work in progress .v17

work in progress .v15,16

latest update:

fm5085 2.je11 vItahavya's samAdhi .z28

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**Oॐ**m



****

Canto 5.85: vItahavya's samAdhi

**rAma said—**

Ø

अथ किम् वीतहव्य: स्वम् स्थितम् तस्मिन् धरोदरे ।

कथम् उद्धृतवान् देहम् स संपन्नश् च किम् कथम् ॥५।८५।१॥

atha kim vItahavya: svam sthitam tasmin dharodare |

katham uddhRtavAn deham sa saMpannaz ca kim katham ||01||

.

atha kim vItahavya: svam sthitam

**x**

tasmin dharodare

**x**

katham uddhRtavAn deham

**x**

sa saMpanna: ca kim katham

**x**

**.**

~m.1. O sage, how did the great Vitahavya pull his body out of the earth? How did he stay there? What did he do? Please tell me.

\

अनन्तरम् अनन्त-आत्म वीतहव्य-अभिधम् मन: ।

anantaram ananta-Atma vItahavya-abhidham mana: |

स्वम् एव आत्म-चमत्कार-मात्रम् समवबुद्धवान् ॥०२॥

svam eva\_Atma-camatkAra-mAtram samavabuddhavAn ||02||

.

anantaram ananta-Atma **x**

vItahavya-abhidham mana: - known as Quitfire the mind +

svam\_eva\_Atma-camatkAra-mAtram **x**

samavabuddhavAn **x.**

~m.2. O Rama, after that the infinite Self, bearing the name Vitahavya, knew through the mind of his, the surprising spectacle (created by the elements).

~vlm.2. Vasishtha said:—At last the mind of the sage was as extended as the divine mind, and he beheld the Divine soul in its full glory in his own soul.

~sv.2-3 VASISTHA continued: The sage had realised the infinite consciousness; and he knew that the mind, called Vitahavya, was but a trick of the infinite consciousness. While he was a servant of lord Siva, he once thought of seeing that body of Vitahavya.

\

शार्वस्यास्य गणस्याभूत् प्राग्-ज्योति: स्मरणे स्वयम् ।

zArvasya\_asya gaNasya\_abhUt prAg.jyoti: smaraNe svayam |

इच्छा कदा.चित् सकल-प्राग्-जन्म-आलोकन-उन्मुखी ॥५।८५।३॥

icchA kadA.cit sakala-prAg.janma-Alokana-unmukhI ||03||

.

zArvasya\_asya gaNasya **x**

abhUt **x**

prAg.jyoti: smaraNe svayam **x**

icchA kadA.cit **x**

sakala-prAg.janma-Alokana-unmukhI **–**

**x** sakala-**former.birth**-Alokana-unmukhI**.**

~vlm.3. He saw the primeval or dawning light of the intellect in his meditation, which exhibited to his remembrance the scenes of his former states of existence.

~m.3-7 When Vitahavya was part of Iswara's troops/tribe, he desired to know all about his previous bodies while he was meditating. He saw all the bodies that got annihilated and those that are still extant.

\

अशेषान्\_स ददर्श\_अथ नष्ट.अनष्टान्\_स्व.देहकान् ।

अनष्टानाम् ततो मध्यात्\_तत्.तत्\_कोटर-संस्थितम् ॥५।८५।४॥

azeSAn\_sa dadarza\_atha naSTa.anaSTAn\_sva.dehakAn |

anaSTAnAm tato madhyAt\_tat.tat\_koTara-saMsthitam ||04||

.

azeSAn\_sa dadarza\_atha **x**

naSTa.anaSTAn\_sva.dehakAn |

a-naSTAnAm tato madhyAt **x**

tat.tat\_koTara-saMsthitam **x.**

~vlm.4. He then beheld the various forms of the bodies, through which he had passed in his former lives; as also those things which had passed and gone and those living with his present body in the cell,

~sv.4 When he thought thus, in his own consciousness he saw all the other embodiments that he had had — some of them had come to an end and others were still functioning.

\

यदृच्छयैव प्रोद्धर्तुं देहं तस्याभवन्मति: ।

yadRcchayA\_eva proddhartum deham tasya\_abhavan mati: |

अपश्यत्तत्तथा तत्र पङ्के कीतमिव स्थितम् ॥५।८५।५॥

apazyat tat tathA tatra paGke kItam iva sthitam ||5||

.

**he had a mind to pull it out,**

**to extract that body he saw stuck there like a worm encased in mud**

**.**

शरीरम् वीतहव्याख्यम् धराकोटर-पीडितम् ।

zarIram vItahavyAkhyam dharAkoTara-pIDitam |

प्रावृड्-ओघ\_उपनीतम् तत्\_पृष्ठ-स्थपङ्क-मण्डलम् ॥५।८५।६॥

prAvRD-ogha\_upanItam tat\_pRSTha-sthapaGka-maNDalam ||6||

.

**the body known as Quitfire was squeezed in a corner of earth**

**the flooding rains having raised a weed garden on his back**

**.**

~vlm. ... covered over with the dirt, carried by the rain waters and collected over its back.

\

तृण-जाल-अवकीर्ण-त्वग्-देह-पुष्ठ-मृदम् तथा ।

एतद्\_दृष्ट्वा महातेजा धरा-विवरयन्\_त्रितम् ॥५।८५।७॥

tRNa-jAla-avakIrNa-tvag-deha-puSTha-mRdam tathA |

etad\_dRSTvA mahAtejA dharA-vivarayan\_tritam ||07||

.

tRNa-jAla-avakIrNa-tvag-deha-puSTha-mRdam **-**

**m** tRNa-jAla-avakIrNa-tvag-deha-puSTha-mRda **=**

tathA

**thus**

etad\_dRSTvA mahAtejA

**x**

dharA-vivarayan\_tritam

**x**

**.**

~vlm.7. He saw his body pent up in the prison house of the cave, with loads of clay on its back, and fettered in its limbs by the shrubs, carried into it by the torrents of rain.

~m.3-7 When Vitahavya was part of Iswara's troops/tribe, he desired to know all about his previous bodies while he was meditating. He saw all the bodies that got annihilated and those that are still extant. Among the latter he saw his body in the cave buried under the earth. That body was pulled aside by flowing rain waters. The back was smeared with mud. The skin was full of grass.

\

भूयो'पि चिन्तयाम्.आस धिया परम-बोधया ।

सर्वसंपीडिताङ्गत्वात् कायो मे प्राणवायुभि: ॥५।८५।८॥

bhUya:\_ api cintayAm.Asa dhiyA parama-bodhayA |

sarva.saMpIDitA-aGgatvAt kAyo\_ me prANa.vAyubhi: ||08||

.

bhUyo\_api cintayAm.Asa

**moreover he considered**

dhiyA paramabodhayA

**in his perfectly realized thought**

sarva.saMpIDitA-aGgatvAt

**x**

kAyo me prANa.vAyubhi:

**x**

**.**

~vlm.8. He thought in his clear understanding, of raising his incarcerated body out of the cave; and made repeated efforts by force of his breathings, to extricate it from its confinement.

~m.8-10 The he started musing about his body with his all wise intelligence. 'This body is pressured by limbs and so there is no movement of vital airs inside. It has no energy to either walk or work. I shall try to know a way of resurrecting this body. For this I shall enter the body of sun. Then 'Pingala', one of Sun's assistants can ressurect my body. Why an I worried about all this? I am a 'jivanmukta.' What is the use for me with this body- sport?

\

मुक्तश्\_चलितुम्\_आर्कतुम् शक्नोति न मनाग्\_अपि ।

तज्.ज्ञात्वा प्रविशाम्य्\_आशु देहम्\_एवम् विवस्वत: ॥५।८५।९॥

muktaz\_calitum\_Arkatum zaknoti na manAg\_api |

taj.jJAtvA pravizAmy\_Azu deham\_evam vivasvata: ||09||

.

muktaz\_calitum\_Arkatum

**x**

zaknoti na manAg\_api

**x**

taj.jJAtvA pravizAmi Azu

**x**

deham\_evam vivasvata:

**x**

**.**

~vlm.9. With all his efforts, be found it impossible for his bodily powers, to extricate himself and walk upon the ground; whereupon he exerted his spiritual power (which he had obtained by his devotion), to raise his spirit to the orb of the sun.

~m.8-10 The he started musing about his body with his all wise intelligence. 'This body is pressured by limbs and so there is no movement of vital airs inside. It has no energy to either walk or work. I shall try to know a way of resurrecting this body. For this I shall enter the body of sun. Then 'Pingala', one of Sun's assistants can ressurect my body. Why an I worried about all this? I am a 'jivanmukta.' What is the use for me with this body- sport?

~sv. The sage's subtle body then entered into the orbit of the sun. Reflecting on the purpose of the sage's entry into his orbit and the appropriate action concerning that purpose, the sun ordained his own energy to execute the task.

\

तदीय: पिङ्गलो देहम्\_उद्धरिष्यति मे तत: ।

tadIya: piGgalo deham\_uddhariSyati me tata: |

अथवा किम् मम एतेन शाम्याम्य्\_अहम्\_अविघ्नत: ॥५।८५।१०॥

athavA kim mama etena zAmyAmy\_aham\_avighnata: ||10||

.

tadIya: piGgala: deham **x**

uddhariSyati me tata: **x**

athavA kim mama etena **x**

zAmyAmi aham\_a-vighnata: **x.**

~vlm.10. He thought either of being raised upward by the golden rays of the sun, or of obtaining his disembodied liberation, by the disengagement of his soul from the bondage of his body.

~m.8-10 The he started musing about his body with his all wise intelligence. 'This body is pressured by limbs and so there is no movement of vital airs inside. It has no energy to either walk or work. I shall try to know a way of resurrecting this body. For this I shall enter the body of sun. Then 'Pingala', one of Sun's assistants can ressurect my body. Why an I worried about all this? I am a 'jivanmukta.' What is the use for me with this body- sport?

\

निर्वामि स्वम् पदम् यामि कोऽर्थो मे देहलीलया ।

nirvAmi svam padam yAmi ko'rtho me dehalIlayA |

इति संचिन्त्य मनसा वीतहव्यो महामते ॥५।८५।११॥

iti saMcintya manasA vItahavyo mahAmate ||11||

.

nirvAmi svam padam yAmi **x**

ko'rtho me dehalIlayA **x**

iti saMcintya manasA **x**

vItahavyo mahAmate **x.**

~vlm.11. He thought in his elevated mind; "I lose nothing by the loss of my bodily exertions and exercise; but rather loosened myself from my bonds, and repairing to my state of blessedness."

~m. O great Rama, Vitahavya thought so for a while and fell silent for a while. He started to muse again. 'I have no interest like taking up or giving up, or residing in this body. For me all are same.

\

तूष्णीम् स्थित्वा क्षणम् भूयः\_चिन्तायाम्.आस भूतले ।

tUSNIm sthitvA kSaNam bhUyaH\_cintAyAm.Asa bhUtale |

उपादेय: हि देहस्य न मे त्याग: न संश्रय: ॥५।८५।१२॥

upAdeya: hi dehasya na me tyAga: na saMzraya: ||12||

.

tUSNIm sthitvA kSaNam

**in a moment, in his silent state,**

bhUyaH\_cintAyAm.Asa bhUtale **again (he sat) on the ground, thinking:**

#zri —> **#**zraya —> **#saMzraya** **-m.-** conjunction, combination, connection, association (end-comp. "joined or connected with"), relationship or reference to (end-comp. "relating to", "referring to"; • #**saMzrayAt** **-ind.-** "in consequence of"; "by means or help of"); resorting to any person or place (loc. or comp.), for refuge, having recourse to (cf #kalisaMzraya); league for mutual protection (one of the 6 Gunas of a king); (end-comp. "residing with", "living or dwelling or resting in or on"); devotion to, attachment to.

~vlm.12. Then remaining for some time in his thoughtful mood on earth, he said; "neither is the leaving or having of this body, of any good or loss to me.

~m. So I shall amuse myself by wandering around in this body till it becomes an atom.

\

यादृशो देह-संत्यागस्\_तादृशो देह-संश्रय: ।

तद्\_यावद्\_अस्ति देहो\_अयम् न यावद्\_अणुताम् गत: ॥५।८५।१३॥

yAdRzo deha-saMtyAgas\_tAdRzo deha-saMzraya: |

tad\_yAvad\_asti deho\_ayam na yAvad\_aNutAm gata: ||13||

.

yAdRzo deha-saMtyAga:

**x**

tAdRzo deha-saMzraya:

**x**

tad\_yAvad\_asti deho\_ayam

**x**

na yAvad\_aNutAm gata:

**x**

**.**

~vlm.13. For as we forsake one body, so we betake to another: the difference consisting on the size and bulk of the one, and the minuteness and lightness of the other. (These are the garimá of the corporeal, and laghimá or animá of the spiritual body).

~m. O great Rama, Vitahavya thought so for a while and fell silent for a while. He started to muse again. 'I have no interest like taking up or giving up, or residing in this body. For me all are same. So I shall amuse myself by wandering around in this body till it becomes an atom....

\

तावद् एनम् उपारुह्य किंचित् प्रविहराम्य् अहम् ।

पिङ्गलेन शरीरम् स्वम् उद्धर्तुम् तापनम् वपु: ॥५।८५।१४॥

tAvad\_enam\_upAruhya kiMcit\_praviharAmy\_aham |

piGgalena zarIram svam\_uddhartum tApanam vapu: ||14||

.

tAvad\_enam\_upAruhya kiMcit\_praviharAmy\_aham **x**

piGgalena zarIram svam\_uddhartum tApanam vapu: **x.** |

~vlm.14. Let me then mount on this golden ray-pingala, of the sun and fly in the open air; and borne by the vehicle of light, I will enter into the body of the sun. ("Lo! I mount, I fly." Pope's Dying Christian to his soul).

~m.... till it becomes an atom. As conceived earlier I shall now enter the sun and get the body activated by Pingala. Having decided so, he entered the sun regions with his subtle body.

\

प्रविशामि नभ:संस्थम् मुकुरम् प्रतिबिम्बवत् ।

pravizAmi nabha:saMstham mukuram pratibimbavat |

इत्य्\_असौ मुनिर्\_आदित्यम् विवेश\_अनिल-रूप-धृक् ॥५।८५।१५॥

ity\_asau munir\_Adityam viveza\_anila-rUpa-dhRk ||15||

.

pravizAmi nabha:saMstham **x**

mukuram pratibimbavat **x**

ity\_asau munir\_Adityam **x**

viveza\_anila-rUpa-dhRk **x.**

~vlm.15. I will enter in the form of my shadow in the etherial mirror of the sun, and this my aerial breath will conduct me to that orb. (The spiritual body resembles the shadow of the material frame, and is reflected in the luminaries of heaven as in their mirrors. The departing breath of the dying person, is the conductor of his soul to upper worlds).

~m. O great Rama, Vitahavya thought so for a while and fell silent for a while. He started to muse again. 'I have no interest like taking up or giving up, or residing in this body. For me all are same. So I shall amuse myself by wandering around in this body till it becomes an atom. As conceived earlier I shall now enter the sun and get the body activated by Pingala. Having decided so, he entered the sun regions with his subtle body.

\

पुर्यष्टक-वपुर्\_भूत्वा भस्त्राखम्\_इव च अनल: ।

puryaSTaka-vapu:\_ bhUtvA bhastrAkham iva ca\_ anala: |

भगवान्\_मुनिर्\_अप्य्\_एनम् हृद्.गतम् मुनि-नायकम् ॥५।८५।१६॥

bhagavAn muni: api\_ enam hRt.gatam muni-nAyakam ||16||

.

puryaSTaka-vapur\_bhUtvA

**having become a Traveler.Body**

bhastrAkham\_iva ca\_anala:

**and like the air in a bellows**

bhagavAn\_munir\_apy\_enam **x**

hRd.gatam muni-nAyakam **x.**

~vlm.16. He ascended with his \_puryaSTaka or subtile and spiritual body upon the air, as the heat of fire passes out through the hollow of a pair of bellows; and the mindful sun saw a great sage in this state within his breast. (The sun is said to be a muni or mindful; i.e. having a mind as any animated being).

~sv.16 The subtle body of the sage thereupon saluted the sun.

\

दृष्ट्वा\_असौ चिन्तयन्\_कार्यम् पौर्वापर्यम्\_उदार-धी: ।

dRSTvA\_asau cintayan\_kAryam paurvAparyam\_udAra-dhI: |

विन्ध्य.भूधर-भू.कोशम्\_अन्तर्\_मुनि\_कलेवरम् ॥५।८५।१७॥

vindhya.bhUdhara-bhU.kozam\_antar\_muni\_kalevaram ||17||

.

dRSTvA\_asau cintayan

x

kAryam

**x**

paurvAparyam\_udAra-dhI:

**x**

**within a hole in the vindhya.Mountains**

**the cadaver of a muni**

**.**

~vlm.17. On seeing the sage in this state, the high minded sun, called to his mind the former acts of his devotion, and remembered his body lying in the cell of the Vindyan region.

~sv. The energy of the sun led the way and, as ordained by the sun, it entered the region of the Vindhya after descending from the solar orbit. It descended right where the body of the sage was lying covered in mud, in order to raise it. Following it, the subtle body of Vitahavya also entered that body. That body was instantly revived.

\

तृण-उपल-पतिच्छन्नम् ददर्श गत-संविदम् ।

tRNa-upala-paticchannam dadarza gata-saMvidam |

ऋषेश् चिकीर्षितम् ज्ञात्वा भानुर् गगन.मध्य-ग: ॥५।८५।१८॥

RSe:\_ cikIrSitam jJAtvA bhAnu:\_ gagana.madhya-ga: ||5|85|18||

.

**covered under the grass and stones.**

**he saw,**

**bereft of samvit Awareness**

**having known the \_RShi's intention,**

**the sun there in the middle of the sky.**

~vlm. ..., came to know the actions of the sage.... ~m. ... understood the reason for his entry and his intentions to get his body revived.

Ø

धरातो मुनिमुद्धर्तुमादिदेशाग्रगम् गणम् ।

वीतहव्यमुने: संवित्सा पुर्यष्टकरूपिणी ॥५।८५।१९॥

dharAto munim uddhartum AdidezAgragam gaNam |

vItahavya-mune: saMvit sA puryaSTaka-rUpiNI ||19||

.

dharAto munim uddhartum

**x**

AdidezAgragam gaNam

**x**

vItahavya-mune: saMvit

**x**

sA puryaSTakarUpiNI

**x**

**.**

~vlm.19. He ordered his chief attendant to lift up the body of the sage, whose soul had now assumed its spiritual form.

~m... He then commanded his assistant Pingala and his tribe to do the needful. Then the subtle-bodied Vitahavya, knowing all this, made his obeissance to god Sun.

\

रविम् वातमयी पूज्यम् प्रण-नाम\_आशु चेतसा ।

भानुना\_अप्य्\_अभ्यनुज्ञातो मान-पूर्वकम्\_अग्र.गम् ॥५।८५।२०॥

ravim vAtamayI pUjyam praNa-nAma\_Azu cetasA |

bhAnunA\_apy\_abhyanujJAto mAna-pUrvakam\_agra.gam ||20||

.

~vlm.20. The aerial form of the sage, now saluted the adorable sun with his reverential mind; and was then recognized and received by him with due honour.

~m. ... Then Vitahavya thought that he should personally accomplish the work and for that purpose entered the body of Pingala. Then Pingala entered the Vindhya mountain. He scraped the earth over the corporeal body of Vitahavya, with his nails and pulled out the body. Then Vitahavya left Pingala's body and entered that pulled-out body like a bird entering its nest. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

~sv.20-21-22-23-24 Vitahavya thereupon bowed to the solar energy, pingala, who returned the salutation. Pingala returned to the solar orbit and the sage proceeded towards the lake for his bath and ablution.

\

विवेश पिङ्गल-आकारम् विन्ध्य-कन्दर-गामिनम् ।

viveza piGgala-AkAram vindhya-kandara-gAminam |

पिङ्गलो\_असौ नभस्\_त्यक्त्वा कुञ्ज-कुञ्जर-सुन्दरम् ॥५।८५।२१॥

piGgalo\_asau nabhas\_tyaktvA kuJja-kuJjara-sundaram ||21||

.

viveza piGgala-AkAram

x

vindhya-kandara-gAminam

x

piGgalo\_asau nabhas\_tyaktvA

x

kuJja-kuJjara-sundaram

**x**

**.**

~vlm.21. He entered into the body of the solar attendant-Pingala, who was now proceeding from heaven to the cell amidst the delightful groves of the Vindyan range.

~m. Then Vitahavya thought that he should personally accomplish the work and for that purpose entered the body of Pingala. Then Pingala entered the Vindhya mountain. He scraped the earth over the corporeal body of Vitahavya, with his nails and pulled out the body. Then Vitahavya left Pingala's body and entered that pulled-out body like a bird entering its nest. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

\

प्राप विन्ध्य.वनम् प्रावृण्.मत्त-अभ्र-अम्बर-भासुरम् ।

उद्दधार धरा-कोशान्-नख-निष्कृष्ट-भूतल: ॥५।८५।२२॥

prApa vindhya.vanam prAvRN.matta-abhra-ambara-bhAsuram |

uddadhAra dharA-kozAn-nakha-niSkRSTa-bhUtala: ||22||

.

prApa vindhya.vanam

**having reached the vindhya.Forest**

prAvRN.matta-abhra-ambara-bhAsuram |

**like a wild springtime raincloud in the terrible sky**

uddadhAra

x

dharA-kozAn-nakha-niSkRSTa-bhUtala:

**x** dharA-kozAn-nakha-niSkRSTa-**ground**

**.**

~vlm.22. Pingala entered the Vindyan grove in the form of a cloud, which assuming the shape of a big elephant, removed the earth from the surface of the cave, with the long nails of his toes.

~m. Then Pingala entered the Vindhya mountain. He scraped the earth over the corporeal body of Vitahavya, with his nails and pulled out the body. Then Vitahavya left Pingala's body and entered that pulled-out body like a bird entering its nest. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

\

कलेवरम् मुने: पङ्कान्\_मृणालम्\_इव सारस: ।

kalevaram mune: paGkAn mRNAlam iva sArasa: |

मौनम् पुर्यष्टकम्\* अथ स्वम् विवेश कलेवरम् ॥५।८५।२३॥

maunam puryaSTakam atha svam viveza kalevaram ||23||

.

kalevaram mune: paGkAn

x

mRNAlam\_iva sArasa:

x

**the silent Traveler**

**entered his own gross body**

**.**

\* puryaSTakam, Octagon.City, the subtle body called the Traveler.

~vlm.23. He then brought out the body of the sage with his trunk, as a stork pulls up a lotus stalk from amidst the mud; and then the spiritual body of the muni, fled from the form of Pingala to his own.

~m. Then Pingala entered the Vindhya mountain. He scraped the earth over the corporeal body of Vitahavya, with his nails and pulled out the body. Then Vitahavya left Pingala's body and entered that pulled-out body like a bird entering its nest. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

\

नभस्तल-परिभ्रान्तो विहंगम इव\_आलयम् ।

nabhastala-paribhrAnto vihaMgama iva\_Alayam |

प्रणेमतुर्\_मिथो मूर्त-वीत.हव्य-नभश्.चरौ ॥५।८५।२४॥

praNematur\_mitho mUrta-vIta.havya-nabhaz.carau ||24||

.

nabhastala-paribhrAnta:

**roaming the levels of the sky**

vihaMgama iva

**like a bird**

Alayam

x

praNematur\_mitho

x

mUrta-vItahavya-nabhaz.carau

**x**

**.**

~vlm.24. The sage after his long wanderings in the regions of ether, like a bird in the sky; found at last his own body, into which it entered as its nest, and took his leave of Pingala with mutual salutations. \* This is an allegory of the revivification of the torpid body, by means of the solor gleams and heat.

~m... Then Vitahavya left Pingala's body and entered that pulled-out body like a bird entering its nest. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

\

बभूवतु: स्वक-अर्थ-एक-तत्.परौ तेजसाम् निधी ।

जगाम पिङ्गलो व्योम मुनिश्च विमलम् सर: ॥५।८५।२५॥

babhUvatu: svaka-artha-eka-tatparau tejasAM nidhI |

jagAma piGgalo\_ vyoma muni:\_ca vimalaM sara: ||25||

.

babhUvatu:

x

svaka-artha-eka-tatparau

x

tejasAM nidhI

x

jagAma piGgalo vyoma

x

munizcala vimalaM sara:

**x**

**.**

> sara: snAnArtham ||< Comm

~vlm.25. They then hurried to their respective callings with their refulgent forms; the one fled into the air, and the other repaired to a lake to cleanse his body.

~m.. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

~sv.25-26-27-28 Having had his bath and having worshipped the sun, the sage resumed his life as before. He lived an enlightened life, with friendliness, balanced mind, peace, compassion and joy.

\

तारकाकार-कुमुदम् सूर्यांशुकवद्-आकृति ।

tArakAkArakumudaM sUryAMzukavadAkRti |

वीतहव्यो ममज्ज\_आशु सरस्य्\_उद्भिन्न-पङ्कजे ॥५।८५।२६॥

vItahavyo mamajjAzu sarasyudbhinnapaGkaje ||26||

.

tArakAkAra-kumudam

x

sUryAMzukavad-AkRti

x

vItahavyo mamajja\_Azu

x

sarasy\_udbhinna-paGkaje

**x**

**.**

~vlm.26. It shone as a star in the limpid lake, and as sun beams under the water; and then it appeared above it, as a full blown lotus on the surface of waters. (The effect of devotion is said to brighten the body also).

~m.. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

\

पङ्क-पल्वल-लीला-अन्ते वने कलभको यथा ।

paGkapalvalalIlAnte vane kalabhako yathA |

तत्र स्नात्वा जपम् कृत्वा पूजयित्वा दिवाकरम् ।

tatra snAtvA japaM kRtvA pUjayitvA divAkaram |

मनो-भूषितया तन्वा पूर्ववत्-पुनर्\_आबभौ ॥५।८५।२७॥

manobhUSitayA tanvA pUrvavatpunarAbabhau | ||27||

.

paGka-palvala-lIlA-ante vane

**x**

kalabhako yathA

**x**

tatra snAtvA japam kRtvA

**x**

pUjayitvA divAkaram

**x**

mano-bhUSitayA tanvA

**x**

pUrvavat-punar\_Ababhau

**x**

**.**

> paGka-yukteSu palvaleSu lIlAyA ante avasAne ... < Comm

~vlm.27. He rose out of the water as a young elephant, after its sport in some dirty pool; and then offered his adoration to the sun, who had restored his body and mind to their luminous states.

~m.. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

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मैत्र्या तया समतया परया च शान्त्या

maitryA tayA samatayA parayA ca zAntyA

सत्प्रज्ञया मुदितया कृपया श्रिया च ।

sat-prajJayA muditayA kRpayA zriyA ca |

युक्तो मुनि: सकल-सङ्ग-विमुक्तचेता

yukto muni: sakala-saGga-vimukta-cetA

विन्ध्ये सरित्तटगतो दिनमेव रेमे ॥५।८५।२८॥

vindhye sarit-taTa-gato dinam\_eva reme ||28||

.

maitryA

**w friendship**

tayA samatayA

**w that equality**

parayA ca zAntyA

**and w perfect quietude**

sat-prajJayA

x

muditayA kRpayA

x

zriyA ca

**x**

**.**

yukto muni: sakalasagavimukta-cetA **x**

vindhye sarit-taTa-gato dinam\_eva reme **x.**

~m.28.Then Vitahavya spent a whole day on the mountain sporting around like a 'jivanmukta' whose mind is delivered of all attachments. Like a 'jivanmukta', he was equal, calm and full of compassion.

~vlm.28. Afterwards the sage passed sometime on the bank of the Vindhyan lake, frought with the virtues of universal benevolence, fellow feeling and kindness, and joined with the qualities of his peace and tranquility, his wisdom and internal bliss, and above all his seclusion and retirement from society, and unconcernedness with the concerns of the world.

**oॐm**

DAILY READINGS 12 June

fm5086 2.je12-13 Last Farewell .z60

<https://www.dropbox.com/s/1ido0f5fg5qbm8u/fm5086%202.je12-13%20Last%20Farewell%20.z60.docx?dl=0>

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<https://www.dropbox.com/s/utstbjshk79x7b2/fm7093%203.je10..13%20The%20Siddha%20Adept%20.z99.docx?dl=0>

fm3038 1.je11-12 Blood River Armistice .z58

<https://www.dropbox.com/s/lfa8x4jrh55um2o/fm3038%201.je11-12%20Blood%20River%20Armistice%20.z58.docx?dl=0>

Group Page

<https://groups.google.com/forum/#!forum/yoga-vasishtha>

Complete YVFiles

<https://www.dropbox.com/sh/jqx2zv9ekpnade9/AADi__P5w3QM0Y5kJANUFh-Ia?dl=0>

चित् संवित्त्या\_उच्यते जीव:

cit saMvittyA\_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

saMkalpAt sa:\_ man*a:\_* bhavet |

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA-iti.Adi\_abhidham tata:||

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**Oॐ**m

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that permits proper formatting

if you are not a Word user

downloadable at

<https://www.dropbox.com/s/2mpmf55zplst5ru/WordViewer.docx?dl=0>

||

अथ किं वीतहव्यः स्वं स्थितं तस्मिन्धरोदरे ।

कथमुद्धृतवान्देहं स संपन्नश्च किं कथम् ॥५।८५।१॥

अनन्तरमनन्तात्म वीतहव्याभिधं मनः ।

स्वमेवात्मचमत्कारमात्रं समवबुद्धवान् ॥५।८५।२॥

शार्वस्यास्य गणस्याभूत्प्राग्ज्योतिः स्मरणे स्वयम् ।

इच्छा कदाचित्सकलप्राग्जन्मालोकनोन्मुखी ॥५।८५।३॥

अशेषान्स ददर्शाथ नष्टानष्टान्स्वदेहकान् ।

अनष्टानां ततो मध्यात्तत्तत्कोटरसंस्थितम् ॥५।८५।४॥

यदृच्छयैव प्रोद्धर्तुं देहं तस्याभवन्मतिः ।

अपश्यत्तत्तथा तत्र पङ्के कीतमिव स्थितम् ॥५।८५।५॥

शरीरं वीतहव्याख्यं धराकोटरपीडितम् ।

प्रावृडोघोपनीतं तत् पृष्ठस्थपङ्कमण्डलम् ॥५।८५।६॥

तृणजाआवकीर्णत्वग्देहपुष्ठमृदं तथा ।

एतद्दृष्ट्वा महातेजा धराविवरयन्त्रितम् ॥५।८५।७॥

भूयोऽपि चिन्तयामास धिया परमबोधया ।

सर्वसंपीडिताङ्गत्वात्कायो मे प्राणवायुभिः ॥५।८५।८॥

मुक्तश्चलितुमार्कतुं शक्नोति न मनागपि ।

तज्ज्ञात्वा प्रविशाम्याशु देहमेवं विवस्वतः ॥५।८५।९॥

तदीयः पिङ्गलो देहमुद्धरिष्यति मे ततः ।

अथवा किं ममैतेन शाम्याम्यहमविघ्नतः ॥५।८५।१०॥

निर्वामि स्वं पदं यामि कोऽर्थो मे देहलीलया ।

इति संचिन्त्य मनसा वीतहव्यो महामते ॥५।८५।११॥

तूष्णीं स्थित्वा क्षणं भूयश्चिन्तायामास भूतले ।

उपादेयो हि देहस्य न मे त्यागो न संश्रयः ॥५।८५।१२॥

यादृशो देहसंत्यागस्तादृशो देहसंश्रयः ।

तद्यावदस्ति देहोऽयं न यावदणुतां गतः ॥५।८५।१३॥

तावदेनमुपारुह्य किंचित्प्रविहराम्यहम् ।

पिङ्गलेन शरीरम् स्वम् उद्धर्तुम् तापनम् वपुः ॥५।८५।१४॥

प्रविशामि नभःसंस्थं मुकुरं प्रतिबिम्बवत् ।

इत्यसौ मुनिरादित्यं विवेशानिलरूपधृक् ॥५।८५।१५॥

पुर्यष्टकवपुर्भूत्वा भस्त्राखमिव चानलः ।

भगवान्मुनिरप्येनं हृद्गतं मुनिनायकम् ॥५।८५।१६॥

दृष्ट्वासौ चिन्तयन्कार्यं पौर्वापर्यमुदारधीः ।

विन्ध्यभूधरभूकोशमन्तर्मुनिकलेवरम् ॥५।८५।१७॥

तृणोपलपतिच्छन्नं ददर्श गतसंविदम् ।

ऋषेश्चिकीर्षितं ज्ञात्वा भानुर्गनमध्यगः ॥५।८५।१८॥

धरातो मुनिमुद्धर्तुमादिदेशाग्रगम् गणम् ।

वीतहव्यमुनेः संवित्सा पुर्यष्टकरूपिणी ॥५।८५।१९॥

रविं वातमयी पूज्यं प्रणनामाशु चेतसा ।

भानुनाप्यभ्यनुज्ञातो मानपूर्वकमग्रगम् ॥५।८५।२०॥

विवेश पिङ्गलाकारं विन्ध्यकन्दरगामिनम् ।

पिङ्गलोऽसौ नभस्त्यक्त्वा कुञ्जकुञ्जरसुन्दरम् ॥५।८५।२१॥

प्राप विन्ध्यवनं प्रावृण्मत्ताभ्राम्बरभासुरम् ।

उद्दधार धराकोशान्नखनिष्कृष्टभूतलः ॥५।८५।२२॥

कलेवरं मुनेः पङ्कान्मृणालमिव सारसः ।

मौनं पुर्यष्टकमथ स्वं विवेश कलेवरम् ॥५।८५।२३॥

नभस्तलपरिभ्रान्तो विहंगमिवालयम् ।

प्रणेमतुर्मिथो मूर्तवीतहव्यनभश्चरौ ॥५।८५।२४॥

बभूवतुः स्वकार्थैकतत्परौ तेजसां निधी ।

जगाम पिङ्गलो व्योम मुनिश्च विमलम् सरः ॥५।८५।२५॥

तारकाकारकुमुदं सूर्यांशुकवदाकृति ।

वीतहव्यो ममज्जाशु सरस्युद्भिन्नपङ्कजे ॥५।८५।२६॥

पङ्कपल्वललीलान्ते वने कलभको यथा ।

तत्र स्नात्वा जपं कृत्वा पूजयित्वा दिवाकरम् ।

मनोभूषितया तन्वा पूर्ववत्पुनराबभौ ॥५।८५।२७॥

मैत्र्या तया समतया परया च शान्त्या

सत्प्रज्ञया मुदितया कृपया श्रिया च ।

युक्तो मुनिः सकलसङ्गविमुक्तचेता

विन्ध्ये सरित्तटगतो दिनमेव रेमे ॥५।८५।२८॥

||

**01**

02 03 04

5

**he had a mind to pull it out,**

**to extract that body he saw stuck there like a worm encased in mud**

**.**

6

**the body known as Quitfire was squeezed in a corner of earth**

**the flooding rains having raised a weed garden on his back**

**.**

**07|08|09|**10 11

**12|13|14|**15

**16|**17 18 19

**20|**21

**22|23|**24

**25|**26 27

**28**||

.z28

04|08|\***07|**08|09 10 11 12|13|\***14|**15|\***16|**17 18|19 20|**\***21|**22|\*01|\*22|**23 24|25 26|**09|\***27|28|**18|\*08|\*01|\***02|03|04|07|**08|09|12|\*21|\*22|\***10 11|**12|**13|14|**16|\***15|**17|\*16|17|18|**19|20|**21|22|**23|**28|\***28|\*24|**07|\***25|26|27|28|**08|\*\*13|\*14|\***01|02|03|**16|**