work in progress .v17

work in progress .v15,16

latest update:

fm6051 2.sp15..17 On BODIES and IGNORANCE .z71

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**Oॐ**m



****

**On BODIES and IGNORANCE**

**vasiShTha said—**

**\**

न पुनर्.भवत: पूर्वम् संपन्नाश् चक्षुर्-आदय: ।

यथा कमल.जस्य एतत् सर्वम् एव त्वया श्रुतम् ॥१॥

na punar.bhavata: pUrvam saMpannAz cakSur-Adaya: |

yathA kamala.jasya etat sarvam eva tvayA zrutam ||1||

**.**

**not again must Your Grace**

**hear it for it happened long.ago**

**witness has been given**

**:**

**sure as all This is the LotusBorn's**

**you've heard all this**

**.**

~vlm. rAma, you have heard me relate unto you

that, even the lotus-born brahmA

who was born long before you

had been without his organs of sense at first

.

~AB. … api\_ arthe punar-zabda: | kamalasya\_ iva bhavata:\_ .api sRSTe: pUrvam an-Adyantam iti\_ Adi-varNita-brahma-svabhave sthitasya … ||

~sv.1 The Story of Arjuna . VASISTHA continued:

 (ie. ... was purely a spiritual Being, and had necessarily neither a gross body nor any of its organs

such as we possess).

\* na punar - Not again — not indeed — bhavata: / bhava-tas - **for Your Grace /out.of-becoming** - pUrvam sampannA: - **what was formerly befallen** - cakSur-Adaya: - of Sight &c — the senses — yathA kamala-jasya - as it was for the Lotus-Born BrahmA — etat sarvam eva - all this indeed — tvayA zrutam - by you is known —

ब्रह्म-पुर्य्.अष्टकस्य आदौ\_ अर्थ-संविद् यथा .उदिता ।

brahma-pury.aSTakasya\_ Adau\_ artha-samvit\_ yathA\_ uditA |

पुर्यष्टकस्य सर्वस्य तथा .एव .उदेति सर्वदा ॥२॥

puryaSTakasya sarvasya tathA\_ eva\_ udeti sarvadA ||2||

.

**there are Eight Gates to the City of brahmA the Immense**

**.**

**in the Beginning,**

**as it has arisen**

**thru the City's Eight Gates,**

**for the sake of the Awareness of everyone,**

**in that way it always arises**

**.**

\* ॐ -> the brahman.Immensity -> brahmA the Immense, the Creative Deity -> "brahma" or "brahmic" implies either apart or both together.

~vwv.344. As the perception of objects arose at the beginning for the eightfold city (consisting of the five subtle elements of sound, touch, form, taste and smell, mind, intellect and ego) of brahmA, the Creator-god, so does it arise at all time for the eightfold city of every individual.

~AB. … vyavahArtavya\_ artha-samvid-uditA tathA sarvasya …

~vlm.2. As Brahmá-the collective agents of creation were endued only with his Consciousness-Samvid for the performance of all his functions; so are all individual personalities endowed with their self--consciousness only, for the discharge of all their necessary duties.

**\**

विद्धि पुर्यष्टकम् जीवो यो गर्भस्थ\_ इन्द्रिय-उदय: ।

viddhi puryaSTakam jIvo yo garbhastha\_ indriya-udaya: |

यद् यथा भावयति.आशु तत् तथा परिपश्यति ॥३॥

yat\_ yathA bhAvayati\_ Azu tat\_ tathA paripazyati ||3||

.

**know this puri-aShTaka to be Octagon City**

**with eight gates**

**:**

**the living jIva's abode in the womb, in whom purposeful perceptions arise**

**:**

**what ze conceives at.once ze sees**

**.**

\* "ze" I remind you is the fuzzy pronoun

read it "he" or "she" as.U.wish

.

~vwv.150/6.51.3b,4a. Whatever one imagines in whichever manner, he perceives that quickly in that manner. ~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent.

*~vlm.3. Know that as the living soul, dwelling in its body in the mother's womb, comes to reflect on the actions of the senses, it finds their proper organ supplied to its body immediately.*

**04**|o/

इन्द्रियाणि\_ इन्द्रिय-अर्थ-आख्यम् विद्धि संवेदनम् स्वकम् ।

indriyANi\_ indriya-artha-Akhyam viddhi samvedanam svakam |

संपन्नम् च यथा तत् ते प्रोक्तम् आद्य-मन:=स्थितौ ॥४॥

sampannam ca yathA tat\_ te proktam Adya-mana:=sthitau ||4||

.

indriyANi- The Indriya Organs -

indriya-artha-Akhyam

viddhi - know as;--

samvedanam - understanding, articulating;--

svakam - one's own;--

sampannam - complete;--

ca yathA - and thus;--

tat te - that they are

**the declared/produced**

Adya-mana:-sthitau

**as in the original Mind.**

samvedana - n. perception, consciousness; telling, announcing.

~vwv.

**Know the organs of sense and that called the object of sense**

**as one's own perception (by the mind).**

~vlm.4. Know the senses and the organs of sense to be the forms of consciousness itself, and this I have fully explained to you in the case of Brahma, who represents the collective body of all individual souls.

**05**|o/

शुद्धा संवित् samभवन्ती संवेदनम् अनिन्दितम् ।

zuddhA samvit\_ sambhavantI samvedanam aninditam |

ततो\_ अहं-वेदन-अनन्त-जीव-पुर्यष्टक-अन्विता ॥५॥

tato\_ ahaM-vedana-ananta-jIva-puryaSTaka-anvitA ||5||

.

they becoming pure Samvit Awareness

samvedanam aninditam - blamelessly growing aware

tata: - thus

ahaM-vedana-ananta-jIva-puryaSTaka-anvitA –

"I"-knowing-unending-jiva-puryashtaka-provided –

**endowed with the unending "I"-knowledge of the Living.jIva's pury.aSTaka.**

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve....

*~vlm.5. At first there was the pure consciousness in its collective-form in the Divine Intellect, and this afterwards came to be diffused in millions of individual souls from its sense of egoism. At first was the Divine soul "the I am all that I am" and afterwards became many as expressed in the Vedic text "aham bahusyam"*

**06**|**Ø**

न त्व् एकत्वाद् अनन्तत्वाद् अवेद्यत्वाद् अनामये ।

na tu\_ ekatvAt\_ anantatvAt\_ avedyatvAt\_ anAmaye |

अभावत्वाद् अनेकत्वाद् अशून्यत्वात् परा स्थिता ॥६॥

abhAvatvAt\_ anekatvAt\_ azUnyatvAt\_ parA sthitA ||6||

.

\*jd.6 - na tu - **but it is not** =

ekatvAt - **because of oneness =**

anantatvAt - **because of endlessness =**

avedyatvAt - **because of unknowableness** - >vid =

anAmaye **– not given form =**

abhAvatvAt **- becuz.uv its condition of not.becoming.so =**

anekatvAt **- becuz.uv its condition of not being One =**

azUnyatvAt **- becuz.uv its non-empty condition =**

parA sthitA - **the perfect state...**

#anAmaya

~vlm.6. It is no stain to the pure universal, undivided and subjective Divine spirit, to be divided into the infinity of individual and objective souls; since the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself· (in its self manifestation in the universe).

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve. Of course, they are not actually created. These expressions and descriptions are used merely for the sake of instruction. These ideas which are used in instruction are dispelled by the enquiry which they initially promote and prompt.

**07**|**Ø**

चेत्य.आदि-बुद्ध्या तत् किम्.चिन् न मनस्ताम् च गच्छति ।

cetya.Adi-buddhyA tat\_ kim.cit\_ na manastAm ca gacchati |

न च जीवत्वम् आयाति न च पूर्यष्टक-आत्मिका ॥७॥

na ca jIvatvam AyAti na ca pUryaSTaka-AtmikA ||7||

.

cetya-Adi-buddhyA tat kim.cin -

na manas tAm ca gacchati -

na ca jIvatvam AyAti -

na ca pUryaSTakAtmikA -

~AB. cetya-mantavya-Adi=gocara-buddhi-vRtty-...

~vlm.7. The objectivity of God does not imply his becoming either the thinking mind or the living soul; nor his assuming upon him the organic body or any elemental form. (Because the Lord becomes the object of our meditation and adoration in his spirit only).

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve. Of course, they are not actually created. These expressions and descriptions are used merely for the sake of instruction. These ideas which are used in instruction are dispelled by the enquiry which they initially promote and prompt.

**08**|o/

न विद्या.आदि-विलासो\_ अस्ति सो\_ अस्ति नास्तीव य: सदा ।

na vidyA.Adi-vilAso\_ asti so\_ asti nAstIva ya: sadA |

परमात्मेति कथितो मन:=षष्ठ-इन्द्रिय=अतिग: ॥८॥

paramAtmeti kathito mana:=SaSTha-indriya=atiga: ||8||

.

na vidyA-Adi-vilAsa: asti –

**it is not the play of knowing &c**

sa: asti - **it is**

na asti iva ya: sadA –

**which is ever as.if it is not**

paramAtmA iti kathita: -

**it is known-as the ParamA-ÂtmA Supreme Self**

manas=SaSTha-indriya=atiga: -

**Mind=six-organs-transcending.**

~vlm.8. He does not become the Vidyá or Avidyá-the intelligible or unintelligible, and is ever existent as appearing non-existent to the ignorant; this is called the supreme soul, which is beyond the comprehension of the mind and apprehension of the senses.

~sv.3-12 ... Of course, they are not actually created....

**09**|o/

तस्मात् संपद्यते जीवश् चिन्.मूर्तिर् मननात्मक: ।

भ्रम: केवलम् इत्य् आद्य उपदेशाय गीयते ॥९॥

tasmAt\_ sampadyate jIva:\_ cin.mUrti:\_ mananAtmaka: |

bhrama: kevalam iti\_ Adya upadezAya gIyate ||9||

.

tasmAt - From That -

sampadyate jIva: - the Living Jiva befalls -

cin.mUrti: - as a form/embodiment of Chit Consciousness -

manana-Atmaka: - the mental element of self -

bhrama: kevalam - "It's all just delusion" -

iti Adye upadezAya gIyate - so in the beginning instruction is chanted.

~vlm.9. From Him rises the living soul as well as the thinking mind; which are resembled for the instruction of mankind, as sparks emitted from fire.

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve. Of course, they are not actually created. These expressions and descriptions are used merely for the sake of instruction. These ideas which are used in instruction are dispelled by the enquiry which they initially promote and prompt.

**10**|**Ø**

यत: कुतश् चित् संपन्ने त्व् अविद्यामय आमये ।

yata: kuta:\_ cit\_ sampanne tu\_ avidyAmaya Amaye |

उपदेश्य-उपदेशेन प्रविलीने विचारणात् ॥१०॥

upadezya-upadezena pravilIne vicAraNAt ||10||

.

**hence whyever**

sampanne tu –

**tho produced**

avidyA-maye Amaye **- x +**

upadezya upadezena - **x =**

pravilIne vicAraNAt - **x.**

#AmI

#Amaya

~vlm.10. From whatever source ignorance (Avidyá) may have sprung, you have no need of inquiring into the cause thereof; but taking ignorance as a malady, you should seek the remedy of reasoning for its removal.

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve. Of course, they are not actually created. These expressions and descriptions are used merely for the sake of instruction. These ideas which are used in instruction are dispelled by the enquiry which they initially promote and prompt.

प्रशान्त-सकल-आकारम् ज्ञानम् तत्र\_ अवशिष्यते ।

यत्र\_ आकाशम् अपि स्थूलम् अणाव्\_ इव महाचल: ॥११॥

prazAnta-sakala-AkAram jJAnam tatra\_ avaziSyate | yatra\_ AkAzam api sthUlam aNAu\_ iva mahAcala: ||11||

.

prazAnta-sakala-AkAram - **all formations having subsided** =

jJAnam tatra avaziSyate - **jnAna\*Wisdom there remains** =

yatra AkAzam api sthUlam **- x =**

aNau iva mahAcala: - **is like an Everest in an atom.**

~vlm.11. After all forms of things and the erroneous knowledge of particulars, are removed from your mind; there remains that knowledge of the unity, in which the whole firmament is lost, as a mountain is concealed in an atom. (The infinity of Deity, envelopes all existence in it).

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve. Of course, they are not actually created. These expressions and descriptions are used merely for the sake of instruction. These ideas which are used in instruction are dispelled by the enquiry which they initially promote and prompt.

**12**|**Ø**

यत्र उद्यदाचारम् अपि सद् अप्य् असद् इव स्थितम् ।

yatra\_ udyat\_ AcAram api sat\_ api\_ asat\_ iva sthitam |

जगज्-जान् विषयांस् त्यक्त्वा काये त्वम् तिष्ठ निर्मले ॥१२॥

jagat-jAn viSayAn\_ tyaktvA kAye tvam tiSTha nirmale ||12||

.

yatra\_ udyat\_ AcAram api - **x =**

sat\_ api asat\_ iva sthitam **– tho real as.if unreal existing +**

jagat-jAn\_ viSayAn tyaktvA – **hvg abandoned world-born sensuality =**

kAye tvam tiSTha nirmale **– in the body you should remain in the immaculate.**

~vlm.12. That in which all the actions and commotions of the world, remain still and motionless; if they were buried in dead silence and nihility; is the surest rock of your rest and resort, after feeling from the bustle of all worldly business.

~sv.3-12 Whatever the jiva (which is the puryastaka or the subtle body) conceives of while still in the womb, that it sees as existent. Just as in the macrocosm the cosmic elements evolve, even so in the microcosm the senses corresponding to those elements evolve. Of course, they are not actually created. These expressions and descriptions are used merely for the sake of instruction. These ideas which are used in instruction are dispelled by the enquiry which they initially promote and prompt.

**13**|**Ø**

असन्-मयम् अविद्याया रूपम् एव तद् एव हि ।

asan-mayam avidyAyA rUpam eva tat\_ eva hi |

यद् वीक्षिता सती नूनम् नश्यत्य् एव न दृश्यते ॥१३॥

yat\_ vIkSitA satI nUnam nazyati\_ eva na dRzyate ||13||

.

asan-mayam avidyAyA - **the notSo made by ignorance** =

rUpam eva - **is only a form. =**

tat\_ eva hi - **for it is only That =**

yad vIkSitA satI - **which, being perceived =**

nUnam nazyati\_ eva na dRzyate - **duly disappears, and is not seen again.**

~vwv.13 That alone is indeed the nature of Nescience consisting of unreality, on which account, while being observed, it certainly perishes and is not seen at all.

~vlm.13. The unreal or negative idea of ignorance, has also a form, as inane as it is nothing; look at her and she becomes a nullity, touch her and she perishes and vanishes from sight. (Avidyá like Ignorantia is of the feminine gender, and delusive

and fleeting as a female).

~sv.13 Even when you observe this ignorance very carefully and keenly you do not see it: it vanishes.

**14**|**Ø**

आलोकितम् नाम कथम् अ-वस्तु किल लभ्यते ।

Alokitam nAma katham a-vastu kila labhyate |

प्रयत्नेन अपि संप्राप्तम् मृगतृष्ण-अम्बुकैर् इव ॥१४॥

prayatnena\_ api samprAptam mRgatRSNa-ambukai:\_ iva ||14||

.

Alokitam nAma katham - **x =**

a-vastu kila labhyate **- x +**

prayatnena\_ api samprAptam - **x =**

mRgatRSNa-ambukai:\_ iva **- x.**

~sv.14 The unreal is rooted in unreality. We only talk of water in the mirage. The water in the mirage, being unreal, has never been water at all. In the light of truth, the reality of all things is revealed, and delusion or illusory perception vanishes.

~vlm.14. Seek after her, and what can you find but her nothingness; and if by your endeavour you can get anything of her, it is as the water in the mirage (which kills by decoying the unwary traveller).

VA - indeed, how seen can be even unreal? Even obtained with efforts,

mirage water does not exist.

AS:
First, a typo (even in the original). मृगतृष्णाम्बुकैरिव should be two words मृगतृष्णाम्बु कैरिव
My meaning:
How can an unreal thing be acquired, even when observed? Who indeed have obtained the water from the mirage even after effort?

असद् एव सद् एव .असद् अज्ञानाद् अस्य सत्यता ।

asat\_ eva sat\_ eva\_ asat\_ ajJAnAt\_ asya satyatA |

ज्ञानाद् यथा.स्थितम् वस्तु दृश्यते नश्यति भ्रम: ॥१५॥

jJAnAt\_ yathA.sthitam vastu dRzyate nazyati bhrama: ||15||

.

asat\_ eva sat\_ eva\_ asat - **x =**

ajJAnAt\_ asya satyatA **- x +**

jJAnAt\_ yathA.sthitam vastu - **x =**

dRzyate nazyati bhrama: **- x.**

~sv.15 The self is real. Jiva, puryastaka (the subtle body) and all the rest of it are unreal, and the enquiry into their nature is no doubt enquiry into their unreality! It is in order to instruct one in the real nature of the unreality that such expressions as 'jiva', etc., are used.

~vlm.15. As it is ignorance alone that creates her reality, her unreality appears as a reality, and destroys the seeming reality at once. (Avidyá or Ignorance is the Goddess of the agnostic sáktas, who worship her, under the name of Máya or Illusion also).

अविद्यया विचारो\_ अयम् जीव-पुर्यष्टक-आदिका । अप्य्\_ अत्यन्तम् असत्याया: कल्पनाकल्पित-आत्मन: ॥१६॥

avidyayA vicAro\_ ayam jIva-puryaSTaka-AdikA | api\_ atyantam asatyAyA: kalpanAkalpita-Atmana: ||16||

.

avidyayA - **w ignorance =**

vicAro\_ ayam - **this Enquiry =**

jIva-puryaSTaka-AdikA **- x +**

api atyantam asatyAyA: - **x =**

kalpanAkalpita-Atmana: - **x.**

~vlm.16. Agno[stic]ism imputes false attributes to the nature of the Deity, and it is the doctrine of the agnostics to misrepresent the universal spirit, under the forms of the living soul and the perishable body. (from their ignorance of the supreme).

~sv.16-18 This infinite consciousness has, as it were, assumed the nature of the jiva, and oblivious of its true nature it experiences whatever it thinks of as being.

**17**|**Ø**

तस्यास्त उपदेशाय सेयम् जीवादिकल्पना ।

tasyAsta upadezAya sA\_ iyam jIva.Adi-kalpanA |

कृता शास्त्रै: प्रबोधाय ताम् विवेकमना: ॥१७॥

kRtA zAstrai: prabodhAya tAm tvam eka-manA: zRNu ||17||

.

tasyAsta upadezAya - **x =**

sA\_ iyam jIva.Adi-kalpanA **- x +**

kRtA zAstrai: prabodhAya - **x =**

tAm tvam eka-manA: zRNu **- x.**

~vwv.1418/17b. (The principle of \_ avidyA) has been created by the scriptures for the sake of instruction.

~vlm.17. Now hear me attentively to tell you the sástras that they have invented, in order to propagate their agnostic religion or belief in this avidyá, by setting up the living soul and others in lieu of the supreme spirit.

~sv.16-18 This infinite consciousness has, as it were, assumed the nature of the jiva, and oblivious of its true nature it experiences whatever it thinks of as being.

जीवत्वम् इव संप्राप्ता पुर्यष्टक-पद-स्थिता ।

कला कलङ्क-कलिता चितिर् आबोधन-उन्मुखी ॥१८॥

jIvatvam iva samprAptA puryaSTaka-pada-sthitA |

kalA kalaGka-kalitA citi:\_ Abodhana-unmukhI ||18||

\*jd.18 -

jIvatvam iva samprAptA **- x =**

puryaSTaka-pada-sthitA **- x =**

kalA kalaGka-kalitA

citi: **- x =**

Abodhana-unmukhI - **x.**

~vlm.18. Being fond of representing the Divine Intellect in a visible form, they have stained the pure spirit with many gross forms, such as the elemental and organic body, which is enlivened by the vital spirit dwelling in it.

~sv.16-18 This infinite consciousness has, as it were, assumed the nature of the jiva, and oblivious of its true nature it experiences whatever it thinks of as being.

**19**|**Ø**

यद् यथा भावयत्य् आशु तत् तथा .अनुभवत्य् अलम् ।

yat\_ yathA bhAvayati\_ Azu tat\_ tathA\_ anubhavati\_ alam |

सत्यो भवत्व् अ-सत्यो वा बालेन निशि यक्षक: ॥१९॥

satyo\_ bhavatu\_ a-satyo\_ vA bAlena nizi yakSaka: ||19||

.

yat – **what =**

yathA bhAvayati  **- as it is made.to.become =**

Azu tat\_ tathA\_ anubhavati\_ alam  **- quickly that thus fully experiences it =**

satyo bhavatu\_ a-satyo vA  **- whether So or not.So, real or unreal =**

bAlena nizi yakSaka:  **- (for a child in the night it's demonic) =**

~vlm.19. Whatever they think a thing to be, they believe in the same; they make truth of an untruth, and its reverse likewise; as children make a devil of a doll, and afterwards break it to nothing.

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

**20**|o/

पञ्च-तन्मात्र-कलनाम् सम्भावयति सत्तया ।

तत्र\_ आत्मनि तथा रन्ध्रान् प्रपश्यति तथा .उदितान् ॥२०॥

paJca-tanmAtra-kalanAm sambhAvayati sattayA |

tatra\_ Atmani tathA randhrAn\_ prapazyati tathA\_ uditAn ||20||

paJca-tanmAtra-kalanAm -

sambhAvayati sattayA -

tatra Atmani -

tathA randhrAn -

prapazyati -

tathA-uditAn -

~vlm.20. They take the frail body formed of the five elements as a reality, and believe its holes of the organs as the seats of the sensuous soul.

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

एभ्य एव समुत्पन्नम् बहि:स्थम् भूत-पञ्चकम् ।

पश्यत्य् अनन्यद् अन्याभम् शाखा शतम् इव .अङ्कुर: ॥२१॥

ebhya eva samutpannam bahi:stham bhUta-paJcakam |

pazyati\_ ananyat\_ anyAbham zAkhA zatam iva\_ aGkura: ||21||

ebhya: eva samutpannam -

bahi:stham bhUta-paJcakam -

pazyati ananyat anyAbham -

zAkhA zatam iva aGkura: -

~vlm.21. They employ these five fold organs in the perception of the pentuple objects of the senses; which serve at best to represent their objects in different light than what they are, as the germ of a seed produces its leaves of various colours. (This means the false appearances which are shown by the deceptive senses).

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

**22**|**Ø**

इदम् अन्तर् इदम् बाह्यम् इति निश्चयवांस् तत: ।

idam anta:\_ idam bAhyam iti nizcayavAM:\_ tata: |

जीवो भावम् यथा आदत्ते तत् तथा द्रढयत्य् अथ ॥२२॥

jIvo bhAvam yathA Adatte tat\_ tathA draDhayati\_ atha ||22||

.

idam anta:\_ idam bAhyam - **"This is inside, this is outside,"** =

iti nizcayavAM:\_ tata: - **this being the conviction, then =**

jIva: bhAvam yathA Adatte - **as the the Living\*jIva bestows its affection/feeling =**

tat\_ tathA draDhayati\_ atha - **in that way it attaches/confirms itself.**

~vlm.22. They reckon some as the internal senses, as the faculties of the mind and the feelings of the heart, and others as external, as the outward organs of action and sensation; and place their belief in whatever their souls and minds suggest to them

either as false or true.

~sv.19-26 .... It thinks that some are within and others are outside of it. And so it experiences them.

#dRh, >dRMh •--> #dRDha •-->#>dradhaya Nom. P. °यति - dRDhayati , to make firm, fasten , tighten , strengthen Uttarar. ii , 27 ; confirm , assert L. Sch. ; to stop , restrain , S3a1rn3g.

**23**|**Ø**

रश्मि-जालम् इव .इन्दोर् यद् आत्मन: प्रतिभासनम् ।

razmi-jAlam iva\_ indo:\_ yat\_ Atmana: pratibhAsanam |

बाह्य-स्पर्शतया तेन तद् एव .आशु उररी.कृतम् ॥२३॥

bAhya-sparzatayA tena tat\_ eva\_ Azu\_ urarI.kRtam ||23||

.

razmi-jAlam iva indo: - **like the gathered rays of the moon in the water** =

yad Atmana: pratibhAsanam  **- what from the self is a projected image =**

bAhya-sparzatayA tena  **- thru a state of externalized contact with that =**

tad eva Azu  **- That too is quickly =**

urarI.kRtam  **- recognized –** urarI + ##kR – given assent, okayed **=**

~vlm.23. They believe the moonlight to be hot or cold, according as they feel by their outward perception. (i. e. tho the moon-beams appear cooling to the weary, yet they seem to be warm to the love lorn amorosa).

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

VA - as moon's rays are appearance of the moon itself,

so also whatever is perceived as outside, is [jiva itself ???]

तदेवाशूररीकृतम् - ??

**24**|o/

मरिचस्य इव यत् तैक्ष्ण्यम् शून्यत्वम् इव खस्य यत् ।

maricasya\_ iva yat\_ taikSNyam zUnyatvam iva khasya yat |

आत्मन: वेदनम् यच् च तद् एव .अन्यद् इव स्थितम् ॥२४॥

Atmana: vedanam yac\_ ca tat\_ eva\_ anyat\_ iva sthitam ||24||

.

maricasya\_ iva yat\_ taikSNyam - **x =**

zUnyatvam iva khasya yat - **x =**

Atmana: vedanam yat\_ ca - **x =**

tat\_ eva\_ anyat\_ iva sthitam - **x.**

~vlm.24. The pungency of the pepper and the vacuity of the firmament, are all according to one's knowledge and perception of them, and do not belong to the nature of things. For sweet is sour to some, and sour is sweet to others; and the firmament is thought to be a void by many, but is found to be full of air by others, who assert the dogma of natures abhorrence of vacuum.

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

अत्र\_ एव निश्चयम् बद्ध्वा नियम: सुदृढी.कृत: ।

अनेन इत्थम् अनेन इत्थम् भाव्यम् इत्य् अवखण्डितम् ॥२५॥

atra\_ eva nizcayam baddhvA niyama: sudRDhI.kRta: |

anena\_ ittham anena\_ ittham bhAvyam iti\_ avakhaNDitam ||25||

अत्र\_ एव निश्चयम् बद्ध्वा Here they have bound/anchored their certainty नियमः सुदृढी.कृतः - \*niyama Rules most strictly kept अनेन इत्थम् अनेन इत्थम् thus and so and thus and so भाव्यम् इति\_ अवखण्डितम् - (Rules) being broken is "The World to Come". -25-

#khaND —>#vikhaND —>**khaNDita** **-adj.-** cut, torn • **shattered**, scattered • injured (esp. by the teeth) • broken as allegiance, rebelled • refuted, disproved • disappointed (as a lover) • **-f.-** a woman whose husband or lover has been guilty of infidelity. •-•> #**vikhaNDita** - cut into pieces, divided, \_ paJcat.; torn asunder, cleft in two \_ varbRS.; disturbed, interrupted \_ pur.; refuted W. \***a.vi**khaNDita - undisturbed \_ mArkkp. • #**ava**khaNDita **-** <avakhaNDitam nazvaram ....>y6051.025, ABComm.

~vlm.25. They have also ascertained certain actions and rituals, which are in common practice, as the articles of their creed, and built their faith of a future heaven, on the observance of those usages.

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

स्वभाव-इतर-नाम .असौ स्व.संकल्पमय-आत्मक: ।

कश्.चित् कदा.चिद् भवति स्वभावेन एव न अन्यथा ॥२६॥

svabhAva-itara-nAma\_ asau sva.samkalpamaya-Atmaka: |

kaz.cit\_ kadA.cit\_ bhavati svabhAvena\_ eva na\_ anyathA ||26||

**svabhAva-itara-nAma\_ asau sva.samkalpamaya-Atmaka: |**

**kaz.cit\_ kadA.cit\_ bhavati svabhAvena\_ eva na\_ anyathA ||26||**

~vlm.26. The living soul which is full of its desires, is led by two different principles of action through life; the one is its natural tendency to some particular action, and the other is the direction of some particular law or other. It is however the natural propensity of one, that gets the better of the other.

~sv.19-26 Even as, to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

**27**|**Ø**

आत्मना.एव.इदम् अखिलम् संपन्नम् द्वैतम् अद्वयम् ।

AtmanA\_ eva\_ idam akhilam sampannam dvaitam advayam |

खण्डो मधु-रसेन इव मृद् एव च महा-घट: ॥२७॥

khaNDo madhu-rasena\_ iva mRt\_ eva ca mahA-ghaTa: ||27||

.

AtmanA\_ eva\_  **- only thru self** is **=**

idam akhilam sampannam  **- this whole perfection =**

dvaitam advayam **– dually nondual =**

khaNDo\_ madhu-rasena\_ iva  **- like sugarcane with its sweet flavor =**

mRt\_ eva ca mahA-ghaTa: **- or else like the clay in a massive pot.**

~vlm.27. It is the soul which has produced all the objective duality from the subjective unity only; as it is the sweet sap of the sugarcane that produces the sugarcandy; and the serum of the earth, that forms and fashions the water pot. (The objective is the production of the subjective.)

~sv.27-30 Knowledge is inherent in consciousness, even as void is in space. However, consciousness now believes knowledge to be its own object. The diverse objects are limited by time and space which are themselves but the notional division in consciousness brought about by this division (of consciousness and knowledge as subject and object) within itself. Such division does not exist in the self, which transcends time and space.

**28**|**Ø**

संनिवेश=विकार.आदि-देश.काल.आदि-सम्भवात् ।

samniveza=vikAra.Adi-deza.kAla.Adi-sambhavAt |

सम्भवति.अत्र न.त्व्.ईशे देश.काल.आदि-असम्भवात् ॥२८॥

sambhavati\_ atra na.tu\_ Ize deza.kAla.Adi-a.sambhavAt ||28||

.

\*jd.28 - संनिवेश=विकार.आदि-देश.काल.आदि-samभवात् - on account of concurrence=change.&c-Place.Time.&c-origination/becoming samभवति\_ अत्र originating/becoming here

न.तु\_ ईशे not however in the Lord देश.काल.आदि-अsamभवात् - because of the non.originating/becoming of Place-Time-&c.

#viz - to enter —>#niviz - entering into —>#samniviz - together —>#samniveza –m.- entering or sitting down together, entrance into, settlement (acc. with #>kR √कृ vi>dhA or वि- √धा, "to take up a position, settle down"); seat, position, situation (ifc."situated in or on"); • putting down together; foundation (of a town); Construction personified (as son of #tvaSTR and #racanA); form, figure, appearance. • Of the Bilva fruit, #phalasya\_ antaH.samnivezaH, y6047.004.

~vlm.28. In these as well as in all other cases, the changes that take place in the forms of things, are all the results of time and place and other circumstances; but none of these has any relation in the nature of God, in his production of the universe.

इत: पुष्प-मित: पत्रम् अहम् इत्य् उदितो यथा ।

खण्डे स्व.आत्मनि न: सत्ता-रसो\_ अद्वित्वे द्विताम् वहन् ॥२९॥

ita: puSpa-mita: patram aham iti\_ udito yathA |

khaNDe sva.Atmani na: sattA-raso\_ advitve dvitAm vahan ||29||

**ita: puSpa-mita: patram aham iti\_ udito yathA |**

**khaNDe sva.Atmani na: sattA-raso\_ advitve dvitAm vahan ||29||**

~vlm.29. As the sugarcane produces its leaves and flowers from its own sap, so the living soul produces the dualities from sap of its own unity, which is the supreme soul itself. (The spirit of God that dwells in all souls. (Swatmani Brahmasatwá), produces all these varieties in them.

~sv.27-30 Knowledge is inherent in consciousness, even as void is in space. However, consciousness now believes knowledge to be its own object. The diverse objects are limited by time and space which are themselves but the notional division in consciousness brought about by this division (of consciousness and knowledge as subject and object) within itself. Such division does not exist in the self, which transcends time and space.

इतः पुष्पमितः पत्रमहमित्युदितो यथा ।

खणडे स्वात्मनि नः सत्तारसोऽद्वित्वे द्वितां वहन् ।। २९

VA - As juice in cane becomes a flower or a leaf (thinking "I am

leaf?), although juice is nondivided but becoming many.

AS:
The AB commentary explicitly suggests that here रस should probably be considered the liquid part of a tree.
So:
Just as the the liquid in a tree appears as a flower here, a leaf there; the essential existence (Brahma) arises as "I" in our selves carrying multiplicity even though it stays as one.
BTW, खणडे should be खण्डे.

**30**|**Ø**

इत: पट इत: कुड्यम् अहम् इत्य्.आदिनस् तथा ।

ita: paTa ita: kuDyam aham ity.Adina:\_ tathA |

सर्व.आत्मन् आत्मनि ब्रह्म विद्धि त्वम् द्वित्वम् आहरत् ॥३०॥

sarva.Atman\_ Atmani brahma viddhi tvam dvitvam Aharat ||30||

.

ita: paTa - **thus a pot**

ita: kuDyam - **thus a wall/painting**

aham ity-Adina:\_ tathA - **thus, of "I"-&c. likewise**

sarvAtman-Atmani brahma - **in the self of all selves, the brahman.Immensity,**

viddhi tvam dvitvam Aharat - **know as conceiving your duality.**

~vlm.30. It is the God that is seated in all souls, that views the dualities of a pot, picture, a cot and its egoism in itself; and so they appear to every individual soul in the world.

~sv.27-30 Knowledge is inherent in consciousness, even as void is in space. However, consciousness now believes knowledge to be its own object. The diverse objects are limited by time and space which are themselves but the notional division in consciousness brought about by this division (of consciousness and knowledge as subject and object) within itself. Such division does not exist in the self, which transcends time and space.

**31**|o/

अद्य अङ्कुरो ऽहम् अद्य .अर्क-रुग् अहम् त्व् अद्य वारिद: ।

adya\_ aGkuro\_ aham adya\_ arka-rug\_ aham tu\_ adya vArida: |

यथा .इति तिष्ठत्य् अम्भोदस् तथा .आत्मा सद्-अ.सद्=वपु: ॥३१॥

yathA\_ iti tiSThati\_ ambhoda:\_ tathA\_ AtmA sad-a.sad=vapu: ||31||

.

**now I'm a sapling.shoot & now I'm a lucky star**

**now a raincloud**

**:**

**just like a raincloud is this really.unreal body of self**

**.**

*~?vlm.31. The living soul appears to assume to itself, the different forms of childhood, youth, and age at different times; as a cloud in the sky appears as an exhalation, a watery cloud and the sap of the earth and all its plants, at the different times of the hot and rainy seasons of the year.*

\* adya\_ aGkuro\_ aham  **- now I'm a sapling/shoot =** adya\_ arka-ruk\_ aham tu\_  **- while now I'm a lucky star =** adya vArida:  **- now a raincloud =**  yathA\_ iti tiSThati\_ ambhoda:\_  **- just as a raincloud rests =** tathA\_ AtmA sad-a.sad=vapu:  **- thus self is a really.unreal body =**

**32**|**Ø**

इति भाव्यम् अनेन इदम् इत्थम् सर्व.ईश्वरे ततम् ।

iti bhAvyam anena\_ idam ittham sarva.Izvare tatam |

क्रमम् खण्डयितुम् लोके कस्य नाम .अस्ति शक्तता ॥३२॥

kramam khaNDayitum loke kasya nAma\_ asti zaktatA ||32||

.

iti bhAvyam anena\_ idam x

ittham sarva.Izvare tatam |

kramam khaNDayitum loke x

kasya nAma\_ asti zaktatA  **- for whom namely is empowerment?**

~vlm.32. The living soul perceives all these changes, as they are exhibited before it by the supreme soul in which they are all present; and there is no being in the world, that is able to alter this order of nature.

~sv.31-33 However, the infinite consciousness with the knowledge inherent in it conceives of diverse creatures. Such is its power, which no one can challenge. The inert space is unable to reflect itself within itself. But because its nature is infinite consciousness,

**33**|**Ø**

आदर्श-स्वच्छ आकाशे न एव स्व: प्रतिबिम्बति ।

Adarza-svaccha\_ AkAze na\_ eva sva: pratibimbati |

व्यतिरेक-अsamभवत: कचत्य् एव हि केवलम् ॥३३॥

vyatireka-asambhavata: kacati\_ eva hi kevalam ||33||

.

Adarza-svaccha\_ AkAze **- x =**

na\_ eva sva: pratibimbati **- x =**

vyatireka-asambhavata:  **- thru the nonBecoming of difference =**

kacati\_ eva hi kevalam **– since it proects the totality.**

~vlm.33. Even the sky which is as clear as the looking glass, and is spread all about and within every body, is not able to represent unto us, all the various forms which are presented to the soul by the great soul of souls; (in which they appear to be imprinted). Here Vasishtha is no more an \_ AkAsa-vAdi vacuist, in as much as he finds a difference in the nature and capacity of the one from those of the other or the supreme soul.

~sv.31-33 However, the infinite consciousness with the knowledge inherent in it conceives of diverse creatures. Such is its power, which no one can challenge. The inert space is unable to reflect itself within itself. But because its nature is infinite consciousness,

**34**|o/

ब्रह्मणि त्व् आत्मना\_ आत्मा\_ एव स्थित: कचति बिम्बति ।

द्वैती.भवत्य् अ-देहो ऽपि चिन्मयत्वात् स्वभावत: ॥34||

brahmaNi tu\_ AtmanA\_ AtmA\_ eva sthita: kacati bimbati |

dvaitI.bhavati\_ a-deho\_ api cinmayatvAt svabhAvata: ||34||

.

brahmaNi tu\_ AtmanA\_ Atmaiva sthita: - **the self by itSelf alone, situate in the brahman\*Immensity =**

kacati bimbati - **projecting, reflecting** -

dvaitI.bhavati\_ adeha: api - **becomes dual tho bodiless** =

cin.maya.tvAt sva.bhAvata: - **from being made of consciousness, its own/self-nature.**

~sv.34. Brahman reflects itself within itself and conceives of itself as a duality, **tho** it is bodiless.

~vlm.34. The soul which is situated in the universal soul of Brahma, shines as the living soul (jiva) of living beings; but it amounts to a duality, to impute even an incorporeal idea of Avidya or Ignorance to it; because the nature of god is pure Intelligence, and cannot admit an ignorant spirit in it; (as the good spirit of god, cannot admit the evil spirit of a demon in itself).

**35**|o/

यद् यथा एव आत्म-कचनम् वेत्ति तम् भवतात्मना ।

असत्यम् अपि तन् न इह व्यभिचारी कदाचन ॥३५॥

yad yathA eva Atma-kacanam vetti tam bhavatAtmanA |

asatyam api tan na iha vyabhicArI kadAcana ||35||

yad yathA eva -

Atma-kacanam vetti tam -

bhavatAtmanA -

asatyam api tan na iha vyabhicArI kadAcana -

~sv.35 Whatever this consciousness thinks of, that it sees as existing; its concepts and notions are never barren.

~vlm.35. Whatever thing is ordained to manifest itself in any manner, the same is its nature and stamp (swabháva and neyati); and **tho** such appearance is no reality, yet you can never undo what is ordained from the beginning.

**36**|**Ø**

हेमत्व-कटकत्वे द्वे सत्य-अ.सत्य-स्व.रूपिणी ।

hematva-kaTakatve dve satya-a.satya-sva.rUpiNI |

हेम्नि भाण्ड-गते यद्.वच् चित्त्व-अ.चित्त्वे तथा .आत्मनि ॥३६॥

hemni bhANDa-gate yat.vat\_ cittva-a.cittve tathA\_ Atmani ||36||

.

hematva-kaTakatve dve –

**in the pair of Goldness and Braceletness** =

satya-asatya+sva.rUpiNI – their **identity as being.So o&r .notSo =**

hemni bhANDa-gate yadvat - is **like gold made into a bowl** ||there is an obscure pun on bhaNDa: 'like money wasted on a fool'||,

cittva-acittve tathA Atmani –

**in a Conscious condition o&r nonConscious condition thus in Self =**

The pair of 'gold-ness' and 'bracelet-ness' are like Sat Such and Asat

unSuch, gold formed into a bowl. So the Conscious and nonConcious.

~sv.36 In a golden bracelet, there are these two — gold and bracelet, one being the reality (gold) and the other being the appearance (of bracelet).

~vlm.36. As a golden ornament presents to you the joint features of its reality and unreality at the same time, (in its gold and jewellery, the one being real and the other changeable and therefore unreal); so are all things but combinations of the real and unreal, in their substantial essence and outward appearance. But both of these dissolve at last to the Divine spirit, as the gold ornament is melted down to liquid gold in the crucible.

सर्व.गतात् चिते:\_ चित्त्वम् नित्यम् मनसि विद्यते ।

हेमत्वम् कटकस्य इव जड-भाव: स्थितो\_ अन्यदा ॥३७॥

sarva.gatAt\_ cite:\_ cittvam nityam manasi vidyate |

hematvam kaTakasya\_ iva jaDa-bhAva: sthito\_ anyadA ||37||

.

**the all-pervading Consciousness is what becomes known within Mind**

**:**

**just.as gold becomes a bracelet, Mind's Feeling thickens into State**

**.**

~sv. Since consciousness is omnipresent,

it is ever present in the mind in which the notion arises.

\

चित्त्व-जाड्य-आत्मकम् चित्तम् दृढम् भावयति स्वयम् ।

cittva-jADya-Atmakam cittam dRDham bhAvayati svayam |

यथा यदा.एव यद् भावम् तथा भवति तत् तदा ॥३८॥

yathA yadA\_ eva yat\_ bhAvam tathA bhavati tat\_ tadA ||38||

.

**effective Consciousness thickens into a selfling**

**affected firmly**

**fashioning itself**

**:**

**whenever, wherever, whatever**

**the Feeling**

**thenever, therever, thatever**

**the World**

**becomes**

**.**

\* cit-tA - 'Conscious-ness' Affected / cit-tvam 'Conscious-process' Affected.

~vlm.38. The heart having the passive nature of dull intellectuality, receives the fleeting impressions of the active mind, and takes upon it the form that it feels strongly impressed upon it at any time.

~sv.37-39 Since consciousness is omnipresent, it is ever present in the mind in which the notion arises.

**39**|**Ø**

काले काले चित्ता जीवस् त्व् अन्योन्यो भवति स्वयम् ।

kAle kAle cittA jIva:\_ tu\_ anyonyo\_ bhavati svayam |

भावित-आकारवान् अन्तर् वासना-कलिका-उदयात् ॥३९॥

bhAvita-AkAravAn\_ anta:\_ vAsanA-kalikA-udayAt ||39||

.

kAle kAle – **from time to time --**

cittA f. cit-tA - 'Consciousness-ness', = cittva n. --

bhavati – **becomes --**

jIvas - jIva: - **a living Being, --** tu - **but --** svayam **- itself --** anyonya: **- a different one,** = bhAvitA-AkAravAn antar - **forming experience within, --**

vAsanA-kalika+udayAt – **thru growing vAsanA.matrix buds.**

kalikA - f. the sixteenth part of the moon • a division of time (= kalA, q.v.) • an unblown flower, bud

~vwv. 1018/6.51.39. At the proper time, the individual soul, of its own accord, becomes different by (individualized) consciousness, possessing the form contemplated, on account of the appearance of the bud of inner mental impressions.

~vlm.39. The soul also assumes many shapes to itself at different times, according to the ever changing prospects, which various desires always present before it.

~sv.37-39 Since consciousness is omnipresent, it is ever present in the mind in which the notion arises.

From time to time Chit Consciousness becomes a Jiva Being; then

becomes a different one: these are all blossoming Vasana buds.

VA - but with time, jivas become multiple (अन्योन्यो भवति and चिता are

not clear) on their own,

according with internal vasanas.

AS:
I think this is a rare typo - both in text and AB commentary. चिता is probably चितो as an adjective for जीव.
The meaning is:
Due to inner vasanas sprouting like buds, from time to time, the Jiva becomes other Jivas by himself (i.e. takes on different birth cycles).
**\**

स्वप्ने दृष्टो यथा ग्रामो याति सत्ता-अन्यता-ईक्षणात् ।

svapne dRSTo\_ yathA grAmo yAti sattA-anyatA-IkSaNAt |

देहाद् देहम् तथा याति देहो ऽयम् प्रतिभा-आत्मक: ॥४०॥

dehAt\_ deham tathA yAti deho\_ ayam pratibhA-Atmaka: ||40||

.

**as in a dream**

**a city**

**is seen to come to a state of BeingSo**

**an otherness perceived**

**:**

**from body to body thus it goes, this body projected as a self**

**.**

\*sv. ... a little later he dreams of another situation and he thinks he lives there.

~vlm.40. The body likewise takes different forms upon it, according to its inward thoughts and feelings; as a city seen in a dream varies considerably from what is seen with naked eyes.

\*यथा स्वप्ने - as in dream दृष्टः ग्रामः - is seen a city, याति सत्ता - comes Suchness अन्यता ईक्षणात् - as otherness perceived; देहात् देहम् - from body to body तथा याति - thus it goes, देहः अयम् - this body प्रतिभा-आत्मकः - shining-forth, emanating/projected from the Self. -40

**41**|o/

प्रतिभासो यथा स्वप्ने पर: कुड्यम् पटो भवेत् ।

भवत्य् असत्यम् एव इदम् देह-अन्तरम् इदम् स्वत: ॥41||

pratibhAso yathA svapne para: kuDyam paTo bhavet |

bhavati\_ asatyam eva idam deha-antaram idam svata: ||41||

pratibhAsa: yathA svapne - **As projection in dream**

para: kuDyam paTo bhavet - **becomes differently a pot or wall/painting**

bhavati\_ asatyam eva idam -

deha-antaram idam svata: -

~vlm.41. As a dream presents as the shadows of things, that disappear on our waking, so these living bodies that we see all about, must vanish into nothing upon their demise.

~sv.40-46. The dreamer dreams of a village which occupies his mind and in which he lives for the time being; a little later he dreams of another situation and he thinks he lives there. Even so, the jiva goes from one body to another; the body is but the reflection of the notion entertained by the jiva. The unreal (body) alone dies and it is the unreal that is born again apparently in another body. Just as in the dream one experiences things seen and unseen, even so in the dream of the jiva it experiences the world and even sees what is to come in the future.

\

अ-सत्यम् एव म्रियते त्व् अ-सत्यम् जायते पुन: ।

a-satyam eva mriyate tu\_ a-satyam jAyate puna: |

जीव: स्व.प्रतिभासते स्वप्नवत् स्वान्य-रूपवत् ॥42||

jIva: sva.pratibhAsate svapnavat\_ svAnya-rUpavat ||42||

.

**it is not.So**

**and yet it dies and** **yet it's born again**

**altho not.So**

**:**

**the Living.jIva projects a self**

**as in a dream, with another nature**

**.**

~vlm.42. What is unreal is doomed to perish, and those that die are destined to be born again, and the living soul takes another form in another body, as it sees itself in its dream.

\* asatyam eva mriyate - **tho it is not.So, it dies =** tu asatyam jAyate puna: - **yet it is born again, tho not.So** = jIva: sva.pratibhAsate - **the Living\*jIva is self-luminous =** svapnavat sva.anya-rUpavat - **as.if, in dream, having a different-self=form.**

**43**|**Ø**

कालेन एतादृशम् रूपम् इदम् न अन्यत्वम् एति वै ।

kAlena\_ etAdRzam rUpam idam na\_ anyatvam eti vai |

प्रकृतम् निश्चया-अरूढम् भ्रमन्ति एते भव: स्वत: ॥४३॥

prakRtam nizcayA-arUDham bhramanti\_ ete bhava: svata: ||43||

.

kAlena\_ etAdRzam –

**after this long a time -**

rUpam idam na\_ anyatvam eti vai

**this form still does not go to otherness -**

prakRtam nizcayA-arUDham  **- x =**

bhramanti\_ ete bhava: svata:  **- x =**

~vlm.43. This body does not become otherwise, tho it may change from youth to age in course of time; because the natural form of a person, retains its identity in every stage of life through which it has to pass.

~sv.40-46. ... Even so, the jiva goes from one body to another; the body is but the reflection of the notion entertained by the jiva. The unreal (body) alone dies and it is the unreal that is born again apparently in another body. Just as in the dream one experiences things seen and unseen, even so in the dream of the jiva it experiences the world and even sees what is to come in the future.

कालेनैतादृशं रूपमिदं नान्यत्वमेति वै ।

प्रकृतं निश्चयारूढं भ्रमन्त्येते भवः स्वतः ।। ४३

VA - in the lifetime of this body, the body does not change into another,

but surely changes by the force of nature.

AS:
The first line is correct.
I suggest for the second line:
These life forms naturally go through natural changes by themselves (without taking a new body).

**44**|o/

वस्तु दृष्टम् अ.दृष्टम् च स्वप्ने समनुभूयते ।

जीव-स्वप्ने जगद्-रूपम् विद्धि वेद्य-वेदां वर ॥४४॥

वस्तु दृष्टम् अ.दृष्टम् च स्वप्ने समनुभूयते ।

जीव-स्वप्ने जगद्-रूपम् विद्धि वेद्य-वेदां वर ॥४४॥

vastu dRSTam a.dRSTam ca svapne samanubhUyate |

jIva-svapne jagad-rUpam viddhi vedya-vedAM\_ vara ||44||

vastu dRSTam a.dRSTam ca x

svapne samanubhUyate |

jIva-svapne jagad-rUpam viddhi x

vedya-vedAM\_ vara **x**

~vlm.44. A man sees in his dream all that he has seen or heard or thought of at any time, and the whole world being comprised in the state of dreaming, the living soul becomes the knower of all that is knowable in his dream. (The sruti says, the soul comprises the three worlds in itself, which it sees xpanded before in its dream).

~sv.40-46. The dreamer dreams of a village which occupies his mind and in which he lives for the time being; a little later he dreams of another situation and he thinks he lives there. Even so, the jiva goes from one body to another; the body is but the reflection of the notion entertained by the jiva. The unreal (body) alone dies and it is the unreal that is born again apparently in another body. Just as in the dream one experiences things seen and unseen, even so in the dream of the jiva it experiences the world and even sees what is to come in the future.

**45**|o/

अजाग्रद्.दृष्टि.दृष्टो य: स्व.अभिधा-आदिना.इतर: ।

न स्वप्नो विद्यते तस्माद् अच्छा-आत्मा चिति.मात्रकम् ॥४५॥

ajAgrad.dRSTi.dRSTo ya: sva.abhidhA-AdinA\_itara: |

na svapno vidyate tasmAt\_ acchA-AtmA citi.mAtrakam ||45||

.

ajAgrad.dRSTi.dRSTo ya:  **- what is not seen as a waking perception =**

sva.abhidhA-AdinA  **- with Ur.own definition =**

Irita:  **- uttered/sent =**

na svapno vidyate  **- no dream is known.to.be =**

tasmAt\_  **- from.that/therefore =**

acchA-AtmA  **- pure self =**

citi.mAtrakam  **- is a matrix of effective Consciousness =**

~vlm.45. That which is not seen in the sight of a waking man, but is known to him only by name (as the indefinite form of Brahma); can never be seen in dream also, as the pure soul and the intellect of god. (Abstract thoughts are not subjects of dream). ~sv.40-46. The dreamer dreams of a village which occupies his mind and in which he lives for the time being; a little later he dreams of another situation and he thinks he lives there. Even so, the jiva goes from one body to another; the body is but the reflection of the notion entertained by the jiva. The unreal (body) alone dies and it is the unreal that is born again apparently in another body. Just as in the dream one experiences things seen and unseen, even so in the dream of the jiva it experiences the world and even sees what is to come in the future.

VA - that which is not seen in waking is not named (na-IritaH) by name etc.

therefore purest consciousness is not known in dream also

AS: Possible typo: च्छातमा -> च्छात्मा
(The brahma ) seen through transcendent vision (not-waking-sight), which appears as described, is not a dream but clear soul of pure perception.

**46**|**Ø**

अद्य.अपूर्व-अभिधम् स्वप्ने यथा पश्यति न अन्यथा ।

adya.apUrva-abhidham svapne yathA pazyati na\_ anyathA |

अग्र-दृष्टम् तथा .एव .अर्थम् चेतनम् चित् प्रपश्यति ॥46||

agra-dRSTam tathA\_ eva\_ artham cetanam cit\_ prapazyati ||46||

.

adya.apUrva-abhidham svapne yathA –

**as what has not been identified before.now, in dream**

pazyati na anyathA –

**it sees not otherwise**

agra-dRSTam

tathA eva artham

cetanam cit\_ prapazyati –

~vlm.46. As the living soul sees in its dream the objects that it has seen before, so the intellectual part of the soul sees also many things, which were unknown to it.

~sv.40-46. The dreamer dreams of a village which occupies his mind and in which he lives for the time being; a little later he dreams of another situation and he thinks he lives there. Even so, the jiva goes from one body to another; the body is but the reflection of the notion entertained by the jiva. The unreal (body) alone dies and it is the unreal that is born again apparently in another body. Just as in the dream one experiences things seen and unseen, even so in the dream of the jiva it experiences the world and even sees what is to come in the future.

अद्यापूरवाभिधं स्वप्ने यथा पश्यति नान्यथा ।

अग्रदृष्टं तथैवार्थं चेतनं चित्प्रपश्यति ।। ४६

VA - as conscious jiva, because of being consciousnee, and not by any

other way, sees past and something unseen in its dream,

so also it sees future also.

AS:Typo: पूरवा -> पूर्वा
He (the enlightened soul) presently sees new things as in a dream (but) as they are (नान्यथा), and also his cit sees in the future alive with perception.
In other words, his experiences change in unexplained ways, due to the association with cit.

**47**|**Ø**

प्राक्तनी वासना-आद्य् अपि पौरुषेण.अवजीयते ।

prAktanI vAsanA-Adi\_ api pauruSeNa\_ avajIyate |

ह्य:कु.कर्म.अद्य यत्नेन प्रयाति हि सु.कर्मताम् ॥४७॥

hya:-ku.karma\_ adya yatnena prayAti hi su.karmatAm ||47||

.

prAktanI vAsanA-Adi  **- prior vAsanA.matrix =**

api  **- tho =**

pauruSeNa\_ avajIyate **– by personal effort is overcome =**

hya:-ku.karma\_ adya yatnena  **- yesterday's bad karma now with effort =**

prayAti hi su.karmatAm  **- becomes a good karmic state =**

#avajIyate

#hya: - yesterday; hesternal ("hyastara").

~sv.47 Even as an error of yesterday can be rectified and turned into a good action by self-effort today, the habits of the past can be overcome by appropriate self-effort.

~vlm.47. Subdue your former desires and propensities, by your manly efforts at present; and exert your utmost to change your habitual misconduct to your good behaviour for the future.

**48**|**Ø**

मोक्षाद् ऋते न शाम्यन्ति जीवताम् चक्षुर्.आदय: ।

mokSAt\_ Rte na zAmyanti jIvatAm cakSur.Adaya: |

उन्मज्जन्ति निमज्जन्ति केवलम् देश-कालत: ॥४८॥

unmajjanti nimajjanti kevalam deza-kAlata: ||48||

.

mokSAt\_ Rte na zAmyanti jIvatAm cakSur.Adaya: |

unmajjanti nimajjanti kevalam deza-kAlata: ||48||

**outside.of Freedom**

Freedom: न शाम्यन्ति

**there is no quieting of the 5.senses of the Living.jIvas**

**they sink / they surface**

जीवताम् चक्षुर्-आदयः the state of Living and the Sight and other (senses) उन्मज्जन्ति निमज्जन्ति emerge and immerse केवलम् देश-कालतः entirely according-with Place and Time. -48-

~sv.48 However, the notion of jiva-hood and of the existence and functioning of the eyes, etc., cannot be abolished except by the attainment of liberation.

~vlm.48. You can never subdue your senses, nor prevent your transmigrations, without gaining your liberation; but must continue to rise and plunge in the stream of life forever more and in all places.

\* मोक्षात् ऋते **outside.of Freedom** Freedom: न शाम्यन्ति जीवताम् चक्षुर्-आदयः the state of Living and the Sight and other (senses) उन्मज्जन्ति निमज्जन्ति emerge and immerse केवलम् देश-कालतः entirely according-with Place and Time. -48-

**49**|o/

चित: स्व.कलनात् तस्य देहो ऽग्र इव तिष्ठति ।

पञ्चात्माभावितो\_ असत्यो महायक्ष: शिशोर् इव ॥४९॥

cita: sva.kalanAt\_ tasya deho\_ agra iva tiSThati |

paJcAtmAbhAvito\_ asatyo mahAyakSa: zizo:\_ iva ||49||

cita: sva.kalanAt - from the self-impulse of Chit —

tasya deho agre iva tiSThati - of that the body abides **as.if** before you — "like a shark" VLm —

paJcAtmA-bhAvito\_ asatyo - experiencing its unreal/unSuch fivefold Indriya organs —

mahA-yakSa: zizor iva - like the Great Yaksha Demon of a child —

#paJcAtmA —¶jd - <tatrAnusamdhi: paJcAtmA paJca karmendriyANy ...> Abhivanagupta — the Self embodied in the five internal organs of action, the Karmendriyas. `y6051.049 —

~AB. … deha-AkAra-kalanA vAsanA tiSThaty eva | sva.kalanA eva etasya jIvasya paJcAtmA deho\_ agre tiSThati iva | … || •• tatra anusamdhi: paJcAtmA paJca karmendriyANi ..., Abhivanagupta.

~vlm.49. The imagination of your mind, causes the body to grasp your soul as a shark, and the desire of your soul is as a ghost, that lays hold on children in the dark.

~sv.49-53 Till then, they become alternately latent and patent.

**50**|o/

मनो बुद्धिर् अहंकारस् तथा तन्मात्र-पञ्चकम् ।

इति पुर्यष्टकम् प्रोक्तम् देहो ऽसाव्\_ आतिवाहिक: ॥५०॥

mano buddhi:\_ ahaMkAra:\_ tathA tanmAtra-paJcakam |

iti puryaSTakam proktam deho\_ asAu\_ AtivAhika: ||50||

manas - Manas Mind —

buddhi-: - Buddhi Intellect —

ahaMkAra-: - ''I''-formation - AhamkAra Ego-sense —

tathA tanmAtra-paJcakam - likewise the Tan-mAtra Pentad —

iti puryaSTaka-m prokta-m - so they call it pury.aSTaka, the City of the Octad —

deho asau AtivAhika-: - the body is this AtivAhika —

**Mind, Intellect, and Ego-sense,**

**and the five Elements: these are**

**the eight gates of Puri-ashtaka City**

~vwv.518. Mind, intellect, ego and the five subtle elements (corresponding to sound-potential, touch-potential, form-potential, taste-potential and smell-potential) are called the eight-fold city. That body is subtle (capable of going to distant places without difficulty).

~vlm.50. It is the mind, the understanding and egoism, joined with the five elements or tanmátras, that form the puryastaka or ativáhika body, composed of the octuple subtile properties.

~sv.49-53 Till then, they become alternately latent and patent.

**51**|o/

अमूर्त एव चित्त.आत्मा खत्वम् अस्य अति.पीनता ।

amUrta eva citta.AtmA khatvam asya\_ ati.pInatA |

वातता\_ अस्य महा.गुल्मो देहता अस्य सुमेरुता ॥५१॥

vAtatA\_ asya mahA.gulmo dehatA asya sumerutA ||51||

.

अमूर्तः एव - Bodiless only चित्त-आत्मा - is the affective Chitta-Self खत्वम् अस्य - its spaceness अति-पीनता - ever-swelling वात-ता अस्य - its air-ness महा-गुल्मो - a spreading gale - not a "thicket" देह-ता अस्य - its body-ness सुमेरु-ता - Mount-Meru.ness

~vlm.51. The bodiless or intellectual soul, is finer than the vacuous air; the air is its great arbor, and the body is as its mountain. (i. e. It is more subtile than the empty air and sky).

~sv.49-53 Till then, they become alternately latent and patent.

**52**|o/

विरजस् त्व् अक्रमेण\_ एव निरवस्थस् तु मुक्ति-भाक् ।

सुषुप्तता-एक-अवस्थास्य जडा: क्रोडी.कृता यया ॥५२॥

viraja:\_ tu\_ akrameNa\_ eva niravastha:\_ tu mukti-bhAk | suSuptatA-eka-avasthAsya jaDA: kroDI.kRtA yayA ||52||

.

viraja:\_ tu\_ akrameNa\_ eva - **x =**

niravastha:\_ tu mukti-bhAk **- x +**

suSuptatA-eka-avasthAsya - **x =**

jaDA: kroDI.kRtA yayA **- x.**

vlm.52. One devoid of his passions and affections, and exempt from all the conditions of life, is entitled to his liberation; he remains in a state of profound sleep (hypnotism), wherein the gross objects and desires of life, lie embosomed and buried for ever.

~sv.49-53 Till then, they become alternately latent and patent.

**53**|**Ø**

स्वप्न-नाम्नी तथा .अवस्था देह-प्रत्यय-शालिनी ।

svapna-nAmnI tathA\_ avasthA deha-pratyaya-zAlinI |

आमोक्षम् भ्रमति.इह.अयम् इति स्थावर-जङ्गमै: ॥५३॥

A=mokSam bhramati\_ iha\_ ayam iti sthAvara-jaGgamai: ||53||

.

svapna-nAmnI tathA\_ avasthA – **called "Dream" thus the condition =**

deha-pratyaya-zAlinI **- x =**

AmokSam bhramati\_ iha\_ ayam - **x =**

iti sthAvara-jaGgamai: **- so with everything unmoving or moving.**

~vlm.53. The state of dreaming is one, in which the dreamer is conscious of his body and self-existence; and has to rove about or remain fixed in some place, until his attainment of final liberation. Such is the state of living beings and vegetables; (both of which are conscious of their lives).

~sv.49-53 Till then, they become alternately latent and patent.

**54**|o/

कदा.चिद्.द् हि सुषुप्त.स्थ: कदा.चित् स्वप्न.वत् स्थित: ।

आतिवाहिक-देहो ऽयम् सर्वस्य एव .अवतिष्ठते ॥५४॥

kadA.cid.t\_ hi suSupta.stha: kadA.cit\_ svapna.vat\_ sthita: |

AtivAhika-deho\_ ayam sarvasya\_ eva\_ avatiSThate ||54||

kadA.cid-t\_ hi suSupta.stha: - For somewhen set in Sleep, -

kadA.cit\_ svapna.vat\_ sthita: - somewhen in a Dreamlike statre -

AtivAhika-deha:\_ ayam - this #AtivAhika Trafveler -

sarvasya\_ eva\_ avatiSThate - x -54- -

~vlm.54. Some times the sleeping and often the dreaming person, have both to bear and carry with them their ativáhika or moveable bodies, until they obtain their final emancipation from life.

~sv.54-56 A notion entertained by consciousness appears as the body. It has a corresponding subtle body (AtivAhika, which is also known as puryastaka) composed of mind, intellect, egosense and the five elements. The self is formless, but the puryastaka roams in this creation in sentient and insentient bodies until it purifies itself, lives as if in deep sleep and attains liberation. The subtle body exists all the time, during dreams and during sleep. It continues to exist in insentient 'bodies' (like inanimate objects) as if it were in deep sleep. All these are also experienced in this (human) body.

**55**|o/

यदा सुषुप्त-भाव=स्थो भावि-दुः.स्वप्न-वेधित: ।

yadA suSupta-bhAva=stho\_ bhAvi-du:.svapna-vedhita: |

तदा काल-अनल-समस् तिष्ठत्य् अनुदित-आकृति: ॥५५॥

tadA kAla-anala-samas tiSThati\_ anudita-AkRti: ||55||

.

yadA suSupta-bhAva=stha: **when set in the Sleep.state**

bhAvi-du:svapna-vedhita: **- when the state is shaken by a nightmare +**

tadA – **then**

kAla-anala-sama: - **x =**

tiSThati - **remains =**

anudita-AkRti: - **an unarisen embodiment.**

~vlm.55. When the sleeping soul does not rise of itself (by its intellectual knowledge), but is raised from the torpor of its sleep by some ominous dream, it then wakes to the fire of a conflagration from its misery only. (Here waking to a conflagration is opposed to the waking to a seas of woes of Dr. Young. The gloss says, that it is a structure on the unintelligent waking of the Nyáyikás).

VA - as deep sleep-like state becomes trembling in bad dream,

then in itself it perceives fire of the end of the world, not created

and non-existent.

AS: When he, during sleep, becomes pierced by bad dreams of the future, he stays bright like the eternal fire (कालानल) which has not taken shape.
AB commentary says that this is against the doctrine of नैय्यायिकाः which prohibits inner knowledge during sleep.

**56**|o/

स्थावराद्यास्व्\_ अवस्थासु कल्प-वृक्ष-दशासु च ।

भवत्य् एव सुषुप्त.स्थो घन-मोह-शिल-घन: ॥५६॥

sthAvarAdyAsu\_ avasthAsu kalpa-vRkSa-dazAsu ca |

bhavati\_ eva suSupta.stho ghana-moha-zila-ghana: ||56||

.

sthAvara-AdyAsu avasthAsu -

kalpa-vRkSa-dazAsu ca - **and among dozens of Doomsday Trees**

bhavati eva suSupta.stha: - **it becomes set only in dream**

ghana-moha=zila-ghana: - **dense-delusion=stone-dense.** -56- -

~vlm.56. The state of the unmoving minerals, including even that of the fixed arbor of the Kalpa tree, (that is in its torpid hypnotism of susupti), exhibits no sign of intelligence except gross dullness.

~sv.54-56 A notion entertained by consciousness appears as the body. It has a corresponding subtle body (AtivAhika, which is also known as puryastaka) composed of mind, intellect, egosense and the five elements. The self is formless, but the puryastaka roams in this creation in sentient and insentient bodies until it purifies itself, lives as if in deep sleep and attains liberation. The subtle body exists all the time, during dreams and during sleep. It continues to exist in insentient 'bodies' (like inanimate objects) as if it were in deep sleep. All these are also experienced in this (human) body.

**57**|o/

सुषुप्तता\_ अस्य जडता स्वप्न-उत्था\_ इयम् हि संसृति: ।

य: प्रबोधो\_ अस्य सा मुक्तिस् तज्\_ जाग्रद् या तु तुर्यता ॥57||

suSuptatA\_ asya jaDatA svapna-utthA\_ iyam hi samsRti: |

ya: prabodho\_ asya sA mukti:\_ taj\_ jAgrat\_ yA tu turyatA ||57||

.

suSuptatA asya jaDatA - **Its Sleep-state is inert**

svapna-utthA iyam hi samsRti: - **but in dream this creation is arisen.**

ya: prabodha: asya sA mukti: - **For one who is aware of this, there is Freedom,**

taj-jAgrat yA tu turyatA - **that which, tho waking, is the Fourth State.**

~vlm.57. The dull sleep of susupta being dispelled by some dream, leads the waker to the miseries of life in this world; but he that awakes from his trance with full intelligence, finds the perfect felicity of the fourth (turya) states open fully to his view.

~sv.57-59 Its deep sleep is inert and insentient, its dream-state is the experience of this creation, its waking state is truly the transcendental (turiya) consciousness; and the realisation of the truth is liberation.

**58**|o/

जीव-प्रबोधान् मुक्तिर् हि प्रबोधात् परमात्मताम् ।

सो\_ अभ्येति क्षालितमलम् ताम्रम् कनकताम् इव ॥५८॥

jIva-prabodhAn\_ mukti:\_ hi prabodhAt\_ paramAtmatAm |

so\_ abhyeti kSAlitamalam tAmram kanakatAm iva ||58||

**jIva-prabodhAn\_ mukti:\_ hi prabodhAt\_ paramAtmatAm |**

**so\_ abhyeti kSAlitamalam tAmram kanakatAm iva ||58||**

jIva-prabodhAn muktir hi -

prabodhAt paramAtmatAm

sa: abhyeti kSAlitamalam -

tAmram kanakatAm iva

~vlm.58. The living soul finds liberation by means of its intelligence, and it is by this means that it gets its spirituality also; just as copper being cleansed of its rust by some acid, assumes the brightness of pure gold.

~sv.57-59 Its deep sleep is inert and insentient, its dream-state is the experience of this creation, its waking state is truly the transcendental (turiya) consciousness; and the realisation of the truth is liberation.

**59**|o/

जीव-प्रबोधात् मुक्ति:\_ या सा च\_ इह द्वि.विधा\_ उच्यते ।

एका "जीवन्.मुक्तता"\_ इति द्वितीया "देह.मुक्तता" ॥५९॥

jIva-prabodhAt\_ mukti:\_ yA sA ca\_ iha dvi.vidhA\_ ucyate |

ekA "jIvan.muktatA"\_ iti dvitIyA "deha.muktatA" ||59||

**jIva-prabodhAt\_ mukti:\_ yA sA ca\_ iha dvi.vidhA\_ ucyate |**

**ekA "jIvan.muktatA"\_ iti dvitIyA "deha.muktatA" ||59||**

जीव-प्रबोधात् मुक्तिः या That which is the condition of Freedom after awakening/realization of the living \*jIva सा च\_ इह and which is here in this world

द्वि.विधा\_ उच्यते is said to be two.fold: एका "जीवन्.मुक्तता" इति the one is the state of "Living Freedom" द्वितीया "देह.मुक्तता" the second is Freedom (from) the Body. -59-

~vlm.59. The liberation that the living soul has by means of its intelligence, is again of two kinds, namely;--the one is termed emancipation from life or jivan mukta, and the other is known as the release from the burden of the body or deha mukta.

~sv.57-59 Its deep sleep is inert and insentient, its dream-state is the experience of this creation, its waking state is truly the transcendental (turiya) consciousness; and the realisation of the truth is liberation.

**60**|**Ø**

जीवन्.मुक्तिर् हि तुर्यत्वम् तुर्य.आतीतम् पदम् तत: ।

jIvan.mukti:\_ hi turyatvam turya.AtItam padam tata: |

बोधो जीव: प्रबोधो ऽयम् स च बुद्धि-प्रयत्नत: ॥६०॥

bodho\_ jIva: prabodho\_ ayam sa ca buddhi-prayatnata: ||60||

.

jIvan-muktir hi turyatvam – **for Living.Free is the Fourth Condition =**

turya-atItam padam tata:

bodha: jIva: prabodha: ayam -

sa ca buddhi-prayatnata:

~vlm.60. Emancipation from life means the attainment of the fourth state of perfection, and intelligence signifies the enlightenment of the soul, and this obtainable by cultivation of the understanding.

~sv.60-64 The state of liberation-while-living is itself the turiya consciousness. Beyond that is Brahman which is turiya-atita (beyond turiya).

**61**|**Ø**

ज्ञात-प्रमाणो जीवो ऽन्तर् यो जानाति.इह तन्.मय: ।

jJAta-pramANo\_ jIvo\_ anta:\_ yo\_ jAnAti\_ iha tat\_maya: |

पश्यति.इमम् भयम् च.एव सु.दीर्घ-स्वप्न-विभ्रमम् ॥६१॥

pazyati\_ imam bhayam ca\_ eva su.dIrgha-svapna-vibhramam ||61||

.

jJAta-pramANa: jIva-antar **- x =**

yo jAnAti iha tan-maya: **- what Knows here is a That.mode =**

pazyati imam bhayam caiva **- x =**

su-dIrgha-svapna-vibhramam **- x.**

~vlm.61. The soul that is acquainted with sástra, and knows the supreme spirit in itself, becomes full of the Deity; but the unintelligent soul sees only horrors rising before it, like spectres of his troublesome dreams.

~sv.60-64 The state of liberation-while-living is itself the turiya consciousness. Beyond that is Brahman which is turiya-atita (beyond turiya).

**62**|**Ø**

मिथ्या. उदित: स्व.हृदये स्वस्थ एव शिली.कृते ।

mithyA\_ udita: sva.hRdaye svastha\* eva zilI.kRte |

जीवानाम् अन्तरे त्व् .अन्यन् न किम्.चिच् चित्-कलाम् विना ॥६२॥

jIvAnAm antare tu\_ anyat\_ na kim.cit\_ cit-kalAm vinA ||62||

.

mithyA\_ udita: sva.hRdaye **– when falsely arisen in Ur Heart =**

svasthe eva zilI.kRte **- x =**

jIvAnAm antare tu\_ anyan **– but among the Living.jIvas another =**

na kim.cit\_ cit-kalAm vinA **– x.**

~vlm.62. The horrors rising in the heart of man, serve only to disturb the rest of the breast; or else there is nothing in the heart of man, except a particle of the Divine Intellect.

~sv.60-64 The state of liberation-while-living is itself the turiya consciousness. Beyond that is Brahman which is turiya-atita (beyond turiya).

**63**|o/

ताम् एव अन्यतया पश्यन् मुधा एव परिशोचति ।

जीव-अणोर् अन्तरे त्व् अन्यन् न किम्.चित् परमाद् ऋते ॥63||

tAm eva anyatayA pazyan\_ mudhA eva parizocati |

jIva-aNo:\_ antare tu\_ anyan\_ na kim.cit\_ paramAt\_ Rte ||63||

tAm eva anyatayA pazyan - Seeing it only as otherness

mudhA eva parizocati - quite falsely he comes to grief;

jIva-aNo:\_ antare tu - but within the Jîva-atom

anyan\_ na kim.cit\_ paramAt\_ Rte - there is not anything at-all different from the Supreme. -63- -

~vlm.63. Men are verily subjected to misery, by looking at the Deity in any other light, than the Divine light which shines in the soul of man, and beside which there is no other light in it.

~sv.60-64 The state of liberation-while-living is itself the turiya consciousness. Beyond that is Brahman which is turiya-atita (beyond turiya).

**64**|**Ø**

यत्र तत्र जगद्दृष्टमहो मायाविजृम्भितम् ।

yatra tatra jagat\_ dRSTam aho mAyA-vijRmbhitam |

स्थाल्य् अन्त: क्वथद् अम्बूनाम् यथा नाना भ्रम.उदय: ॥६४॥

sthAli-anta: kvathat\_ ambUnAm yathA nAnA bhrama-udaya: ||64||

.

yatra tatra jagat\_ dRSTam - **x =**

aho mAyA-vijRmbhitam **- x +**

sthAly-anta: kvathat\_ ambUnAm - **x =**

yathA nAnA bhrama-udaya: - **x.**

~vlm.64. Look at the world whenever you will, and you will find it full of illusion everywhere; as you find nothing in a pot full of foul water except the sediments of dirt.

~sv.60-64 The state of liberation-while-living is itself the turiya consciousness. Beyond that is Brahman which is turiya-atita (beyond turiya).

**65**|**Ø**

जीव-अणूनाम् तथा .एव .अन्तर् मिथ्या-संसरण-उदय: ।

jIva-aNUnAm tathA\_ eva\_ anta:\_ mithyA-samsaraNa-udaya: |

बन्धो अस्य वासना-बन्धो मोक्ष: स्याद् वासना-आलय: ॥६५॥

bandho\_ asya vAsanA-bandho mokSa: syAt\_ vAsanA-Alaya: ||65||

.

jIva-aNUnAm tathA\_ eva\_ antar – **within the jIva.Atoms =**

mithyA-samsaraNa-udaya: **- x +**

bandho\_ asya vAsanA-bandha: - **x =**

mokSa: syAt\_ vAsanA-Alaya: **- x.**

~vlm.65. In the same manner you see the atoms of human souls, full with the vanities of this world; it is by the fetters of its worldly desires, and gets its release by the breaking off those bonds of its desire.

~sv.65-67 In every atom of existence there is naught else than the supreme being; wherever the world is seen, that is but an illusory world-appearance. This illusion, and therefore bondage, is sustained by psychological conditioning. Such conditioning is bondage and its abandonment is freedom.

**66**|o/

वासनान्तो\_ अस्य सौषुप्ती स्वप्ने विस्फुरति स्थिति: ।

vAsanAnto\_ asya sauSuptI svapne visphurati sthiti: |

घन-वासन-मोहो ऽयम् जीव: स्थावरता.आदि-भाक् ॥६६॥

ghana-vAsana-moho\_ ayam jIva: sthAvaratA.Adi-bhAk ||66||

.

vAsanAnto\_ asya sauSuptI - **x =**

svapne visphurati sthiti: **- x +**

ghana-vAsana-moho\_ ayam - **x =**

jIva: sthAvaratA.Adi-bhAk **- x.**

~vlm.66. The soul sleeps under the spell of its desires, and sees those objects in its dream, it wakes after their dispersion to the state of turya-felicity. The spell of gross desire, extends over all animate as well as in-animate creation.

 ~sv.65-67 In every atom of existence there is naught else than the supreme being; wherever the world is seen, that is but an illusory world-appearance. This illusion, and therefore bondage, is sustained by psychological conditioning. Such conditioning is bondage and its abandonment is freedom.

**67**|**Ø**

मध्य.स्थ-वासनस् तिर्यक्\_ पुरुषस् तनु-वासन: ।

madhya.stha-vAsana:\_ tiryak\_ puruSa:\_ tanu-vAsana: |

यदा.aन्तर्-जीवितेन अन्तो बहिर् जाता घट-आदय: ॥६७॥

yadA .antar-jIvitena\_ anto\_ bahi:\_ jAtA ghaTa-Adaya: ||67||

.

madhya.stha-vAsana:\_ tiryak **- x =**

puruSa:\_ tanu-vAsana:  **- personal body vAsanA.matrix =**

yadA  **- when =**

antar-jIvitena\_ anto\_  **- x =**

bahi:\_ jAtA ghaTa-Adaya:  **- x =**

.

~vlm.67. The desire of superior beings is of a pure nature, and that of intermediate natures is of less pure form. The desires of inferior beings are of a gross nature, and there are others without them as the pots and blocks.

~sv.65-67 In every atom of existence there is naught else than the supreme being; wherever the world is seen, that is but an illusory world-appearance. This illusion, and therefore bondage, is sustained by psychological conditioning. Such conditioning is bondage and its abandonment is freedom.

**68**|o/

जीव-ऐक्याद् उभयो: सत्ताम् ग्राह्य-ग्राहकयोस् तदा ।

आत्म-अनात्म-समालीढो बहिर् अन्तर् यदा चिता ॥६८॥

jIva-aikyAt\_ ubhayo: sattAm grAhya-grAhakayo:\_ tadA |

Atma-anAtma-samAlIDho bahi:\_ anta:\_ yadA citA ||68||

**jIva-aikyAt\_ ubhayo: sattAm grAhya-grAhakayo:\_ tadA |**

**Atma-anAtma-samAlIDho bahi:\_ anta:\_ yadA citA ||68||**

~vlm.68. The living soul (passing through the doors of bodily organs) becomes united with the outward object, when the one becomes the percipient and the other the object of its percipience; and then the entity of both of these, namely of the inward soul and the outward object being pervaded by the all pervasive Intellect of god, they both become one and the same with the common receptacle of all. (i.e. All things blend in the Divine unity).

~sv.68-71 Dense and heavy conditioning is existence as inert objects, middling conditioning as animals and thin conditioning as humans. But enough of perception of division: the whole universe is but the manifestation of the energy of infinite consciousness.

यदान्तर्जीवितेनान्तो बहिर्जाता घटादयः ।। ६७

जीवैक्यादुभयोः सत्ता ग्राह्यग्राहकयोस्तदा ।

[ आत्मानात्मसमालीढो बहिरन्तर्यदा चिता ।। ६८ ]

VA- When inside of a living being arises perception of pots etc as

being outside,

then, because limited consciousness being the same, both perceived

object and perceiving subject appear to be real.

AS:
The line of 67 stands by itself.
When the inner living (sleeping state impervious to the body awareness )ends (i.e. one wakes up), then outside objects - like pots arise (i.e. the world takes shape).

It continues to describe the events in the waking state:
When Jiva is thus combined with AtmA (outer and inner soul) their respective existence is is formed as "to be perceived" (ग्राह्य) and "to perceive" (ग्राहक).

**69**|o/
आत्मानात्मसमालीढो बहिरन्तर्यदा चिता ।। ६८

तदा ग्राह्यग्रहणधीर्मृगतृष्णेव सोदया ।

[ नेह संत्यज्यते किंचिन्नेह किंचिन्न गृह्यते ।। ६९ ]

VA - When both self and non-self are tasted by the Cit inside and outside,

then object,senses and intellect are seen as mirage.

AS: Only the last two lines combine here.
Then the idea of perceiving outside and its perception arises like a mirage.

The second line now starts new:
In reality, nothing is discarded and nothing grabbed.
...
तदा ग्राह्य-ग्रहण-धीर् मृग-तृष्णा\_ इव सोदया ।

न इह संत्यज्यते किम्.चिन् न इह किम्.चिन् न गृह्यते ॥६९॥

tadA grAhya-grahaNa-dhI:\_ mRga-tRSNA\_ iva sodayA |

na\_ iha samtyajyate kim.cin\_ na\_ iha kim.cin\_ na gRhyate ||69||

**tadA grAhya-grahaNa-dhI:\_ mRga-tRSNA\_ iva sodayA |**

**na\_ iha samtyajyate kim.cin\_ na\_ iha kim.cin\_ na gRhyate ||69||**

आत्मानात्मसमालीढो बहिरन्तर्यदा चिता ।। ६८

तदा ग्राह्यग्रहणधीर्मृगतृष्णेव सोदया ।

[ नेह संत्यज्यते किंचिन्नेह किंचिन्न गृह्यते ।। ६९ ]

VA - When both self and non-self are tasted by the Cit inside and outside,

then object,senses and intellect are seen as mirage.

AS: Only the last two lines combine here.
Then the idea of perceiving outside and its perception arises like a mirage.

The second line now starts new:
In reality, nothing is discarded and nothing grabbed.
...
~vlm.69. Hence the belief of the receiver, received and reception, are as false as the water in the mirage; and there is nothing that we can shun or layhold upon as desirable or disgusting, when they are all the same in the sight of god.

~sv.68-71 Dense and heavy conditioning is existence as inert objects, middling conditioning as animals and thin conditioning as humans. But enough of perception of division: the whole universe is but the manifestation of the energy of infinite consciousness.

**70**|o/

बाह्य-अन्तर-कल-आकारश् चिद्-आत्म\_ एक: प्रकाशते ।

bAhya-antara-kala-AkAra:\_ cid-Atma\_ eka: prakAzate |

त्रि-जगच्-चिच्.चमत्कारस् त्व् अलम् भेद-विकल्पनै: ।

tri-jagac-cic.camatkAra:\_ tu\_ alam bheda-vikalpanai: |

शोभिता: स्मश् चिति चिरात् स-बाह्य-अन्तर् न विद्यते ॥७०॥

zobhitA: sma:\_ citi cirAt\_ sa-bAhya-anta:\_ na vidyate ||70||

.

bAhya-antara-kala-AkAra:\_ cid-Atma\_ eka: prakAzate **- x +**

tri-jagac-cic.camatkAra:\_ tu\_ alam bheda-vikalpanai: **- x +**

zobhitA: sma:\_ citi cirAt\_ sa-bAhya-anta:\_ na vidyate - **x.**

~vlm.70. All things whether internal or external, are manifested to us as parts of the one universal and intellectual soul; and all the worlds being but manifestations of the Divine Intellect, it is in vain to attribute any difference to them. All of us are displayed in the Intellect, which contains the inner and outer worlds for ever.

~sv.68-71 Dense and heavy conditioning is existence as inert objects, middling conditioning as animals and thin conditioning as humans. But enough of perception of division: the whole universe is but the manifestation of the energy of infinite consciousness.

**71**|**Ø**

अब्धिर् यथा जलम् अपास्त-समस्त-भेद:

abdhi:\_ yathA jalam apAsta-samasta-bheda:

खाद् अच्छम् एव सकलम् द्रवम् एक-शुद्धम् ।

khAt\_ accham eva sakalam dravam eka-zuddham |

सर्वम् तथा .इदम् अपहस्तित-भेद-जाताम्

sarvam tathA\_ idam apahastita-bheda-jAtAm

आद्यम् परम् पदम् अनामयम् एव बुद्धम् ॥७१॥

Adyam param padam anAmayam eva buddham ||71||

.

abdhi: yathA **– like the sea =**

jalam x

apAsta-samasta-bheda: **- x =**

khAt accham eva **- x =**

sakalam dravam eka-zuddham **- x =**

sarvam tathA\_ idam apahastita-bheda-jAtAm **- x =**

Adyam param padam x

anAmayam eva buddham - **x.**

~vlm.71. As the ocean is an even expanse of water, after the subsidence of all its various waves and billows, and shows itself as clear as sky with its pure watery expanse to view; so the whole universe appears as the reflexion of one glorious and ever lasting

Deity, after we lose sight of the diversities that are presented to our superficial view.

 ~sv.68-71 Dense and heavy conditioning is existence as inert objects, middling conditioning as animals and thin conditioning as humans. But enough of perception of division: the whole universe is but the manifestation of the energy of infinite consciousness.

#apAsta-samasta

#apahastita

**oॐm**

DAILY READINGS sn 17September

fm6051 2.sp15..17 On BODIES and IGNORANCE .z71

<https://www.dropbox.com/s/680bbz0zi7bu4g6/fm6051%202.sp15..17%20On%20BODIES%20and%20IGNORANCE%20.z71.docx?dl=0>

fm7147 3.sp17 mahArambha, This Great Affair .z29

<https://www.dropbox.com/s/hcmnejnykz8d5x0/fm7147%203.sp17%20mahArambha%2C%20This%20Great%20Affair%20.z29.docx?dl=0>

fm3096 1.sp15..17 **some Technical Terms** .z73

<https://www.dropbox.com/s/mlvqxg34gnwfcze/fm3096%201.sp15..17%20some%20Technical%20Terms%20.z73.docx?dl=0>

Group Page

[https://groups.google.com/forum/#!forum/yoga.vasishtha](https://groups.google.com/forum/#!forum/yoga-vasishtha)

Complete YVFiles

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

चित् संवित्त्या.उच्यते जीव:

cit saMvittyA \_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

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

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA.iti.Adi .abhidham tata:||

y3067.021/FM.3.67.21

**Oॐ**m

Wordviewer is a free tool from Microsoft

that permits proper formatting

if you are not a Word user

downloadable at

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

**oॐm**

"Rare Ramana video", with a wise Cow, and a monkey Prince!

[http://www.youtube.com/watch?v=w814-Pj3bm8](http://www.youtube.com/watch?v=w814-Pj3bM8)

**sarga 6.51**

वसिष्ठ उवाच ।

न पुनर्.भवत: पूर्वम् संपन्नाश् चक्षुर्-आदय: ।

यथा कमल.जस्य एतत् सर्वम् एव त्वया श्रुतम् ॥१॥

**02**

विद्धि पुर्यष्टकम् जीवो यो गर्भस्थ-इन्द्रिय-उदय: ।

यद् यथा भावयति.आशु तत् तथा परिपश्यति ॥३॥

**04 05**

न त्व् एकत्वाद् अनन्तत्वाद् अवेद्यत्वाद् अनामये ।

अभावत्वाद् अनेकत्वाद् अशून्यत्वात् परा स्थिता ॥६॥

चेत्य.आदि-बुद्ध्या तत् किम्.चिन् न मनस्ताम् च गच्छति ।

न च जीवत्वम् आयाति न च पूर्यष्टक-आत्मिका ॥७॥

न विद्या.आदि-विलासो\_ अस्ति सो\_ अस्ति नास्तीव य: सदा ।

परमात्मेति कथितो मन:=षष्ठ-इन्द्रिय=अतिग: ॥८॥

**09**

यत: कुतश् चित् संपन्ने त्व् अविद्यामय आमये ।

उपदेश्य-उपदेशेन प्रविलीने विचारणात् ॥१०॥

**11**

यत्र उद्यदाचारम् अपि सद् अप्य् असद् इव स्थितम् ।

जगज्-जान् विषयांस् त्यक्त्वा काये त्वम् तिष्ठ निर्मले ॥१२॥

असन्-मयम् अविद्याया रूपम् एव तद् एव हि ।

यद् वीक्षिता सती नूनम् नश्यत्य् एव न दृश्यते ॥१३॥

आलोकितम् नाम कथम् अ-वस्तु किल लभ्यते ।

प्रयत्नेन अपि संप्राप्तम् मृगतृष्ण-अम्बुकैर् इव ॥१४॥

**15 16**

तस्यास्त उपदेशाय सेयम् जीवादिकल्पना ।

कृता शास्त्रै: प्रबोधाय ताम् विवेकमना: ॥१७॥

**18**

यद् यथा भावयत्य् आशु तत् तथा .अनुभवत्य् अलम् ।

सत्यो भवत्व् अ-सत्यो वा बालेन निशि यक्षक: ॥१९॥

**20 21**

इदम् अन्तर् इदम् बाह्यम् इति निश्चयवांस् तत: ।

जीवो भावम् यथा आदत्ते तत् तथा द्रढयत्य् अथ ॥२२॥

रश्मि-जालम् इव .इन्दोर् यद् आत्मन: प्रतिभासनम् ।

बाह्य-स्पर्शतया तेन तद् एव .आशु उररी.कृतम् ॥२३॥

**24 25 26**

आत्मना.एव.इदम् अखिलम् संपन्नम् द्वैतम् अद्वयम् ।

खण्डो मधु-रसेन इव मृद् एव च महा-घट: ॥२७॥

संनिवेश=विकार.आदि-देश.काल.आदि-सम्भवात् ।

सम्भवति.अत्र न.त्व्.ईशे देश.काल.आदि-असम्भवात् ॥२८॥

**29**

इत: पट इत: कुड्यम् अहम् इत्य्.आदिनस् तथा ।

सर्व.आत्मन् आत्मनि ब्रह्म विद्धि त्वम् द्वित्वम् आहरत् ॥३०॥

अद्य अङ्कुरो ऽहम् अद्य .अर्क-रुग् अहम् त्व् अद्य वारिद: ।

यथा .इति तिष्ठत्य् अम्भोदस् तथा .आत्मा सद्-अ.सद्=वपु: ॥३१॥

इति भाव्यम् अनेन इदम् इत्थम् सर्व.ईश्वरे ततम् ।

क्रमम् खण्डयितुम् लोके कस्य नाम .अस्ति शक्तता ॥३२॥

आदर्श-स्वच्छ आकाशे न एव स्व: प्रतिबिम्बति ।

व्यतिरेक-अsamभवत: कचत्य् एव हि केवलम् ॥३३॥

**34 35**

हेमत्व-कटकत्वे द्वे सत्य-अ.सत्य-स्व.रूपिणी ।

हेम्नि भाण्ड-गते यद्.वच् चित्त्व-अ.चित्त्वे तथा .आत्मनि ॥३६॥

**37**

चित्त्व-जाड्य-आत्मकम् चित्तम् दृढम् भावयति स्वयम् ।

यथा यदा.एव यद् भावम् तथा भवति तत् तदा ॥३८॥

काले काले चित्ता जीवस् त्व् अन्योन्यो भवति स्वयम् ।

भावित-आकारवान् अन्तर् वासना-कलिका-उदयात् ॥३९॥

स्वप्ने दृष्टो यथा ग्रामो याति सत्ता-अन्यता-ईक्षणात् ।

देहाद् देहम् तथा याति देहो ऽयम् प्रतिभा-आत्मक: ॥४०॥

**41**

अ-सत्यम् एव म्रियते त्व् अ-सत्यम् जायते पुन: ।

जीव: स्व.प्रतिभासते स्वप्नवत् स्वान्य-रूपवत् ॥42||

कालेन एतादृशम् रूपम् इदम् न अन्यत्वम् एति वै ।

प्रकृतम् निश्चया-अरूढम् भ्रमन्ति एते भव: स्वत: ॥४३॥

**44 45**

अद्य.अपूर्व-अभिधम् स्वप्ने यथा पश्यति न अन्यथा ।

अग्र-दृष्टम् तथा .एव .अर्थम् चेतनम् चित् प्रपश्यति ॥46||

प्राक्तनी वासना-आद्य् अपि पौरुषेण.अवजीयते ।

ह्य:कु.कर्म.अद्य यत्नेन प्रयाति हि सु.कर्मताम् ॥४७॥

मोक्षाद् ऋते न शाम्यन्ति जीवताम् चक्षुर्.आदय: ।

उन्मज्जन्ति निमज्जन्ति केवलम् देश-कालत: ॥४८॥

**49 50 51 52**

स्वप्न-नाम्नी तथा .अवस्था देह-प्रत्यय-शालिनी ।

आमोक्षम् भ्रमति.इह.अयम् इति स्थावर-जङ्गमै: ॥५३॥

**54**

यदा सुषुप्त-भाव=स्थो भावि-दुः.स्वप्न-वेधित: ।

तदा काल-अनल-समस् तिष्ठत्य् अनुदित-आकृति: ॥५५॥

**56 57 58 59**

जीवन्.मुक्तिर् हि तुर्यत्वम् तुर्य.आतीतम् पदम् तत: ।

बोधो जीव: प्रबोधो ऽयम् स च बुद्धि-प्रयत्नत: ॥६०॥

ज्ञात-प्रमाणो जीवो ऽन्तर् यो जानाति.इह तन्.मय: ।

पश्यति.इमम् भयम् च.एव सु.दीर्घ-स्वप्न-विभ्रमम् ॥६१॥

मिथ्या. उदित: स्व.हृदये स्वस्थ एव शिली.कृते ।

जीवानाम् अन्तरे त्व् .अन्यन् न किम्.चिच् चित्-कलाम् विना ॥६२॥

**63**

यत्र तत्र जगद्दृष्टमहो मायाविजृम्भितम् ।

स्थाल्य् अन्त: क्वथद् अम्बूनाम् यथा नाना भ्रम.उदय: ॥६४॥

जीव-अणूनाम् तथा .एव .अन्तर् मिथ्या-संसरण-उदय: ।

बन्धो अस्य वासना-बन्धो मोक्ष: स्याद् वासना-आलय: ॥६५॥

**66**

मध्य.स्थ-वासनस् तिर्यक्\_ पुरुषस् तनु-वासन: ।

यदा.aन्तर्-जीवितेन अन्तो बहिर् जाता घट-आदय: ॥६७॥

**68 69 70**

अब्धिर् यथा जलम् अपास्त-समस्त-भेद:

खाद् अच्छम् एव सकलम् द्रवम् एक-शुद्धम् ।

सर्वम् तथा .इदम् अपहस्तित-भेद-जाताम्

आद्यम् परम् पदम् अनामयम् एव बुद्धम् ॥७१॥

||

**FM.6.51**

**vasiShTha said—**

1

**not again must Your Grace**

**hear it for it happened long.ago**

**witness has been given**

**:**

**sure as all This is the LotusBorn's**

**you've heard all this**

*or*

~vlm. rAma, you have heard me relate unto you

that, even the lotus-born brahmA

who was born long before you

had been without his organs of sense at first

.

02

3

**know this puri-aShTaka to be Octagon City**

**with eight gates**

**:**

**the living jIva's abode in the womb, in whom purposeful perceptions arise**

**:**

**what ze conceives at.once ze sees**

**.**

\* "ze" I remind U is the fuzzy pronoun

read it "he" or "she" as.U.wish

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**effective Consciousness thickens into a selfling**

**affected firmly**

**fashioning itself**

**:**

**whenever, wherever, whatever**

**the Feeling**

**thenever, therever, thatever**

**the World**

**becomes**

**.**

39

40

**as in a dream**

**a city**

**is seen to come to a state of BeingSo**

**an otherness perceived**

**:**

**from body to body thus it goes, this body projected as a self**

**.**

\*sv. ... a little later he dreams of another situation and he thinks he lives there.

41

42

**it is not.So**

**and yet it dies and** **yet it's born again**

**altho not.So**

**:**

**the Living.jIva projects a self**

**as in a dream, with another nature**

**.**

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