work in progress .v17

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**Oॐ**m



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**About the Elephant**

**chUDAlA.Topknot said—**

**01**|o/

इदानीम् राजशार्दूल वस्तुसंप्रतिपत्तये ।

शृणु विन्ध्येभवृत्तान्तविवृतिम् स्मयकारिणीम् ॥६।९१।१॥

idAnIm rAja.zArdUla vastu-sampratipattaye |

zRNu vindhya-ibha-vRttAnta-vivRtim smaya-kAriNIm ||6|91|01||

.

idAnIm rAja-zArdUla

vastu-sampratipattaye

zRNu

vindhyebha-vRttAnta-vivRtim smaya-kAriNIm **- x.**

#sampratipatti

~sv. Now listen to the significance of the second parable.

What was described as the elephant in the Vindhya hills, that you are on this earth.

~vlm. Hear me, O great prince! now explain to you the meaning of the story of the vindhyan elephant, which will be as useful as it will appear wonderful to you.

**02**|o/

यो\_sसौ विन्ध्य-वने हस्ती सो\_sस्मिन् भूमि-तले भवान् ।

यौ वैराग्य-विवेकौ तौ द्वौ तस्य दशनौ सितौ ॥६।९१।२॥

ya:\_asau vindhya-vane hastI sa:\_asmin bhUmi-tale bhavAn |

yau vairAgya-vivekau tau dvau tasya dazanau sitau ||02||

.

**the elephant in the Vindhya**

**forest--that is your Majesty**

**upon this earth; and his two tusks**

**are Dispassion and Discernment.**

yo\_asau vindhya-vane hastI

**what is the elephant in the Vindhya forest**

so\_asmin bhUmitale bhavAn

**that is your Majesty on this earth**

yau vairAgya-vivekau

what are **vairAgya.Dispassion** and **viveka.Discernment**

tau dvau

**those two**

tasya dazanau sitau

**are his two tusks.**

~vlm.2. That elephant of the vindhyan range, is thy veryself in this forest; and his two strong tusks are no other than the two virtues of reasoning and resignation, on which you lay your strength. (Viveka and vairgya i.e. reason and resignation are the most potent arms of men).

~sv.2 The two powerful tusks are viveka (discrimination, wisdom) and vairagya (dispassion) which you possess.

**03**|o/

यश्\_च\_असौ वारण-आक्रान्ति-तत्परो हस्तिप: स्थित: ।

तद्\_अज्ञानम् तव\_आक्रान्ति-तत्परम् तव दु:ख.दम् ॥६।९१।३॥

yaz\_ca\_asau vAraNa-AkrAnti-tatparo hastipa: sthita: |

tad\_ajJAnam tava\_AkrAnti-tatparam tava du:kha.dam ||03||

.

yaz\_ca asau

vAraNa-AkrAnti-tatpara:

hastipa: sthita:

tad\_ajJAnam tava AkrAnti-tatparam

tava du:kha-dam **- x.**

~vlm.3. The hunter that was the enemy of the elephant and way laid him in his free rambles, is the personification of that great ignorance, which hath laid hold of thee for thy misery only.

~sv.3 The rider who inflicted pain on the elephant is ignorance which caused you sorrow.

**04**|o/

अतिशक्तो\_अप्य्\_अशक्तेन दु:ख-अ.दु:खम् भयाद्\_भयम् ।

हस्ती हस्ति-पकेन\_इव राजन्\_मौर्ख्येण नीयसे ॥६।९१।४॥

atizakto\_api\_azaktena du:kha-a.du:kham bhayAd\_bhayam |

hastI hasti-pakena\_iva rAjan\_maurkhyeNa nIyase ||04||

.

ati-zakta: api

**However capable/powerful**

azaktena

**by the powerless**

du:kha-adu:kham

**in pleasure and pain**

bhayAd\_bhayam

**from fear to fear**

hastI hastipakena iva

**like the elephant by the elephant-driver**

rAjan maurkhyeNa nIyase

**\_rAjA, you are led by your folly.**

~vlm.4. Even the strong is foiled by weak, and lead from one danger to another and from woe to woe; as the strong elephant was led to by the weak huntsman, and as you O mighty prince!

are exposed by your imbecile ignorance in this forest.

~sv.4 Though powerful, the elephant was overcome by the rider: though excellent in every way, you are overcome by this ignorance or foolishness.

**Powerful you may be, but you're led by your weakness to pleasure**

**or pain. An elephant is led from one trouble to another**

**by the elephant-driver. So, Râjâ, you're led by your folly.**

**05**|o/

यल्\_लोह-वज्र-सारेण वारण: परियन्त्रित: ।

तद्\_आशा-पाश-जालेन भवान् आपदम् आवृत: ॥६।९१।५॥

yat\_loha-vajra-sAreNa vAraNa: pariyantrita: |

tat\_AzA-pAza-jAlena bhavAn Apadam AvRta: ||05||

.

yat loha-vajra-sAreNa **- x =**

vAraNa: pariyantrita: **- x =**

tad AzA-pAza-jAlena **- x =**

bhavAn Apadam AvRta: **- x.**

~vlm.5. As the mighty elephant was caught in the strong iron chain, so are you held fast in the snare of your desire (of a future reward); which has brought all this calamity\_on you.

~sv.5 The elephant's cage is the cage of desires in which you are imprisoned.

**06**|o/

आशा हि लोह-रज्जुभ्यो विषमा विपुला दृढा ।

कालेन धीयते लोहम् तृष्णा तु परिवर्धते ॥६।९१।६॥

AzA hi loha-rajjubhya:\_viSamA vipulA dRDhA |

kAlena dhIyate loham tRSNA tu parivardhate ||06||

.

AzA hi loha-rajjubhya: **- x =**

viSamA vipulA dRDhA **- x =**

kAlena dhIyate loham **- x =**

tRSNA tu parivardhate **- x.**

~vlm.6. The expectation of man is the iron chain, that is stronger and harder and more durable than the other; the iron rusts and wastes away in time, but our expectations rise high and hold us faster.

~sv.6-7 The only difference is that the iron cage decays in course of time but the cage of desire grows stronger with time.

**07**|o/

यद्\_द्वन्द्वे\_sपेक्षते वैरी गजमाराद-लक्षित: ।

प्रेक्षते त्वाम् तद्\_अज्ञानम् क्रीडार्थम् बद्धम् एककम् ॥६।९१।७॥

yat\_dvandve\_apekSate vairI gajamArAda-lakSita: |

prekSate tvAm tat\_ajJAnam krIDArtham baddham ekakam ||07||

.

yad dvandve\_apekSate vairI gaja-mArAdalakSita: **- x =**

prekSate tvAm tad\_ajJAnam **- x =**

krIDArtham baddham ekakam **- x.**

~vlm.7. As it was in the hostility\_of the huntsman, that he marked the elephant by his remaining unseen in his hiding place, so thy ignorance which larks after thee, marks thee for his pray from a distance.

~sv.6-7 The only difference is that the iron cage decays in course of time but the cage of desire grows stronger with time.

**08**|o/

यद्\_बभञ्ज गज: शत्रो: शृङ्खला-जाल-बन्धनम् ।

तत् तत्याज भवान्\_भोग-भूमिम् राज्यम् अकण्टकम् ॥६।९१।८॥

yat\_babhaJja gaja: zatro: zRGkhalA-jAla-bandhanam |

tat tatyAja bhavAn\_bhoga-bhUmim rAjyam akaNTakam ||08||

.

yad babhaJja gaja: zatro: **- x =**

zRGkhalAjAla-bandhanam **- x =**

tat tatyAja bhavAn **- x =**

bhoga-bhUmim rAjyam akaNTakam **- x.**

~vlm.8. As the elephant broke the bonds of the iron chains of his enemy, so have you broken asunder the ties of your peaceful reign and the bonds of your royalty and enjoyments.

~sv.8 Even as the elephant broke out of its cage, you abandoned your kingdom and came here.

**09**|o/

कदा.चित् सुकरम् शस्त्र-शृङ्खला-बन्ध-भेदनम् ।

न त्व्\_अस्य मनस: साधो भोग-आशा-विनिवारणम् ॥६।९१।९॥

kadA.cit sukaram zastra-zRGkhalA-bandha-bhedanam |

na tv\_asya manasa: sAdho bhoga-AzA-vinivAraNam ||09||

.

kadA.cit sukaram **- x =**

zastra-zRGkhalA-bandha-bhedanam **- x =**

na tu asya manasa: **- x =**

o **sAdhu =**

bhoga-AzA-vinivAraNam **- x.**

~vlm.9. It is sometimes possible, O pious prince! to break down the bonds of iron fetters; but is impossible, O holy prince, to put a stop to our growing desires and fond expectations.

~sv. However, psychological abandonment is not as easy as breaking out of a material cage.

**10**|o/

यदि मे पाटयत्य्\_उच्चैर्\_बन्धम् हस्ति-पको\_अयतत् । त्वयि त्यजति तद्\_राज्यम् अज्ञानम् पतितम् कृतम् ॥६।९१।१०॥

yadi me pATayati\_uccai:\_bandham hasti-paka:\_ayatat | tvayi tyajati tat\_rAjyam a‑jJAnam patitam kRtam ||10||

.

yadi me pATayaty uccair

bandham hasti-pako\_ayatat

tvayi tyajati tad rAjyam

ajJAnam patitam kRtam **– x.**

~vlm.10. As the huntsman that had caught the elephant in the trap, fell down himself from on high to the ground; so was thy ignorance also levelled to the ground, seeing thee deprived of thy royalty and all thy former dignity. (The pride and ignorance of a man sinks down with his misfortune).

~sv. However, psychological abandonment is not as easy as breaking out of a material cage.

यदा विरक्त: पुरुषो\_ भोगाशाम् त्यक्तुम् इच्छति । तदा प्रकम्पते\_sज्ञानम् छेद्ये वृक्षे पिशाचवत् ॥६।९१।११॥

yadA virakta: puruSa: bhoga.AzAm tyaktum icchati | tadA prakampate\_ajJAnam chedye vRkSe pizAcavat ||11||

.

yadA virakta: puruSa:

**when a dispassionate person**

bhogAzAm tyaktum icchati

tadA prakampate ajJAnam

chedye vRkSe pizAcavat

#bhogAzA

~vlm.11. When the man who is disgusted with the world, wants to relinquish his desire of enjoyment, he makes his ignorance tremble in himself, as the demon that dwells on a tree, quakes with fear when the tree is felled.

~sv. Even as the rider was alerted by the escape, the ignorance and the foolishness in you tremble when the spirit of renunciation manifests in you.

यदा विवेकी पुरुषो\_ भोगान्\_संत्यज्य तिष्ठति । तदा पलायते\_sज्ञानम् छिन्ने वृक्षे पिशाचवत् ॥६।९१।१२॥

yadA vivekI puruSa:\_ bhogAn\_saMtyajya tiSThati | tadA palAyate\_a-jJAnam chinne vRkSe pizAcavat ||12||

.

yadA vivekI puruSa:

**when a discerning person**

bhogAn saMtyajya

**having forsaken pleasures remains**

tiSThati

tadA palAyate ajJAnam

chinne vRkSe pizAcavat

~vlm.12. When the self-resigned man, remains devoid of his desire for temporal enjoyments; he bids fare well to his ignorance, which quits him as the demon departs from the fallen tree.

~sv. Even as the rider was alerted by the escape, the ignorance and the foolishness in you tremble when the spirit of renunciation manifests in you.

भोग-ओघे नूनम् उन्मुक्ते पतत्य्\_अज्ञान-संस्थिति: । पादपे क्रकक-च्.छिन्ने कुलायस्\_तद्-गतो\_ यथा ॥६।९१।१३॥

bhoga-oghe nUnam unmukte patati\_a-jJAna-saMsthiti: | pAdape krakaka-chinne kulAya:\_tat-gata:\_ yathA ||13||

.

bhoga-oghe

**in the pleasure-ocean**

nUnam unmukte

**now appearing**

patati

**he falls**

ajJAna-saMsthiti:

**being set in ignorance**

pAdape krakaka-c-chinne in a saw-cut tree

kulAyas tad-gato yathA so the flocks/nests go

~vlm.13. A man getting rid of his animal gratifications, demolishes the abode of his ignorance from the mind; as a wood-cutter destroyes the bird-nests of the tree, which he has sawn or cut down on the ground.

~sv.13 When the wise man abandons the pursuit of pleasure, ignorance flees from him.

यदा वनम् प्रयातस्\_त्वम् तदा\_अज्ञानम् क्षतम् त्वया ।

पतितम् सन् न निहतम् मनस्.त्याग-महा.असिना ॥६।९१।१४॥

yadA vanam prayAta:\_tvam tadA\_ajJAnam kSatam tvayA |

patitam san na nihatam manas.tyAga-mahA.asinA ||

14||

yadA vanam prayAta: tvam

**when to the forest you are come**

tadA ajJAnam kSatam tvayA

**then unWisdom is diminished by you**

patitam san

**being fallen, (but)**

na nihatam

**not destroyed**

manas.tyAga-mahA.asinA

**by that great sword which severs Manas Mind.**

~vlm.14. You have no doubt put down your ignorance, by your resignation of royalty and resorting to this forest; your mind is of course cast down by it, but it is not yet destroyed by the sword of your resignation. (A cast down or sunken spirit or mind is not really killed, but revives and lives again in time).

AB. … manas-tyAga-tattva-jJAnena … ||

~sv.14 When you went to the forest, you had seriously wounded this ignorance, but you had failed to destroy it by the abandonment of the mind or movement of energy in consciousness, even as the elephant failed to kill the rider.

sv ... the abandonment of the mind or movement of energy in consciousness.... ~vlm. ... destroyed by the sword of your resignation....

#kSaN —> #**kSata** क्षत **-p.p.-** [क्षण्-क्त] Wounded, torn, broken down, diminished &c; see क्षण्; रक्तप्रसाधितभुवः क्षतविग्रहाश्च Ve.1.7. •-• kSata —> #yoni-: -योनिः f. a woman who is no longer a virgin. • kSata —> #vikSata ~ -विक्षत mangled, covered with cuts and wounds.

तेन भूय: समुत्थाय स्मृत्वा परिभवम् कृतम् । तप:प्रपञ्च-खाते\_अस्मिन् गहने त्वम् नियोजित: ॥६।९१।१५॥

tena bhUya: samutthAya smRtvA paribhavam kRtam | tapa:prapaJca-khAte\_asmin gahane tvam niyojita: ||15||

.

tena

**Thus**

bhUya: samutthAya

**again uprising**

smRtvA

**being remembered**

paribhavam kRtam

**past disgrace/rejection**

tapa:prapaJca-khAte asmin

**in this pit of fivefold Tapas exposure to the sun &c. or prapaJca "bodily"**

gahane tvam niyojita:

your **being brought you to the depths...**

#bhU —> #paribhU —>#**paribhava, #**parIbhava परि (री) भवः **–m.-** Insult, injury, humiliation, disrespect, degradation, disgrace • Defeat, discomfiture.

~vlm.15. It rises again and gains renewed strength and minding its former defeat, it has at last over powered on you by confining you in this wilderness; and restraining you in the painful dungeon of your false asceticism.

~sv.15 Therefore, this ignorance has arisen once again and, remembering the way in which you overpowered the previous desires, it has trapped you in the pit known as asceticism.

तदा\_एव\_आधातयिष्यस्\_त्वम् यद्य्\_अज्ञानम् तथागतम् ।

tadA\_eva\_AdhAtayiSya:\_tvam yadi\_ajJAnam tathAgatam |

राज्य-त्याग=विधौ तत्त्वम् न\_आहनिष्यत् क्षयम् गतम् ॥६।९१।१६॥

rAjya-tyAga=vidhau tattvam na\_AhaniSyat kSayam gatam ||16||

.

tadA eva\_AdhAtayiSya: tvam

yadi a-jJAnam tathA Agatam

rAjya-tyAga=vidhau tattvam

na AhaniSyat kSayam gatam

~vlm.16. If you can but now kill your fallen ignorance in any way, it will not be able to destroy you at once in your rigorous pehance; though it has reduced you to this plight by your abdication of royalty.

~sv. If you had destroyed this ignorance once and for all when you renounced your kingdom, you would not have been trapped by this asceticism. You are the king of the elephants, endowed with the powerful tusk of viveka or wisdom.

यत् खात-वलयस्\_तेन वैरिणा हस्तिन: कृत: । तत् तपो-दु:खम् अखिलम् अज्ञानेन तव\_अर्पितम् ॥६।९१।१७॥

yat khAta-valaya:\_tena vairiNA hastina: kRta: | tat tapa:-du:kham akhilam ajJAnena tava\_arpitam ||17||

.

yat khAta-valayas tena

vairiNA hastina: kRta:

tat tapo-du:kham akhilam

ajJAnena tavArpitam **– x.**

~vlm.17. The ditch that the huntsman had dug to circumvent the elephant, is verily this painful pit of austerity, which thy ignorance has scooped to enthral you in.

~sv. If you had destroyed this ignorance once and for all when you renounced your kingdom, you would not have been trapped by this asceticism. You are the king of the elephants, endowed with the powerful tusk of viveka or wisdom.

या तस्य राज-राज-श्रीर्\_गजारेर्\_नृप-सत्तम । सा त्व्\_अवज्ञान-नृपतेश्\_चिन्ता-अभ्यन्तर-चारिणी ॥६।९१।१८॥

yA tasya rAja-rAja-zrI:\_gaja-are:\_nRpa-sattama | sA tu\_avajJAna-nRpate:\_cintA-abhyantara-cAriNI ||18||

.

yA tasya rAja-rAja-zrI:

gaja-are: **- of the enemy elephant =**

nRpa-sattama

sA tu avajJAna-nRpate:

cintA-abhyantara-cAriNI **- x.**

~vlm.18. The many provisions and supplies with which the huntsman had filled the hollow, in order to entice the elephant; are the very many expectations of future reward, which your ignorance presents before you, as the recompense of your penitence.

~sv. If you had destroyed this ignorance once and for all when you renounced your kingdom, you would not have been trapped by this asceticism. You are the king of the elephants, endowed with the powerful tusk of viveka or wisdom.

या तस्य राज-राजश्रीर्-गज-आरेर्-नृप-सत्तम ।

सा तु-अवज्ञान-नृपतेश्-चिन्त-अभ्यन्तर-चारिणी ।।18||

AS:  
Oh best king (नृप-सत्तम), तhe royal equipment (राज- राजश्रीः) that belonged to the King of elephant drivers (गज-अरेः = elephant-enemy)  
(used to trap the elephant)   
the various thoughts (चिन्ता) of a careless king (अवज्ञान-नृपतेः ) spread throughout his mind(अभ्यन्तर-चारिणी).  
Note the words in red. They should be split as shown in the meaning.  
The meaning is the things that trapped you were generated from your own wealth which were used carelessly (without thinking of the consequences).

त्वम् गजेन्द्रस्\_त्व्\_अयम् साधो दीर्घे वने\_sगजो\_sपि सन् । अज्ञान-वैरिणा तेन निक्षिप्तस्\_तरसा\_अभित: ॥६।९१।१९॥

tvam gajendra:\_tu\_ayam sAdho dIrghe vane\_agaja:\_api san | ajJAna-vairiNA tena nikSipta:\_tarasA\_abhita: ||19||

.

tvam gajendras tv ayam sAdho

dIrghe vane\_agajo\_api san

ajJAna-vairiNA tena

nikSiptas tarasAbhita: **- x.**

~vlm.19. O prince, though you are not the witless elephant (gaja-\*murkha); yet you are not unlike the same, by your being cast in this forest by your incorrigible ignorance.

~sv. If you had destroyed this ignorance once and for all when you renounced your kingdom, you would not have been trapped by this asceticism. You are the king of the elephants, endowed with the powerful tusk of viveka or wisdom.

यत् खात-वलयो बाल-लताभिर्\_अवगुण्थित: । आवृतम् तत् तपो-दु:खम् ईषत्-सज्जन-वृत्तिभि: ॥६।९१।२०॥

yat khAta-valaya:\_bAla-latAbhi:\_avaguNthita: | AvRtam tat tapa:-du:kham ISat-sajjana-vRttibhi: ||20||

.

yat khAta-valaya:

bAla-latAbhi: **- with baby vines =**

avaguNthita:

AvRtam tat

tapo-du:kham

ISat-sajjana-vRttibhi:

~vlm.20. The ditch of the elephant, was verily filled with the tender plants and leaves for the fodder of the elephant; but your cave is full of rigorous austerities, which no humanity can bear or tolerate.

~sv.20 However, alas, in this dense forest you have been trapped by the rider known as ignorance, and you lie imprisoned in the blind well, known as asceticism.

इत्य्\_अद्य\_अपि तप:खाते दु:खे ह्य्\_अस्मिन्\_सुदारुणे । स्थितो\_sस्मि पाताल.तले नृप बद्धो\_ यथा बलि: ॥६।९१।२१॥

iti\_adya\_api tapa:khAte du:khe hi\_asmin\_su.dAruNe | sthito\_asmi pAtAla.tale nRpa baddha:\_ yathA bali: ||21||

.

iti\_adya api

**so even now**

tapa:khAte

du:khe hy asmin sudAruNe

sthito\_asmi pAtAla-tale

nRpa baddho yathA bali:

~vlm.21. You are still encaged in this prison house of the ascetic's cell, and doomed to undergo all the imaginative torments of your penance and martyrdom. You verily resemble the fallen Bali, that is confined in his subterranean cell.

~sv. O king, why did you not listen to the wise words of your wife, Cudala, who is indeed a knower of the truth? She is the foremost among the knowers of the self and there is no contradiction between her words and her deeds. Whatever she says is true and is worth putting into practice. However, even if you did not in the past listen to her words and assimilate them, why did you not abandon everything in total renunciation?

गजस्त्वम् आशा निगडानि वैरी

gajastvam AzA nigaDAni vairI

मोहो निखात: पुनर्\_अप्रबन्ध: ।

moho nikhAta: punar\_aprabandha: |

महीतलम् विन्ध्य उदन्त इत्थम्

mahItalam vindhya udanta ittham

त्वदीय उक्त: कुरु यत्\_करोषि ॥६।९१।२२॥

tvadIya ukta: kuru yat karoSi ||22||

.

gaja:\_tvam AzA nigaDAni vairI

moho nikhAta: punar aprabandha:

mahItalam vindhya udanta ittham

tvadIya ukta: kuru yat karoSi

~vlm.22. You are no doubt the empty headed elephant, that art fast bound in the chain of false rigours, and incarcerated in this cave of your ignorance; thus I have given the full exposition of the parable of the elephant of vindhyan mountain, and now glean the best lesson for thyself from this.

~sv. O king, why did you not listen to the wise words of your wife, Cudala, who is indeed a knower of the truth? She is the foremost among the knowers of the self and there is no contradiction between her words and her deeds. Whatever she says is true and is worth putting into practice. However, even if you did not in the past listen to her words and assimilate them, why did you not abandon everything in total renunciation?

**oॐm**

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**

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**+**

**Comments and suggestions**

are welcome at

[das.jiva@gmail.com](mailto: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 sn 26 November

fm4022 1.nv25-26 Seeing who Sees .z42

<https://www.dropbox.com/s/8w371s7oqezgric/fm4022%201.nv25-26%20Seeing%20who%20Sees%20.z42.docx?dl=0>

fm6089 2.nv26 Story of an Elephant .z31

<https://www.dropbox.com/s/2mh8i5olzw56zv0/fm6089%202.nv26%20The%20ELEPHANT%20.z31.docx?dl=0>

fm7190 3.nv24..26 FAQ rAma's Repose .z89

<https://www.dropbox.com/s/dn87vn74pr31tf5/fm7190%203.nv24..26%20FAQ%20rAma%27s%20Repose%20.z89.docx?dl=0>

Group Page

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

Complete YVFiles

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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

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.z22