the rája **-** rájashi or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state

13

त्वत्.उक्ता तादृक्.आरम्भा सद्भि:\_राजस-तामसी ।

सा\_एव संदिग्ध-मोक्षा चेत्\_सहस्रै:\_अपि जन्मनाम् ॥३।९४।१३॥

tvat.uktA tAdRk.ArambhA sadbhi:\_rAjasa-tAmasI |

sA\_eva saMdigdha-mokSA cet\_sahasrai:\_api janmanAm ||3|94|13||

.

tvat.uktA tAdRk.ArambhA

sadbhi:\_rAjasa-tAmasI

sA\_eva saMdigdha-mokSA cet

sahasrai:\_api janmanAm

.

**as you\* said**

**that sort of undertaking**

**as the Wise too say**

**is rAjasic-tAmasic**

**.**

**if Freedom is still doubtful even after thousands of births**

**...**

\* all 3 texts have tvad-ukta.

\*vlm.13 The next or tenth class is composed of the rájatámasi or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births

दिह् #dih -> #saMdih -> #**saMdigdha-** - smeared or covered with (instr.), confounded with (instr.) • indistinct, dubious, precarious • **doubtful**, uncertain, Abstr -tvam.

14

तत्.उक्ता तादृश.आरम्भा राजसा\_अत्यन्तताम् असि |

भुक्त-जन्म-सहस्रा तु या\_उत्पत्ति:\_ब्रह्मणो नृणाम् ॥३।९४।१४॥

tat.uktA tAdRza.ArambhA rAjasA\_atyantatAm asi |

bhukta-janma-sahasrA tu yA\_utpatti:\_brahmaNo nRNAm ||3|94|14||

.

tat.uktA tAdRza.ArambhA rAjasA\_atyantatAm asi

**the said thus-arising**

**is the extremely tAmasic rAjasic**

bhukta-janma-sahasrA tu yA  **- but which is the enjoyment og 1000 births**

utpattir brahmaNa: nRNAm  **- the Outfall of the brahman.Immensity for Humans**

\*vwv.596/13b-14a If that class (of individual souls) is engaged in such actions as to make its liberation unvertain even after thousands of births, then it is declared as active and extremely ignorant (rAjasAtyantatAmasI) \*vwv.597/14-15 That class (of individual souls) is described as "Ignorant" (tAmasI) by the great sages, which birth of beings from the Creator-god has experienced thousands of lives and has libveration after a long time

\*sv.14 In the case of those from whom liberation is so remote that it is doubtful, the quality of rajas partakes of the densest darkness.

\*vlm.14 The most giddy of this class is called atyanta-rájatamashi, or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at any time

**x**

**13**

**14**

13 14

x

13 14

15-16

चिर-मोक्षा हि कथिता तामसी सा महर्षिभि: ।

तज्.जन्मना\_एव मोक्षस्य भागिनी चेत् तद् उच्यते ॥३।९४।१५॥

तज्ज्ञैस् तामस-सत्त्वा\_इति तादृश.आरम्भाशालिनी ।

भवै: कतिपयैर् मोक्ष-भागिनी चेत् तद् उच्यते ॥३।९४।१६॥

cira-mokSA hi kathitA tAmasI sA maharSibhi: |

tat.janmanA\_eva mokSasya bhAginI cet tat\_ucyate ||3|94|15||

tajjJai:\_tAmasa-sattvA\_iti tAdRza.ArambhAzAlinI |

bhavai: katipayai:\_mokSa-bhAginI cet tat\_ucyate ||3|94|16||

.

**as for the class Long.Freedom**

**it is considered tAmasic**

**by great.Sages**

**:**

**with that particular birth**

**if it is entitled to Feedom**

**it is called by the That Wise**

**the "tAmasic-sattvic"**

**having assumed that mixed quality thru particular experiences**

**if**

**they are partakers of mokSha.Freedom**

**they get that name**

**.**

\*vwv.597/14-15 That class (of individual souls) is described as "Ignorant" (tAmasI) by the great sages, which birth of beings from the Creator-god has experienced thousands of lives and has liberation after a long time. \*vwv.598/15b-16a If that class of beings is entitled to liberation by (or after) that very birth and is endowed with corresponding effort, then it is called "ignorant (yet) good" (tamasA-sattvA) by those familiar with that {The past incarnations have brought them to this level of evolution.}

\*sv.15 They who even after a thousand births are still in darkness unawakened, are known as beings of darkness (tamas)

\*vlm.15 Then the lower classes comprise the children of darkness or ignorance **-** tamas; of whom the támasas form the eleventh grade, and are said to be deprived of their liberation forever more (These are the Rákshasas and demons of orders)

भुज् #bhaj -> #**bhAgin, #bhAgI** -> entitled to or receiving or possessing a share , partaking of , blessed with , concerned in , responsible for (loc , gen or comp.) ; inferior , secondary A ; m a partner , owner , possessor , fortunate man TS &c &c ; "the whole" as consisting of parts Kap ; a co-heir W ; #**bhAginI** **‑f.‑** a co-heiress ib

17

तम:.राजस.रूपा\_इति ताद्र्शै:\_गुण-बृंहितै: ।

पूर्व-जन्म.सहस्र.आढ्या पुर:.जन्म.शतै:\_अपि ॥३।९४।१७॥

tama:.rAjasa.rUpA\_iti tAdrzai:\_guNa-bRMhitai: |

pUrva-janma.sahasra.ADhyA pura:.janma.zatai:\_api ||3|94|17||

.

tamo-rAjasa.rUpA iti - **the "tamas rAjasic" form**

tAdrzair guNa-bRMhitai: - **with such a confusion of qualities**

pUrva-janma.sahasra=ADhyA - **ripening after a thousand former births**

puro-janma.zatair api - **or in hundreds of births to come**

\*vwv.599/16b-17a If that class of beings is entitled to liberation after several births, then it is decribed as having the "ignorant and active" (tamo-rAjasI) nature, (the concerned births) grown with such qualities (of ignorance and activity) \*vwv.600/17b-18-19a Possessing thousands of previous births to come, then it is called very ginorant (tAmasa-tAmasI) by those familiar with That Possessing hundreds of thousands of lives formerly and also hundreds of thousands of lives in front (or in the future), if it is doubtful of liberation, then it is called "extremely ignorant" (atyanta-tAmasI)

\*sv.17 If they are proceeding close to liberation, then their tamas is mixed with rajas

\*vlm.17 Next follows the twelfth order of támasa **-** rájasa, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements

18

मोक्षायोग्या तत: प्रोक्ता तज्.ज्ञै:\_तामस-तामसी |

पूर्वम् तु जन्म-लाक्ष.आढ्या जन्म-लक्षै: पुर:\_अपि चेत् ॥३।९४।१८॥

mokSAyogyA tata: proktA taj.jJai:\_tAmasa-tAmasI |

pUrvam tu janma-lAkSa.ADhyA janma-lakSai: pura:\_api cet ||3|94|18||

.

mokSa.ayogyA tata: - **one who is unqualified for Freedom thus**

proktA tajjJais - **is called by That-Knowers**

tAmasa-tAmasI - **"tAmasic-tAmasic"**

pUrvam tu janma-lAkS**a.A**DhyA - **with a lakh of former births ripening**

janma-lakSai: puro 'pi cet - **or lakhs of births yet to come**

\*sv.18 When, even after a hundred births, liberation is another hundred births away, they are full of tamas; and if liberation is doubtful, they are in dense darkness (This chapter seems to suggest that satva, rajas and tamas in themselves are not obstacles to liberation, but the further modifications by wrong thought and wrong action push liberation away - S V )

\*vlm.18 Then comes the thirteenth order of támas **-** támasi or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body

\*vwv.600/17b-18a If that class of beings is entitled to liberation after several births, then it is described as having the "ignorant and active" (tamo-rAjasI) nature, (the concerned births) grown with such qualities (of ignorance and activity) \*vwv.601/17b-18-19a Possessing thousands of previous births to come, then it is called very ginorant (tAmasa-tAmasI) by those familiar with That Possessing hundreds of thousands of lives formerly and also hundreds of thousands of lives in front (or in the future), if it is doubtful of liberation, then it is called "extremely ignorant" (atyanta-tAmasI)

**x**

**15**

**16**

**17**

**18**

15 16 17 18

x

15 16 17 18

19

संदिग्ध-मोक्षा तत्\_असौ प्रोच्यते\_अत्यन्त-तामसी ।

सर्वा\* एता: समायान्ति ब्रह्मण:\_भूत-जातय: ॥३।९४।१९॥

saMdigdha-mokSA tad asau procyate\_atyanta-tAmasI |

sarvA\* etA: samAyAnti brahmaN**a:\_**bhUta-jAtaya: ||3|94|19||

.

saMdigdha-mokSA tat\_asau

procyate\_atyanta-tAmasI

sarvA\* etA: samAyAnti

brahmaN**a:\_**bhUta-jAtaya:

**.**

**"doubtfully-free" is what they call the extreme tAmasic**

**all these are grouped as being-classes of the brahman.Immensity**

**.**

\*vwv.601/17b-18-19a Possessing thousands of previous births to come, then it is called very ginorant (tAmasa-tAmasI) by those familiar with That Possessing hundreds of thousands of lives formerly and also hundreds of thousands of lives in front (or in the future), if it is doubtful of liberation, then it is called "extremely ignorant" (atyanta-tAmasI) \*vwv.602/19-20 All these classes of beings come from Brahman (or the Ultimate Reality), like waves from the sea on account of its expanse being a little agitated: **-**

.sv3.94.19b,20a All these beings have arisen in the absolute Brahman when there was just a slight disturbance in its equilibrium, even as waves arise on the surface of the ocean

\*vlm.19 Last comes the fourteenth order of beings, who continue in their state of gross ignorance (atyanta **-** támasí) forever, and it is doubted whether they can have their liberation at all (All these classes of human beings have proceeded from Brahma, whose life and spirit circulate in all of them; else they could neither live nor breathe)

saMdigdha-mokSA - Doubtful.of-Freedom **-** Some say "I am Free" and some say "I have been Liberated" **-** some say "Freedom" some say "Liberation" **-** some walk in the Way to honor the Guru **-** the Liberated are Free, but shy to say it! - tad asau procyate - that is what they call this - atyanta-tAmasI - extreme tAmasic **-** "Been down so long, it looks like up to me!" Blues Song

20

किम्चित् प्रचलिता\* भोगात् पय:.राशे:\_इव\_ऊर्मय: |

सर्वा\* एव वि.निष्क्रान्ता\* ब्रह्मण:\_जीव-राशय: ॥३।९४।२०॥

kimcit pracalitA\* bhogAt paya:.rAze:\_iva\_Urmaya: |

sarvA\* eva vi.niSkrAntA\* brahmaN**a:\_**jIva-rAzaya: ||3|94|20||

.

kimcit pracalitA: -

bhogAt -

payo-rAze:\_iva\_urmaya: - **like foaming waterforms in waves**

sarvA: eva vi.niSkrAntA

brahmaNo jIva-rAzaya: - **the jIva-foam in the brahman**

\*vwv.602/19-20 All these classes of beings come from Brahman (or the Ultimate Reality), like waves from the sea on account of its expanse being a little agitated: **-** \*vwv.292-296/20-29 Like waves from the sea on account of its expanse being a little bit agitated

\*sv.3.94:19b,20a All these beings have arisen in the absolute Brahman when there was just a slight disturbance in its equilibrium, even as waves arise on the surface of the ocean

\*vlm.20 All other masses of living beings also, have proceeded from the body of the great Brahmá, as the moving waves rise from the great body of waters

\*jd.20 - kimcit - Whatever - Something - pracalitA: bhogAt - shaken payo-rAzer iva urmaya: - are the water-portions like - sarvA: eva viniSkrAntA: - indeed they are all emerged - brahmaNo jIva-rAzaya: - as jIva-drops in the brahman Immensity

#bhuj 1, 3 #bhoga : - (#bhuj 1 भुज्, any winding or curve, coil (of a serpent) RV &c; the expanded hood of a snake Pan5cat.; . bhoga : ( >bhuj 3, भुज्) enjoyment, eating RV &c &c (with Jainas जैनs "enjoying once", as opp to #upabhoga उप-भोग, q.v.); experiencing, feeling, perception (of pleasure or pain) Mn MBh &c; any object of enjoyment [good food, good company, good sex], MBh R.; the part of the ecliptic occupied by each of the 27 [divisions of the horoscope called] lunar mansions Su1ryas.

#rAzi : - m - (derivation doubtful , but cf Un2 iv , 32) - a heap , mass , pile , group , multitude , quantity , number RV &c; (also) a division of beings, Sukh i .

21

स्व.तेज:-स्पन्दता-भोगात्\_दीपात्\_इव मरीचय: ।

सर्वा\* एव सम्.उत्पन्ना\* ब्रह्मण:\_भूत-पङ्क्तय: ॥३।९४।२१॥

sva.teja:-spandatA-bhogAt\_dIpAt\_iva marIcaya: |

sarvA\* eva sam.utpannA\* brahmaN**a:\_**bhUta-paGktaya: ||3|94|21||

.

sva.teja:-spandatA-bhogAt

dIpAt\_iva marIcaya:

sarvA\* eva sam.utpannA\*

brahmaNa:\_bhUta-paGktaya:

**.**

**out of the Tejas Fire as self-**

**vibrations, like the light-beams from**

**a lamp, all these have sprung-up from**

**the brahman as the chain of beings**

**.**

svateja:-spandatA-bhogAt - **from the self-Tejas.vibration.domain**

dIpAt iva marIcaya: - **the beams as of/from a lamp**

sarvA: eva samutpannA: - **all only are sprung-up**

brahmaNo bhUta-paGktaya: - **from the Brahman as the succession of beings**

\*vwv.603/21 Like rays of light from a lamp on account of its precincts being vibrated by its own light; **-**

\*sv.21-26 omitted [the Lamp]

\*vlm.21 And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmá glowing in himself, irradiate his beams in the shape of scintilla, to spread all over the universe: (which is the vacuity of Brahmás mind, and comprises the cosmos within it)

**x**

**19**

**20**

**21**

19 20 21

x

19 20 21

22

स्व.मरीचि-बल.उद्भूता\* ज्वलित.अग्ने: कणा\* इव |

सर्वा\* एव\_उत्थिता:\_तस्मात्\_ब्रह्मण:\_जीव.राशय: ॥३।९४।२२॥

sva.marIci-bala.udbhUtA\* jvalita.agne: kaNA\* iva |

sarvA\* eva\_utthitA:\_tasmAt\_brahmaN**a:\_**jIva.rAzaya: ||3|94|22||

.

sva-marIci-bala.udbhUtA

jvalita.agne: kaNA iva

sarvA eva utthitA: - **all thus arisen**

jIva-rAzaya: tasmAt - **from being-rays therefrom**

\*vwv.293/22 ...; like sparks from blazing fire produced by the force of its own rays; ..

\*vwv.604/22-23 Like sparks from blazing fire produced by the force of its own rays; like beams of light, resembling heavenly sprouts, from the orb of the moon; **-**

\*vlm.22 And as the sparks of fire are flung about by force of the burning flame; so do these multitudes of produced beings rise from the substance of Brahmá himself



23

मन्दार-मञ्जरी-रूपा:\_चन्द्र-बिम्बात्\_इव\_अंशव: ।

सर्वा\* एव समुत्पन्ना\* ब्रह्मण:\_दृश्य-दृष्टय: ॥३।९४।२३॥

mandAra-maJjarI-rUpA:\_candra-bimbAt\_iva\_aMzava: |

sarvA\* eva samutpannA\* brahmaN**a:\_**dRzya-dRSTaya: ||3|94|23||

.

mandAra-maJjarI-rUpA:

candra-bimbAt\_iva\_aMzava:

sarvA\* eva samutpannA\* x

brahmaNa:\_dRzya-dRSTaya:

.

**like the hairs of mandAra flowers,**

**like rays from the full moon, they all**

**arise as percepts of brahmA**

**.**

\*vlm.23 As the dust and filaments of mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the minutiae of Divine essence emanate from the Deity, and spread throughout the universe

\*VA. what is the meaning of comparison in the first line? Like reflection of the moon in form of mandara-flowers? or here are 2 different comparisons - like broken reflection of moon-disk (in waters perhaps) and flowers from the tree? Also, dRzya-dRSTaya: - visible visibles?

\*AS. These are two analogies Here the life-forms are called dRzya-dRSTi - ones observing the world; the lives interacting with the world They are compared to blossoms of the mandAra-flower or with moon-beams shooting out of the moon So, they are likewise sprouting from the brahmA.

\*sv.23-26 omitted [flowers and moonbeams]

24

यथा विटपिन:\_चित्रा:\_तत्.रूपा\* विटप-श्रिय: |

सर्वा\* एव सम्.उत्पन्ना\* ब्रह्मण:\_जीव-पङ्क्तय: ॥३।९४।२४॥

yathA viTapina:\_citrA:\_tat.rUpA\* viTapa-zriya: |

sarvA\* eva sam.utpannA\* brahmaN**a:\_**jIva-paGktaya: ||3|94|24||

.

yathA viTapina:\_citrA:

tat.rUpA\* viTapa-zriya:

sarvA\* eva sam.utpannA\*

brahmaNa:\_jIva-paGktaya:

**just as**

**a shimmering shrub**

**is**

**composed.of its quivering shoots and stalks,**

**so too**

**everything**

**falls.out**

**from the brahman Immensity**

**as**

**the many Living jIva.s**

**.**

\*vlm.24 As the variegated arbor, produces its leaves and flowers of various hues from itself; so the varieties of created beings, spring from one Brahmá **-** the source of all

\*vwv.24-25 As various trees have a wealth of branches of the same form; as the arrangements of ornaments such as bracelets and armlets are from gold;-

\*jd.24 - yathA viTapinaz citrAs - As of beautful shoots - tad-rUpA viTapa-zriya: - that form of lovely shrub - sarvA eva samutpannA - so they all fall.out-from - brahmaNo jIva-paGktaya: - the Brahman as the company of Living jIvas.

**x**

**22**

**23**

**24**

22 23 24

x

22 23 24

25

कटक.अङ्गद-केयूर-युक्तय: कनकात्\_इव |

सर्वा\* एव\_उत्थिता\*, राम, ब्रह्मण:\_जीव.राशय: ॥३।९४।२५॥

kaTaka.aGgada-keyUra-yuktaya: kanakAt\_iva |

sarvA\* eva\_utthitA\*, rAma, brahmaN**a:\_**jIva.rAzaya: ||3|94|25||

.

kaTak**a.a**Ggada-keyUra-yuktaya:

kanakAt iva

sarvA eva utthitA rAma - **all indeed arisen, o Rama**

jIvarAzaya: - the being-rays of Brahman

\*vlm.25 As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Ráma! are all things and persons in relation to Brahmá, out of whom they have sprung and in whom they abide

\*vwv.292-296/20-29 ...; as various trees have a wealth of branches of the same form; as the arrangements of ornaments such as bracelets and armlets are from gold; .. \*vwv.608/30-25 As moonlight is from the moon; as its own light (emanates) from fire; all the multitudes of living beings have sprung up from Brahman (or the Ultimate Reality)

26

निर्झरात्\_अमल.उद्द्योतात् पयसाम् इव बिन्दव: ।

अजस्य\_एव\_अखिला\*, राम, ब्रह्मण:\_जीव.राशय: ॥३।९४।२६॥

nirjharAt\_amala.uddyotAt payasAm iva bindava: |

ajasya\_eva\_akhilA\*, rAma, brahmaNa:\_jIva.rAzaya: ||3|94|26||

.

nirjharAt\_amala.uddyotAt

payasAm iva bindava:

ajasya\_eva\_akhilA\*, Raama,

brahmaNa:\_jIva.rAzaya:

**.**

**it's like**

**pure, sparkling waterdrops**

**splashing out.of a waterfall**

**:**

**everything is from the Unborn,**

**rAma,**

**the radiance of brahman**

**.**

\*vwv.26 Like .. drops of water from a waterfall with a pure and superior lustre .

\*vlm.26 As the drops of water, are related to the pure water of the cascade, so Ramá, are all things related to the increate Brahmá, whence they issue as drizzling drops

27

आकाशस्य घत-स्थाली-रन्ध्र.आकाश.आदय:\_यथा |

सर्वा\* एव\_उत्थिता\* लोक-कलना\* ब्रह्मण: पदात् ॥३।९४।२७॥

AkAzasya ghata-sthAlI-randhra.AkAza.Aday**a:\_**yathA |

sarvA\* eva\_utthitA\* loka-kalanA\* brahmaNa: padAt ||3|94|27||

.

\*jd.27 - AkAzasya ghata-sthAlI-randhra.AkAza.Adaya: yathA sarvA: eva utthitA: loka-kalanA: brahmaNa: padAt

\*vwv As drops of water from a waterfall with a pure and superior luster; as the (particular) spaces in a water-jar, a cooking-pot, a hole and the like are of infinite space; -

\*sv.27 Even as the space in a jar, the space in a room and the space in a small hole are all integral parts of one cosmic space, all these are but the infinite being in which there are no parts

\*vlm.27 As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmá

28

सीकर.आवर्त-लहरी-बिन्दव: पयस:\_यथा |

सर्वा\* एव\_उत्थिता\*, राम, ब्रह्मण:\_दृश्य-दृष्टय: ॥३।९४।२८॥

sIkara.Avarta-laharI-bindava: payasa:\_yathA |

sarvA\* eva\_utthitA\*, rAma, brahmaNa:\_dRzya-dRSTaya: ||3|94|28||

.

sIkara.Avarta-laharI-bindava: payasa:\_yathA

sarvA\* eva\_utthitA\*, rAma,

brahmaNa:\_dRzya-dRSTaya:

**.**

**like the showering spray of the breakers and whirlpools**

**everything stands.out,**

**rAma,**

**thru the perceived perceptions of the brahman**

**.**

\*vwv.607/28-29 As drops of spray, whirlpool and wave are of water; as mirage-rivers are from the heat of the sun; **-**

\*sv.28 And, as they arose in it, they merge in it

\*vlm.28 As the drops of rain-water, and those of water spouts, whirlpools and waves, are identic with their parent waters; so are all these phenomenal sights, the same with the great Brahmá, whence they spring, and wherein they exist and subside

\*jd.28 - sIkara.Avarta-laharI-bindava: payasa: yathA sarvA: eva utthitA: rAma brahmaNa: dRzya-dRSTaya:

29

मृग.तृष्णा.तरङ्गिण्य:\_यथा भास्कर-तेजस: |

सर्वा\* दृश्य-दृश:\_द्रष्टु:\_व्यतिरिक्ता न रूपत: ॥३।९४।२९॥

mRga.tRSNA.taraGgiNya:\_yathA bhAskara-tejasa: |

sarvA\* dRzya-dRza:\_draSTu:\_vyatiriktA na rUpata: ||3|94|29||

.

mRga.tRSNA.taraGgiNya: - **like waves in the mirage-water**

yathA bhAskara-tejasa: - **as in the heat of the raymaking sun**

sarvA: dRzya-dRz-a: - **all Perceivable Percepts**

draSTu: - of the Perceiver -

vyatiriktA: na rUpata: - are not separated in form -

\*sv.29-32 Thus, by the will of the infinite Brahman all these seem to arise and then dissolve in it

\*vlm.29 As the mirage presents the appearance of a billowy sea, by the fluctuation of sunbeams on sand; so do all visible objects show themselves to the sight of the spectator, beside which they have no figure or form of themselves

\*vwv.29 As drops of spray, whirlpool and wave are of water; as mirage-rivers are from the heat of the sun; **-**

\*vwv.292-296/20-29 Like waves from the sea on account of its expanse being a little bit agitated; like rays of light from a lamp on account of its precincts being vibrated by its own light; like sparks from blazing fire produced by the force of its own rays; like beams of light resembling heavenly sprouts, from the orb of the moon; as various trees have a wealth of branches of the same form; as the arrangements of ornaments such as bracelets and armlets are from gold; as drops of water from a waterfall with a pure and superior lustre; as the (particular) spaces in a water-jar, a cooking-pot, a hole and the like are of infinite space; as drops of spray, whirlpool and wave are of water; as mirage-rivers are from the heat of the sun; all the sights of visible objects are not distinct from the seer in their nature

30

शीत-रश् mex र् इव ज्योत्स्ना स्व.आलोक\* इव तेजस: |

एवम् एता\* हि भूतानाम् जातयो विविधाश्:\_च या: ॥३।९४।३०॥

zIta-razme:\_iva jyotsnA sva.Aloka\* iva tejasa: |

evam etA: hi bhUtAnAm jAtay**a:\_**vividhA:\_ca yA: ||3|94|30||

.

**like moonshine with its cooling rays,**

**or like the fire in its own light,**

**so there are different classes**

**among the various beings**

**.**

zIta-razme:\_iva jyotsnA sva.Aloka\* iva tejasa: | evam etA: hi bhUtAnAm jAtaya:\_vividhA:\_ca yA:

.

\*vwv.28-29 As drops of spray, whirlpool and wave are of water; as mirage-rivers are from the heat of the sun; **-** 30 As moonlight is from the moon; as its own light (emanates) from fire; all the multitudes of living beings have sprung up from Brahman (or the Ultimate Reality)

\*vlm.30 Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahma

\*sv. Thus, by the will of the infinite Brahman all these seem to arise and then dissolve in it

\*vlm.30 Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahma

**x**

**28**

**29**

**30**

28 29 30

x

28 29 30

31

का:चित्\_जन्म-सहस्र.अन्ते जातय:\_चिर-कालिका: |

का:चित् कतिपय.अतीत.जन्म-रूपा व्यवस्थिता: ॥३।९४।३१॥

kA:cit\_janma-sahasra.ante jAtaya:\_cira-kAlikA: |

kA:cit katipaya.atIta.janma-rUpA vyavasthitA: ||3|94|31||

.

\*jd.31 - kA:cit\_- Some - janma-sahasra.ante - after a thousand births - jAti-aya: - births - cira-kAlikA: - temporally long - kA:cit - some - katipaya.atIta-janma-rUpA - katipaya certain - beyond-birth-forms - vyavasthitA: - established -

\*vwv.395 Certain species (of living beings) are of long standing at the end of a thousand births Certain classes are settled in a state having some past births

\*vlm.31 It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies

\*sv. Thus, by the will of the infinite Brahman all these seem to arise and then dissolve in it

\*vwv.395 Certain species (of living beings) are of long standing at the end of a thousand births Certain classes are settled in a state having some past births

32

इत्थम् जगत्सु विविदेषु विचित्र-रूपा:\_

तस्य\_इच्छया भगवत:\_व्यवहारवत्य: |

आयान्ति यान्ति निपतन्ति तथा\_उत्पतन्ति

रूप-श्रिय: कण-घटा\* इव पावक.उत्था: ॥३।९४।३२॥

ittham jagatsu vivideSu vicitra-rUpA:\_

tasya\_icchayA bhagavata:\_vyavahAravatya: |

AyAnti yAnti nipatanti tathA\_utpatanti

rUpa-zriya: kaNa-ghaTA\* iva pAvaka.utthA: ||3|94|32||

.

ittham - **thus** jagatsu vivideSu - **in the diverse worlds** vicitra-rUpA: - **various forms** tasya - of/**from That** icchayA bhagavata: - **by the will of the Lord.bhagavan** vyavahAravatya: - **about their businesses** AyAnti yAnti - **they come and go** nipatanti tathA utpatanti - **fall thus and rise** rUpa-zriya: - **a wealth of forms** kaNa-ghaTA iva - **like a pot of sparks** pAvaka.utthA: - **arisen from the [sacred] fire**

\*sv. Thus, by the will of the infinite Brahman all these seem to arise and then dissolve in it

\*vlm.32 All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord They come and go, rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct for ever

\*AB. tasyêzvarÂtmano bhagavato brahmaNo vyavahArvatyo rUpa-zriya upAdhi-rUpANy eva zrIr yAsAm tathA-vidhA: prAg-ukta-jIva-jAtayo nipatanti bhavAd bhavAntare bhramanti pAvakotthA: kaNa-ghaTA: sphuliGga-samUhA iva

\*jd.32 - ittham - **thus** jagatsu vivideSu - **in the diverse worlds** vicitra-rUpA: - **various forms** tasya - of/**from That** icchayA bhagavata: - **by the will of the Lord.bhagavan** vyavahAravatya: - **about their businesses** AyAnti yAnti - **they come and go** nipatanti tathA utpatanti - **fall thus and rise** rUpa-zriya: - **a wealth of forms** kaNa-ghaTA iva - **like a pot of sparks** pAvaka.utthA: - **arisen from the [sacred] fire**

**x**

**31**

**32**

31 32

x

31 32

**oॐm**

सर्ग ३.९४

वसिष्ठ उवाच

vasiSTha\* uvAca

**01 02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32**

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३०९५

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**FM.3.94**

**Vasishtha said -**

3.94.1 02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32

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