fm3076 1.ag16 A Problem with Rules .z17

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**oॐm**

**yoga.vAsiSTha**

योग.वासिष्ट

**THE FREEDOM METHOD**

मोक्ष-उपाय

mokSa-upAya

|

**•**

|

Book Three:

उत्पत्ति

utpatti

**THE OUTFALL OF THINGS**

Canto 3.76

**vasiShTha speaks.of**

**A Problem with Rules**

अथ\_अभवद्\_असौ सूची कर्कटी-रक्षसी पुन: ।

atha\_abhavad\_asau sUcI karkaTI-rakSasI puna: |

सूक्ष्मैव स्थौल्यम् आयाता मेघ-लेखेव वार्षिकी ॥१॥

sUkSmA\_eva sthaulyam AyAtA megha-lekhA\_iva vArSikI ||1

||

**&**

**so it was**

**:**

**sUchI the Pin**

**again became the demoness**

**karkaTI.Crab**

**:**

**so**

**slender things grow fat,**

**and stormclouds gather rain**

**.**

~vlm. ... bulkiness, in the manner of a flimsy cloud; assuming a gigantic form in the rainy season.

निजम्\_आकाशम्\_आसाद्य किंचित्-प्रमुदिता सती ।

nijam\_AkAzam\_AsAdya kiMcit-pramuditA satI |

बृहद्-राक्षस=भावं तद्-बोधात्\_कञ्चुक.वज्\_जहौ ॥२॥

bRhad-rAkSasa=bhAvam tad-bodhAt\_kaJcuka.vaj\_jahau ||2

||

**having returned to normal space**

**&**

**being very glad for it**

**she let.go.of** **her powerful demonic nature**

**thru her awakening to**

**That**

**as a snake slips its skin**

**.**

तत्र\_एव ध्यायती तस्थौ बद्ध-पद्मासन=स्थिति: ।

tatra\_eva dhyAyatI tasthau baddha-padmAsana=sthiti: |

व्यालम्ब्य संविदम् शुद्धाम् संस्थिता गिरि-कूटवत् ॥३॥

vyAlambya saMvidam zuddhAm saMsthitA giri-kUTavat ||

||

.

**&**

**there**

**she meditated,**

**sitting in padmAsana, the LotusSeat,**

**steeped in pure samvid.Awareness,**

**solid as a mountain peak**

**.**

अथ सा मास-षट्केन ध्यानाद्\_बोधम्\_उपागता ।

atha sA mAsa-SaTkena dhyAnAd\_bodham\_upAgatA |

महाजलद-नादेन प्रावृषि\_इव शिखण्डिनी ॥४॥

mahAjalada-nAdena prAvRSi\_iva zikhaNDinI ||4

||

**.**

**&**

**so,**

**after six months or so of dhyAna.Meditation,**

**she came to awakening**

**like**

**a thirsty peahen hearing a thundering stormcloud**

**.**

प्रबुद्धा सा बहिर्\_वृत्तिर्\_बभूव क्षुत्-परायणा ।

prabuddhA sA bahir\_vRttir\_babhUva kSut-parAyaNA |

यावद्\_देहं स्वभावो\_अस्य देहस्य न निवर्तते ॥५॥

yAvad\_deham svabhAvo\_asya dehasya na nivartate ||5

||

**awakened to the outer world she was overcome**

**by hunger**

**:**

**for Ur body is just the same as you Urself think it to be**

**.**

अथ सा किम् ग्रस इति चिन्तयाम्.आस चिन्तया ।

atha sA kim grasa iti cintayAm.Asa cintayA |

भोक्तव्य: परजीवश्\_च न्यायेन न विना मया ॥६॥

bhoktavya: parajIvaz\_ca nyAyena na vinA mayA ||6

||

**but**

**then**

**\***

**karkaTI**

**had a troubled thought**

**:**

**"what shall I eat?"**

**&**

**sUchI.Pin thought—**

**eating the flesh of other Living.jIva.s**

**is not for me**

**for it is against the Rules I keep**

**.**

~vlm. ... she thought the killing of animal life for food, was unlawful and repugnant to her nature.

यद्\_आर्य-गर्हितम् यद्\_वा न्यायेन न समर्जितम् ।

yad\_Arya-garhitam yad\_vA nyAyena na samarjitam |

तस्माद्\_ग्रासाद्\_वरम् मन्ये मरणम् देहिनाम्\_इदम् ॥३।७६|7॥

tasmAd\_grAsAd\_varam manye maraNam dehinAm\_idam ||7

||

**what is forbidden to the `Arya heroes,**

**what is decreed to be impure,**

**cannot be good food,**

**so I think,**

**but only death for the embodied**

**.**

\*jd.7 यद् आर्य-गर्हितं – **What is forbidden by the decent** – the \*Aryas, the respectable castes (exluding the Shûdras, Dasyus, Dâsas, &c.) = यद् वा न्यायेन न समर्जितम् – **or what is impure according to the Rules =** तस्माद् ग्रासाद् वरं मन्ये – **than that food better, I think, =** मरणं देहिनाम् इदम् –**the death of the bodies is this.**

~vlm.7. The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life.

यदि देहम् त्यजामि\_इदम् तन्\_न्याय-उपार्जितम् विना ।

न किम्.चिद्\_अस्ति निर्न्यायम् भुक्तो\_अर्थो हि गरायते ॥८॥

yadi deham tyajAmi\_idam tan\_nyAya-upArjitam vinA |

na kim.cid\_asti nirnyAyam bhukto\_artho hi garAyate ||

8

||

.

**if**

**I**

**should give up this body,**

**by starving it,**

**that would \_not\_ be against the rules**

**because the Rules themselves prohibit what I eat**

**as unfit meat**

**.**

\*jd. tyajAmi idam – **But if I give up this body, ||by starving it||** = tan nyAya-upArjitam vinA – **that would not violate the rules,** = na kiMcid asti nir-nyAyam bhukta: artha: hi garAyate – **but what is forbidden by the rules is not fit to be eaten.**

~vlm.8. If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life.

यत्र लोक-क्रम-प्राप्तम् तेन भुक्तेन किम् भवेत् ।

न जीवितेन नो मृत्या किंचित्\_कारणम्\_अस्ति मे ॥९॥

yatra loka-krama-prAptam tena bhuktena kim bhavet |

na jIvitena no mRtyA kiMcit\_kAraNam\_asti me ||

9

||

.

**when**

**what you get comes according to custom**

**what karmic fruit would come from taking it**

**?**

**that's what I'll do**

**.**

**live or die,**

**it's of no consequence to me**

**.**

\*jd. the notion of yathA.prApta (as it happens) as a virtue in the Living.Free

will be fully explored in the \*nirvANa.Books.

\*jd.9 yatra loka.krama-prAptam – **where it is got, according to custom** = tena bhuktena kim bhavet – **by that enjoyment what would be its fruit?** = na jIvitena na-u mRtyA – neither by life nor too by death = kiMcit kAraNam asti me – **is there any kAraNa.Cause for me.**

~vlm.9. Whatever is not obtained according to the customary rules of society, is not worth taking; and if I Should die without my proper food, or live upon improper fare, it amounts to the same thing whether I live or die: (because unrighteous living is moral death).

मनोमात्रम् अहम् ह्य्\_आसम् देह.आदि-भ्रम-भूषणम् ।

तच्\_छान्तम् स्व.अवबोधेन देह.अदेह-दृशौ कुत: ॥१०॥

manomAtram\_aham hy\_Asam deha.Adi-bhrama-bhUSaNam |

tac\_chAntam sva.avabodhena deha.adeha-dRzau kuta: ||

10

||

**.**

**and since**

**I**

**am nothing but manas.Mind**

**embodiment is a useless adornment**

**.**

**the Peace that comes thru Self-Understanding**

**subdues the Mind**

**:**

**body or no-body,**

**so what**

**?**

*~vlm.10. I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike.*

#avabodha-: अवबोध —¶mw - waking, being awake; perception, knowledge, with resolute judgment or action, teaching. #avabodhaka adj. awakening (as faculties), teaching. #avabodhanam - informing, teaching, instruction; #avabodhanIya - adj. to be reminded, admonished, censured. #avabodhita adj. – awakened #avabuddha — adj. learnt (as skil). — y2008.003, y2014.001, y2020.015 - #anavabodhana – without instruction or affective realization, tAni jJAna-avabhAsAni sArasyA 'navabodhanAt, y7021.007. —

#svAvabodha : – sva.avabodha - Self-Understanding: the ava-bodha awakening that ensues from Bodha Realization:

**vasiShTha said—**

एवम् स्थिता मौनवती शुश्राव गगनाद्\_गिरम् ।

evam sthitA maunavatI zuzrAva gaganAd\_giram |

रक्ष:स्वरूप-संत्याग-तुष्टेन उक्तां नभस्-वता ॥११||

rakSa:svarUpa-saMtyAga-tuSTena uktAm nabhas-vatA ||

11

||

.

**when**

**she**

**at last**

**grew silent,**

**another voice was heard**

**in the sky,**

**satisfied by this renunciation of her demonic ways**

**speaking as if from Space**

**.**

~vlm. as she was uttering these words, in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

\*jd.11 evam sthitA maunavatI- **when she grew silent, =** zuzrAva gaganAt giram - **a voice was heard from the sky,** = rakSas-sva.rUpa-saMtyAga-tuSTena - **with satisfaction in her renunciation of her demonic form,** = uktAm nabhas-vatA- **speaking as if from Space.**

**A VOICE said—**

गच्छ कर्कटि मूढांस्\_त्वं ज्ञानेन\_आश्व्\_अवबोधय ।

मूढ-उत्तारणम्\_एव\_इह स्वभावो महताम्\_इति ॥१२॥

gaccha karkaTi mUDhAMs\_tvam jJAnena\_Azv\_avabodhaya |

mUDha-uttAraNam\_eva\_iha svabhAvo mahatAm\_iti ||

12

||

.

**karkaTI Crab,**

**go forth**

**and teach the ignorant what you have learned**

**:**

**for the rescue of fools is the great duty of the great**

**.**

\*jd. gaccha karkaTi mUDhAn tvam – **Go, karkaTI, to the ignorant,** = jJAnena Azu avabodhaya – **with this wisdom make them understand,** = mUDha-uttAraNam eva iha – **for such enlightenment of fools** = sva.bhAva: mahatAm iti – **is the self-nature of the great."**

~vlm. ... it is the nature of the good and great, to deliver the ignorant from their error.

बोध्यमानो भवत्या\_अपि यो न बोधम्\_उपैष्यति ।

स्व.नाशाया\_एव जातो\_असौ न्याय्यो ग्रासो भवेत्\_तव ॥३।७६।१३॥

bodhyamAno bhavatyA\_api yo na bodham\_upaiSyati |

sva.nAzAyA\_eva jAto\_asau nyAyyo grAso bhavet\_tava ||

13

||

.

**as for those who do not take to heart what you teach them,**

**they're born for suicide**

**:**

**they shall be good and proper food for you**

**.**

\*jd.13 bodhyamAna: bhavatyA api – **But, being instructed by you,** = ya: na bodham upaiSyati – **one who does not attain understanding,** = sva.nAzAyA eva jAta: – **being born for self-destruction,** = asau nyAyya: grAsa: bhavet tava – **he is a lawful food for you.**

~sv.13 One whom you thus endeavour to enlighten but who fails to awake to truth is fit for your consumption. You shall incur no sin by devouring such an ignorant person."

~vlm. Whosoever will not receive this knowledge *(of lawful food),* when it is imparted to him by thee, make him verily the object of thy derision, and take him as being a right meat and proper food for thee."

**vasiShTha continued—**

श्रुत्वा\_इत्य्\_अनुगृहीता\_अस्मि त्वया\_इत्य्\_उक्तवती शनै: ।

उत्तस्थौ शैल-शिखरात्\_क्रमाद्\_अवरुरोह च ॥14॥

zrutvA\_ity\_anugRhItA\_asmi tvayA\_ity\_uktavatI zanai: |

uttasthau zaila-zikharAt\_kramAd\_avaruroha ca ||

14

||

.

**hearing the voice**

**(was it the wind?)**

**she softly said,**

**"I'm blessed by you!"**

**and rose up from her mountaintop and thence descended to the earth**

**.**

\*jd.zrutvA iti – **Hearing this,** = anu-gRhItA asmi tvayA iti – **"I am blesed by you!"** = uktavatI zanai: – **she softly replied, =** uttasthau zaila-zikharAt kramAt – **and rose up from the mountain-peak,** = ava-ruroha ca – **and descended.**

अधित्यकाम्\_अतीत्य\_आशु गत्वा च\_उपत्यकातटान् ।

विवेश शैल-पाद.स्थम् किरात-जन-मण्डलम् ॥३।७६।१५॥

adhityakAm\_atItya\_Azu gatvA ca\_upatyakAtaTAn |

viveza zaila-pAda.stham kirAta-jana-maNDalam ||

15

||

.

**she left the highlands,**

**going to the lowlands,**

**and from there**

**entered**

**the foothills,**

**and the Capitol City of the fierce \*kirATa huntsmen**

**.**

अधि-त्यकाम् अतीत्य – **Passing thru the highlands, =** आशु गत्वा च उप-त्यक-अतटान् – **gone to the lowlands below, =** विवेश शैल-पाद-स्थम् – **she entered the foothills, =**

किरात-जन-मण्डलम् – **the capital of the Kirata hunters.**

Øtt. char. #kirAta - m. pl. N. of a degraded mountain-tribe (inhabiting woods and mountains and living by hunting, having become शूद्रs by their neglect of all prescribed religious rites • also regarded as #mleccha.s म्लेच्छs • the Kirrhadae of Arrian) MW • "In Yoga #vasiSTha 1.15.5 [Rama](http://www.telugupedia.com/wiki/index.php?title=Rama) speaks of Kirateneva vagura, "a trap [laid] by Kirats", so about BCE Xth Century, they were thought of as jungle trappers, the ones who dug pits to capture roving deer. The same text also speaks of King Suraghu, the head of the Kirats who is a friend of the Persian King, 'Parigha'. "<http://valmikiresearch.com/KiraT0Valmiki.htm> • #kirAtI ‑ f. ‑ a woman of the KirAta tribe • a low-caste woman who carries a fly-flap or anything to keep off flies • a bawd, procuress —

बह्व्-अन्न-पशु-लोक-ओघ-द्रव्य-शष्प-ओषध-अमिषम् ।

अनन्त-मूल-पान-अन्न-मृग-कीट-खग-आदिकम् ॥१६॥

bahv-anna-pazu-loka-ogha-dravya-zaSpa-oSadha-amiSam |

ananta-mUla-pAna-anna-mRga-kITa-khaga-Adikam ||

16

||

.

**it was a land that was rich in food and drink**

**:**

**with cattle and venison and poultry**

**and grubs**

**—meat of all kinds—**

**and there was no shortage of root crops,**

**and fields of grain**

**.**

\*jd.16 bahu-anna- **With much food** = pazu- **and cattle** = loka-ogha- **the land was full,** = dravya- **wealth,** = zaSpa-oSadha- **plentiful grain,** = AmiSam – **meat,** = ananta- **boundess** - mUla-**roots** = pAna-anna- **food and drink** = mRga- **venison,** = kITa- **grubs,** ||caterpillars; also refers to shit!|| = khaga- **poultry,** Adikam – **and so on.**

~vlm.16. She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

प्रचलित-वलित-अञ्जना-चल-आभा

pracalita-valita-aJjanA-cala-AbhA

हिम-गिरि-पाद-निवेशितम् सु.देशम् ।

hima-giri-pAda-nivezitam su.dezam |

तद्-अनुगतवती निशाचरी सा

tad-anugatavatI nizAcarI sA

निशि सुघन-अन्ध-तमिस्र-मार्ग-भूमौ ॥१७||

nizi sughana-andha-tamisra-mArga-bhUmau ||

17

||

.

**and so she proceeded**

**looking like Dark Mountain on.the.move**

**as night.rovers do**

**following a dark road**

**thru the thick blinding darkness**

**into that country**

**nestled darkly**

**at the foot of the \*himAlayan Abode of Snow**

**.**

\*jd.17 pracalita-valita-aJjana-acala-AbhA – **she proceeded in a form like Dark Mountain** = su-dezam – **to that pleasant place** = hima-giri-pAda-nivezitam – **seated at the foot of the himAlaya.s** = tad anu-gata-vatI – **in the manner of niza-AcarI** – a Night-rover = sA nizi – **she by night** = sughana-andha-tamisra-mArga-bhUmau – **into the land by a road that was thick with blinding darkness.**

**oॐm**

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Recent updates of cantos can also be found at [www.yoga-vasishtha.org](http://www.yoga-vasishtha.org) (under construction).

The Concordant Glossary (CGl) contains Monier-Williams and many other sources, and includes the developing glossary of Technical Terms.

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

Your NOTES AND COMMENTS are very welcome at [das.jiva@gmail.com](mailto:das.jiva@gmail.com) .

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cit.samvittyA\_ucyate jIva: samkalpAt sa mano bhavet | buddhizcittam\_ahaMkAro\_mAyA\_ity\_Ady\_abhidham tata:|| y3067.021

**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)

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Next Canto

y3077

fm3077