work in progress .v17

work in progress .v15,16

latest update:

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**Oॐ**m



****

**LAST FAREWELL**

**vasiShTha said—**

दिन.अन्ते सः समाधातुम् पुनर्\_एव मno\_ मुनिः ।

विवेश कांचिद्\_वितताम् विज्ञाताम् विन्ध्य-कन्दराम् ॥१॥

dina.ante sa: samAdhAtum punar\_eva manas\_ muni: |

viveza kAMcit\_vitatAm vijJAtAm vindhya-kandarAm ||01||

दिन.अन्ते सः समाधातुम् पुनर्\_एव मno\_ मुनिः ।

विवेश कांचिद्\_वितताम् विज्ञाताम् विन्ध्य-कन्दराम् ॥१॥

dina.ante sa: samAdhAtum punar\_eva manas\_ muni: |

viveza kAMcit\_vitatAm vijJAtAm vindhya-kandarAm ||01||

.

dina.ante

**at the end of day**

sa: samAdhAtum punar\_eva manas muni:

**the muni again, to set his Mind straight,**

viveza

**entered**

kAMcid

**some**

vitatAm vijJAtAm vindhya-kandarAm

**x**

**.**

~vlm.1. VASISHTHA resumed:—The muni thought again to resume his accustomed meditation, and entered a spacious cave in the Vindhya at the end of the day.

~m.1-8 O Rama, at the end of the day, the muni felt like entering 'samadhi' once again. Then he looked for a suitable cave and entered one on the slopes of Vindhya mountain....

~sv.1-7. VASISTHA continued: In the evening the sage once again entered the forest with which he was familiar, for the practice of intense meditation.....

#dhA ->#samAdhA, **#samAdhAtum** - #samAdhAna **-n.-** putting together; composing; • intentness, attention (tam with >kR, "to attend"), eagerness; fixing the mind in abstract contemplation (as on the true nature of spirit), profound absorption or contemplation; justification of a statement, proof (cf. s.#rUpaka); (in logic) replying to the #pUrva-pakSa (the opponent's first argument); (in dram.) fixing the germ or leading incident (which gives rise to the whole plot). •• s.-rUpaka n. a kind of metaphor (used for the justification of a bold assertion).

तदेव\_आत्म-अनुसंधानम्\_अत्यजन् समम्\_इन्द्रियैः ।

चेतसा कलयाम्.आस दृष्ट-लोक-परावरः ॥२॥

तदेव\_आत्म-अनुसंधानम्\_अत्यजन् समम्\_इन्द्रियैः ।

चेतसा कलयाम्.आस दृष्ट-लोक-परावरः ॥२॥

tadeva\_Atma-anusaMdhAnamatyajan samam indriyai: |

cetasA kalayAm.Asa dRSTa-loka-parAvara: ||02||

.

tadeva\_Atma-anusaMdhAnam **x**

atyajan samam\_indriyai: **x**

cetasA kalayAm.Asa **x**

dRSTa-loka-parAvara: **x.**

~vlm.2. He continued in the investigation of the soul, with his command over the sensible organs, and he reflected on the reality and unreality of things in his mind.

~m.1-8 ... Without giving up his earlier attainment of unity with Self he mused about his senses. 'I have already investigated thoroughly about the senses earlier. What is the use of my further inquiry into them?' ...

~sv.1-7. VASISTHA continued: ... He thought "I have already realised the falsity of the senses; any further enquiry concerning them will be a contradiction." ..

**\**

पूर्वम् एव\_इन्द्रियगणः मया परिहृतः स्फुटम् ।

इदानीम् चिन्तया न\_अर्थः पुनर् विततया मम ॥३॥

pUrvam eva\_indriya-gaNa: mayA parihRta: sphuTam |

idAnIm cintayA na\_artha: punar\_vitatayA mama ||03||

.

pUrvam eva\_indriya-gaNa:

**already the group of Organs**

mayA parihRta: sphuTam

**have been put-away by me**

idAnIm cintayA na\_artha: punar\_vitatayA mama

**now all this worrying's no use at.all for me!**

~vlm.3. I find, said he, these organs of sense which were under my subjection before, are now set at liberty in the exercise of their various functions, (tending to the destruction of the mind from its fixed attention).

~m.1-8 ... 'I have already investigated thoroughly about the senses earlier. What is the use of my further inquiry into them?' I shall tear off all fabrications about existence and nonexistence and sit steadfast like a mountain in lotus posture...

~sv.1-7. VASISTHA continued: ... He thought "I have already realised the falsity of the senses; any further enquiry concerning them will be a contradiction." ...

#hR - **#parihRta** परिहृतः -p.p.- Shunned, avoided; Left, abandoned. • Refuted, repelled (as a charge, objection &c.). • Taken, seized. • #parihRtam what has been wrapped round or put on • #parihRti-: -f.- shunning, avoiding. • #parihRtya **-ind.-** keeping away, excluding, with the exception of (acc.); at a distance of (acc.) • #parihRtya- to be delivered or handed over.

**\**

"अस्ति.न.अस्ति"\_इति-कलनाम् भङ्क्त्वा मृद्वीं लताम्\_इव ।

शेषम् तु बद्ध-संस्थानः\_तिष्ठामि\_अचले शृङ्गवत् ॥४॥

"asti.na.asti"\_iti-kalanAm bhaGktvA mRdvIm latAm\_iva |

zeSam tu baddha-saMsthAnas\_tiSThAmy\_acale zRGgavat ||04||

**.**

**it is / it isn't**

**:**

**such notions**

**I have enjoyed when a tender vine—what remains fulfills my bondage**

**.**

**I**

**rest in quiet like a mountainpeak**

**.**

~vlm.4. I will now cease to think concerning the existence and inexistence of substances, and will recline solely (with my steady posture on that Being to whom the being and not being of things is truly known like that of a mountain peak).

~m.1-8 ... I shall tear off all fabrications about existence and nonexistence and sit steadfast like a mountain in lotus posture. ...

~sv.1-7. VASISTHA continued: ..." Having abandoned all vain imagination ('This is' and 'This is not'), he sat in the lotus posture again and in him arose the knowledge 'I am established in the consciousness of total equanimity....

**\**

उदितोऽस्तम् गत इव स्वस्तम् गत इवोदितः ।

udita:\_ astam gate/gata:\_ iva su.astam gata: iva\_udita: |

समः सम.रस-आभासस् तिष्ठामि सु.अच्छताम् गतः ॥५॥

sama: sama.rasa-AbhAsa:\_ tiSThAmi su.acchatAm gata: ||05||

.

udito\_'stam gata: iva **- rising as.if gone to setting,**

su.astam gata: iva\_udita: - **gone to setting as.if rising**

sama: sama.rasa-AbhAsa:

**the same same.seeming light**

tiSThAmi

**I rest**

su.acchatAm gata: **-**

**having gone to perfect clarity**

**.**

~vlm.5. I will remain wakeful inwardly, appearing as I were dead and asleep outwardly; and yet sensible in my insensibility, as the quiet and living soul, and thus continue both with the vigilence and supineness of my spirit in the state of my quietism. (i.e. appearing as a dead block before the ignorant, but as thinking and vivacious in the eye of the intelligent. Or the wise appear as fanatics before the foolish worldlings),

~m.1-8 ... I shall abide in a state of equality. If alive it is as if dead and if dead it is as if alive I shall abide as such till the end of my life in the 'turya' state. ...

~sv.1-7. VASISTHA continued: ..." Having abandoned all vain imagination ('This is' and 'This is not'), he sat in the lotus posture again and in him arose the knowledge 'I am established in the consciousness of total equanimity. Awake, I remain as if in sleep.

**\**

प्रबुद्धोऽपि सुषुप्तस्थः सुषुप्तस्थः प्रबुद्धवत् ।

तुर्यmAलम्ब्य काyAन्तस्तिष्ठामि स्तम्भितस्थितिः ॥६॥

प्रबुद्धोऽपि सुषुप्त.स्थः सुषुप्तस्थः प्रबुद्धवत् ।

prabuddho\_'pi suSupta.stha: suSupta.stha: prabuddha.vat |

तुर्यम् आलम्ब्य काय.अन्तस् तिष्ठामि स्तम्भित-स्थितिः ॥६॥

turyam Alambya kAya-antas tiSThAmi stambhita-sthiti: ||06||

.

**awake tho in the sleeping.state,**

**asleep as.if waking,**

**having attained the Fourth state**

**at body's-end I rest composed**

**.**

~vlm. Waking as if asleep and sleeping as awake, I will remain in my torpor of turía, which is neither dead nor quick, (and neither the corporeal nor spiritual state. Gloss).

~m. If alive it is as if dead and if dead it is as if alive I shall abide as such till the end of my life in the 'turya' state.

~sv. Awake, I remain as if in sleep. Established in the transcendental state of consciousness, I shall continue to be, till the body drops away.'

#stambh - **#stambhita** स्तम्भित adj•-• Stopped, hindered. • Benumbed, paralyzed; द्वेधास्तम्भितपङ्क्तिविकटः पन्थाः पुरस्तादभूत् Māl.8.9. • Composed, collected; •-• -Comp. st.-bASpa-vRtti -बाष्पवृत्ति -adj.- suppressing the flow of tears; यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया, कण्ठस्तम्भितबाष्पवृत्तिकलुषम् Ś.4.6.

**\**

स्थितः स्थाणुर् इव एकान्ते स्व.अन्त-अन्ते सर्वतः स्थिते ।

sthita: sthANu:\_ iva\_ ekAnte sva.anta-ante sarvata: sthite |

सत्त्व-सामान्य-साम्ये हि तिष्ठामि अ.गतामयः ॥७॥

sattva-sAma.anya-sAmye hi tiSThAmi\_ a.gatAmaya: ||07||

.

**set as.in a solitary place within oneself but situate as everything**

**effectively So as same o&r other**

**here I rest**

**without any form of disease**

**.**

\* agatAmaya is like the more frequent nirAmaya a play on Amaya – disease and A‑maya, knowing implicit form thru conceptualization, thinking the rope to be a snake • >#mi -> #mI – to measure.out.

#**sthANu -m.-** a bare tree.trunk or stump, metaphorically a point of constant stability (>#sthA) • in meditation, the place where Mind is focust, whether gross (like a flower or a picture) or subtle (like a yogic Centre, forex a point midway between the ears, or the rAmaNi.HeartCenter, "two fingers to the Right of the median of the breastbone, above the navel & below the chest" – but any point is a sthANu if U R totally focust there) +

~vlm. I will remain retired as a rock {sthANu} from all things, and even apart from my mind, and dwell in the bosom of the all pervading soul; I will abide with the universal spirit in my tranquility, and having ease from all disease.

इति संचिन्त्य स ध्याने पुनस् तस्थौ दिनानि षट् ।

iti saMcintya sa dhyAne puna:\_ tasthau dinAni SaT |

ततः प्रबोधम् आपन्नः क्षण-सुप्त इव\_अध्वगः ॥8॥

tata: prabodham Apanna: kSaNa-supta/e\_ iva\_ adhvaga: ||08||

.

**such was his thought**

**.**

**so then he sat again in dhyAna.Meditation**

**for eight days**

**:**

**then he awoke like a napping traveler**

**.**

*~vlm.9. Then this great devotee having obtained the consummation of his devotion, passed his long life in the state of his living liberation. (Or living apart from all cares and concerns of the world).*

\

ततः सिद्धः स भगवान् वीतहव्यो महातपाः ।

tata: siddha: sa bhagavAn\_vItahavyo mahAtapA: |

विजहार चिरम् कालम् जीवन्.मुक्ततया तदा ॥९॥

vijahAra ciram kAlam jIvan.muktatayA tadA ||9||

.

**an Adept in That**

**Lord Quitfire**

**great in his tapas**

**wandered for a long while**

**:**

**because he was Living.Free**

**then**

**...**

~vlm.9. Then this great devotee having obtained the consummation of his devotion, passed his long life in the state of his living liberation.

~sv. Thus resolved, he meditated for six days, which passed as if in a moment. After that he lived a long time as a liberated sage.

\

वस्तु न\_अभिननन्द\_असौ निनिन्द न कदाचन ।

vastu na\_ abhinananda\_ asau nininda na kadAcana |

न जगाम तथा\_उद्वेगम् न च हर्षम् अवाप सः ॥१०॥

na jagAma tathA\_ udvegam na ca harSam\_ avApa sa: ||10||

.

**reality**

**was no pleasure to him but he did not sorrow anywhen**

**for**

**nothing troubled him**

**nor**

**did he get any delight**

**.**

~vlm.10. He took delight in nothing nor hated anything; he felt no sorrow for aught nor any pleasure in naught.

~m.9-11 After that Bhagawan Vitahavya, the great 'tapasvi' stayed on for a long time on the earth. He was free of happiness and sorrow. He did neither blame nor praise anything...

गच्छत​स्\_तिष्ठतश्\_चैव तस्य\_एवम्\_अभवत्.\_हृदि ।

gacchatas\_tiSThataz\_caiva tasya\_evam\_abhavat.\_hRdi |

विनोदाय विचित्तस्य कथा स्व.मनसा सह ॥११॥

vinodAya vicittasya kathA sva.manasA saha ||11||

gacchata: tiSThata: ca\_eva **whether going or staying**

tasya\_evam\_abhavat\_hRdi **for.him so he.was in the heart**

vinodAya **to vinoda.Diversion**

vicittasya **of the unaffected**

kathA sva.manasA saha **x.**

~vlm.11. Whether walking or sitting, he was thoughtless [vicitta] of every thing; his heart was void of cares, and he conversed with his mind alone at pleasure.

~m.9-11 .... Whether walking or sitting, there was an inquiry going on in his mind about mind.

अव्यय.इन्द्रिय-वर्ग=ईश मनः शमवता त्वया ।

avyaya.indriya-varga=Iza mana: zamavatA tvayA |

पश्य\_आनन्द-सुखम् कीदृक्\_विधमादितम् ततम् ॥१२॥

pazya\_Ananda-sukham kIdRg.vidham\_AsAditam tatam ||12||

avyaya.indriya-varga=Iza **x**

mana: zamavatA tvayA **x**

pazya\_Ananda-sukham **see/know Happiness's pleasure**

kIdRk **x**

vidham **x**

AsAditam tatam **x.**

~vlm.12. Behold! he said to his mind, O lord of my senses! the unsullied and undecaying joy that thou dost enjoy in the tranquility; and say if there is a greater felicity than this to found on earth. (For true felicity, according to the Vedantist, consisted not in the possession, but renunciation of earthly cares and concerns, so Hafiz. "Dáadduniáoáhilhá." Abandon the world and all its people).

~sv. ...At times, he would address his mind thus: "O mind, look how blissful you are, now that you are in a balanced state! Remain like that all the time."

~m.12-15. O Lord of the senses, which are immutable, O mind, by quietening yourself, you will appreciate the happiness of bliss. It is not possible to do so if you remain the way you are....

इ #i -> #vy - vi>i -> #**vyaya** व्यय **-adj.-** Liable to change, perishable • -m.- यः - Loss, disappearance • Decline, downfall. • #**vyayena**. •• #**avyaya** - अव्यय **-adj.-** Not liable to change, immutable • Eternal, everlasting. •• #avyayam -यम् - (In the #vedAnta) A **member** or corporeal part of an organized body. •• (In gram) An indeclinable particle &c.

एषा\_एव\_अविरतम् तस्मात्\_नीरागा\_एव दशा त्वया ।

eSA\_eva\_aviratam tasmAt\_nIrAgA\_eva dazA tvayA |

अवलम्ब्या परित्याज्यम् चापलम् चलताम् वर ॥१३॥

avalambyA parityAjyam cApalam calatAm vara ||13||

eSA eva aviratam **x**

tasmAt **x**

nI.rAgA eva dazA **x**

tvayA **x**

avalambyA **x**

parityAjyam **x**

cApalam calatAm vara **x.**

~vlm.13. Therefore O my mind! that art the fleetest of all things, repress thy flight and excitability; and rely on thy cool composure for thy lasting happiness.

~sv. Thus resolved, he meditated for six days, which passed as if in a moment. After that he lived a long time as a liberated sage. He was free from exultation and sorrow. At times, he would address his mind thus: "O mind, look how blissful you are, now that you are in a balanced state! Remain like that all the time."

भो भो इन्द्रिय-चौराः हे हत-आशाः हत-नामकाः ।

युष्माकम् न\_अयम्\_आत्मा\_अस्ति न भवन्तः\_तथा\_आत्मनः ॥१४॥

**bho bho indriyacaurA he hatAzA hatanAmakA: |**

**yuSmAkam nAyamAtmAsti na bhavantastathAtmana: ||14||**

bho bho indriya-caurA: he hata-AzA: hata-nAmakA: |

yuSmAkam na\_ayam\_AtmA\_asti na bhavantas\_tathA\_Atmana: ||

**14**

**||**

**.**

**you sir**

**!**

**you sir**

**!**

**you thieving senses**

**...**

**hey**

**!**

**gentlemen,**

**this soul**

**is definitely**

**not**

**yours**

**!**

na bhavantas\_tathA\_Atmana: **thus Your Graces honorific, lit. "becomings" are not of the self.** -14- ##

~vlm.14. O my roguish senses, and O ye my perverted organs, ye have nothing to do with me. (The senses are related with the mind, and bear no relation to the soul).

~sv.14-17. He would address his senses as follows: "O senses! The self does not belong to you, nor do you belong to the self. May you all perish! ...

~m.12-15 ... Oh senses, you are robbers. Oh desire, you are disappointed. Your name is deprivation, depravity. This Self is not yours, nor do you belong to Self. Failed in your attempts, you are destroyed (in me). You are incapable of overwhelming and so you have lost your refuge.

~AB. ... –caurA: he hata-AzA: ... na ayam Atma asti na bhavantas tathA Atmana: ... ||

व्रजताम् वः विनाश-अंशम्\_आशा वः विफली.कृतः ।

vrajatAm va: vinAza-aMzam\_AzA va: viphalI.kRta: |

न समर्थाः समाक्रान्तौ भवन्तौ भङ्गुर-आश्रयाः ॥१५॥

na samarthA: samAkrAntau bhavantau bhaGgura-AzrayA: ||15||

vrajatAm va: vinAza-aMzam **x**

AzA va: viphalI.kRta: **x**

na samarthA: samAkrAntau **x**

bhavantau bhaGgura-AzrayA: **x.**

~vlm.15. The stiffness of the outer organs, is the cause of their failure; and the volition of the mind, is the cause of its disappointment; and neither of these have the power to protect me from evil.

~m.12-15.... Failed in your attempts, you are destroyed (in me). You are incapable of overwhelming and so you have lost your refuge.

~sv.14-17... Your cravings have ceased. You will no longer be able to rule me. The error of your existence arose from ignorance of the self, even as the non-perception of the rope gives rise to the erroneous perception of a snake. All these errors exist in the darkness of non-wisdom and in the light of wisdom they vanish.

~VA your desires are fruitless (AzA vo viphalI-kRtAH), you are destroyed ??? (vrajatAm vo vinAza-AMzam) o you senses, you cannot be relied upon (bhaGgurA-azrayAH), you are aimless in binding me (na samarthA: samAkrAntau).
~AS: O (you desires) go be part of the destruction (vinAzAMzam vrajatAm), your hopes are made fruitless. You are not capable of overcoming me, (since) your own base is fragile.

वयम् आत्मा\_इति या\_एषा वः बभूव किल वासना ।

vayam AtmA\_iti yA\_eSA va: babhUva kila vAsanA |

तत्त्व-विस्मृति-जाता हि दृष्ट-रज्जु-भुजङ्गवत् ॥१६॥

tattva-vismRti-jAtA hi dRSTa-rajju-bhujaGgavat ||16||

vayam AtmA **"We the Self"**

iti yA\_eSA va: **- people like us**

babhUva kila vAsanA **– have become *kila*, this vAsanA+**

tattva-vismRti=jAtA hi **– thatness-mistake=born -f.- *hi*=**

dRSTa-rajju-bhujaGgavat **– seen-rope.snake=like.**

~vlm.16. Those that believe the senses, as same with the soul, are as deluded as they, that mistake the rope for a snake.

~sv.14-17... The error of your existence arose from ignorance of the self, even as the non-perception of the rope gives rise to the erroneous perception of a snake. All these errors exist in the darkness of non-wisdom and in the light of wisdom they vanish.

~m.16 'We are Self' this kind of your feeling has arisen due to forgetting of the nature and principle of Self. It is like seeing a snake in a rope.

अन्.आत्मनि\_आत्मता सा\_एषा सा\_एषा वस्तुनि\_अ.वस्तुता ।

an.Atmani\_AtmatA sA\_eSA sA\_eSA vastuny\_a.vastutA |

अ.विचारेण वै जाता विचारेण क्षयम् गता ॥१७॥

a.vicAreNa vai jAtA vicAreNa kSayam gatA ||17||

**In the nonSelf is this selfness;**

**and in reality is thus unrealness.**

**it is through lack of Enquiry that you are born,**

**through Enquiry gone to destruction.**

~vlm.17. To take what is not the self for self, is equal to the taking of an unreality for reality; want of reason products this mistake, but right reason removes the fallacy.

~sv.14-17... All these errors exist in the darkness of non-wisdom and in the light of wisdom they vanish.

~m.17-21This is the Self-nature attributed to something that is nonSelf, existence attributed to something that is nonexistent. You are different from us. Other than Brahman who is the owner of action?...

\*jd. - अन्.आत्मनि\_आत्मता सा\_एषा In the nonSelf is this selfness; सा\_एषा वस्तुनि\_अ.वस्तुता and in reality is thus unrealness. अ.विचारेण वै जाता It is through lack of Enquiry that you are born, विचारेण क्षयम् गता through Enquiry gone to destruction.

भवन्तोऽन्ये वयं चान्ये ब्रह्मान्यत्कर्तृता परा ।

bhavanto'nye vayam cAnye brahmAnyatkartRtA parA |

अन्यो भोक्तान्य आदत्ते को दोषः कस्य कीदृशः ॥१८॥

anyo bhoktAnya Adatte ko doSa: kasya kIdRza: ||18||

bhavanta: anye vayam ca\_anye **x**

brahma-anyat-kartRtA parA **x**

anya: bhoktAn **x**

ya: Adatte **x**

ka: doSa: **x**

kasya kIdRza: **x.**

~vlm.18. You my senses and thou my mind, and my living soul, are different things, and quite separate from the unity of Brahma. The mind is the active principle, and the intellect is passive, and so no one related to the other. (All these have their different

functions to perform).

~sv.18-21. "O senses! You are different from the self, the doer of actions is different from all these, the experiencer of experiences is again different and the infinite consciousness is again different from all these — what is whose error and how does it arise?

वनेभ्यो दारु संजातं रज्जवो वेणुचर्मणः ।

vanebhyo dAru saMjAtam rajjavo veNu-carmaNa: |

वासी चायःप्जलान्येव तक्षा ग्रासार्थमुद्यतः ॥१९॥

vAsI cAya:phalAny\_eva takSA grAsa-artham\_udyata: ||19||

vanebhyo dAru saMjAtam **x**

rajjavo veNu-carmaNa: **x**

vAsI cAya:phalAny\_eva **x**

takSA grAsa-artham\_udyata: **x.**

~vlm.19. But it is their union, that serves to produce the same effect, as the wood that grows in the forest, the rope that is made of flax or hide, the axe made of iron, and the carpenter that works for wages, do all combine in the building of a house.

~sv. It is like this: trees grow in the forest, ropes are made of other fibres with which the timber is bound together, the blacksmith fashions axe, etc. With all these the carpenter builds a house for his own livelihood, not because he wants to build a house!

~m.17-21 Then whose fault is this (on the question existence and nonexistence)? Wood is coming from forests. A rope is made out of bamboo to tie this wood. Axe and such instruments are made out of iron. Carpenter is engaged in making things out of wood for his own livelihood and not for the purpose of house building.

इत्थं यथेहा सामग्र्या स्वशक्तिस्थपदार्थया ।

संपन्ना काकतालीया दृढा वरगृहाकृतिः ॥२०॥

ittham yathA\_iha sAmagryA sva.zakti-stha-padArthayA |

saMpannA kAka.tAlIyA dRDhA vara-gRha-AkRti: ||20||

ittham yathA\_iha

x

sAmagryA sva.zakti-stha-padArthayA

x

saMpannA kAka.tAlIyA dRDhA vara-gRha-AkRti:

x

~vlm.20. Such is the accidental conjunction of different things, that becomes the efficient cause of producing certain effects, which could never result alone, as in the case of house building just mentioned.

~sv. Thus in this world all things happen independently of one another and their coincidence is accidental — like the ripe cocoanut falling coincidentally when a crow alights on it, making ignorant people feel that the crow dislodged the cocoanut. Who is to blame for all these?

~m. Thus all these, which have their own purposes, are brought together by chance and a house is built. Similar is the case of this body. Senses have their own powers and purposes. By chance they are brought together and some action is done and a work is accomplished. Similar is the swaying of a bud in wind. Whose assemblage is this? What is there to refute in this?

संपन्नाः काकतालीयात् स्व-शक्ति-नियतेन्द्रियाः ।

तथैव कलिका लोलं केव कस्यात्र खण्दना ॥२१॥

saMpannA: kAkatAlIyAt sva-zakti-niyatendriyA: |

tathaiva kalikA lolam keva kasyAtra khaNdanA ||**21||**

~vlm.21. So also in the causation of the various acts of the body, as speech and all other works; which are effected by the accidental and simultaneous union of the different organs of the body and mind, without the waste or impairing of any of them.

~m.17-21This is the Self-nature attributed to something that is nonSelf, existence attributed to something that is nonexistent. You are different from us. Other than Brahman who is the owner of action? Other than Brahman who is the enjoyer? Then whose fault is this (on the question existence and nonexistence)? Wood is coming from forests. A rope is made out of bamboo to tie this wood. Axe and such instruments are made out of iron. Carpenter is engaged in making things out of wood for his own livelihood and not for the purpose of house building. Thus all these, which have their own purposes, are brought together by chance and a house is built. Similar is the case of this body. Senses have their own powers and purposes. By chance they are brought together and some action is done and a work is accomplished. Similar is the swaying of a bud in wind. Whose assemblage is this? What is there to refute in this?

विस्मृतिः\_विस्मृता दूरम् स्मृतिः स्फुटम्\_अनुस्मृता ।

सत्\_सत्-जातम्\_असत्\_च-अ.सत् क्षतम् क्षीणम् स्थितम् स्थितम् ॥२२॥

vismRti:\_vismRtA dUram smRti: sphuTam\_anusmRtA | sat\_sat-jAtam\_asat\_ca-a.sat kSatam kSINam sthitam sthitam ||22||

vismRti:\_vismRtA dUram

x

smRti: sphuTam\_anusmRtA

x

sat\_sat-jAtam\_asat\_ca\_a.sat kSatam kSINam sthitam sthitam

x

~vlm.22. Thus when the forgetfulness of death and sleep, are buried in oblivion, and reminiscence is awakened upon revivication and waking, the inactualities are again brought to the position of accuality. (i.e. the inaction is changed to action, by combination of mental and bodily activities, which are again productive of their purposed results.

~sv.22. When this truth is known, error remains error, knowledge becomes clear knowledge, the real is real, the unreal is unreal, what has been destroyed is destroyed and what remains remains."

~m.22 Now all that is to be forgotten has been cast off to a distance. What is to be remembered or recollected is recollected single mindedly. What is real is clearly coming out as real. What is unreal is dissolved/destroyed in a trice. What is to abide is abiding.

एवम्-विधेन भगवान्\_विचारेण महातपाः ।

सः\_अतिष्ठत्\_मुनि-शार्दूलः बहून्\_वर्ष-गणान्\_इह ॥२३॥

evam-vidhena bhagavAn\_vicAreNa mahAtapA: |

so\_'tiSThat\_muni-zArdUla: bahUn\_varSa-gaNAn\_iha **||23||**

~vlm.23. In this manner that great devotee, went on with his cogitations for many years, in that solitary cell of Vindhya mountain.

~m.23-26. O Rama, the great Vitahavya spent many years in this world ruminating like above. Afterwards he suspended all thinking and attained the Brahman state, having been delivered of all ignorance...

~sv.23-28. Thus reflecting and established in this knowledge, the sage lived in this world for a very long time. He was established in that state which is totally free from ignorance and error, and which ensures that he would not be born again....

अपुनर्भवनायैव यत्र चिन्तान्रमागता ।

a-punar\_bhavanAya\_eva yatra cintAn\_rama\_AgatA |

मूढता च सुदूरस्थ तत्रासौ\_अअवसत्\_सदा ॥२४॥

mUDhatA ca su-dUra.stha tatra\_asau\_Avasat\_sadA ||24||

a-punar\_bhavanAya\_eva **x**

yatra cintAn\_rama\_AgatA **x**

mUDhatA ca su-dUra.stha **x**

tatra\_asau\_Avasat\_sadA **x.**

~vlm.24. Freed from ignorance and afar from temptation, he remained there in perfect felicity, and ever contemplating on the means of preventing the metempsychosis of his soul.

~sv.23-28. He was established in that state which is totally free from ignorance and error, and which ensures that he would not be born again.

यथा ब्ःउतपदार्थौघदर्शनोत्थमनर्थकम् ।

ध्यानाश्वासनमालम्ब्ग्य सोऽवसत्सुखगः सदा ॥२५॥

yathA bhUta-padArtha-ogha-darzana-uttham\_anarthakam |

dhyAna-AzvAsanam\_Alabhya so\_'vasat\_sukhaga: sadA ||25||

.

yathA - **in which way**

bhUta-padArtha-ogha-darzana-uttham

**m beings**-**things**-**flood**-**sight** **having** **come.up**

anarthakam

**the useless**

dhyAna-AzvAsanam Alabhya

**having rejected the comfort of dhyAna.Meditation**

so\_'vasat\_sukhaga: sadA

**he dwelt, a happy bird, always**

**.**

~vlm.25. Seeing the natures of things in their true light, he avoided all that presented a false appearance; and for fear of being misled by appearances, he resorted to the shelter of meditation (of the entrinsic natures and properties of things).

~sv. Whenever there was contact with the objects of the senses, he resorted to the peace of contemplation and enjoyed the bliss of the self. His heart was free from attraction and aversion even when all manner of experiences came to him unsought.

हेयादेयसमासङ्गत्यागादानदृशोः क्षये ।

heyAdeya-samAsaGga-tyAga-AdAna-dRzo: kSaye |

वीतहव्यमुनेरासीदिच्छानिच्छातिगं मनः ॥२६॥

vItahavya-muner\_AsId\_icchA-an.icchA=atigam mana: ||26||

heyAdeya-samAsaGga-tyAga-AdAna-dRzo:

**of 2** heyAdeya-samAsaGga-tyAga-AdAna-dRzo:

kSaye **– x +**

vItahavya-mune: AsIt **of Quitfire was**

icchA-an.icchA=ati.gam **desire-nondesire=beyond.gone**

mana: **- the Mind.**

~vlm.26. Having his option of choosing what he liked from whatever he disliked, he was indifferent to both of them, and his apathetic mind was elevated from all that is desirable or detestible in life.

~sv.23-28. His heart was free from attraction and aversion even when all manner of experiences came to him unsought. Once, the sage Vitahavya felt inclined to abandon his body and to ensure that he would never again return to embodiment. He resorted to a cave on the Sahya mountain, sat in the lotus posture and

विदेह-केवली-भावे सीमन्ते जन्म-कर्मणाम् ।

संसार-सङ्ग-संत्याग-रसासव-नवेच्छया ॥२७॥

videha-kevalI-bhAve sImante janma-karmaNAm |

saMsAra-saGga-saMtyAga-rasAsava-navecchayA ||27||

videha- **bodiless ;** kevalI- **in the state of Kaivalya, Fulness ;** bhAva bhAve **in the experience ;** sImanta -sImante **beyond the bounds ;** janma- **birth ;** karma karmaNAm **of the karmic attachments ;** saMsAra- **Samsara, Universe ;** saGga- **attachment ;** saMtyAga- **renounced ;** rasa **juice ;** Asava- **nectar ;** nava- **new ;** icchA -icchayA **for desire ; pratibhAsa-mAtreNApi sthitasya dehAdi-saMsAra-saGgasya saMtyAge pariziSyamANe brahma-rasamakarande navecchayA utkaNThayA vivezoti parenAnvaya: ~||**

~m.27 Now, in the state of Disembodied Fulness, Kaivalya, beyond karma and birth, he had renounced attachment to the Samsara, desiring only pure Nectar.

~vlm.27. And having renounced the world, and all its connections and the society of mankind; and setting himself beyond the bonds of repeated births and actions of life, he became one with the incorporeal unity, and drank the ambrosial draughts of spiritual delight.

~sv.23-28. Thus reflecting and established in this knowledge, the sage lived in this world for a very long time. He was established in that state which is totally free from ignorance and error, and which ensures that he would not be born again. Whenever there was contact with the objects of the senses, he resorted to the peace of contemplation and enjoyed the bliss of the self.

**\**

विवेश स तयैवान्ते सह्याद्रौ हेम-कन्दरम् ।

viveza sa:\_ tayA\_ eva\_ ante sahya.adrau hema-kandaram |

अपुनःसङ्गमायाशु जगज्जालमवेक्ष्य सः ॥२८॥

apuna:-saGgamAyA Azu jagaj\_jAlam\_avekSya sa: ||28||

.

**he entered**

**with That only within**

**the sahya.Mountains**

**:**

**in a golden grotto**

**nevermore-connecting.with this world-trap**

**:**

**he watched**

**.**

~m.28. He developed a wish to see the shape of the Absolute after being disembodied and leaving the association with the mutable world, the 'samsara.' He wanted to enjoy the resulting happiness and joy.

~vlm.28. He seemed to sit in his lonely abstraction, in the golden grotto of the sahya mountain; and looked on the entangled paths of the world below, without any desire of walking in it, or mixing in its perfidious society.

बद्ध-पद्मासनः स्थित्वा तत्रोवाचात्मनात्मनि ।

baddha-padmAsana: sthitvA tatrovAcAtmanAtmani |

राग नीरागतां गच्छ द्वेष निर्दोषतां व्रज ॥२९॥

rAga nIrAgatAm gaccha dveSa nirdoSatAm vraja ||29||

baddha-padma-Asana: sthitvA **seated in Bound Lotus Posture ‑‑**

tatra uvAca AtmanA Atmani **there he spoke by the self in the self ‑‑**

rAga nIrAgatAm gaccha ‑‑ **"Passion, go to dispassion;** ‑‑

dveSa nirdoSatAm vraja **Anger, discover sinlessness."**

~m.29 He sat in lotus pose and started thinking within himself thus. He wanted to avoid even the sight of the world.

~vlm.29. Then sitting in his erect posture, he said to himself; "Be passionless, O my impassioned heart, and rest at peace my intolerant spirit."

\*jd. - baddha-padma-Asana: sthitvA **seated in Bound Lotus Posture ‑‑** tatra uvAca AtmanA Atmani **there he spoke by the self in the self ‑‑** rAga nIrAgatAm gaccha ‑‑ **"Passion, go to dispassion;** ‑‑ dveSa nirdoSatAm vraja **Anger, discover sinlessness."**

भवद्भ्यां सुचिरं कालमिह प्रक्रीडितं मया ।

bhavadbhyAM suciraM kAlamiha prakrIDitaM mayA |

भोगा नमोऽस्तु युष्मभ्यं जन्म कोटि-शतान्यहम् ॥३०॥

bhogA namo'stu yuSmabhyaM janma koTi-zatAnyaham ||30||

bhavadbhyAm suciram kAlam **x**

iha prakrIDitam mayA **x**

bhogA namo\_'stu yuSmabhyam **x**

janma koTi-zatAnyaham **x.**

~m.30. O attachment, please dissolve yourself. O hate, become your opposite. I have sported with you too long. O pleasures, salutations to you. I have been ruled by you over millions of births. You have lulled me into obedience like a boy by his parents.

~vlm.30. I bid you farewel, O ye enjoyments of the world, that have tempted me to taste your bitter pleasures in innumerable births and transmigrations.

~sv. You have played long enough with me. O pleasures, salutations to you; you have indeed sustained me all these years and even made me forget the self.

भवद्भिर्लालितो लोके लालकैरिव बालकः ।

bhavadbhir\_lAlito loke lAlakair\_iva bAlaka: |

इमामपि परां पुण्यां निर्वाण-पदवीमहम् ॥३१॥

imAm\_api parAm puNyAm nirvANa-padavImaham ||31||

bhavadbhi: lAlita: loke **x**

lAlakai: iva bAlaka: **x**

imAm\_api parAm puNyAm **x**

nirvANa-padavImaham **x.**

~vlm.31. Ye pleasures that have deluded me so long like the indulgences of boys; behold me now placed above your reach, by the absence of desire in my state of holy and heaven-born nirvANa anaesthesia.

~m.31-37. Salutations to sensuous pleasures which made me forget the great state of Nirvana. O grief, I have been pained by you and I rearched for my Self. You have set me on the path of the Self.

~sv. O sorrow, salutations to you; you spurred me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge; hence you are indeed the bestower of delight.

येन विस्मारितस्तस्मै सुखायास्तु नमो नमः ।

त्वद्-उत्तप्तेन हे दुःख मयात्मान्विष्ट आदरात् ॥३२॥

येन विस्मारितस्तस्मै सुखायास्तु नमो नमः ।

त्वद्-उत्तप्तेन हे दुःख मयात्मान्विष्ट आदरात् ॥३२॥

yena vismAritas\_tasmai sukhAyAs\_tu namo nama: |

tvad-uttaptena he du:kha mayA\_AtmA-anviSTa AdarAt ||32||

.

yena vismAritas

**whereby it is forgotten**

tasmai

**to That**

sukhAyAs\_tu

**but pleasurably**

namo nama:

**glory on glory!**

tvad-uttaptena he du:kha

**by your tormenting, Pain, w me** mayA

AtmA-anviSTa AdarAt

**x**

**.**

~vlm.32. I hail thee, O spiritual delight, that madest me forget my past pleasures; and I thank you ye pains! that have led me to the inquiry of the soul with so much ardour.

~sv.29-35. VITAHAVYA said this within himself: O attraction, abandon your force of attraction. O hate, abandon hatred. You have played long enough with me. O pleasures, salutations to you; you have indeed sustained me all these years and even made me forget the self. O sorrow, salutations to you; you spurred me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge; hence you are indeed the bestower of delight. O body, my friend, permit me to go to my eternal abode of self-knowledge. Such indeed is the course of nature; everyone has to abandon the body at some time or the other.

तस्मात्त्वद्-उपदिष्टोऽयं मार्गो मम नमोऽस्तु ते ।

tasmAt\_tvad-upadiSTo\_'yam mArgo mama namo\_'stu te |

त्वत्प्रसादेन लब्धेयं शीतला पदवी मया ॥३३॥

tvat-prasAdena labdheyam zItalA padavI mayA ||33||

tasmAt\_tvad-upadiSTa: ayam **x**

mArga: mama namo\_'stu te **x**

tvat-prasAdena labdheyam **x**

zItalA padavI mayA **x.**

~vlm.33. It is by thee, O sour misery! that this blissful state is revealed to me; and thou art to be thanked for bringing me under the cooling umbrage of heavenly delight.

~sv.29-35. VITAHAVYA said this within himself: O attraction, abandon your force of attraction. O hate, abandon hatred. You have played long enough with me. O pleasures, salutations to you; you have indeed sustained me all these years and even made me forget the self. O sorrow, salutations to you; you spurred me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge; hence you are indeed the bestower of delight. O body, my friend, permit me to go to my eternal abode of self-knowledge. Such indeed is the course of nature; everyone has to abandon the body at some time or the other.

दुःख-नाम्ने दुःखत.त्त्व सुखदात्मन्नमोऽस्तु ते । कल्याणमस्तु ते मित्र संसारासार-जीवित ॥३४॥

**du:kha-nAmne du:kha.tattva sukhada-Atman\_namo'stu te |**

**kalyANam\_astu te mitra samsArAsAra-jIvita ||34||**

du:khanAmne

**in the name of Trouble**

**O Thatness of Trouble!**

du:khatattva

**O pleasure-giving Self,**

**glory to you**

**!**

sukhadAtmannamo'stu te

kalyANam astu te

**blessing be on you**

**friend**

mitra

saMsArAsArajIvita

x

~vlm.34. I thank thee Adversity! that hast revealed to me the felicity of my soul; and I bless thee, my friend! for thy making the vanity of worldly life known unto me.

~sv. O pleasures, salutations to you; you have indeed sustained me all these years and even made me forget the self. O sorrow, salutations to you; you spurred me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge; hence you are indeed the bestower of delight.

#sR - sAra - #**asAra**‑ sapless , without strength, unprofitable Mn. viii , 203 Sus3r. &c. • #**asAra:** - "worthlessness" see #sArAsAra - #**AsAra:** - surrounding an enemy ; incursion , attack L. ; a hard shower MBh. Megh. Ragh. Ma1lav. KSS. &c. • a king whose dominions are separated by other states and who is an ally in war. - #**sArAsaram** - substance and (or) emptiness , strength and (or) weakness , relative strength Hit. ; worth and (or) worthlessness , relative quality (of goods) Mn. ix , 331 ; the good and (or) the best Ra1jat. • #sArAsara-vicAra: - considering or weighing strong and weak points &c. MW.

Ø

देहस्थितिरियं यामो वयमात्मीयमास्पदम् ।

प्रयोजनानां जन्तूनामहो नु विषमा गतिः ॥३५॥

deha-sthiti:\_ iyam yAma:\_ vayam AtmIyam Aspadam |

pra.yojanAnAm jantUnAm aho nu viSamA gati: ||35||

.

deha-sthiti: iyam **to this body-state**

yAma: vayam **we come**

AtmIyam\_Aspadam **our self.ish place +**

prayojanAnAm jantUnAm **x**

aho nu viSamA gati: **x.**

~vlm.35. O my body! that art so intimately united with myself, I see thy union to be but a temporary one; and like the short lived amity of interested men, who forsake their beneficient friends in a moment.

~sv.29-35. VITAHAVYA said this within himself: O attraction, abandon your force of attraction. O hate, abandon hatred. You have played long enough with me. O pleasures, salutations to you; you have indeed sustained me all these years and even made me forget the self. O sorrow, salutations to you; you spurred me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge; hence you are indeed the bestower of delight. O body, my friend, permit me to go to my eternal abode of self-knowledge. Such indeed is the course of nature; everyone has to abandon the body at some time or the other.

deha sthitiriyam yAmo vayamAtmIyamAspadam |
 prayojanAnAm jantUnAmaho nu viSamA gati: || 35
 ~VA o body, your staying together ends now, I go to my own place
 (in pure Consciousness).
 separation is common for living beings, so don’t be distressed.
AS:
O body, this is usual (iyam sthitiH), we all go to our own places.
Desires of living beings indeed take such twisted route (i.e. end up to
undesirable consequences)!

देहेनापि वियुज्येऽहं भूत्वा जन्मशतान्यपि ।

मित्रकाय मया यत्त्वं त्यज्यसे चिरबान्धवः ॥३६॥

देहेनापि वियुज्येऽहं भूत्वा जन्मशतान्यपि ।

मित्रकाय मया यत्त्वं त्यज्यसे चिरबान्धवः ॥३६॥

**dehenApi viyujye'ham bhUtvA janmazatAnyapi |**

**mitrakAya mayA yattvam tyajyase cirabAndhava: ||36||**

dehenApi viyujye'ham bhUtvA janmazatAnyapi |

mitrakAya mayA yattvam tyajyase cirabAndhava: ||36||

~sv.36. O body, my friend, you have been my relation for a long time. I abandon you now. You yourself have brought on this separation by nobly leading me to the realisation of the self.

~vlm.36. Thus am I forsaken by all my bodies, in my various by gone births; and so hath my soul, forsaken them all, in its repeated transmigrations in different forms of living bodies.

त्वयैवात्मन्य् उपानीता सात्म-ज्ञान-वशात् क्षतिः ।

अधिगम्यात्म-विज्ञानम् आत्म-नाशः कृतस् त्वया ॥३७॥

**tvayaivAtmanyupAnItA sAtmajJAnavazAtkSati: |**

**adhigamyAtmavijJAnamAtmanAza: kRtastvayA ||37||**

tvayA\_eva\_Atmany\_upAnItA sa-Atma.jJAna=vazAt\_kSati: |

adhigamyAtma-vijJAnam Atma-nAza: kRtas tvayA ||37||

~sv.37-40. How wonderful! In order to enable me to attain self-knowledge, you have destroyed yourself. O mother craving! Give me leave to go; you are now left alone to wither away, because I have reached the state of supreme peace. O lust! In order to conquer you, I befriended your enemy dispassion; forgive me.

~vlm.37. Even in my present state, my body brings its own ruin on itself; by its being slighted by the soul, upon its advancement in spiritual knowledge. (Spiritualism is deteriorative of physical powers).

**\**

देह नान्येन भग्नो ऽसि त्वयैवîतद् उपासितम् ।

एकाकिन्यापि शुष्यन्त्या प्रशान्ते मयि दीनया ॥३८॥

deha na.anyena bhagna:\_asi tvayA\_ eva\_ etat\_ upAsitam |

ekAkinyA\_api zuSyantyA prazAnte mayi dInayA ||38||

.

deha **Body,**

na\_anyena bhagna: asi

**not from another are you separate**

tvayA\_eva\_etad\_upAsitam

**by you only this is to.be.given attention**

ekAkinyA\_api

x

zuSyantyA

**x**

prazAnte mayi dInayA

**x**

**.**

~m.38-40. O mother dear, desire, when I attain peace and quiet, you will be left alone. Do not shrivel and grieve. I am leaving. O Lord lust, to destroy you I adopted the ways of dispassion. Pardon me for any guilt of mine. O my mother desire, this is my last salutation to you. We are now parting ways permanently due to your wily nature.

~vlm.38. It is no fault of mine, that the body is discontented at my contentment; or that it should be impaired by my abstinence, and broken down by my indigence. (i.e. The practice of austerities is a preventive of bodily growth).

\* #anya – another, an other – {in engliz this stem has mutated to "any"} -

\

त्वया दुःखं न कर्तव्यं मातस्तृष्णो व्रजाम्यहम् ।

क्षन्तव्याः काम भगवन्विपरीतापराधजाः ॥३९॥

tvayA du:kham na kartavyam mAtas tRSNa:\_ vrajAmy aham |

kSantavyA: kAma bhagavan viparIta-aparAdha.jAH ||39||

.

tvayA du:kham na kartavyam **x**

mAtas tRSNo vrajAmy aham **x**

kSantavyA: kAma\_ **x,**

**Lord.bhagavan,**

viparIta-aparAdha.jA: **x.**

~vlm.39. Grieve not my churlish avarice, that I have grown averse to gain; and you must pardon me, O my fond desires, that I have become so devoid of my wishes, and betaken myself to the virtue of Vairágya or insouciance.

~sv.37-40.... O mother craving! Give me leave to go; you are now left alone to wither away, because I have reached the state of supreme peace. O lust! In order to conquer you, I befriended your enemy dispassion; forgive me.

~m.38-40. O mother dear, desire, when I attain peace and quiet, you will be left alone. Do not shrivel and grieve. I am leaving. O Lord lust, to destroy you I adopted the ways of dispassion. Pardon me for any guilt of mine. O my mother desire, this is my last salutation to you. We are now parting ways permanently due to your wily nature.

राध् #rAdh - #aparAdh - अपराध #aparAdha – m. offence, transgression, fault; mistake; #aparAdham >kR, to offend any one (gen.)

क्षम् #kSam - #**kSantavya‑** to be borne or endured or suffered or submitted to patiently ; to be pardoned or forgiven Mn. MBh. R. &c. • #**kSantavya**m - impers. pardon to be given by any one (gen.) for (abl.) MBh. i , 40 , 53 KSS. cxix , 53.

दोषा उपशमैकान्तं व्रजाम्यादिश मङ्गलम् ।

doSA upazama-ekAntam vrajAmy\_Adiza maGgalam |

चिराच्चिराय चेदानीमम्ब तृष्णे किलावयोः ॥४०॥

cirAc\_cirAya ca\_idAnIm\_amba tRSNe kilAvayo: ||40||

doSA upazama-ekAntam **x**

vrajAmy\_Adiza maGgalam **x**

cirAc\_cirAya ca\_idAnIm **x,**

amba **x,**

tRSNe kilAvayo: **x.**

~vlm.40 I have now taken myself to my detachment and want to thrive therein. I pray of you, O you restless desire, to have no more any concern with me.

वियोगो योगदोषेण प्रणामोऽयं स पश्चिमः ।

viyogo yoga-doSeNa praNAmo\_'yam sa pazcima: |

नमः सुकृतदेवाय भवतेऽस्तु त्वया पुरा ॥४१॥

nama: sukRta-devAya bhavate\_'stu tvayA purA ||41||

viyogo yoga-doSeNa **x**

praNAmo\_'yam sa pazcima: **x**

nama: sukRta-devAya **x**

bhavate\_'stu tvayA purA **x.**

~vlm.41. And I bid my last farewell to thee, O thou deity of piety and pious deeds! that I may no more engage myself to the performance of acts: (because acts are attended with temporary and no lasting resultants).

~m.41-43. O Lord merit, salutations to you. At one time you have lifted me from hell and put me in heaven. My salutations to the tree called sin. You are born in the soil of bad deeds. You have developed huge branches called hells. You are bearing flowers called hellish griefs. Because of association with you I have suffered many heinous and lowly births.

~sv.41-44. I proceed to freedom; bless me. O merit! Salutations to you, for you rescued me from hell and led me to heaven. Salutations to demerit, the source of pain and punishment. Salutations to delusion under which I laboured for a long time and which is not seen by me even now.

नरकेभ्यः समुत्तर्य स्वर्गेऽहमभियोजितः ।

narakebhya: samuttarya svarge\_'ham\_abhiyojita: |

कुकार्यक्षेत्ररूढाय नरकस्कन्धवाहिने ॥४२॥

ku.kArya-kSetra-rUDhAya naraka-skandha-vAhine ||42||

narakebhya: samuttarya **x**

svarge\_'ham\_abhiyojita: **x**

ku.kArya-kSetra-rUDhAya **x**

naraka-skandha-vAhine **x.**

~vlm.42. I am lifted from the pit of hell and placed in heaven, and bid adieu to the arbour of pleasures, growing in the soil of wicked acts, and bearing as its fruits the torments of hell.

~m.41-43. O Lord merit, salutations to you. At one time you have lifted me from hell and put me in heaven. My salutations to the tree called sin. You are born in the soil of bad deeds. You have developed huge branches called hells. You are bearing flowers called hellish griefs. Because of association with you I have suffered many heinous and lowly births.

~sv.41-44. I proceed to freedom; bless me. O merit! Salutations to you, for you rescued me from hell and led me to heaven. Salutations to demerit, the source of pain and punishment. Salutations to delusion under which I laboured for a long time and which is not seen by me even now.

शासनापुष्पभाराय नमो दुष्कृतशाखिने ।

zAsanApuSpa-bhArAya namo duSkRta-zAkhine |

येन सार्धं चिरं बह्व्यो भुक्ताः प्राकृतयोनयः ॥४३॥

yena sArdham ciram bahvyo bhuktA: prAkRta-yonaya: ||43||

zAsanApuSpa-bhArAya **x**

namo **x**

duSkRta-zAkhine **x**

yena sArdham ciram bahvya: **x**

bhuktA: prAkRta-yonaya: **x.**

~vlm.43. I bid farewell to the tree of sin, bearing the flowers of our punishment, whereby I was doomed to repeated transmigrations in lower births. (Does the passage allude to the forbidden tree, which brought death on earth, and its sequence of repeated births in endless misery?)

~m.41-43. O Lord merit, salutations to you. At one time you have lifted me from hell and put me in heaven. My salutations to the tree called sin. You are born in the soil of bad deeds. You have developed huge branches called hells. You are bearing flowers called hellish griefs. Because of association with you I have suffered many heinous and lowly births.

~sv.41-44. I proceed to freedom; bless me. O merit! Salutations to you, for you rescued me from hell and led me to heaven. Salutations to demerit, the source of pain and punishment. Salutations to delusion under which I laboured for a long time and which is not seen by me even now.

अद्यप्रभृत्यदृश्याय तस्मै मोहात्मने नमः ।

adya-prabhRty-adRzyAya tasmai moha-Atmane nama: |

प्रध्वनद्वंशमधुरवचसे पत्रवाससे ॥४४॥

pradhvanadvaMza-madhura-vacase patra-vAsase ||44||

adya-prabhRty-adRzyAya **x**

tasmai moha-Atmane nama: |

pradhvanadvaMza-madhura-vacase **x**

patra-vAsase **x.**

~vlm.44. I bow down to that unseen form of delusion, which uttered the sweet voice of a sounding bamboo, and covered itself with a garment of leaves. (Does it mean the deluded Adam hiding his nudity under the leaves of trees?

~m.44-46. Salutations to bewilderments and delusions! From today these are vanishing. Salutations to the mediator, the Cave. The sounds of flute are its speech. Fallen leaves are its clothes. It is a fine companion during 'samadhi'. Because of your generous friendship, I could attain repose in the Absolute. I have been many times liquidated by the many calamities during samadhi. I have taken refuge in you and you have protected me.

~sv.41-44. I proceed to freedom; bless me. O merit! Salutations to you, for you rescued me from hell and led me to heaven. Salutations to demerit, the source of pain and punishment. Salutations to delusion under which I laboured for a long time and which is not seen by me even now.

नमो गुहातपस्विन्य्ऐ वयस्याय्ऐ समाधिषु ।

namo guhAtapasvinyai vayasyAyai samAdhiSu |

संसाराध्वनि खिन्नस्य त्वम् ममाश्वासकारणम् ॥४५॥

saMsAra-adhvani khinnasya tvam mama\_AzvAsa-kAraNam ||45||

namo guhAtapasvinyai **x**

vayasyAyai samAdhiSu **x**

saMsAra-adhvani khinnasya **x**

tvam mama\_AzvAsa-kAraNam **x.**

~vlm.45. I bow to thee my holy cell, that art my associate in this devout devotion; and art the only refuge of this weak body of mine, after its weary journey in the rugged paths of the world.

~sv.45-46 O cave, the companion of samAdhi (meditation), salutation to you. You have given me shelter when I was tormented by the pains of worldly existence.

आसीर्वयस्या सुस्निग्धासर्वलोभापहारिणी ।

AsIr\_vayasyA susnigdhA sarva.lobha-apa.hAriNI |

सर्वसंकटखिन्नेन दोषेभ्यो द्रवता मया ॥४६॥

sarva-samkaTa-khinnena doSebhyo dravatA mayA ||46||

AsIr\_vayasyA su.snigdhA **x**

sarva.lobha-apa.hAriNI **x**

sarva-samkaTa-khinnena **x**

doSebhyo dravatA mayA **x.**

~vlm.46. Thou wast my kind companion, and remover of all my desires; and hast been my only shelter, after I fled from all the dangers and difficulties of the world.

~sv.45-46 O cave, the companion of samAdhi (meditation), salutation to you. You have given me shelter when I was tormented by the pains of worldly existence.

Ø

त्वमेकाशोकनाशार्थमाश्रिता परमा सखी ।

संकटावटकुञ्जेषु हस्तालम्भनदायिने ॥४७॥

tvam\_eka-Azoka-nAza-artham\_AzritA paramA sakhI |

saMkaTAvaTa-kuJjeSu hastAlambhana-dAyine ||47||

.

tvam\_eka-Azoka-nAza-artham

**x**

AzritA paramA sakhI

**x**

saMkaTAvaTa-kuJjeSu

**x**

hastAlambhana-dAyine

**x**

**.**

~m.47-49. Salutations to my staff. You have protected me by supporting in forests and slopes. O body, depart to your place of origin, the great Nature. Take with you the skeleton, the blood, the flesh, the intestines. These are your main equipment. Salutations to the many baths, which I did to purify you from all impurities and smells. Salutations to all the actions like eating, bedding and all the movements to accomplish them.

~sv.47 O staff, you have been my friend too, protecting me from snakes, etc., and you have saved me from falling into a pit, etc. Salutations to you.

~vlm.47. And thou my pilgrim's staff, that wast the support of my aged body and arm; I have found my best friend in thee, for thy relieving my fatigue, and guiding my footsteps in this dangerous and cavernous retreat.

वर्धकैकान्तसुहृदे दण्डकाष्ठाय ते नमः ।

vardhaka-ekAnta-suhRde daNDaka-ASThAya te nama: |

अस्थिपञ्जरमात्मीयं तथा रक्तान्त्रतन्तुकम् ॥४८॥

asthi-paJjaram\_AtmIyam tathA rakta-antra-tantukam ||48||

vardhaka-ekAnta-suhRde **x**

daNDaka-ASThAya te nama: **x**

asthi-paJjaram\_AtmIyam **x**

tathA rakta-antra-tantukam **x.**

~sv.48-50. O body, return to the elements of which you are composed. Salutations to activities like bathing; salutations to all the activities in this world.

~vlm.48. I thank thee also, O my aged body! that art the prop of my life, even in this old age of thine; when thou art reduced to thy ribs, covering thy bloodless entrails, and thy shrivelled veins and arteries,

एतावन्मात्रसारैकं गृहीत्वा गच्छ देहक ।

etAvan\_mAtra-sAra-ekam gRhItvA gaccha dehaka |

पयःक्षोभप्रकारेभ्यः स्नानेभ्योऽपि नमोऽस्तु ते ॥४९॥

paya:kSobha-prakArebhya: snAnebhyo\_'pi namo\_'stu te ||49||

etAvan\_mAtra-sAra-ekam **x**

gRhItvA gaccha dehaka **x**

paya:kSobha-prakArebhya: **x**

snAnebhyo\_'pi namo\_'stu te **x.**

~sv.48-50. O body, return to the elements of which you are composed. Salutations to activities like bathing; salutations to all the activities in this world.

~vlm.49. Depart now my delapidated body, with the pith and marrow that there yet remain in thee; and away ye excrements that were in need of my repeated ablutions and purifications.

Ø

नमो ऽस्तु व्यवहारेभ्यः संसृतिभ्यो नमो ऽस्तु ते ।

namo'stu vyavahArebhya: saMsRtibhyo namo'stu te |

एते भवन्तः सहजाः प्राक्तनाः सुहृदो मया ॥५०॥

ete bhavanta: sahajA: prAktanA: suhRdo mayA ||50||

.

namo'stu vyavahArebhya:

**x**

saMsRtibhyo namo'stu te

**x**

ete bhavanta: sahajA: prAktanA: suhRdo mayA

**x**

**.**

~m.50-55. O pranas (vital airs), you are my natural friends. You have been honoured sufficiently during the sequence of these salutations. May you be blessed! I am now departing. I have rested with you in millions of wombs. I have roamed around many forests and hills. There is nothing in this world that I did in your company. Please, my dear pranas, depart to your Nature. I am leaving for the Absolute state. Oh my pranas, in this world everything has to go. High things will reach a low place. Things that are together will be separated.

~sv.51-54. Salutations to the life-forces (prANa) that have been my companions. Whatever I did in this world was done only with you, through you and because of your energy. Pray, return to your own source, for now I shall merge in the infinite consciousness (Brahman).

~vlm.50. Ibid adieu to all my acts and dealings in the world, which had been the destined causes and my connate companions, in all my transmigrations in this world. (Human actions being causes of their repeated births, for the sake of reaping their

proper retributions).

~sv.48-50. O body, return to the elements of which you are composed. Salutations to activities like bathing; salutations to all the activities in this world.

क्रमेणाद्योत्कृताः प्राणः स्वस्ति वोऽस्तु व्रजाम्यहम् ।

भवद्भिः सह चित्रासु भया बह्वीषु योनिषु ॥५१॥

**krameNAdyotkRtA: prANa: svasti vo'stu vrajAmyaham |**

**bhavadbhi: saha citrAsu bhayA bahvISu yoniSu ||51||**

krameNAdyotkRtA: prANa: svasti vo'stu vrajAmyaham |

bhavadbhi: saha citrAsu bhayA bahvISu yoniSu ||51||

~vlm.51. I next bid you farewell, O my vital airs! who kept company with me through all my various births, and from whom I (i.e. my soul) will soon fly away.

~m.50-55. O pranas (vital airs), you are my natural friends. You have been honoured sufficiently during the sequence of these salutations. May you be blessed! I am now departing. I have rested with you in millions of wombs. I have roamed around many forests and hills. There is nothing in this world that I did in your company. Please, my dear pranas, depart to your Nature. I am leaving for the Absolute state. Oh my pranas, in this world everything has to go. High things will reach a low place. Things that are together will be separated.

~sv.51-54. Salutations to the life-forces (prANa) that have been my companions. Whatever I did in this world was done only with you, through you and because of your energy. Pray, return to your own source, for now I shall merge in the infinite consciousness (Brahman).

krameNAdyotkRtA: prANA: svasti vo’stu vrajAmyaham |
 bhavadbhi: saha citrAsu mayA bahvISu yoniSu || 51
 ~VA krameNa-Adya-utkRtA: prANA: pranas, which were gradually
 declining from beginning?
AS:
The pranas are extracted in turns (i.e. I have extracted from the body
in turn) and I am leaving, good bye (svasti vo'stu good wishes to you).
The second line connects with the next- I have lived with you in many
births ...
The AB commentary suggests that the prAktana (prior actions or karma) is
being addressed here and in many further lines.

विश्रान्तं गिरिकुञ्जेषु श्रान्तं लोकान्तरेषु च । क्रीडितं पुरपीठान्तरुषितं पर्वतेषु च ॥५२॥

vizrAntam giri.kuJjeSu zrAntam loka-antareSu ca | krIDitam pura.pITha-antar.uSitam parvateSu ca ||52||.

vizrAntam

**reposed among mountain.groves**

giri.kuJjeSu

**at rest in foreign lands**

**at love-play**

**in the royal city**

**and in the mountains**

krIDitam pura.pITha-antar.uSitam parvateSu ca ||52||

~vlm.52. How oft have I passed with you to foreign parts, and reposed in the dales and groves of mountainous tracts; how long have we sported about the cities, and how often have we dwelt in mountain retreats. (i.e. The soul with its subtile body, is sempiternal and abiqueous).

~m.50-55. I have roamed around many forests and hills. There is nothing in this world that I did in your company.

~sv.51-54. Salutations to the life-forces (prANa) that have been my companions. Whatever I did in this world was done only with you, through you and because of your energy. Pray, return to your own source, for now I shall merge in the infinite consciousness (Brahman).

स्थितं कार्यविलासेषु प्रस्थितं विविधाध्वसु ।

sthitam kArya-vilAseSu prasthitam vividhA-adhvasu |

न तदस्ति जगत्कोशे भवद्भिः सह यन्मया ॥५३॥

na tad\_asti jagat-koze bhavadbhi: saha yan\_mayA ||53||

sthitam **set**

kArya-vilAseSu **x**

prasthitam **setting.out.on**

vividhA-adhvasu **various routes +**

na tad\_asti **x**

jagat-koze **x**

bhavadbhi: saha yan\_mayA **x.**

~vlm.53. How many times have we run to different directions, and were engaged in various avocations of life. In fact there was no time and place in the space of the universe, when and where we did not live together.

~m.50-55. O pranas (vital airs), you are my natural friends. You have been honoured sufficiently during the sequence of these salutations. May you be blessed! I am now departing. I have rested with you in millions of wombs. I have roamed around many forests and hills.

~sv.51-54. Salutations to the life-forces (prANa) that have been my companions. Whatever I did in this world was done only with you, through you and because of your energy. Pray, return to your own source, for now I shall merge in the infinite consciousness (Brahman).

स्था #sthA -> #prasthA -> #**prasthita‑ -** standing ready (to sacrifice), rising; prominent, appointed (to an office); started, set out, having left for (acc. prati, dat., or loc.).

Ø

न कृतं न हृतं न दत्तं नावलम्बितम् ।

इदानीं स्वां दिशं यान्तु भवन्तो याम्यहं प्रियाः ॥५४॥

na kRtam na hRtam na dattam na\_avalambitam |

idAnIm svAm dizam yAntu bhavanto yAmi\_ aham priyA: ||54||

.

na kRtam **– not done**

na hRtam **x**

na dattam **x**

na avalambitam **x**

idAnIm svAm dizam yAntu **x**

bhavanta: yAmy aham priyA: **x.**

~vlm.54. In truth I have never done nor seen, nor given nor taken anything apart from you; and now I bid you adieu my friend, as I must soon part from you.

~sv.51-54. There is nothing in this world that I did in your company. Please, my dear pranas, depart to your Nature. I am leaving for the Absolute state. Oh my pranas, in this world everything has to go. High things will reach a low place. Things that are together will be separated.

सर्वेक्षयान्त निचयाः पतनान्ताः समुच्छ्रयाः ।

sarvekSayAnta nicayA: patanAntA: samucchrayA: |

संयोगा विप्रयोगान्ताः सर्वे संसारवर्त्मनि ॥५५॥

saMyogA viprayogAntA: sarve saMsAravartmani ||55||

sarva-IkSayAnta nicayA: **x**

patanAntA: samucchrayA: **x**

saMyogA viprayogAntA: **x**

sarve saMsAravartmani **x.**

~vlm.55. All things in the world have their growth and decay, and are destined to rise and fall by turns; and so also are the union and separation of things, the unavoidable course of nature.

~sv.55-58. All things that come together in this world have to part one day or the other. O senses, return to your own sources, the cosmic elements.

~m.50-55 ... I am leaving for the Absolute state. Oh my pranas, in this world everything has to go. High things will reach a low place. Things that are together will be separated.

अयं चाक्षुष आलोको विशत्वादित्यमण्डलम् ।

ayam cAkSuSa Aloko vizatv\_Aditya-maNDalam |

विशन्तु वनपुष्पाणि सौगन्ध्यानन्दसंविदः ॥५६॥

vizantu vana-puSpANi saugandhya-Ananda-saMvida: ||56||

ayam cAkSuSa: **- this for the eyes**

Aloka: **- light**

vizatu – **let it enter**

Aditya-maNDalam **- the solar sphere +**

vizantu vana-puSpANi **- let them enter, too, the forest.flowers,**

saugandhya-Ananda-saMvida: **- perfuming our Happy Awareness.**

~vlm.56. Let this light which is visible to sight, reenter in the sun whence it proceeds, and let these sweet scents which come to my smelling, mix with the flowers from which they are breathed and blown.

प्राणानिलस्तथा स्पन्दं विशत्वद्य प्रभञ्जनम् ।

prANa-anilas\_tathA spandam vizatv\_adya pra.bhaJjanam |

विशन्त्वाकाशकुहरं शब्दश्रवणशक्तयः ॥५७॥

vizantv\_AkAza-kuharam zabda-zravaNa-zaktaya: ||57||

prANa-anila: **- the prANa-fire**

tathA spandam vizatu **x**

adya **x**

pra.bhaJjanam **x**

vizantu AkAza-kuharam **x**

zabda-zravaNa-zaktaya: **x.**

~vlm.57. Let my vital breath and oscillation, join with the etherial air; and let all the sounds I hear, return from my ears to the vacuous sphere. (Lit. Let me lose my audibility in vacuity which is receptacle of sounds).

~m. Let the pranas and their vibrations mix with the great space. Let the ear join the womb of space/sky.

इन्दुमण्डलमायान्तु रसनारसशक्तयः ।

indu-maNDalam\_AyAntu rasanArasa-zaktaya: |

निर्मन्दर इवाम्भोधिर्गतार्क इव वासरः ॥५८॥

nirmandara\_ iva\_ambhodhir\_gata-arka\_ iva vAsara: ||58||

indu-maNDalam\_AyAntu **x**

rasanArasa-zaktaya: **x**

nirmandara\_ iva\_ambhodhi: **x**

gata-arka\_ iva vAsara: **x.**

~vlm.58 Let my taste revert to the orb of the moon from where it has sprung. Let me be as quiet as the sea after its churning by Mount Mandara, and like the cool hour of the evening after the sun has set.

~sv.55-58. All things that come together in this world have to part one day or the other. O senses, return to your own sources, the cosmic elements.

~m. Let the taste of tongue enter the waters of moon. I am the Self. I am like the ocean without the Mandara mountain. I am like the day without Sun.

शरदीव घनः स्वैरं प्राप्तः कल्पान्तसर्गवत् ।

zaradi\_iva ghana: svairam prApta: kalpAnta-sargavat |

ओंकारान्ते स्वमननं प्रशाम्याम्यात्मनात्मनि ॥५९॥

oMkAra-ante svamananam prazAmy\_Amy\_Atman\_Atmani ||59||

zaradi\_iva ghana: svairam **x**

prApta: kalpAnta-sargavat **x**

oMkAra-ante svamananam **x**

prazAmy\_Amy\_Atman\_Atmani **x**

~vlm.59. Let me be as silent as the dumb cloud in autumn, and as still as the creation, after the great deluge at the end of a Kalpa; let me remain thoughtless, as when the mind is concentrated in the dot of om or on, and when my soul rests in

supreme soul. Let me be as cold as when the fire is reduced to ashes, and as extinct as the extinguished and oilless lamp.

~sv.59-60. I shall now enter into the self by the self indicated by the culmination of the Om sound — as a lamp without fuel. I am free from all the activities of this world and from all notions of perceptions and experiences. My heart is established in the peace indicated by the resonance of the OM. Gone are delusion and error.

~m. I am like the creation at the end of aeon. I am like fire without wood. I am like a lamp without oil. I am in repose in the Brahmic state. I am delivered of all actions and works. I am beyond all phenomena. Uttering Om, I am following the sound through the Brahmarandhra, (the hole on the head) and I am becoming Brahman. I am now fully in repose in my Self.

व्यपगताखिलकार्यपरंपरः ,

vyapagata-akhila-kArya-paraMpara: ,

सकलदृश्यदशातिगतस्थितिः ।

sakala-dRzya-daza-atigata-sthiti: |

प्रणवशान्त्यनुसंसृतिशान्तधी=

praNava-zAnty-anusaMsRti-zAnta-dhI:=

र्विगतमोहमलोऽयमहं स्थितः ॥६०॥

vigata-moha-malo\_'yam\_aham sthita: ||60||

vyapagata-akhila-kArya-paraMpara: **-**

**x** vyapagata-akhila-kArya-**succession**

sakala-dRzya-daza-atigata-sthiti: **-**

**x** sakala-dRzya-daza-atigata-**state +**

praNava-zAnty-anusaMsRti-zAnta-dhI: **-**

**x OM**-**peace**-anusaMsRti-**peaceful**-**thought**

vigata-moha-mala:

**x** vigata-moha-mala

ayam aham sthita: **x.**

~vlm.60. Here I sit devoid of all actions, and removed from the sight of all living beings; I am freed from the thoughts of worldly things, and am resting in the peace of my soul, which is seated in my cranium.

~sv.59-60. I shall now enter into the self by the self indicated by the culmination of the Om sound — as a lamp without fuel. I am free from all the activities of this world and from all notions of perceptions and experiences. My heart is established in the peace indicated by the resonance of the OM. Gone are delusion and error.

#anusaMsRti

**oॐm**

**ÂU**U**Mm**mmm....

saMtoSa: paramo lAbha: sat-saGga: paramA gati: |

vicAra: paramam jJAnam zamo hi paramam sukham ||3|103|19||

**Contentment is the highest gain, Good Company the highest course,**

**Enquiry the highest wisdom, and Peace the highest enjoyment. 2.16.19**

**+++**

**++**

**+**

**Comments and suggestions**

are welcome at

das.jiva@gmail.com

Please begin the Subject line with the relevant sarga/canto Number, e.g. "re**:** y5084".

**+**

**The complete YVFiles**,

including the Concordant Glossary, and every Sarga/Canto,

in their most recent update,

can be downloaded at:

All YVFiles:

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

Concordant Glossary (CGl1405)

<https://www.dropbox.com/s/mats7olf4xfvsnm/CGl.1405.docx?dl=0>

**oॐm**

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

[http://www.youtube.com/watch?v=w814-Pj3b*m*8](http://www.youtube.com/watch?v=w814-Pj3bM8)

DAILY READINGS mn 13June

fm5086 2.je12-13 Last Farewell .z60

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

fm7093 3.je10..13 The Siddha Adept .z99

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

fm3039 1.je13 The NightCrawlers' Party .z30

<https://www.dropbox.com/s/0ltq2hq64b3utzh/fm3039%201.je13%20The%20NightCrawlers%27%20Party%20.z30.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

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>

||01 02

पूर्वM एveन्द्रियगणः मया परिहृतः स्फुटम् ।

इदानीM चिन्तया nAर्थः पुनर् विततया मम ॥३॥

अस्ति nAstIतिकलनाM भङ्क्त्वा मृद्वीं लताmiव ।

शेषम् तु बद्ध-संस्थाnasतिष्ठाmyaचले शृङ्गवत् ॥४॥

उदिto'स्तM गta इव svaस्तम् गta इvoदितः ।

समः सम.रsa-Aभाsas तिष्ठामि सु.अच्छताम् गतः ॥५॥

प्रबुद्धोऽपि सुषुप्तस्थः सुषुप्तस्थः प्रबुद्धवत् ।

तुर्यmAलम्ब्य काyAन्तस्तिष्ठामि स्तम्भितस्थितिः ॥६॥

प्रबुद्धोऽपि सुषुप्त.स्थः सुषुप्तस्थः प्रबुद्धवत् ।

तुर्यम् आलम्ब्य काय.अन्तस् तिष्ठामि स्तम्भित-स्थितिः ॥६॥

स्थितः स्थाणुर्\_इव\_एकान्ते स्व.अन्त-अन्ते सर्वतः स्थिते ।

सत्त्व-सामान्य-साम्ये हि तिष्ठामि\_अ.गतामयः ॥७॥

इति संचिन्त्य स ध्याने पुनस्तस्थौ दिनानि षट् ।

ततः प्रबोधmAपन्नः क्षणसुप्त इvAध्वगः ॥8॥

ततः सिद्धः स भगवान्वीतहव्यो महातपाः ।

विजहार चिरM कालM जीवन्मुक्ततया तदा ॥९॥

वस्तु nAभिननndAसौ निनिन्द न कदाचन ।

न जगाम तthauद्वेगM न च हर्षmaवाप सः ॥१०॥

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

विवेश स तयैवान्ते सह्याद्रौ हेमकन्दरम् ।

अपुनःसङ्गमायाशु जगज्जालमवेक्ष्य सः ॥२८॥

29 30 31 32 33 34

देहस्थितिरियं यामो वयमात्मीयमास्पदम् ।

प्रयोजनानां जन्तूनामहो नु विषमा गतिः ॥३५॥

36 37 38

त्वया दुःखं न कर्तव्यं मातस्तृष्णो व्रजाम्यहम् ।

क्षन्तव्याः काम भगवन्विपरीतापराधजाः ॥३९॥

40 41 42 43 44 45 46

त्वमेकाशोकनाशार्थमाश्रिता परमा सखी ।

संकटावटकुञ्जेषु हस्तालम्भनदायिने ॥४७॥

48 49

नमोऽस्तु व्यवहारेभ्यः संसृतिभ्यो नमोऽस्तु ते ।

एते भवन्तः सहजाः प्राक्तनाः सुहृदो मया ॥५०॥

51 52 53

न कृतं न हृतं न दत्तं नावलम्बितम् ।

इदानीं स्वां दिशं यान्तु भवन्तो याम्यहं प्रियाः ॥५४॥

55 56 57 58 59 60

||

||01 02 03 04 05

06

**awake tho in the sleeping.state,**

**asleep as.if waking,**

**having attained the Fourth state**

**at body's-end I rest composed**

**:**

**set as.in a solitary place within oneself but situate as everything**

**effectively So as same o&r other**

**here I rest**

**without any form of disease**

**neither depressed nor undepressed**

**vasiShTha interjected—**

**such was his thought**

**.**

**so then he sat again in dhyAna.Meditation**

**for eight days**

**after which he awoke like a napping traveler**

**.**

**he is an Adept in That, Lord Quitfire, great in his tapas**

**he wandered a long while**

**...**

**because he was Living.Free then**

**reality was no pleasure to him but he did not sorrow anywhen**

**for nothing troubled him**

**nor did he get any delight**

**.**

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

28

**he entered**

**with That only within**

**the sahya.Mountains**

**:**

**in a golden grotto**

**nevermore-connecting.with this world-trap**

**he watched**

**.**

29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60||

.z60

27||**32|**11||47||38|17|56||55|**50|07|25||60||54|**05||16||37|25|\***\***42|59||01||**07|28||60|28|**40||51|03|**11|**25|48|45||15|44||24||**05||26|**57||41||19|**07|\***28|\*27||32|**11||59|60||54|05|**16|37|42|28|**|59||**01|**07|60||28||**40||51|03||**41|11||25|**35|\***32|\***48|45|15|44||24||**26||**57||**41|**19||27|**32|11||53|**35|**26||43||35||53|**49|33|47|\*02|38|\*13||23|04||36|21||58||31||**17|16||56|**29|18||38|47|**54||47|38|17||56|**55|50|**54||**05|\*54|\*13||23|04||36|21||58|31||**17|16|56||**29|18||38|**47|**54|**47||38||17|56|**55|50|**54||**05|**45|\*16|\***37||42||59|01|07||60|28|40||51|**24||15||**03|25||48|**45|44||32|15|44|**07|**07|\*24|26||**57|41|19|**50|**