DAILY READINGS mn 11 September

fm3092 1.sp11 manas.MIND .z37

<https://www.dropbox.com/s/rgjnpptbbcqi7w4/fm3092%201.sp11%20manas.MIND%20.z37.docx?dl=0>

fm6048 2.sp11 The UNITY of SELF & the brahman.IMMENSITY .z20

<https://www.dropbox.com/s/8pa7fuh9k9qtwe3/fm6048%202.sp11%20%20SELF%20%26%20the%20brahman.IMMENSITY%20.z20.docx?dl=0>

fm7143 3.sp09...11 Consciousness in the World .z83

<https://www.dropbox.com/s/igus25h57gpx4f6/fm7143%203.sp09...11%20Consciousness%20in%20the%20World%20.z83.docx?dl=0>

fm7143 3.sp09...11 Consciousness in the World .z83

<https://www.dropbox.com/s/igus25h57gpx4f6/fm7143%203.sp09...11%20Consciousness%20in%20the%20World%20.z83.docx?dl=0>

**Oॐ**m



****

**Consciousness in the World**

**The muni said—**

**x01**|o/

mun

muns

**sarveSAm eva dharmANAm karmaNA zarmaNAm api |**

**paNDita: puNDarIkANAm mArtaNDa\* iva maNDanam ||7|143|01||**

सर्वेषाम् एव धर्माणाम् कर्मणा शर्मणाम् अपि ।

पण्डितः पुण्डरीकाणाम् मार्तण्ड\* इव मण्डनम् ॥७।१४३।०१॥

sarveSAm eva dharmANAm karmaNA zarmaNAm api |

paNDita: puNDarIkANAm mArtaNDa\* iva maNDanam ||7|143|01||

.

sarveSAm eva dharmANAm **– of absolutely.all of the dharmas =**

karmaNA **- thru karma** =

zarmaNAm api **– of Sharmas =**

paNDita: **- the Pandit** =

puNDarIkANAm **– of white.lotuses =**

mArtaNDa iva maNDanam – **like Martanda, the DeathEgg.Sun.**

~sv.1 THE SAGE continued:

The pandita (one who has self-knowledge) is like the sun

which makes the lotus of all dharma, karma and knowledge blossom

.

~vlm.1 The sage continued:—The wise man shines in the assembly of the learned, as the sun illumines the assemblage of lotuses, in his investigation of the duties of religion and ceremonial acts, leading to the welfare of men in both worlds.

**y02**|o/

आत्म-ज्ञान-विदः यान्ति याम् गतिम् गति-कोविदाः ।

पण्डिताः\_तत्र शक्र-श्रीः\_जरत्-तृण.लवायते ॥०२॥

Atma-jJAna-vida: yAnti yAm gatim gati-kovidA: |

paNDitA:\_tatra zakra-zrI:\_jarat-tRNa.lavAyate ||02||

.

Atma-jJAna-vida: yAnti **– the knowers of Self.Wisdom coming.to =**

yAm gatim **- the way which is** =

gati-kovidA: **- the way of the learned =**

paNDitA:\_tatra zakra-zrI: **- the Pandits there are a bunch of crafty Indras =**

jarat-tRNa-lavAyate – **scattering dry grass**

**.**

~vwv.2264/7.143.2.

In that state (or position)

which the wise ones,

who are conversant with Self-knowledge

and who are experienced (or proficient) in the Path (to such Knowledge), reach,

the wealth of God Indra acts like a decaying piece of grass.

~vlm.2. The heavenly felicity which is attained by the learned and wise

by means of their spiritual knowledge, is as an ocean of bliss;

before which the prosperity of god Indra even,

appears to dwindle away as rotten straws amidst the billows.

~sv.2-3-4 Compared to the wisdom of the sage of self-knowledge,

even the status of the king of the gods is like a worthless straw.

zgl#prim. -> #tRNa -> #tRNalava –m.- a blade of grass\_bhartR. • #tRNalavAya, -Ayate - y7143.002.

**z03**|o/

पाताले भूतले स्वर्गे सुखम् ऐश्वर्यम् एव वा ।

न तत् पश्यामि यन्\_नाम पाण्डित्यात्\_अतिरिच्यते ॥०३॥

pAtAle bhUtale svarge sukham aizvaryam eva vA |

na tat pazyAmi yan\_nAma pANDityAt\_atiricyate ||03||

.

पाताले भूतले स्वर्गे –**in Netherworld, on Earth, in Heaven,** =

सुखम् ऐश्वर्यम् एव वा – **no happy Lordship there =**

न तत् पश्यामि यन् – **I do not see/know that which =**

नाम – **namely - in fact =**

पाण्डित्याद् अतिरिच्यते – **surpasses Panditry.**

~vwv.2265/7.143.3. I do not see in the nether world, on the earth and in heaven, that pleasure or even sovereignty, which indeed surpasses Wisdom (or Self-knowledge).

~vlm.3. I find no such felicity or prosperity, in the three regions of this earth or heaven above or in the pátála below, which is greater or comparable with the blissfulness of learning and wisdom.

~sv.2-3-4 Compared to the wisdom of the sage of self-knowledge, even the status of the king of the gods is like a worthless straw.

In Netherworld, the Earth, Heaven, magical powers—I don't see

anywhere anything like the surpassing joy of scholarship.

#Iz -> #**Izvara ••** #**aizvarya** **-n.-** the state of Lordship • superhuman power such as: #aNiman.**Atomicity** अणिमन्, #laghiman.**lightness** लघिमन् , #mahiman.**x** महिमन् , #prApti.**x** प्राप्ति , #prAkAmya.**x** प्राकाम्य , #vazitva.**x** वशित्व , #Izitva.**x** ईशित्व , and #kAmAvasAyitva कामा\*वसायित्व #**kAmAvasAyitva –** n. the power of suppressing desire (one of the eight supernatural faculties of [śiva](http://sanskritdictionary.com/?q=%C5%9Biva&iencoding=hk&lang=sans)-) (see [yatra](http://sanskritdictionary.com/?q=yatra&iencoding=hk&lang=sans)-[kām](http://sanskritdictionary.com/?q=k%C4%81m&iencoding=hk&lang=sans)-.)

 , qq.v. ; or , according to others , of such powers as vision , audition , cogitation , discrimination , and omniscience ; and of active powers such as swiftness of thought , power of assuming forms at will , and faculty of expatiation Sarvad.&c )

\* पाताले भूतले स्वर्गे –**in Netherworld, on Earth, in Heaven,** = सुखम् ऐश्वर्यम् एव वा – **not even happy empowerment =** न तत् पश्यामि यन् – **I do not see that which =** नाम – **namely - in fact =** पाण्डित्याद् अतिरिच्यते – **surpasses scholarship.**



<http://rjgonzalez.blogspot.ca/2010/04/full-moon.html>

**x04**|o/

पण्डितस्य यथा.भूता वस्तु.दृष्टिः प्रसीदति ।

दृक्\_इव\_इन्दौ निर्.अम्भोदे सकल~अमल-मण्डलेः ॥०४॥

paNDitasya yathAbhUtA\* vastu.dRSTi: prasIdati |

dRk\_iva\_indau nir.ambhode sakala~amala-maNDale: ||04||

.

paNDitasya yathA.bhUtA vastu.dRSTi: prasIdati **- x =**

dR**k\_**iva-indau nirambhode sakal**a~a**mala-maNDale: **- x.**

~vlm.4 The learned have as clear a sight of the true state of all things, as the moon-light gives a clear view of the sphere of stars in the cloudless sky.

**y05**|o/

इदम् दृश्यम् अविद्या~आत्म ब्रह्म सम्पद्यते क्षणात् ।

बुधस्य बोधात् स्रग्दाम सर्पत्वम् इव शाम्यति ॥०५॥

idam dRzyam avidyA~Atma brahma sampadyate kSaNAt |

budhasya bodhAt sragdAma sarpatvam iva zAmyati ||05||

.

idam dRzyam **- x =**

avidy**A~A**tma brahma **samp**adyate kSaNAt **- x =**

budhasya bodhAt **- x** =

sragdAma.**garland** = sarpatvam iva zAmyati - **as the snake in a necklace is quieted.**

~vlm.5. The visible world, soon vanishes from sight, and turns to the invisible Brahma, by the sapience of the wise; as a rosary of cord, appearing at first as a snake, is soon found to be a line upon its inspection.

~sv.5-6-7 When self-knowledge arises, the illusory notion of a world-existence vanishes and the realisation of Brahman as the only truth arises; just as when light dispels darkness, the garland which had been mistaken for a snake shines as a garland.

**x**

**z06**|o/

यत् स्थितम् ब्रह्मणि ब्रह्म कृताः\_तेन\_एव सत्यता ।

स्वभाव-एक~आत्मिकाः संज्ञा\* देह-सर्ग-क्षय~आदिकाः ॥०६॥

yat sthitam brahmaNi brahma kRtA:\_tena\_eva satyatA |

svabhAva-eka~AtmikA: saMjJA\* deha-sarga-kSaya~AdikA: ||06||

.

yat **- x =**

sthitam brahmaNi brahma kRtA: **- x =**

tena eva satyatA **- x =**

svabhAva-eka~AtmikA: **saM**jJA: deha-sarga-kSayAdikA: **- x.**

~vlm.6. That Brahma the god is ever situated in his Brahma-hood or god head is a truth evident by itself; and that it is his nature that gives rise to the terms creation, destructions, body and others. (Gloss: that the words creation &c, appertain to his very nature, and are not distinct from him).

~sv.5-6-7 When self-knowledge arises, the illusory notion of a world-existence vanishes and the realisation of Brahman as the only truth arises; just as when light dispels darkness, the garland which had been mistaken for a snake shines as a garland.

~AB. ... brahma sva.tattva-jJAnena brahmaNi sva.svabhAve yat sthitam tasya eva tena eva svabhAva-ekAtmikA deha-sarga-kSayAdikA: **saM**jJA: kRtA iti satyata paramArtham i.a. ||

**x07**|o/

सर्गः\_विद्यते\_एव\_अयम् न यत्र किल किम्.चन ।

तस्य धर्माणि कर्माणि न च\_एव\_अक्षर-मालिका ॥०७॥

sarga:\_vidyate\_eva\_ayam na yatra kila kim.cana |

tasya dharmANi karmANi na ca\_eva\_akSara-mAlikA ||07||

.

sarga: vidyate eva\_ayam na yatra kila kim.cana - **there is not known to be this creation where there is anything at.all.** = tasya dharmANi karmANi na ca\_eva\_akSara-mAlikA - **its dharma.s and karma.s are only a string of letters.**

**there is not known to be such a sarga.Creation**

**where**

**there is anything.at.all**

**.**

**its dharmas and karmas are only a string of letters**

**.**

\* jd. in yvFM, \*sarga.Creation has the universal sense,

but also refers to the chapter-sarga.s of this work.

~vlm.7. He to whom the existence of the world is nil and naught, has no care or concern for acts and duties, which are no more than blank letters to him.

~AS. The discussion here is presenting an argument made by the knowledgeable ones (paNDita). Here is how I read it. This sarga - creation is certainly (vidyate eva) such that nothing is ever in it; it has no rituals, no actions, not even letters (to describe things). The thought continues in v. 8 with an argument: If the earth etc. (parts of the world ) exist then maybe they have a cause; but in the situation when they don't exist, whose cause is there? VLM seems to treat this as a continuation of the description of a paNDita and hence writes as he does.

\*jd.7 - sarga: vidyate eva\_ayam na yatra kila kim.cana - **there is not known to be this creation where there is anything at.all.** = tasya dharmANi karmANi na ca\_eva\_akSara-mAlikA - **its dharma.s and karma.s are only a string of letters.**

On 9/10/2015 1:17 PM, Jiva Das wrote:

सर्गो विद्यत एव\_अयम् न यत्र किल किंचन ।

तस्य धर्माणि कर्माणि न च\_एव\_अक्षर-मालिका ॥७।१४३।७॥

sargo\_ vidyata\_ eva\_ayam na yatra kila kim.cana |

tasya dharmANi karmANi na ca\_eva\_akSara-mAlikA ||

7

||

nnn

**y08**|o/

पृथ्वि.आदि सम्भवति चेत्\_तत् स.कारणम् अस्तु तत् ।

तदेव यत्र न\_अस्ति\_एव तत्र किम् तस्य कारणम् ॥०८॥

pRthvi.Adi sambhavati cet\_tat sa.kAraNam astu tat |

tadeva yatra na\_asti\_eva tatra kim tasya kAraNam ||08||

.

pRthvi.Adi **samb**havati cet\_tat sa.kAraNam astu tat |

tadeva x

yatra na\_asti\_eva x

tatra kim tasya kAraNam – **there what's the cause of it? +**

पृथ्वि.आदि संभवति चेत् तत् -

if Earth-&c becomes that =

स.कारणम् अस्तु तत् - that would be with-cause. =

तद् एव यत्र - Where indeed that =

न.अस्ति.एव - is not indeed =

तत्र किं तस्य कारणम् - there what is the cause of that?

~vlm.8. It is possible to believe in the production of the material world, from the prior existence of its material cause; but in want of such there can be no world, nor can there be a cause of it, when it is itself null and void.

~sv. The people seen in a dream do not have parents: this world-dream has no cause.

**z09**|o/

ब्रह्मणः प्रतिभातम् यत् तत्\_इदम् जगत्\_उच्यते ।

तेन\_एव कुत\* एतानि पृथ्वि\_आदीनि क्व कारणम् ॥०९॥

स्वप्न-द्रष्टुः\_दृश्य-नृणाम् अस्ति काल्पनिकम् यथा ।

न वास्तवम् पूर्व.कामम् जाग्रत्-स्वप्ने तथा नृणाम् ॥१०॥

brahmaNa: pratibhAtam yat tat\_idam jagat\_ucyate |

tena\_eva kuta\* etAni pRthvi\_AdIni kva kAraNam ||09||

.

brahmaNa: pratibhAtam yat **- x =**

tat\_idam jagat\_ucyate **- x =**

tena**\_eva** kuta etAni pRthvy.AdIni **- x =**

kva kAraNam - **x.**

~vlm.9. It is only the reflection of Brahma, that takes the names of the earth and all other things; wherefore it is not necessary for these mere reflexions to have any cause at all. (The substance of god, being the cause of the shadow).

~sv. The people seen in a dream do not have parents: this world-dream has no cause.

**y10**|o/

स्वप्न-द्रष्टुः\_दृश्य-नृणाम् अस्ति काल्पनिकम् यथा ।

svapna-draSTu:\_dRzya-nRNAm asti kAlpanikam yathA |

न वास्तवम् पूर्व.कामम् जाग्रत्-स्वप्ने तथा नृणाम् ॥१०॥

na vAstavam pUrva.kAmam jAgrat-svapne tathA nRNAm ||10||

.

svapna-draSTu:\_ **- of the Dream-seer** =

dRzya-nRNAm **- of his perceptual Humans** =

asti kAlpanikam yathA **– it's like an imagining =**

na vAstavam pUrva.kAmam **- insubstantial, full of desire** =

jAgrat-svapne tathA nRNAm – **in the waking.dreams thus of Humans.**

#kalpanA #kAlpanika

~vlm.10. As the men seen in a dream, have no real cause except the imagination of the dreamer; such are the persons seen in our waking dreams, but mere reflexions of our imaginations, and not the production of their parents.

~sv. The people seen in a dream do not have parents: this world-dream has no cause.

**y11**|o/

यथा प्राक्.कर्म पुंस्त्वे च स्वप्ने पुंसाम् न विद्यते ।

इह जाग्रत्-स्वप्न-नृणाम् भातानाम् अपि न.उ तथा ॥११॥

yathA prAk.karma puMstve ca svapne puMsAm na vidyate |

iha jAgrat-svapna-nRNAm bhAtAnAm api na.u tathA ||11||

.

yathA prAk.karma puMstve ca svapne puMsAm na vidyate - **as there is not prior karma in dream-humanity for humans =**

iha jAgrat.svapna-nRNAm bhAtAnAm api no tathA - **x.**

~vlm.11. As there is not the causality of the prior acts, for the appearance of persons in human forms in our dream; so neither is there any actual cause for people seen in waking dream, to assume the garb of humanity upon them.

#prAkkarman -n.- an action done in a former life\_KSS.

#bhA -> #bhAta -mfn.- shining , appearing &c. •• -n.- (impers.) appearance has been made by (instr.) BhP.

**z12**|o/

जीवः सर्वेषु सर्गेषु स्वप्न~अर्थान्-न्\_अखिलान्\_मिथः ।

प्राक्.कर्म-सत्वम् मिथ्य~आत्म यथा.वासनम् एषु च ॥१२॥

jIva: sarveSu sargeSu svapn**a~a**rthAn-n\_akhilAn\_mitha: |

prAk.karma-satvam mithya~Atma yathA.vAsanam eSu ca ||12||

.

jIva: sarveSu sargeSu svapn**a~a**rthAn-n\_akhilAn\_mitha: **- x =**

prAk.karma-satvam mithy**a~A**tma yathA.vAsanam eSu ca - **x.**

~vlm.12. Both prior acts as well as desires, are equaly false in their causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons seen in our dreams.

~sv.12 The dream-people had no previous karma to cause their present birth. The apparently real people in this dream-world do not have a previous karma either.

#sattva #satva - Swami V. regularly uses this word in place of "sattva", as in "The state of mind of the liberated ones who are still living and who see both the supreme truth and the relative appearance, is known as satva [sic] (transparency)," y6002.042 #sa\* #satva-m - "He-ness".

**x13**|o/

सर्ग~आदौ\_अथ देह~अन्ते भान्ति स्वप्न~अर्थवन् मिथः ।

यथा.संवेदनम् जीवाः सन्तः\_असन्तः\_च तेन ते ॥१३॥

sarga~Adau\_atha deha~ante bhAnti svapna~arthavan mitha: |

yathA.saMvedanam jIvA: santa:\_asanta:\_ca tena te ||13||

.

sarg**a~A**dau\_atha **- x** =

dehAn te bhAnti **- as bodies they shine**  =

svapn**a~a**rthavan\_mitha: **- x =**

yathA.saMvedanam x

jIvA:santa:\_asanta:\_ca tena te – **x**

**.**

~vlm.13. **me**n appear as dreams and their impressions, in the course of their births and deaths; and they are conscious of this state or that as they think themselves either as the one or the other: (i.e. we seem to be or not, as we think ourselves to be).

~sv.13 Even as the jiva perceives and experiences dreams here, even so it fancies and experiences, as if real, a previous existence and karma, in accordance with its own mental conditioning (vAsAna) – {a nun dons her \*vAsanA Costume, her Habit.}

**\*dehAnta**

**y14**|o/

यथा.संवेदनम् सर्वे भान्ति भावयतः\_तथा ।

ते सन्ति\_आत्मनि\_अपि स्वप्ने जाग्रति\_इव\_अर्थ.दा मिथः ॥१४॥

yathA.saMvedanam sarve bhAnti bhAvayata:\_tathA |

te santi\_Atmani\_api svapne jAgrati\_iva\_artha.dA mitha: ||14||

.

yathA - **as.in.such.way -** saMvedana.**Attention**-m **=**

sarve bhAnti **– in All shines =**

bhAvayata:\_tathA **– made.to.necome thus =**

te santi Atmani api svapne **- tho they are in the self tho in dream =**

jAgrati iva artha.dA mitha: **- they give a false sense of waking**

**.**

~vlm.14. People appear to be as they think of their being, from their consciousness of themselves; and they seem to be in the **same** state in their dream, as they appear in the waking state, both in their intents and actions. (The dreamer and the dreamt do not differ from their waking states).

~sv.14 In the beginning of creation and at the end of the existence of the body, the jiva experiences a dream-like state.

**z15**|o/

संकल्प.संवित्\_अग्र.स्थ-वस्तु-तिष्ठतया\_अस्फुटम् ।

फलम् च\_आप्नोति ते स्वप्ने लोक-निष्थतया\_अस्फुटः ॥१५॥

saMkalpa.saMvit\_agra.stha-vastu-tiSThatayA\_asphuTam |

phalam ca\_Apnoti te svapne loka-niSthatayA\_asphuTa: ||15||

.

**with** saMkalpa.**Concept**.saMvit.**Awareness**-agrastha.**x**-vastu.**substance**-tiSThatA.**x-**yA **–**

asphuTam **- x =**

phalam ca Apnoti te svapne **- x =**

loka-niSthatayA asphuTa: **- x.**

~vlm.15. The desires and sensations of the dreaming man, are alike those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is sensible of deriving the **same** satisfaction, in obtaining the object of his wish as the waking man; though the one is of a conceited and the other of an overt nature. (Therefore there is no difference between the states).

~sv.15 Whatever it experiences seems to be — and that is both real and unreal. In a dream there is contact with 'other' objects though no such exist. Even so, the perception of the other objects in the waking state is possible, though they are unreal.

**x16**|o/

शुद्धा संवित् स्वभाव.स्था यत् स्वयम् भाति भास्करा ।

तस्याः\_भानस्य तस्य\_अस्य जाग्रत्-स्वप्न~अभिधाः कृताः ॥१६॥

zuddhA saMvit svabhAva.sthA yat svayam bhAti bhAskarA |

tasyA:\_bhAnasya tasya\_asya jAgrat-svapna~abhidhA: kRtA: ||16||

.

zuddhA saMvit-svabhAva.sthA **- x =**

yat **- x =**

svayam bhAti bhAskarA **- x =**

tasyA: **- x =**

bhAnasya tasya **- x =**

asya jAgrat-svapn**a~a**bhidhA: kRtA: **- x.**

~sv.16 'Waking' and 'dreaming' are two words used to denote the movement in consciousness which brings about awareness.

~vlm.16. Whenever our pure consciousness of things, shines forth of its own nature in either of its two states of clearness or faintness; it is then the reflexion of the one takes the appellation of waking, and the other is known,as the dreaming state.

**y17**|o/

सर्ग~आदौ\_अथ देहान्ते भातम् यत्\_वेदनम् यथा ।

sarga~Adau\_atha dehAnte bhAtam yat\_vedanam yathA |

तत्\_तथा\_आमोक्षम् एव\_आस्ते तत्\_इदम् सर्ग\* उच्यते ॥१७॥

tat\_tathA\_AmokSam eva\_Aste tat\_idam sarga\* ucyate ||17||

.

sarg**a~A**dau\_atha deh**a~a**nte **- in the course of creation next after embodiment** = bhAtam yat\_vedanam yathA **–** that **which has shone as knowing =**

tat\_tathA\_ **- that thus** =

AmokSam eva\_Aste  **- even unto Freedom exists =**

tat idam sarga ucyate – **that this is said to be creation**

**.**

~sv.17 That awareness or experience which arises in the beginning of creation (sargadi) and at the end of the life-span of the body (dehanta), that awareness or experience continues to exist till it ceases to be (or till liberation is attained) and that is known as creation.

~vlm.17. As long as this consciousness continues to glare in any body, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.

**z18**|o/

जाग्रत्-स्वप्न~अर्थ-सार्थस्य संविदः\_च न भिन्नता ।

अस्ति\_अ.प्रतिघ-रूपायाः प्रकाश~आलोकयोः\_इव ॥१८॥

jAgrat-svapn**a~a**rtha-sArthasya saMvida:\_ca na bhinnatA |

asti\_a.pratigha-rUpAyA: prakAza~Alokayo:\_iva ||18||

.

jAgrat-svapn**a~a**rtha-sArthasya **- x =**

saMvida:\_ca na bhinnatA **- x =**

asti\_a.pratigha-rUpAyA: prakAza~Alokayo:\_iva - **x.**

~sv.18 There is no distinction between consciousness and awareness of objects seen either in the waking state or in a dream, just as there is no distinction between wind and movement.

~vlm.18. The import of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflexion constitutes the essence of both states, as light is the essentiality of luminaries.

**x19**|o/

अग्नि~औष्ण्ययोः\_इव तथा वात.स्पन्दनयोः\_इव ।

द्रव~अम्भसोः\_इव आवीचि वा शैत्य~अनिलयोः\_इव ॥१९॥

agni~auSNyayo:\_iva tathA vAta.spandanayo:\_iva |

drava~ambhaso:\_iva AvIci vA zaitya~anilayo:\_iva ||19||

.

agni.auSNyayo:\_iva - as of fire and heat =

tathA vAta.spandanayo:\_iva - as of air and motion it is thus =

drav**a~a**mbhaso:\_iva AvIci vA - or as the flood of water and its flow =

zaity**a~a**nilayo:\_iva - like coolness and the wind.

~vlm.19. As heat is the gist of fire, and motion the marrow of the sufflated air or wind; or as the fluidity of water is the pith of the billows, and coolness the quiddity of breeze; (so is consciousness the quintessence of both our waking and dreaming states).

~sv.19-20-21 Brahman alone appears to rise and to perish or to die and to experience objects: but it is pure consciousness alone, which does not undergo any change and which is for ever at peace and pure.

~AB. AvIci iva vIcIn\_abhivyApya ...

#vi\* #vyaJc ? #vIci - a wave. f. (prob. fr. वि + 2. अञ्च्) going or leading aside or astray , aberration , deceit , seduction RV.x , 10 , 6. #AvIci, A=vIci - overflow, drav**a~a**mbhaso:\_iva AvIci, द्रव-अम्भसोर् इव आवीचि, y7143.019, AvIci iva vIcIn\_abhivyApya ... ABComm.

**y20**|o/

सर्वम् अ.प्रतिघम् शान्तम् जगत्~जातम् अ.सन्मयम् ।

इत्थम् सन्मयम् एव\_अस्ति न\_अस्ति\_अर्थेन च संयुतम् ॥२०॥

sarvam a.pratigham zAntam jagat~jAtam a.sanmayam |

ittham sanmayam eva\_asti na\_asti\_arthena ca **saM**yutam ||20||

.

sarvam **- all =**

apratigham - **without resistance =**

zAntam **- peaceful =**

jagat-jAtam - **born/arisen in the world =**

a.san-mayam - **without real formation =**

ittham - **in this way =**

san-mayam eva asti - **even being with real formation =**

na asti - **it is not =**

arthena ca **saM**yutam **- x.**

~vlm.20. The whole universe is an unruffled chasm, and an unchanging unreality; and this seeming reality of the world, is even united with its negative sense of nihility.

~sv.19-20-21 Brahman alone appears to rise and to perish or to die and to experience objects: but it is pure consciousness alone, which does not undergo any change and which is for ever at peace and pure.

#han -> #pratihan -> #pratigha: - hindrance, obstruction, resistance, opposition (cf. -> #apratigha); struggling against (comp.) Car.; anger, wrath, enmity Mcar. Lalit. (one of the 6 evil passions \*dharmas. 67); = -> #mUrchA L.; an enemy ib.; contradiction L; anger, in Tib.Buddh. <http://en.wikipedia.org/wiki/Pratigha>; -> #apratigha - not to be kept off [inevitable], not to be vanquished, Mn.xii,28,&c. • apratigham amUrtam, y7143.034 ABComm. • = #nirAkAra, anAkhye\_apratigha: svAtmA nirAkAro ya IzvaraH, y6098.009.

\*pratighana

**z21**|o/

ब्रह्म प्र.उद्भूय मृत्वा च दृश्य~अनुभव-रूपि च ।

चिन्मात्रम् अजरम् शान्तम् एकम् एव\_अमलम् स्थितम् ॥२१॥

brahma pra.udbhUya mRtvA ca dRzy**a~a**nubhava-rUpi ca |

cinmAtram ajaram zAntam ekam eva\_amalam sthitam ||21||

.

ब्रह्म प्रोद्भूय मृत्वा च –

**the brahman having arisen and died** दृश्य-अनुभव-रूपि च –

**and in the form of perceived experience** चित्.मात्रम् –

**is measured consciousness** अ.जरम् शान्तम् –

**undecaying, at peace,** एकम् एव अमलं स्थितम् –

**only one pure state.**

~vlm.21. Brahma in its exoteric sense, is both the production as well as the destruction of the world, and equally alike its visible form and its notion also; but being viewed in its esoteric light, it is only of the nature of the pure Intellect, and the One alone, that is for ever calm and quiet and undecaying in itself.

~sv.19-20-21 Brahman alone appears to rise and to perish or to die and to experience objects: but it is pure consciousness alone, which does not undergo any change and which is for ever at peace and pure.

#bhU -> #udbhU - come forth, arise, grow, increase, be sufficient or equal. C. bring forth, produce, develop, display. •• #udbhU - ud.bhU - 1 Par. - udbhavati, - to come up to, reach, be equal; to rise, rise against; to come forth, arise, exist, spring from; to shoot forth, increase, grow larger, thrive: — Caus. - udbhAvayati, - to cause to exist, produce; to make apparent, show, explain; to speak of, mention; to consider, think (with two tam-s). •• #prodbhU - pra-ud>bhU #prodbhUya - brahma prodbhUya mRtvA ca dRzy**a~a**nubhava-rUpi ca | cinmAtram ajaram zAntam ekam eva amalam sthitam> y7143.021.

**x22**|o/

कार्य-कारणता~अर्थानाम् या यथा हृदि कल्पिता ।

ब्रह्मणा पुरुषेण\_इव नगरि\_अन्तः\_तथा\_एव सा ॥२२॥

kArya-kAraNatA~arthAnAm yA yathA hRdi kalpitA |

brahmaNA puruSeNa\_iva nagari\_anta:\_tathA\_eva sA ||22||

.

kArya-kAraNat**A~a**rthAnAm - **of/for causation for the purpose of effect =**

yA yathA hRdi kalpitA - **what is this imagined in the Heart =**

brahmaNA - **by \*brahma =**

puruSeNa\_iva - **as.if by a Person =**

nagari\_antas - **within the city =**

tathA**\_eva** sA - **just thus it (is imagined).**

~vlm.22. Whatever thought of causality or effect, passes in the mind of Brahma at any time, the **same** comes to take place immediately, as men construct their houses as they please in cities.

**y23**|o/

ब्रह्मणः हृदि सर्गः\_अयम् हृदि ते स्वप्न.पूः\_यथा ।

कार्य-कारणता तत्र तथा\_आस्ते\_अभिहिता यथा ॥२३॥

brahmaNa: hRdi sarga:\_ayam hRdi te svapna.pU:\_yathA |

kArya-kAraNatA tatra tathA\_Aste\_abhihitA yathA ||23||

.

brahmaNa: hRdi sarga: - **the creation is in the Heart of \*brahmA** =

ayam hRdi te svapna.pU:\_yathA - **as this dream-city is in your Heart** =

kArya-kAraNatA tatra tathA\_Aste\_abhihitA yathA **- x =**

#dhA - to place (a foot); direct (the mind) -> #abhihita -mfn.- harnessed or put to (as a horse) RV. AV. S3Br. ; named , called Mn. iii , 141 , &c. ; held forth , said , declared , spoken MBh. Mn. &c. •• -n.- a name , expression , word.

~vlm.23. The whole creation abides in the mind of god, as the city you dream of is in your thought; the cause and effect herein, being the **same** in one case as in the other.

~sv.22-23 Whatever that infinite consciousness or cosmic person becomes aware of within itself, becomes both cause and effect.

\***pUr** – in comp. for pur before cons.

**z24**|o/

संविद्धन~उदरे सर्गे कार्य-कारणता स्थिता ।

तथा यथा\_ऊहिता तेन त्वया वा कल्पना-पुरम् ॥२४॥

saMviddhana~udare sarge kArya-kAraNatA sthitA |

tathA yathA\_UhitA tena tvayA vA kalpanA-puram ||24||

.

संविद्धन-उदरे सर्गे -

**in the contiguous womb of creation** =

कार्य-कारणता स्थिता तथा - **effect-causation is situate thus** =

यथा\_ऊहिता तेन त्वया वा कल्पना-पुरम् - **as an imaginary city modified/dwelt.in by.that/therefore or by you.**

~vlm.24. The causality and effectuality are both contained in the womb of the dense Intellect; and these are exerted in the **same** manner in the act of creation of the world, as in that of the construction of thy imaginary castle.

~sv.24-25-26-27 This creation is in the heart of that infinite consciousness, even as the dream is in your heart, both as the cause and effect.

#vyadh -> #saMvyadh -> #saMviddha -mfn.- contiguous to , coinciding with\_hariv. •• #saMviddhana, y7143.024.

#Uh -> #Uhita -adj.- changed, modified; carried, borne.

**x25**|o/

चिता संकल्प-रूपिण्या सर्गे संकल्प-पत्तने ।

त्वया\_एव स्थापिता संस्था कार्य-कारण=रूपिणी ॥२५॥

citA saMkalpa-rUpiNyA sarge saMkalpa-pattane |

tvayA\_eva sthApitA **saM**sthA kArya-kAraNa=rUpiNI ||25||

.

citA saMkalpa-rUpiNyA - **by the conceptual formation of consciousness** =

sarge saMkalpa-pattane - **in creation, in a conceptual town** =

tvayA**\_eva** sthApitA **saM**sthA kArya-kAraNa=rUpiNI - **only by you is determined the ordered effect-cause=form.**

~vlm.25. The Divine Intellect employs its will, in the causation of its intended creation; as you form the plan for the construction of your projected edifice: Thus the causality and its effect are combined together in the one and **same** mind.

~sv.24-25-26-27 This creation is in the heart of that infinite consciousness, even as the dream is in your heart, both as the cause and effect.

#sthA - to stand -> #sthApita स्थापित -p.p.- [स्था-णिच्-क्त] Placed, located. • Founded, instituted. • Set up, erected. • Directed, enacted. • Determined, ascertained. • caused or made to stand, steady. •• #pratiSThApita, #sampratiSThApita -adj.- set up, fixed, erected.

**y26**|o/

आकाश\* एव कचनम् यत् चित्ते स्व~आत्म-रूपिणी ।

AkAza\* eva kacanam yat citte sva~Atma-rUpiNI |

नियतम् संनिवेशत्वात्\_तत्\_अन्तः सर्ग\* उच्यते ॥२६॥

niyatam saMnivezatvAt\_tat\_anta: sarga\* ucyate ||26||

.

AkAze eva kacanam yat - **(That) which is a projection in space** =

citte sv**a~A**tma-rUpiNI - **is the form of your own self in the affective mind** =

niyatamsaMnivezatvAt\_tad.anta: sarga ucyate - **x.**

~vlm.26. The divine mind develops itself in its own form of the sky, and the world that is for ever situated therein, is then called the creation and lying in the expanse of that sky. (Gloss. The srutis deny the existence of the outer and visible world).

~sv.24-25-26-27 This creation is in the heart of that infinite consciousness, even as the dream is in your heart, both as the cause and effect.

**z27**|o/

या संवित्~रवि~अवस्थाः\_ते हृदि संकल्प-पत्तने ।

सा\_एषा स्वभाव-संसिद्धः कार्य.कारणता~अर्थ.जा ॥२७॥

yA saMvit~ravi~avasthA:\_te hRdi saMkalpa-pattane |

sA\_eSA svabhAva-saMsiddha: kArya.kAraNatA~artha.jA ||27||

.

yA - **those who =**

saMvit.rav**i~a**vasthA: **- x =**

te **- they =**

hRdi saMkalpa-pattane **- x =**

sA\_eSA svabhAva-**saMs**iddha: **- x =**

kArya.kAraNat**A~a**rthajA - **x.**

~vlm.27. The light which the sun of our consciousness, cast upon the imaginary city in the mind; is of its own nature what is signified by the terms causality and its effect, i.e. (Our consciousness is the cause of our knowledge of the world--the false creation of our imagination).

~sv.24-25-26-27 This creation is in the heart of that infinite consciousness, even as the dream is in your heart, both as the cause and effect.

**x28**|o/

प्रथमम् यत्\_यथा भाति चित्त्वम् अस्ति तथा\_इह तत् ।

तस्या\_एव नियतिः कालः\_देश~आदि~इति~अभिधा कृता ॥२८॥

prathamam yat\_yathA bhAti cittvam asti tathA\_iha tat |

tasyA\_eva niyati: kAla:\_deza~Adi~iti~abhidhA kRtA ||28||

.

prathamam yat\_yathA bhAti - **what so appears at first** =

cittvam asti tathA**\_iha** tat **- x =**

tasya**\_eva** niyati: kAla: dez**a~A**di=it**i~a**bhidhA kRtA - **x.**

~vlm.28. The forms in which the mind displayed itself at first, the **same** continue to exist ever since in the **same** state; and these are invariably designated by the terms of time, space and the rest.

~sv.28 In whatever manner it appeared in the beginning, that has continued to be its natural order, time, space, etc.

**y29**|o/

या नाम\_आशु यथा भाति चेतन~आकाश-शून्यता ।

तया तथा वस्तुतया कार्य-कारणता\_आश्रिता ॥२९॥

yA nAma\_Azu yathA bhAti cetana~AkAza-zUnyatA |

tayA tathA vastutayA kArya-kAraNatA\_AzritA ||29||

.

yA nAma\_Azu - **what it is in particular =**

yathA bhAti - **so it appears to be =**

cetan**a~A**kAza-zUnyatA - **as the animate.space-emptiness** =

tayA tathA vastutayA - **thus because.of that substantiality =**

kArya-kAraNatA\_AzritA - **it is effect- and cause-connected.**

~vlm.29. Whatever names are borne by the things, which are exhibited in the vacuity of the Intellect; they are ever after viewed as realities under the designations of some as causes and others as their effect, (as the cow is the cause of the production of milk, and the pot is the cause of its reception, and so forth).

~sv.29 Whatever characteristic the creation acquired then has continued to exist since then.

**z30**|o/

चित्\_चमत्कार.मात्रे\_अस्मिन् सर्ग~आभे भाव.रूपिणि ।

पूर्वम् भावाः प्रवर्तन्ते पश्चात् सर्ग~अभिधा विदः ॥३०॥

cit\_camatkAra.mAtre\_asmin sarga~Abhe bhAva.rUpiNi |

pUrvam bhAvA: pravartante pazcAt sarg**a~a**bhidhA vida: ||30||

.

cic-camatkAra.mAtre **- x =**

asmin **- x =**

sarga~Abhe bhAva.rUpiNi **- x =**

pUrvam bhAvA: pravartante **- x =**

pazcAt sarg**a~a**bhidhA vida: **- x.**

~vlm.30. The creation which was miraculously displayed in its ideal form in the Intellect, consisted at first of mere ideas, which received the name of the (material) world afterwards. (So the sruti whatever is thought of in the mind at first, receives a name (or a word for its designation Afterwards).

~sv.30-31 First there arises a notion or a feeling or a concept in the consciousness and then follows what is known as creation: but all this is but the amazing work of consciousness.

**x31**|o/

शून्यताः\_त्रिजगत्~रूपाः\_तथा चित्.व्योमनि स्थिताः ।

अनन्याः पवने सौम्ये स्पन्द-सत्ता यथा निजाः ॥३१॥

zUnyatA:\_trijagat~rUpA:\_tathA cit.vyomani sthitA: |

ananyA: pavane saumye spanda-sattA yathA nijA: ||31||

.

zUnyatA:\_tri.jagadrUpA: - **the three worlds are emptinesses** =

tathA cid-vyomani sthitA: - **set thus in the space of consciousness** =

ananyA:

pavane saumye

spanda-sattA yathA nijA: **- x.**

~vlm.31. This triple world is of a vacuous form, and is situated in the vacuity of the intellect; just as the clear air contains its insufflation inbred in it. (The inherence of vibration inborn in it).

~sv.30-31 First there arises a notion or a feeling or a concept in the consciousness and then follows what is known as creation: but all this is but the amazing work of consciousness.

**y32**|o/

व्योम्नि सौषिर्य-नैबिड्यम् यथा नीलम् इति स्थितम् ।

चिति चेतन-नैबिड्यम् तथा सर्ग\* उपस्थितम् ॥३२॥

vyomni sauSirya-naibiDyam yathA nIlam iti sthitam |

citi cetana-naibiDyam tathA sarga\* upasthitam ||32||

.

vyomni sauSirya-naibiDyam yathA nIlam iti sthitam -

**as in the clear or cloudy sky there is found blue =**

citi - **in Consciousness =**

cetana-naibiDyam tathA - **thus in the cloud/thickening sentience** =

sarga upasthitam - **creation is produced.**

~vlm.32. As the vapours and clouds covering the face of the sky, give the appearance of blueness to it; so the dizziness of ignorance, misrepresents the clear intellect in the form, of the gross world.

~sv.32-33-34 The immeasurable space appears to have a blue colour; the immeasurable consciousness appears to exist as this creation.

#sR ?? #sirA - a stream , water RV.i , 121 (cf. Naigh.i , 12 ; often written शिरा); any tubular vessel of the body. -->#suSira . mf(आ)n. (prob. fr. सु + सिरा q.v. , also written शुष्°) "having a good tube or channel" , perforated , pierced , hollow RV.&c. --> #sauSirya-m - सौषिर्यम् Hollowness; porosity VAgbh.

#viD ? -> #biDa - a hole -> #nibiDa, -> #niviDa . (prob. fr. बिड = बिल, a hole; cf. नि-खिल) without spaces or interstices, close, compact, thick, dense, firm \_mbh.\_kAv.&c full of abounding in (instr. or comp.) Hariv.\_Sak.vii, 11 (v.l. for नि-चित). -> #naibiDya-m - closeness, compactness, continuity RAjat. #nibiDaya - Nom. P. - #nibiDayati ‑ to make tight, embrace firmly — #nibiDIkR - to make tight or firm, bend (a bow) — #nibiDita‑, #nibiDDita‑ - made tight, become thick or heavy • pressed close to.



<http://sahajapower.wordpress.com/2008/04/13/rope-mistaken-for-a-snake/>

**z33**|o/

आभात\* एव भाते\_अस्मिन्\_कृच्छ्रात् सर्गे विसर्गता ।

बुध्यते रज्जु-भुजगे रज्जु-रूपम् यथा पुनः ॥३३॥

AbhAta\* eva bhAte\_asmin\_kRcchrAt sarge visargatA |

budhyate rajju-bhujage rajju-rUpam yathA puna: ||33||

.

AbhAta eva bhAte**\_a**smin\_kRcchrAt sarge visargatA **- x =**

budhyate rajju-bhujage rajju-rUpam yathA puna: **- x.**

आभातः एव भाते\_अस्मिन् –When this has appeared it is visible कृच्छ्रात् –because.of danger. सर्गे विसर्गता बुध्यते –When the creation is realized as non-creation, रज्जु-भुजगे रज्जु-रूपं यथा पुनः –the rope-snake is again a rope-form.-33-

~vlm.33. But on receiving the true reflexion of the spirit in the intellect, by means of intense meditation, the notion of the creation turns to that of non-creation; as the false notion of the snake in the rope, is changed to that of the rope upon its revision.

When it appears, it springs out.of a sense of danger.

And when the creation becomes realized as non-creation,

the rope-snake is seen again as just a rope.

**x34**|o/

मृतः स\* स्वप्नवत् सर्वः सम्पश्यति पृथक्\_जगत् ।

तत्\_च\_अन्यत्\_इदम् अन्यत्\_च नित्य~अप्रतिघम् अम्बरम् ॥३४॥

mRta: sa\* svapnavat sarva: **samp**azyati pRthak\_jagat |

tat\_ca\_anyat\_idam anyat\_ca nitya~apratigham ambaram ||34||

.

mRta: sa\* svapnavat sarva: **samp**azyati pRthak\_jagat **- x =**

tat ca anyat **- and that other =**

idam anyat ca **- and this other =**

nity**a~a**pratigham ambaram - **x.**

~vlm.34. The dead find the future world, as what they used to see in their dream; but that world as well as this, are equally as formless as the vacuum of the Intellect. (Both this world and the next, are situated in the Divine-Mind, and are of the **same** form as that).

~sv.32-33-34 The immeasurable space appears to have a blue colour; the immeasurable consciousness appears to exist as this creation.

#han #pratihan #pratigha-: - hindrance, obstruction, resistance, opposition (cf. #apratigha); struggling against (comp.) Car.; anger, wrath, enmity Mcar. Lalit. (one of the 6 evil passions \*dharmas. 67); = #mUrchA L.; an enemy ib.; opposition, contradiction L; anger, in Tib.Buddh. <http://en.wikipedia.org/wiki/Pratigha>; #apratigha . not to be kept off, not to be vanquished Mn.xii,28,&c. • #apratigha . apratigham amUrtam, y7143.034 ABComm.

**The HUNTER—**

**y35**|o/

परतः सुख.दुःख~अर्थम् देहः सम्पद्यते कथम् ।

parata: sukha.du:kha~artham deha: sampadyate katham |

किम् अस्य हेतुः के वा\_अस्य हेतवः सहकारिणः ॥३५॥

kim asya hetu: ke vA\_asya hetava: sahakAriNa: ||35||

.

parata: **- from another** =

sukha.du:khArtham **- with pleasures&pains** =

deha:sampadyate katham **– how does the body succeed =**

kim asya hetu: ke vA\_asya **- or as.for this cause what are its** =

hetava: sahakAriNa: **- conspiring causes =**

parata: hetu: sahakArin – **from another cause conspiring**

**.?**

~vlm.35. The Huntsman said:—Tell me sir, why are men regenerated in new bodies; for their sufferings and enjoyments in future births; and tell me also what are the principal and accompanying causes of our reproduction in this world.

~sv.35-36 THE HUNTER asked: After leaving this body, how does one get another body for the purpose of experiencing pleasure and pain: what is the causal factor and what are the co-operating causes?

**z36**|o/

कुर्वन्ति धर्म~अ.धर्माः\_चेत्\_तेन प्रतिघ-रूपिणा ।

तत्\_अस्य\_अ.प्रतिघम् रूपम् कुर्वन्ति\_इति\_असमञ्जसम् ॥३६॥

kurvanti dharm**a~a**.dharmA:\_cet\_tena pratigha-rUpiNA |

tat\_asya\_a.pratigham rUpam kurvanti\_iti\_asamaJjasam ||36||

.

kurvanti dharm**a~a**.dharmA:\_cet **- x =**

tena pratigha-rUpiNA **- x =**

tat\_asya\_a.pratigham rUpam kurvanti **- x =**

iti\_asamaJjasam - **x.**

pratigharUpin

apratigha

asamaJjasa

~vlm.36. If it is on account of the pious or impious acts, which are done in our present destructible bodies, that we are destined to their retributions afterwards; then say why our indestructible souls, should be brought to feel their results in other bodies, which seems to be very absurd to me.

~sv.35-36 THE HUNTER asked: After leaving this body, how does one get another body for the purpose of experiencing pleasure and pain: what is the causal factor and what are the co-operating causes?

**The MUNI said—**

**x37**|o/

**The MUNI said—**

muni:\_uvAca**–**

धर्म~अधर्मौ वासना च कर्म आत्मा जीव\* इति\_अपि ।

पर्याय-शब्द.भारः\_अत्र कल्प्यते न तु वास्तवः ॥३७॥

dharma~adharmau vAsanA ca karma AtmA jIva\* iti\_api |

paryAya-zabda.bhAra:\_atra kalpyate na tu vAstava: ||37||

.

dharma adharmau - \*dharma, non.\*dharma, =

vAsanA ca karma - \*vAsanA and \*karma, =

AtmA jIva iti\_api - even the Soul as the Living \*jIva =

paryAya-zabda.bhAra: - carrying synonymous meaning =

atra kalpyate na tu vAstava: - is here differentiated, but not really.so.

~vlm.37. The sage replied: The words piety and impiety, our desires and acts, are words of the **same** import, and significant of their causality in framing the living soul according to their own stamp; but these are mere suppositions, and neither true causes of the schesis of our souls, nor of the modes of our lives.

~sv.37 THE SAGE replied: \*dharma (virtue), adharma (sin), vAsAna (latent tendency or mental conditioning), the active self and jiva — all these are synonyms which are notions with no corresponding reality.

**y38**|o/

चित्त्वात् कल्पित-चित्त्वेन स्वयम् चित्.नभसा\_आत्मनि ।

कृतानि नामानि\_एतानि कःचित्\_अस्ति\_इति चेतसा ॥३८॥

cittvAt kalpita-cittvena svayam cit.nabhasA\_Atmani |

kRtAni nAmAni\_etAni ka:cit\_asti\_iti cetasA ||38||

.

cittvAt kalpita-cittvena svayam citra-bhasAtmani **- x =**

kRtAni nAmAni\_etAni kaz.cit\_asti\_iti cetasA - **x.**

cittva

kalpitacittva

citrabhasAtman

cetas

~vlm.38. It is the mind which is situated in the vacuous intellect, and is possest of the power of intellection that imagines in itself the various states of things, (and the happiness and miseries of life), and gives names to them accordingly, (so says the sruti: -The sapient seeing the different form and states of things, coin words to designate them and their various modes also).

~sv.38 Consciousness entertains these notions in the space (or the plane) of consciousness.

**z39**|o/

संवित्~आत्मा स्वयम् चित्त्वात्\_देहम् वेत्ति खम् एव खे ।

मृत्वा सन्तम् सन्तम् इव संकल्प-स्वप्नयोः\_इव ॥३९॥

saMvit~AtmA svayam cittvAt\_deham vetti kham eva khe |

mRtvA santam santam iva saMkalpa-svapnayo:\_iva ||39||

.

saMvid.AtmA svayam cittvAt **- x =**

deham vetti kham eva khe - **knows the body as kha\*space in space** =

mRtvA santam santam iva saMkalpa-svapnayo:\_iva - **x.**

~sv.39. The self experiences the bodi-notion because it is pure consciousness, totally independent of the body. Though the bodi-notion is unreal it is experienced as if it were real, just like the dream-object.

~vlm.39. The conscious soul comes to know by means of its intellect, its own body in its vacuous self; and after death it sees the **same** to exist as in its dream or imagination, (i.e. in its ideal form).

**x40**|o/

स्वयम् स्वप्न\* इव\_आभाति मृतस्य परलोक-धीः ।

तम् एव पश्यति चिरम् न तत्र\_अपि\_अस्ति सत्यता ॥४०॥

svayam svapna\* iva\_AbhAti mRtasya paraloka-dhI: |

tam eva pazyati ciram na tatra\_api\_asti satyatA ||40||

.

svayam svapna\_iva AbhAti - **himself appears as.if in dream =**

mRtasya paraloka-dhI: **- for someone dead in the Other World =**

tam eva pazyati ciram - **x =**

na tatra api\_asti satyatA - **x.**

स्वयं स्वप्ने इव - As.if himself in a dream =

आभाति मृतस्य परलोक-धीः - appears the thought of the Other World for somebody dead. =

तम् एव पश्यति चिरम् - He sees it for very long, =

न तत्र अप्य् अस्ति सत्यता - but there there-is no Suchness. -40-

~vlm.40. The knowledge of the dead in regard to the next world, is likewise in the manner of a dream; and though this dreaming state of the soul continues for a long duration, it bears no truth in its nature.

~sv.40 To the dead person, the 'other world' shines as a notion in his own consciousness. Because he sees this for some time, it is assumed to be real.

**the thinking of a dead person goes to the Other World,**

**and so he sees it so for a long time.**

**And yet it is not so at.all.**

**y41**|o/

मृतम् निर्माति चेत्\_अन्यः कथम् वा\_अस्य स्मृतिः\_भवेत् ।

कथम् वा स्यात् स\* एव\_असौ चेतनत्वम् तम् एव खम् ॥४१॥

mRtam nirmAti cet\_anya: katham vA\_asya smRti:\_bhavet |

katham vA syAt sa\* eva\_asau cetanatvam tam eva kham ||41||

.

mRtam nirmAti cet\_anya: - **if another creates a dead (body) =**

katham vA\_asya smRti:\_bhavet - **or how does it become memory?** =

katham vA syAt **sa\*** eva\_asau cetanatvam tam eva kham - **or how would that very state of sentience be that very space?**

~vlm.41. If a new body is framed by another person (such as parents or the creator himself), for the re-entrance of deceased spirit into it, then can the new born body have any remembrance of the past, and how can this body be what the dead person had before, and as for his intellect, it is a mere vacuity, and cannot pass from one body into another.

~sv.41 If it is contended that someone else gives birth to the dead person, how does the latter remember the past in the present incarnation?

**z42**|o/

मृतौ न जायते तस्मात्\_चेतसा\_एव स\* केवलम् ।

इह\_अयम् इत्थम् इति\_एव वेत्ति खे वासना~आत्मकम् ॥४२॥

mRtau na jAyate tasmAt\_cetasA\_eva sa\* kevalam |

iha\_ayam ittham iti\_eva vetti khe vAsanA~Atmakam ||42||

.

mRtau na jAyate **– when someone dead is not born =**

tasmAt\_cetasA eva **sa\*** kevalam **– it's really only affectivity from That =**

iha\_ayam ittham iti**\_eva** vetti khe vAsanAtmakam - **x.**

~vlm.42. Therefore no one that is dead is born again, or is to be reborn afterwards at any time; it is only an idea of the mind, that I was so and am reborn as such; and a vain wish in its vacuity, to be born again some form or other.

~sv.42 The dead one is not born again: but he experiences the notion 'I am here in this manner' etc., on account of his own mental conditioning, within his own consciousness.

**x43**|o/

स्वम् एव भवम् अभ्यस्तम् आस्ते सः\_अनुभवान्\*\_चिरम् ।

स्फुट-प्रत्यववान्\*\_तु\_अत्र सत्यम् इति\_एव वेत्ति\_अलम् ॥४३॥

svam eva bhavam abhyastam Aste sa:\_anubhavAn\*\_ciram |

sphuTa-pratyavavAn\*\_tu\_atra satyam iti\_eva vetti\_alam ||43||

.

svam eva bhavam abhyastam x

Aste sa:\_anubhavAn\_ciram **- x =**

sphuTa-pratyavavAM:\_tu\_atra x

satyam iti\_eva vetti\_alam - **x.**

~vlm.43. It is by nature and habitual mode of thinking, that men are impressed with belief of his regeneration, both by popular pursution and scriptural evidence of a state of future retribution, which is altogether false and fanciful.

~sv.43 When this experience is sustained for some time and it takes deep root, it takes on the quality of reality.

**y44**|o/

ख~आत्मा खम् एव तत्र\_एव स्वप्न~आभम् दृश्यम् आहरन् ।

kha~AtmA kham eva tatra\_eva svapna~Abham dRzyam Aharan |

पुनः स्व.मरणम् वेत्ति पुनः\_जन्म पुनः\_जगत् ॥४४॥

puna: sva.maraNam vetti puna:\_janma puna:\_jagat ||44||

.

kh**a~A**tmA kham eva **– Ur Sky.self** knows **Ur sky alone =**

tatra**\_eva – even there =**

svapna~Abham **- as a dream.projection** =

dRzyam Aharan **– coming as a percept =**

puna: sva.maraNam vetti **– knowing again its own death, =**

puna:\_janma puna:\_jagat – **again birth, again the world.**

~vlm.44. The soul is an aerial and vacuous substance, giving rise to the phantoms of visibles, in the forms of shadowy dreams in its spacious vacuity; and always views its births and deaths in endless repetitions in this world.

~sv.44 The self which is but pure space (void) sees a dream in that space (void) itself; it remembers that dream again and again and thereby arise rebirth and another world.

**z45**|o/

अलीक-जालम् एवम् खे पश्यन् प्रत्येकम् आस्थितः ।

पश्यति\_आचारयति\_अत्ति किम्.चित् कश्चित्\_न कस्यचित् ॥४५॥

alIka-jAlam evam khe pazyan pratyekam Asthita: |

pazyati\_AcArayati\_atti kim.cit kazcit\_na kasyacit ||45||

.

alIka-jAlam evam khe pazyan\_pratyekam Asthita: **- x =**

pazyati **– it sees =**

AcArayati **- proceeds =**

atti

kim.cit kaz.cit\_na kasya.cit - **x.**

~vlm.45. It views every particular object, in the illusive net work, which is spread in its ample sphere; and seems to see and act and enjoy everything, without being in the actual enjoyment of any thing.

~sv.45 It then believes that world and that birth to be real and begins to function in that world as that jiva.

~AB. ... paramArthata:\_tu na kim.cit kasyacit\_adanIyam nApi kaz.cit\_atti i.a. ||

#al\* -> #ali -> #alIka -adj.- unpleasing (as a serpent), \_av.5,13,5; untrue, false (like the Bibl. serpent), pretended; "look-ALIKe" \_mbh.&c.; • #alIkam - anything displeasing; falsehood, untruth •-• Comp. #alIka.matsya मत्स्य a kind of dish resembling the taste of fish ('mock-fish'). - #alIka.supta सुप्त, -सुप्तक adj. pretended sleep.

**x46**|o/

इति\_एवम् जगताम् सन्ति कोटीनाम् कोटि-कोटयः ।

परिज्ञाताः\_तु ता\* ब्रह्म केवलम् दृश्यम् अन्यथा ॥४६॥

iti\_evam jagatAm santi koTInAm koTi-koTaya: |

parijJAtA:\_tu tA\* brahma kevalam dRzyam anyathA ||46||

.

iti\_evam jagatAm santi koTInAm koTi-koTaya: |

parijJAtA:\_tu x

tA\* brahma kevalam x

dRzyam anyathA - **x**

**.**

**so**

**it is**

**:**

**there being a million million millions of worlds**

yet

**all are understood to be**

**entirely**

**the brahman\*Immensity**

**.**

**otherwise**

**...**

इति.एवम् - **So it is =** जगताम् सन्ति कोटीनाम् कोटि-कोटयः - **there being a million million millions of worlds** = परिज्ञातास् तु ताः - **they are understood to be =** ब्रह्म केवलम् दृश्यम् अन्यथा - **entirely the Brahman Immensity. Otherwise ...**

~sv.46 In this way, there are millions upon millions of worlds; when their truth is clearly understood, they are but pure consciousness or Brahman, otherwise they appear to be the world-creation.

~vlm.46. In this manner millions and millions of worlds, are constantly rising before its sight; which appear to be so many visible phenomena in its ignorance; but which when viewed in their proper light, prove to be the display of One-all pervading Brahma only.

\*jd.46 - इति.एवम् - **So it is =** जगताम् सन्ति कोटीनाम् कोटि-कोटयः - **there being a million million millions of worlds** = परिज्ञातास् तु ताः - **they are understood to be =** ब्रह्म केवलम् दृश्यम् अन्यथा - **entirely the Brahman Immensity. Otherwise ...**

**y47**|o/

ताभिः\_न कस्य.चित् किम्चित्\_आवृतम् न च सन्ति ताः ।

तासाम् च वेत्ति प्रत्येकम् इदम् एव जगत्\_तु\_इति ॥४७॥

tAbhi:\_na kasya.cit kimcit\_AvRtam na ca santi tA: |

tAsAm ca vetti pratyekam idam eva jagat\_tu\_iti ||47||

.

tAbhi:\_na kasyacit kim.cit - **x =**

AvRtam na ca santi tA: **- x =**

tAsAm ca vetti\_pratyekam idam eva jagat\_tu\_iti - **x.**

~vlm.47. But none of them ever occupy any space, nor do any one of them ever exist any where in reality; but there is that one Brahma that spreads undivided though all, and knows all these an undivided whole, and yet every one of them forming a world of itself. (The Lord is full and perfect in each and all of these).

~sv. 47 They are nothing and they belong to none. They have never been really created. Each jiva experiences each one of those worlds as 'This is the world'.

**z48**|o/

भूतानि तासाम् प्रत्येकम् तथैव\_अन्योन्यम् आस्थिते ।

सत्यानि\_एव\_अ.सत्य-दृष्ट्या सत्य-दृष्ट्या तु\_अजम् पदम् ॥४८॥

bhUtAni tAsAm pratyekam tathaiva\_anyonyam Asthite |

satyAni\_eva\_a.satya-dRSTyA satya-dRSTyA tu\_ajam padam ||48||

.

bhUtAni tAsAm - **of them the beings =**

pratyekam tath**A~e**va\_anyonyam Asthite -

when one-bi-one thus yet mutually affective =

satyAni\_eva\_a.satya-dRSTyA - are existents but =

satya-dRSTyA tu\_a.jam padam - **x.**

~vlm.48. Now all beings in these worlds, are connected with one another in a common link (of the universal soul of all); they appear as realities to the erroneous sight of people, but being viewed in their true light, they proved to be self-same with the unborn One.

~sv.48 It is this mutual relationship that confers reality upon this illusion: when their truth is realised, they are known to be the uncreated reality.

**x49**|o/

सत्\_यत्\_विदित-वेद्यस्य तत्\_अज्ञस्य\_असत्\_अक्षयम् ।

असत्\_यत् सं.प्रबुद्धस्य तत् सत्\_अज्ञस्य सु.स्फुटम् ॥४९॥

sat\_yat\_vidita-vedyasya tat\_ajJasya\_asat\_akSayam |

asat\_yat **saM**.prabuddhasya tat sat\_ajJasya su.sphuTam ||49||

.

sat **- x =**

yat vidita-vedyasya **- x =**

tat ajJasya **- x =**

asat\_akSayam **- x =**

asat yat **samp**rabuddhasya **- x =**

tat **- x =**

sat ajJasya su.sphuTam - **x.**

~vlm.49. That undecaying One which is known as true reality, to the knower of the knowable (i. e. to him who know the truth), and what is understood as unreal by the enlightened sage, is believed to be true by the ignorant. (This is the contrariety between both).

~sv.49-50-51 What is real to the sage is impenetrable illusion to the ignorant. What is unreal to the sage is the most obvious truth to the ignorant....

**y50**|o/

चितेः\_यत्.यत्\_यथा भानम् तत्.तत् सत्यम् यथा यतः ।

सत्.रूपाणि संअग्राणि भूतानि\_इमानि\_अतः\_मिथः ॥५०॥

cite:\_yat.yat\_yathA bhAnam tat.tat satyam yathA yata: |

sat.rUpANi **saM**agrANi bhUtAni\_imAni\_ata:\_mitha: ||50||

.

cite: **- x =**

yad.yat\_yathA bhAnam **- x =**

tat.tat satyam yathA yata: **- x =**

sad.rUpANi **saM**agrANi bhUtAni\_imAni\_ato mitha: **- x.**

चितेर् यत्.यत् यथा भानम् - Whatever is-as the projection of consciousness तत्.तत् सत्यम् यथा यतः - thatever has come to seem So. सद्.रूपाणि समग्राणि भूतानि\_इमानि\_अतस् मिथः - Hence all these beings together are Suchness-forms. -50-

~vlm.50. The belief that all things every where are realities, because they are all but reflexions of the selfsame One; is enough to reconcile these opposite parties, and to settle in one common faith of universal Catholicism (of O to pan).

~sv.49-50-51 What is real to the sage is impenetrable illusion to the ignorant. What is unreal to the sage is the most obvious truth to the ignorant. Whatever the infinite consciousness experiences, that appears to be, then and there: hence those experiences are real in relation to the particular experiencer. But, then, since all these (the experiencer and the experiences) are pure consciousness, there is nothing to be spoken of as 'the other' or as duality.

**z51**|o/

नित्यम् अन्योन्य-सत्यानि तानि तानि\_एव वा\_अपि\_अतः ।

किल संवित्\_विनिर्णेयम् रूपम् अ.प्रतिघम् यतः ॥५१॥

nityam anyonya-satyAni tAni tAni\_eva vA\_api\_ata: |

kila saMvit\_vinirNeyam rUpam a.pratigham yata: ||51||

.

nityam **- always =**

anyonya-satyAni - **mutually real =**

tAni - **those ones -**

tAni**\_eva** vA\_api - **or even those ones too =**

ata: **- from.this =**

kila - *there is* **=**

saMvit\_vi.nirNeyam rUpam **- x =**

a.pratigham yata: **- x**

**.**

~vlm.51. Or in order to ascertain, whether the world as one views it is real or unreal, let one consult his own consciousness about it, and rely on its verdict, with regard to its reality or otherwise: (because nothing can upset the undeniable conviction of conciousness).

~sv.49-50-51 What is real to the sage is impenetrable illusion to the ignorant. What is unreal to the sage is the most obvious truth to the ignorant. Whatever the infinite consciousness experiences, that appears to be, then and there: hence those experiences are real in relation to the particular experiencer. But, then, since all these (the experiencer and the experiences) are pure consciousness, there is nothing to be spoken of as 'the other' or as duality.

नी #nI -> #nirNI -> #**nirNeya‑** - to be ascertained or determined; w.r. for #nirNaya. •-• #vinirNeya - <nityam anyonya-satyAni tAni tAni\_eva vA\_api\_ata: | kila saMvit\_vinirNeyam rUpam a.pratigham yata: ||> y7143.051.

**x52**|o/

संवित्.मात्र-विनिर्णेयम् का\_अन्यता न\_अन्यता कथा ।

यथा.संवेदनम् भाते वस्तु~औघे क्व द्विता~एकते ॥५२॥

saMvit.mAtra-vinirNeyam kA\_anyatA na\_anyatA kathA |

yathA.saMvedanam bhAte vastu~aughe kva dvitA~ekate ||52||

.

saMvin.mAtra-vinirNeyam - awareness.measure-indeterminate

kA\_anyatA **- what otherness? =**

na\_anyatA kathA **– no otherness how? =**

yathA saMvedana.**Perception**-m **- as apparent =**

vastu-aughe – **in a mass of sustance =**

kva dvit**A~e**kate - **where are duality and unity?**

~vlm.52. Who can doubt the evidence of consiousness, or confute its dictates of this kind or that; or with regard to the difference or identity of things, or their unity or duality.

~sv.52-53 In the infinite consciousness when the notion 'This is this' arises, it shines as 'This is this': but when it is seen as 'This is this', then of course it becomes unreal!

#nI -> #nirNI -> #vinirNI - vi-nir>nI - (ind. p. #nirNIya) - to decide or determine clearly BhP. • #vinirNIta -adj.- determined clearly, ascertained, certain W. •• #vinirNIya - <kleda~AlokAd vinirNIya> y3058.006 • #vinirNeya – to be determined/ascertained <nityam anyonya-satyAni tAni tAni\_eva vA\_api\_ata: | kila saMvit\_vinirNeyam rUpam a.pratigham yata: ||> y7143.051.

**y53**|o/

तदेव\_इदम् इदम् ज्ञप्तेः\_तदेव\_इदम् भवति\_अलम् ।

tadeva\_idam idam jJapte:\_tadeva\_idam bhavati\_alam |

तदेव\_एतत्\_तदेव\_इति भरेत्\_ज्ञप्तेः\_अ.सत्यतः ॥५३॥

tadeva\_etat\_tadeva\_iti bharet\_jJapte:\_a.satyata: ||53||

.

tadeva\_idam **– That is only This / then as.if This =**

idam jJapte: x

tadeva\_idam **– That is only This / then as.if This =**

bhavati\_alam **- x =**

tadeva\_idam **– That is only This / then as.if This =**

tadeva\_iti **- That only so / then as.if so** =

bhare**t\_**jJapte:\_a.satyata: **- x.**

*???~vlm.53. The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable One with his knowledge; but the position that the known or visible world, is identic with the unknown and invisible god, is false and mistaken knowledge, (i. e. God is seen in his works, but the works are not the god).*

~sv.52-53 In the infinite consciousness when the notion 'This is this' arises, it shines as 'This is this': but when it is seen as 'This is this', then of course it becomes unreal!

**z54**|o/

तत् चेत्\_अर्थः\_ततः\_ज्ञप्तेः\_न\_अयम् तस्याः पृथक्.स्थितः ।

स्थिते ज्ञप्ति-आत्मनि तु\_अर्थे तु\_अ.ज्ञप्त्या\_अयम् ततो व्रजेत् ॥५४॥

tat cet\_artha:\_tata:\_jJapte:\_na\_ayam tasyA: pRthak.sthita: |

sthite jJapti-Atmani tu\_arthe tu\_a.jJaptyA\_ayam tato vrajet ||54||

.

tat\_cet\_artha: **- That if something =**

tatas jJapte:\_na\_ayam x

tasyA: pRthak.sthita: **- x =**

sthite jJapti-Atmani tu\_x

arthe tu\_a.jJaptyA\_x

ayam tatas vrajet - **x.**

~vlm.54. Such being the meaning (of this mystery), the knowable One is not distinct from knowledge of Him; but being seated in our finite understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable One.

~sv.54 If it is the experience of consciousness, then it is non-different from consciousness; only in the non-existent state of ignorance is the experience experienced independently.

**y55**|o/

ज्ञानम् यत्\_एव तत्\_ज्ञेयम् ज्ञेयस्य\_अ.स्वभवात् पृथक् ।

यथा ज्ञानमतः\_ज्ञेयम् तनोति\_आत्मानम् आत्मना ॥५५॥

jJAnam yat\_eva tat\_jJeyam jJeyasya\_a.svabhavAt pRthak |

yathA jJAnamata:\_jJeyam tanoti\_AtmAnam AtmanA ||55||

.

jJAnam yat**\_eva** taj.jJeyam x

jJeyasya\_a.svabhavA**t p**Rthak **- x =**

yathA jJAnamata: jJeyam **- x =**

tanoti\_AtmAnam AtmanA - **x.**

~vlm.55. The Knowable One is known to us in proportion to our knowledge of him; but not so to those that are ignorant of Him; as our knowledge increases, so the knowable soul spreads of itself over our souls.

~sv.55 Thus self-knowledge has no object to be known. When the knowledge is the known, then the self knows itself.

**y56**|o/

पश्यन्तः\_अपि मिलन्तः\_अपि पृथक्.सर्गा\* न किम्चन ।

सत\* एव\_अ-सतः\_ज्ञस्य मूर्ख-ज्ञातान्\*\_तु वेद्मि न.उ ॥५६॥

pazyanta:\_api milanta:\_api pRthak.sargA\* na kimcana |

sata\* eva\_a-sata:\_jJasya mUrkha-jJAtAn\*\_tu vedmi na.u ||56||

.

pazyanta:\_api **- x =**

milanta:\_api **- x =**

pRthak.sargA: na kim.cana **- x =**

sata: eva\_a.sata: jJasya mUrkha-jJAtAn\_tu vedmi na-u - **x.**

~vlm.56. Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are naught and nothing to my sight.

~sv.56 However carefully we look and investigate, we do not see anything other than the reality. What the ignorant and the foolish see, we do not know.

**z57**|o/

एकम् प्रबोधितः सर्वे चित्.मात्रम् तावत्\_आत्म.खम् ।

तत्\_एव\_अनेक-संवित्त्या सहस्रम् चित्-जड~आत्मनाम् ॥५७॥

ekam prabodhita: sarve cit.mAtram tAvat\_Atma.kham |

tat\_eva\_aneka-saMvittyA sahasram cit-jaDa~AtmanAm ||57||

.

ekam prabodhita: sarve cin.mAtram tAvat\_Atma.kham **- x =**

tat\_eva\_aneka-saMvittyA sahasram cit-jaDa~AtmanAm - **x.**

एकं प्रबोधितः सर्वे - The One having been realized in all चिन्.मात्रं तावद् आत्म.खम् - to-the-extent.of a measure of consciousness as self-space तद् एव अन्.एक-संवित्त्या - by that very non.single-awareness सहस्रं चिज्-जड=आत्मनाम् - are a thousand consciousness-inert=souls.

~vlm.57. Being rightly understood, all things are but forms of the one intellect, and equally void as itself, and this appears in a thousand shapes to the understanding of gross instincts.

~sv.57 In the enlightened vision of the sage all this is the pure, indivisible consciousness; that itself appears to be countless separate objects (both sentient and insentient) in the eyes of the ignorant.

**x58**|o/

एकम् तथा च चित्.मात्रम् स्वप्ने लक्ष~आत्म तिष्थति ।

पुनः\_लक्ष~आत्म तत्.स्वप्नात्\_एकम् आस्ते सुषुप्तके ॥५८॥

ekam tathA ca cit.mAtram svapne lakSa~Atma tiSthati |

puna:\_lakSa~Atma tat.svapnAt\_ekam Aste suSuptake ||58||

.

**and so it is that**

**the one measured consciousness,**

**which has appeared in dream as many souls,**

**afterward rests**

**alone**

**in its deep sleep**

**.**

~vlm.58. As the one intellectual soul assumes many forms to itself as it exhibits in its dreams, and engrosses them all again into one, or the single form of its unity in its sound sleep; so doth the Divine soul appear in one or more forms to our intellects also.

~sv.58 The one pure consciousness appears as the diverse dream-objects in a dream. All these millions of objects which appear in the dream become one again in deep sleep.

\*jd.58 - ekam tathA ca cin.mAtram svapne - **and thus the one consciousness, measured in dream =** lakSa~Atma tiSthati - **appears as mani-souled =** puna:\_lakS**a~A**tma tat.svapnAt\_ekam Aste suSuptake - **and again the multiple soul after that dream is one in deep sleep.**

**y59**|o/

चित्.व्योम्नि स्वप्न-संवित्तिः\_या सा\_एव जगत्\_उच्यते ।

सुषुप्तम् प्रलयः प्रोक्तः\_तस्मात्\_न्यायः\_अयम् एव सन् ॥५९॥

cit.vyomni svapna-saMvitti:\_yA sA\_eva jagat\_ucyate |

suSuptam pralaya: prokta:\_tasmAt\_nyAya:\_ayam eva san ||59||

.

**cit.**vyomni svapna-saMvitti:\_x

yA sA**\_eva** jagat\_ucyate |

suSuptam pralaya: prokta:\_x

tasmAn\_nyAy**a:\_**ayam eva san - **x**

**.**

चिद्.व्योम्नि स्वप्न-संवित्तिः या- In the consciousness-sky, that\* which is dream-awareness सा\*.एव जगद् उच्यते - is defined as the World. सुषुप्तम् प्रलयः प्रोक्तः\_तस्मात् - Deep sleep is said to be subsidence from that, न्यायः\_अयम् एव सन् - this being only logical.

~vlm.59. Thus our consciousness of god though one and **same**, yet it appears in various forms according to the various apprehensions of men; and are either vacuous or formal, as our dreams and the works of our imagination.

~sv.59 Similarly, when this dream-world appears in the infinite consciousness that itself is called creation; when this itself enters into the equivalent of the deep sleep state, it is known as the cosmic dissolution. This is pure common-sense.

**z60**|o/

एका\_एव संवित्\_नानात्वम् नृ-लक्षत्वम् च गच्छति ।

शून्यत्वम् च तथा\_अर्थत्वम् स्वप्न-संकल्पयोः\_इव ॥६०॥

ekA\_eva saMvit\_nAnAtvam nR-lakSatvam ca gacchati |

zUnyatvam ca tathA\_arthatvam svapna-saMkalpayo:\_iva ||60||

.

ekA**\_eva – one only =**

saMvin-nAnAtvam - **to the variety of objects of awareness =**

nR-lakSatvam ca **– and human instances also =**

gacchati **- going =**

zUnyatvam ca **– and to vacuity =**

tathA **- thus =**

arthatvam svapna-saMkalpayo: iva - **x.**

~sv.60 The one indivisible consciousness becomes both the diverse objects and also the infinite individuals; it itself becomes both the void and also the matter — just like in dream.

~vlm.60. The conscious of the dreams that we have in the vacuum of our minds, is what takes the name of the worlds; but the sound sleep of the mind or its unconsciousness of anything, is called its pralaya or anaesthesia: and this analogy applies equally to them.

**x61**|o/

इदम् अ-प्रतिघम् सर्वम् किल वेदन-मात्रकम् ।

शुद्धम् तत्.वत्\_यथा यत्र भाति तत्र तथा भवेत् ॥६१॥

idam a-pratigham sarvam kila vedana-mAtrakam |

zuddham tat.vat\_yathA yatra bhAti tatra tathA bhavet ||61||

.

idam a-pratigham x

sarvam **- x =**

kila vedana-mAtrakam **- x =**

zuddham tad.vad x

yathA yatra bhAti **– as where it shines =**

tatra tathA bhavet – **there it becomes thus.**

~vlm.61. This substantial totality of existences, are mere perceptions of the mind only; and whatever appears in any manner in the thought in any manner at anytime or place, the **same** seems to present itself in reality before us even then and there.

~sv.61 All this diversity is just experiencing. It is pure. It shines in the manner in which it is conceived of. It cannot be removed.

**y62**|o/

एका\_एव संवित् सर्ग~आदौ भवति\_अग्नि~अम्बु-ख~आदिकम् ।

पृथ्वि.आदि तावत् सर्ग~अर्थम् स्वप्न-संकल्पयोः\_इव ॥६२॥

ekA\_eva saMvit sarga~Adau bhavati\_agni~ambu-kha~Adikam |

pRthvi.Adi tAvat sarga~artham svapna-saMkalpayo:\_iva ||62||

.

ekA**\_eva** saMvit-sarg**a~A**dau - **x =**

bhavati agn**i~a**mbu-kha~Adikam **– becoming fire, water, air &c =**

pRthvi.Adi tAvat sarg**a~a**rtham - **x =**

svapna-saMkalpayo: iva - **x.**

~vlm.62. It was the thought alone at first, that manifested itself in the forms of the primary elements of fire and water, and the earth and in the beginning of creation, all which rose in the mind in the manner of dreams and the phantoms of its imagination.

~sv.62 This consciousness alone becomes fire, etc., in the beginning of creation, for the purpose of constituting this dream-world.

**z63**|o/

संवित्~आकाश-रूपा\_एव भाति पृथ्वि.आदि-नामिका ।

यत्.तत्\_एव खम् एव\_इदम् जगत्\_इति\_एव भासते ॥६३॥

saMvit~AkAza-rUpA\_eva bhAti pRthvi.Adi-nAmikA |

yat.tat\_eva kham eva\_idam jagat\_iti\_eva bhAsate ||63||

.

saMvit-AkAza-rUpA**\_eva - x =**

bhAti **- x =**

pRthvi.Adi-nAmikA **- x =**

yat.tat**\_eva** kham eva **- x =**

idam jagad **- x =**

iti**\_eva** bhAsate - **x.**

saMvidAkAzarUpa

pRthvyAdinAmika

~vlm.63. Again the inward impressions of these things, that are preserved in the vacuous space of our consciousness; the **same** unite together of themselves, and exhibit unto us this world, in the form as we view it in our presence.

~sv.63 It is pure experiencing alone that shines as the earth, etc., though in truth it is nothing but space or void which shines as the created world.

**x64**|o/

संवित् स.प्रतिघम् भाति भाति च\_अप्रतिघम् तथा ।

न वस्तुतः\_तु प्रतिघा संवित् सान्ते निवर्तते ॥६४॥

saMvit sa.pratigham bhAti bhAti ca\_apratigham tathA |

na vastuta:\_tu pratighA saMvit sAnte nivartate ||64||

.

saMvit sa.pratigham bhAti **- x =**

bhAti ca apratigham tathA **- x =**

na vastuta:\_tu pratighA saMvit sAnte nivartate - **x.**

~AB. pratigham nazvaram [perishing] mUrtam iva, apratigham nityam amUrtam iva ca | vatsuta:\_tu pratighA nAza eva nAsti | yata: sA pratighApi\_antenivartate nivRttA ca saMvit**\_eva** pariziSyate ||

~vlm.64. Our conciousness appears unto us, in both its transient as well as permanent states; while in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transient lives also.

~sv.64 This awareness or experiencing appears to be impossible to overcome at times and at times it seems to be capable of being put to an end; in fact it is not possible to put an end to it, because pure experiencing remains even after all the other things have been put to an end.

#han #pratihan #pratigha-: - hindrance , obstruction , resistance , opposition (cf. #apratigha); struggling against (comp.) Car. ; anger, wrath , enmity Mcar. Lalit. (one of the 6 evil passions \*dharmas. 67) ; = #mUrchA L. ; an enemy ib. ; opposition , contradiction L; anger, in Tib.Buddh. <http://en.wikipedia.org/wiki/Pratigha>; #apratigha . not to be kept off , not to be vanquished Mn.xii , 28 , &c

**y65**|o/

यासि पूर्वाम् पश्चिमाम् च दिशम् वेत्सि चिरम् विदन् ।

प्रतिघम् नाम ते न\_अस्ति न च स.प्रतिघा क्वचित् ॥६५॥

yAsi pUrvAm pazcimAm ca dizam vetsi ciram vidan |

pratigham nAma te na\_asti na ca sa.pratighA kvacit ||65||

.

yAsi / yA\_asi You go / ... which (awareness) =

pUrvAm pazcimAm ca dizam vetsi - and from the eastern to the western direction you know (it) **=**

ciram vidan - for-long knowing **=**

pratigham nAma te na\_asti **- x =**

na ca sa.pratighA kvacit **- x =**

~sv.65 It is like your going from the east to the west. Now you know the east and now you know the west — but the experience of knowing remains the **same**.

~vlm.65. Our consciousness accompanies us for ever, wheresoever we remain or go; conceive in yourself for instance as passing on either towards the east or west; you see many things and cities on your way; but can never lose your memory of the past, nor the conciousness of yourself as you proceed onward. (The knowledge which the mind has of its operations, is never effaced from it).

**z66**|o/

दृष्टम् संकल्पितम् च\_अर्थम् सह\_अभ्यसति यः\_चिरम् ।

सः\_अवश्यम् तत्\_अवाप्नोति न च\_इच्छा.अन्तः\_निवर्तते ॥६६॥

dRSTam saMkalpitam ca\_artham saha\_abhyasati ya:\_ciram |

sa:\_avazyam tat\_avApnoti na ca\_icchA.anta:\_nivartate ||66||

.

dRSTam saMkalpitam ca\_artham **- x =**

sahAbhyasati ya:\_ciram **- x =**

sa: avazyam tad avApnoti na ca\_icchA.anta: nivartate - **x.**

~sv.66 Whatever you think of intently for a considerable time, that you experience: or you rest in peace, and experience that peace.

~vlm.66. Anything that the mind has seen or willed or is long practiced to do or think upon is never effaced from, consciousness, unless it be from numbness of the Intellect, (gloss. So one is never at a loss to realize his wishes, unless he is remiss in his efforts to bring them to effect).

**x67**|o/

यासि पूर्वाम् पश्चिमाम् च दिशम् वा.इति चिरम् विदन् ।

य आस्ते याति\_असौ तत्ताम् अन्यः\_त्यक्त्वा तु न\_इतराम् ॥६७॥

yAsi pUrvAm pazcimAm ca dizam vA.iti ciram vidan |

ya Aste yAti\_asau tattAm anya:\_tyaktvA tu na\_itarAm ||67||

.

yAsi pUrvAm pazcimAm ca dizam vA.iti -

**or else you go from east to west =**

ciram vidan - **for-long knowing =**

ya Aste yAti\_asau tattAm - **who is, comes to this Thatness =**

anya:\_tyaktvA tu na\_itarAm - **having left the other but not this other.**

~sv.67 You go from the east to the west and know these. Another does not go but stays in one place and still knows these.

~vlm.67. You may rove wherever you please, either to the east or west, and you will find your consciousness to continue **same**, and never changing with the change of your place. (So doth one's consciousness accompany him even after his death).

**y68**|o/

दृष्टः संकल्पितः\_च\_अर्थः स्याम् इति\_अचल-संविदः ।

द्वयम् भवेत्\_द्वयम् नश्यति\_अन्यस्य\_अचल-संविदः ॥६८॥

dRSTa: saMkalpita:\_ca\_artha: syAm iti\_acala-saMvida: |

dvayam bhavet\_dvayam nazyati\_anyasya\_acala-saMvida: ||68||

.

dRSTa: saMkalpita:\_ca artha: syAm -

**"I am perceived conceptual meaning" -**

iti\_acala-saMvida: -

**so one with Samvid Awareness like an unmoving mountain -**

dvayam bhaved -

**becomes dual. -**

dvayam nazyati -

**the dual is removed -**

anyasya acala-saMvida: -

**as the result of a different unmoving Awareness.**

~sv.68 The infinite consciousness, being non-moving, remains the **same** whether it is thus experienced or thought of. Both experiences arise and both experiences cease.

~vlm.68. We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance; while on the contrary the unsteady minded are sure to lose them both: (i.e. his wished for object together with the consciousness of himself).

**z69**|o/

दक्षिणात्\_उत्तराम् वाशाम् यामि\_इति\_अचल-संविदः ।

द्वयम् भवेत्\_द्वयम् नश्यति\_अन्यस्य\_अचल-संविदः ॥६९॥

dakSiNAt\_uttarAm vAzAm yAmi\_iti\_acala-saMvida: |

dvayam bhavet\_dvayam nazyati\_anyasya\_acala-saMvida: ||69||

.

dakSiNAt\_uttarAm vA\_AzAm yAmi **- x =**

iti\_acala-saMvida: **- x =**

dvayam bhavet **- x =**

dvayam nazyati\_anyasya\_acala-saMvida: **- x.**

~vlm.69. The man of steady consciousness, is possesed of both states whether he goes to the north or south; but the one that is unsteady inhimself and to his purpose also, is deprived of both (himself and his object). (Consciousness is joint koowledge of ourselves, inconnections with others, so that the mind knows both what it is, as well as what it wills).

~sv.69-70-71-72 When the wish arises in one 'I shall go from the south to the north', both these arise in the non-moving consciousness; but when such a wish does not arise, the directions 'north' and 'south' do not exist....

**x70**|o/

खे पुरम् स्याम् भुवि मृगः स्याम् इति\_अचल-संविदः ।

द्वयम् भवेत्\_द्वयम् नश्यति\_अन्यत्.अन्यत्\_तु यत्\_जगत् ॥७०॥

khe puram syAm bhuvi mRga: syAm iti\_acala-saMvida: |

dvayam bhavet\_dvayam nazyati\_anyat.anyat\_tu yat\_jagat ||70||

.

khe puram syAm - **"I am a city in kha\*space =**

bhuvi mRga: syAm - **I am an animal on earth," =**

iti\_acala-saMvida: - **so @ the still Awareness =**

dvayam bhavet\_ **- a second becomes** =

dvayam nazyati\_ **- a second disappears** =

anyat.**another =** anyat\_tu ya**t\_**jagat – **but an other which is the world**

**.**

~vlm.70. The man of firm intent that thinks of his being both in heaven and earth, has them both by fixing his mind in one, while his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other; (but stands in the middle).

~sv.69-70-71-72 When the wish arises in one 'I shall go from the south to the north', both these arise in the non-moving consciousness; but when such a wish does not arise, the directions 'north' and 'south' do not exist. When the consciousness thinks, "May I become a city in the sky" or "May I become an animal on earth, these two come into being; when that notion is not there they cease. To others the world is something else. Whether the body is mortal or immortal, the truth is that this **saM**sara and the jiva are like dream.

**y71**|o/

एकम् प्रबोधतः सर्वम् चिन्मात्रम् तावत्\_आत्म-खम् ।

तदेव\_अनेक-संवित्त्या सहस्रम् चित्.जड~आत्मनाम् ॥७१॥

ekam prabodhata: sarvam cinmAtram tAvat\_Atma-kham |

tadeva\_aneka-saMvittyA sahasram cit.jaDa~AtmanAm ||71||

.

ekam prabodhata: - **becoming realized as one** =

sarvam **- everything** =

cit.mAtram tAvat\_ **- insofar.as it is a mode of Consciousness** =

Atma-kham – **is a self-sky\* -** personal space **=**

\* the Kha.Space in which we enjoy sukha.goodspace & du:kha.badspace. jd

tadeva\_ **-** tat\_eva / tadA\_iva =

an.eka-saMvittyA **– with the** saMvitti.**Points.of.View =**

sahasram cij.jaDa~AtmanAm - **a thousand Conscious material selves.**

~vlm.71. By steadfast belief in the One, we find the intellect alone pervading the whole vacuity of space; but this one appears as many and many thousands to the understanding of ignorant sceptics.

**z72**|o/

शरीरम् अस्तु\_अ.प्रतिघम् अथ स.प्रतिघम् च वा ।

स्वप्न~आत्मकः\_अयम् संसारः\_जीवस्य\_इव परत्र च ॥७२॥

एतत्\_म्लेच्छ~आदि=देशेषु मृतानाम् दर्शनात् पुनः ।

स्मृति-पूर्वम् च कथनात् प्रत्यक्षम् अनुभूयते ॥७३॥

ये मृता\* भस्मसात्~जाताः म्लेच्छ-देशेषु ते पुनः ।

आगत्य कथयित्वा\_अर्थम् गच्छन्ति\_अ.प्रतिघ=आत्मकाः ॥७४॥

एषः चेत्\_जीव.तः\_धर्मः\_तत्\_देश~अन्तर.गे जने ।

मृत\* इति\_एव बुद्धे\_अर्थे कस्मात्\_ना\_एव प्रवर्तते ॥७५॥

जीव-धर्मः सः\_अपि सन्\_चेत्\_मृत-धर्मः\_अपि किम् न सन् ।

यादृक्~अनुभवः\_तु\_अस्मिन्\_समे न्याय-द्वये स्थिते ॥७६॥

स्वप्न.वत्\_जगत्~आभानम् इति\_एवम् सत्यखण्डितम् ।

आर्य~अनुभव-शास्त्राणाम् अनेन\_अस्ति\_एक-वाक्यता ॥७७॥

दृष्टि.जालम् जन~ओघानाम् पश्यताम् इन्दु-मन्दिरे ।

यादृक्\_अ.प्रतिघम् तादृक्\_जगत् सत्\_असत्\_आत्मकम् ॥७८॥

सन्.मात्र-मात्र~अनुविधम् अच्छ~अनुभव-मात्रकम् ।

चिन्मात्रम् भान-मात्र~आत्म सर्व~अर्थ~आत्म~अर्थ-वर्जितम् ॥७९॥

सर्वम् अ.प्रतिघम् शान्तम् जगत्\_एकम् चित्.अम्बरे ।

अन्.इङ्गनम् अन्.आभासम् आत्मनि\_एव\_आत्मना\_अस्यताम् ॥८०॥

zarIram astu\_a.pratigham atha sa.pratigham ca vA |

svapna~Atmak**a:\_**ayam **saM**sAra:\_jIvasya\_iva paratra ca ||72||

.

zarIram astu\_a.pratigham atha sa.pratigham ca vA -

**so let the body be without hindrance or else with hindrance =**

svapna~Atmaka:\_ayam - **this dream-selfling is =**

**saMs**Ara: jIvasya\_iva paratra ca - **the \*saMsAra of the Living.jIva; and otherwhere—in the next world--... - x.**

~vlm.72. Be the body destructible because of its materiality, or indestructible by reason of it being the reflexions of the divine intellect; yet it is after all but a mere appearence in the dream of the living soul, whether in this or in the future world. (The indestructible intellect, cannot be the destructible body, because the destruction of this would involve the other to destruction also).

~sv.69-70-71-72 When the wish arises in one 'I shall go from the south to the north', both these arise in the non-moving consciousness; but when such a wish does not arise, the directions 'north' and 'south' do not exist. When the consciousness thinks, "May I become a city in the sky" or "May I become an animal on earth, these two come into being; when that notion is not there they cease. To others the world is something else. Whether the body is mortal or immortal, the truth is that this **saM**sara and the jiva are like dream.

**x73**|o/

**etat\_mleccha~Adi=dezeSu mRtAnAm darzanAt puna: |**

**smRti-pUrvam ca kathanAt pratyakSam anubhUyate ||73||**

etat\_mleccha~Adi=dezeSu mRtAnAm darzanAt puna: |

smRti-pUrvam ca kathanAt pratyakSam anubhUyate ||73||

.

e**tat\_**mleccha~Adi=dezeSu **- x =**

mRtAnAm darzanA**t p**una: **- x =**

smRti-pUrvam ca kathanA**t p**ratyakSam anubhUyate - **x.**

~vlm.73. That the souls of men do not die with their bodies, is evident from the instances of the ghosts and spirits of the barbarians, that are invoked by wizards, and made to relate the incidents of their past lives.

~sv.73-74-75-76-77 Even among the foreigners there are accounts of people recalling events in their past-lives. Surely, they did not 'die'. Thus, the infinite consciousness which alone appears as all this is undying, unchanging and eternal. The unmoving consciousness remains, appearing to be whatever notion arises in it here and there.

**y74**|o/

**ye mRtA\* bhasmasAt~jAtA: mleccha-dezeSu te puna: |**

**Agatya kathayitvA\_artham gacchanti\_a.pratigha=AtmakA: ||74||**

ye mRtA\* bhasmasAt~jAtA: mleccha-dezeSu te puna: |

Agatya kathayitvA\_artham gacchanti\_a.pratigha=AtmakA: ||74||

.

ye **- who are =**

mRtA: bhasmasAt-jAtA: **- dead, turned to ash =**

mleccha-dezeSu **- in barbarian places =**

te puna: -

**those too, the dead who have become ash, in barbarian countries =**

Agatya kathayitvA - **are said to have come (back) =**

artham gacchanti\_a.pratigha=AtmakA: - **pursuing their purpose with undiminished identity.**

#bhas - to devour, consume. -> #bhasmasAt भस्मसात् ind. 1 To the state of ashes; ˚कृ 'to reduce to ashes.' ˚भू to be reduced to ashes. — bhasmasAt—>kR -

~vlm.74. **me**n in the country of barbarians that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.

~sv.73-74-75-76-77 Even among the foreigners there are accounts of people recalling events in their past-lives. Surely, they did not 'die'. Thus, the infinite consciousness which alone appears as all this is undying, unchanging and eternal. The unmoving consciousness remains, appearing to be whatever notion arises in it here and there.

**z75**|o/

**eSa: cet\_jIva.ta:\_dharma:\_tat\_deza~antara.ge jane |**

**mRta\* iti\_eva buddhe\_arthe kasmAt\_nA\_eva pravartate ||75||**

eSa: cet\_jIva.ta:\_dharma:\_tat\_deza~antara.ge jane |

mRta\* iti\_eva buddhe\_arthe kasmAt\_nA\_eva pravartate ||75||

.

eSa: cet\_jIva.tas dharma: **- x =**

tat\_dez**a~a**ntara.ge jane **– when people gone into that country =**

mRta iti**\_eva** buddhe\_artha **- x =**

kasmAt\_nA**\_eva** pravartate - **x.**

~vlm.75. If it is impossible for departed souls to reappear like the living as the Charvakas say; then let me ask them, why do they not reckon their absent friends as dead also, and unable to return. (This argument maintains the doctrine of spirituality, of the capability of the reappearance of departed spirits from the analogy of the return of absent people to their homes; as Butler proves the rising of the dead at the Resurrection, upon the analogy of our waking from sleep).

~sv.73-74-75-76-77 Even among the foreigners there are accounts of people recalling events in their past-lives. Surely, they did not 'die'. Thus, the infinite consciousness which alone appears as all this is undying, unchanging and eternal. The unmoving consciousness remains, appearing to be whatever notion arises in it here and there.

**x76**|o/

**jIva-dharma: sa:\_api san\_cet\_mRta-dharma:\_api kim na san |**

**yAdRk~anubhava:\_tu\_asmin\_same nyAya-dvaye sthite ||76||**

jIva-dharma: sa:\_api san\_cet\_mRta-dharma:\_api kim na san |

yAdRk~anubhava:\_tu\_asmin\_same nyAya-dvaye sthite ||76||

.

jIva-dharma: sa:\_api san\_cen **- x =**

mRta-dharma:\_api kim na san **- x =**

yAdRk-anubhava:\_tu **- x =**

asmin\_same nyAya-dvaye sthite - **x.**

~vlm.76. If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other.

~sv.73-74-75-76-77 Even among the foreigners there are accounts of people recalling events in their past-lives. Surely, they did not 'die'. Thus, the infinite consciousness which alone appears as all this is undying, unchanging and eternal. The unmoving consciousness remains, appearing to be whatever notion arises in it here and there.

**y77**|o/

**svapna.vat\_jagat~AbhAnam iti\_evam satyakhaNDitam |**

**Arya~anubhava-zAstrANAm anena\_asti\_eka-vAkyatA ||77||**

svapna.vat\_jagat~AbhAnam iti\_evam satyakhaNDitam |

Arya~anubhava-zAstrANAm anena\_asti\_eka-vAkyatA ||77||

.

svapna.vat\_jaga**t~A**bhAnam **- x =**

iti\_evam sati\_akhaNDitam / satya-khaNDitam **- x =**

Ary**a~a**nubhava-zAstrANAm anena\_asti\_eka-vAkyatA - **x.**

~vlm.77. The doctrine of the visionary dream of the world, being the established and irrefutable truth of Aryan sástras; it is quite compatible and conformable with the tenet of eternal ideas maintained in Indian philosophy.

~sv.73-74-75-76-77 Even among the foreigners there are accounts of people recalling events in their past-lives. Surely, they did not 'die'. Thus, the infinite consciousness which alone appears as all this is undying, unchanging and eternal. The unmoving consciousness remains, appearing to be whatever notion arises in it here and there.

**z78**|o/

**dRSTi.jAlam jana~oghAnAm pazyatAm indu-mandire |**

**yAdRk\_a.pratigham tAdRk\_jagat sat\_asat\_Atmakam ||78||**

dRSTi.jAlam jana~oghAnAm pazyatAm indu-mandire |

yAdRk\_a.pratigham tAdRk\_jagat sat\_asat\_Atmakam ||78||

.

dRSTi.jAlam jan**a~o**ghAnAm x

pazyatAm indu-mandire **- x =**

yAdR**k~**a.pratigham x

tAdR**k~**jagat x

sad-asad=Atmakam - **x.**

~vlm.78. These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them; (The lunar spots are considered as mere marks—kalankas--though to all appearance they seem as habitable parts—chandra-loka.

~sv.78-79-80-81-82 What is truth and what is false? So, let one experience bodies, actions, sorrow or pleasure as and when they arise: or let them all go.

**x79**|o/

**san.mAtra-mAtra~anuvidham accha~anubhava-mAtrakam |**

**cinmAtram bhAna-mAtra~Atma sarva~artha~Atma~artha-varjitam ||79||**

san.mAtra-mAtra~anuvidham accha~anubhava-mAtrakam |

cinmAtram bhAna-mAtra~Atma sarva~artha~Atma~artha-varjitam ||79||

.

san.mAtra-mAtr**a~a**nuvidham **- x =**

acch**a~a**nubhava-mAtrakam **- x =**

cin.mAtram bhAna-mAtra~Atma **- x =**

sarv**a~a**rtha~Atm**a~a**rtha-varjitam - **x.**

~vlm.79. The subjective world is real, in having all its objects as parts of the true Entity; and the subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflexion only, and so they are all true without having any reality of themselves.

~sv.78-79-80-81-82 What is truth and what is false? So, let one experience bodies, actions, sorrow or pleasure as and when they arise: or let them all go.

~AB. grAhyam sarvam sattvena gRhyamANam sanmAtrasya**\_eva** mAtrA: aMza-bhedAn\_anuvidhatte ? grAhyakam ca acch**a~a**nubhava-mAtrakam | na ca sanmAtram AbhAsamAnam sidhyati\_iti tatsat**\_eva** | tadeva cArthavarji sarvam apratigham zAntam ceti\_artha: ||

**y80**|o/

**sarvam a.pratigham zAntam jagat\_ekam cit.ambare |**

**an.iGganam an.AbhAsam Atmani\_eva\_AtmanA\_asyatAm ||80||**

sarvam a.pratigham zAntam jagat\_ekam cit.ambare |

an.iGganam an.AbhAsam Atmani\_eva\_AtmanA\_asyatAm ||80||

.

sarvam a.pratigham zAntam jagat\_ekam **cit.**ambare **- x =**

an.iGganam an.AbhAsam Atmani\_eva\_AtmanA\_asyatAm - **x.**

सर्वम् अप्रतिघं शान्तम् - It is all unobstructed, at peace, जगत् एकं चित्-अम्बरे - one world in the consciousness-sky, अनिङ्गनम् अनाभासम् - indivisible, unapparent, आत्मनि एव आत्मना\_अस्यताम् - let it be so in the Self yet by the Self. -80-

#iGg -> #iGga -> #aniGga, #aniGgya -mfn.- not divisible (said of words).

~vlm.80. All these are immutable and quiet, and lie quiescent in the vacuity of the Divine Intellect; they are irremovable and unconspicuous of themselves, and lie immanent in the Divine soul.

~sv.78-79-80-81-82 What is truth and what is false? So, let one experience bodies, actions, sorrow or pleasure as and when they arise: or let them all go.

**z81**|o/

अचला संवित्\_एव\_आस्ते स्थिरम् कृत्वा यथा यथा ।

तथा तथा भवति\_आशु किम् असत् किम् च वा\_अपि सत् ॥८१॥

acalA saMvit\_eva\_Aste sthiram kRtvA yathA yathA |

tathA tathA bhavati\_Azu kim asat kim ca vA\_api sat ||81||

.

acalA saMvit\_eva\_Aste sthiram kRtvA yathA yathA **- x =**

tathA tathA bhavati\_Azu kim asatkim ca vA\_api sat - **x.**

~vlm.81. It is the steady consciousness, that is conscious of whatever is fixed upon at any time or place; and represents all things whether real or unreal, that are inbred or inherent in it.

~sv.78-79-80-81-82 What is truth and what is false? So, let one experience bodies, actions, sorrow or pleasure as and when they arise: or let them all go.

**82**|o/

शरीराणि\_अथ कर्माणि दुःखानि च सुखानि च ।

यथा स्थितानि\_उपायान्तु यान्तु वा कस्य किम् ग्रहः ॥८२॥

zarIrANi\_atha karmANi du:khAni ca sukhAni ca |

yathA sthitAni\_upAyAntu yAntu vA kasya kim graha: ||82||

.

zarIrANi\_atha karmANi du:khAni ca sukhAni ca **- x =**

yathA sthitAnyupAyAntu yAntu vA kasya kim graha: **- x =**

~vlm.82. Let our bodies rise or fall, and our destinies overtake us as they will; let happiness or misery befall on us as they are decreed, they cannot affect the serenity of the indifferent soul.

~sv.78-79-80-81-82 What is truth and what is false? So, let one experience bodies, actions, sorrow or pleasure as and when they arise: or let them all go.

**83**|o/

इत्थम् अस्तु सत्\_अथ\_अन्यथा\_अस्तु वा

ittham astu sat\_atha\_anyathA\_astu vA

मा\_एव भू\_उद्भवतु कः\_अत्र सम्भ्रमः ।

mA\_eva bhU\_udbhavatu ka:\_atra sambhrama: |

मुञ्च फल्गुनि फले फलौ\_अहम्

muJca phalguni phale phalau\_aham

बुद्धवान्\_असि कृतम् परिभ्रमैः ॥८३॥

buddhavAn\_asi kRtam paribhramai: ||83||

.

ittham astu sad - **so let it be So =**

atha\_anyathA\_astu vA - **or else let it be otherwise =**

mA**\_eva** bhU\_udbhavatu **- x =**

ka:\_atra **samb**hrama: **- x =**

muJca phalguni phale phalau\_aham **- x =**

buddhavAn\_asi kRtam paribhramai: **- x.**

~vlm.83. Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not; avoid your desire for any thing, and be wise and at rest after all your wanderings.

~sv.83 There is no meaning in all this. Let it be 'this' way or 'that' way, let it be or not be: give up this delusion and remain enlightened.

oॐm

DAILY READINGS mn 11 September

fm3092 1.sp11 manas.MIND .z37

<https://www.dropbox.com/s/rgjnpptbbcqi7w4/fm3092%201.sp11%20manas.MIND%20.z37.docx?dl=0>

fm6048 2.sp11 The UNITY of SELF & the brahman.IMMENSITY .z20

<https://www.dropbox.com/s/8pa7fuh9k9qtwe3/fm6048%202.sp11%20%20SELF%20%26%20the%20brahman.IMMENSITY%20.z20.docx?dl=0>

fm7143 3.sp09...11 Consciousness in the World .z83

<https://www.dropbox.com/s/igus25h57gpx4f6/fm7143%203.sp09...11%20Consciousness%20in%20the%20World%20.z83.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​ल्पात् स मनो\_भवेत् ।

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

बुद्धि: चित्तम् अहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA-iti.Adi\_abhidham tata:||

y3067.021/FM.3.67.21

**Oॐ**m

+++

सर्ग ७.१४३

मुनिः\_उवाच ।

सर्वेषाम् एव धर्माणाम् कर्मणा शर्मणाम् अपि ।

पण्डितः पुण्डरीकाणाम् मार्तण्ड\* इव मण्डनम् ॥७।१४३।०१॥

आत्म-ज्ञान-विदः यान्ति याम् गतिम् गति-कोविदाः ।

पण्डिताः\_तत्र शक्र-श्रीः\_जरत्-तृण.लवायते ॥०२॥

पाताले भूतले स्वर्गे सुखम् ऐश्वर्यम् एव वा ।

न तत् पश्यामि यन्\_नाम पाण्डित्यात्\_अतिरिच्यते ॥०३॥

पण्डितस्य यथा.भूता वस्तु.दृष्टिः प्रसीदति ।

दृक्\_इव\_इन्दौ निर्.अम्भोदे सकल~अमल-मण्डलेः ॥०४॥

इदम् दृश्यम् अविद्या~आत्म ब्रह्म सम्पद्यते क्षणात् ।

बुधस्य बोधात् स्रग्दाम सर्पत्वम् इव शाम्यति ॥०५॥

यत् स्थितम् ब्रह्मणि ब्रह्म कृताः\_तेन\_एव सत्यता ।

स्वभाव-एक~आत्मिकाः संज्ञा\* देह-सर्ग-क्षय~आदिकाः ॥०६॥

सर्गः\_विद्यते\_एव\_अयम् न यत्र किल किम्.चन ।

तस्य धर्माणि कर्माणि न च\_एव\_अक्षर-मालिका ॥०७॥

पृथ्वि.आदि सम्भवति चेत्\_तत् स.कारणम् अस्तु तत् ।

तदेव यत्र न\_अस्ति\_एव तत्र किम् तस्य कारणम् ॥०८॥

ब्रह्मणः प्रतिभातम् यत् तत्\_इदम् जगत्\_उच्यते ।

तेन\_एव कुत\* एतानि पृथ्वि\_आदीनि क्व कारणम् ॥०९॥

स्वप्न-द्रष्टुः\_दृश्य-नृणाम् अस्ति काल्पनिकम् यथा ।

न वास्तवम् पूर्व.कामम् जाग्रत्-स्वप्ने तथा नृणाम् ॥१०॥

यथा प्राक्.कर्म पुंस्त्वे च स्वप्ने पुंसाम् न विद्यते ।

इह जाग्रत्-स्वप्न-नृणाम् भातानाम् अपि न.उ तथा ॥११॥

जीवः सर्वेषु सर्गेषु स्वप्न~अर्थान्-न्\_अखिलान्\_मिथः ।

प्राक्.कर्म-सत्वम् मिथ्य~आत्म यथा.वासनम् एषु च ॥१२॥

सर्ग~आदौ\_अथ देह~अन्ते भान्ति स्वप्न~अर्थवन् मिथः ।

यथा.संवेदनम् जीवाः सन्तः\_असन्तः\_च तेन ते ॥१३॥

यथा.संवेदनम् सर्वे भान्ति भावयतः\_तथा ।

ते सन्ति\_आत्मनि\_अपि स्वप्ने जाग्रति\_इव\_अर्थ.दा मिथः ॥१४॥

संकल्प.संवित्\_अग्र.स्थ-वस्तु-तिष्ठतया\_अस्फुटम् ।

फलम् च\_आप्नोति ते स्वप्ने लोक-निष्थतया\_अस्फुटः ॥१५॥

शुद्धा संवित् स्वभाव.स्था यत् स्वयम् भाति भास्करा ।

तस्याः\_भानस्य तस्य\_अस्य जाग्रत्-स्वप्न~अभिधाः कृताः ॥१६॥

सर्ग~आदौ\_अथ देहान्ते भातम् यत्\_वेदनम् यथा ।

तत्\_तथा\_आमोक्षम् एव\_आस्ते तत्\_इदम् सर्ग\* उच्यते ॥१७॥

जाग्रत्-स्वप्न~अर्थ-सार्थस्य संविदः\_च न भिन्नता ।

अस्ति\_अ.प्रतिघ-रूपायाः प्रकाश~आलोकयोः\_इव ॥१८॥

अग्नि~औष्ण्ययोः\_इव तथा वात.स्पन्दनयोः\_इव ।

द्रव~अम्भसोः\_इव आवीचि वा शैत्य~अनिलयोः\_इव ॥१९॥

सर्वम् अ.प्रतिघम् शान्तम् जगत्~जातम् अ.सन्मयम् ।

इत्थम् सन्मयम् एव\_अस्ति न\_अस्ति\_अर्थेन च संयुतम् ॥२०॥

ब्रह्म प्र.उद्भूय मृत्वा च दृश्य~अनुभव-रूपि च ।

चिन्मात्रम् अजरम् शान्तम् एकम् एव\_अमलम् स्थितम् ॥२१॥

कार्य-कारणता~अर्थानाम् या यथा हृदि कल्पिता ।

ब्रह्मणा पुरुषेण\_इव नगरि\_अन्तः\_तथा\_एव सा ॥२२॥

ब्रह्मणः हृदि सर्गः\_अयम् हृदि ते स्वप्न.पूः\_यथा ।

कार्य-कारणता तत्र तथा\_आस्ते\_अभिहिता यथा ॥२३॥

संविद्धन~उदरे सर्गे कार्य-कारणता स्थिता ।

तथा यथा\_ऊहिता तेन त्वया वा कल्पना-पुरम् ॥२४॥

चिता संकल्प-रूपिण्या सर्गे संकल्प-पत्तने ।

त्वया\_एव स्थापिता संस्था कार्य-कारण=रूपिणी ॥२५॥

आकाश\* एव कचनम् यत् चित्ते स्व~आत्म-रूपिणी ।

नियतम् संनिवेशत्वात्\_तत्\_अन्तः सर्ग\* उच्यते ॥२६॥

या संवित्~रवि~अवस्थाः\_ते हृदि संकल्प-पत्तने ।

सा\_एषा स्वभाव-संसिद्धः कार्य.कारणता~अर्थ.जा ॥२७॥

प्रथमम् यत्\_यथा भाति चित्त्वम् अस्ति तथा\_इह तत् ।

तस्या\_एव नियतिः कालः\_देश~आदि~इति~अभिधा कृता ॥२८॥

या नाम\_आशु यथा भाति चेतन~आकाश-शून्यता ।

तया तथा वस्तुतया कार्य-कारणता\_आश्रिता ॥२९॥

चित्\_चमत्कार.मात्रे\_अस्मिन् सर्ग~आभे भाव.रूपिणि ।

पूर्वम् भावाः प्रवर्तन्ते पश्चात् सर्ग~अभिधा विदः ॥३०॥

शून्यताः\_त्रिजगत्~रूपाः\_तथा चित्.व्योमनि स्थिताः ।

अनन्याः पवने सौम्ये स्पन्द-सत्ता यथा निजाः ॥३१॥

व्योम्नि सौषिर्य-नैबिड्यम् यथा नीलम् इति स्थितम् ।

चिति चेतन-नैबिड्यम् तथा सर्ग\* उपस्थितम् ॥३२॥

आभात\* एव भाते\_अस्मिन्\_कृच्छ्रात् सर्गे विसर्गता ।

बुध्यते रज्जु-भुजगे रज्जु-रूपम् यथा पुनः ॥३३॥

मृतः स\* स्वप्नवत् सर्वः सम्पश्यति पृथक्\_जगत् ।

तत्\_च\_अन्यत्\_इदम् अन्यत्\_च नित्य~अप्रतिघम् अम्बरम् ॥३४॥

व्याध\* उवाच ।

परतः सुख.दुःख~अर्थम् देहः सम्पद्यते कथम् ।

किम् अस्य हेतुः के वा\_अस्य हेतवः सहकारिणः ॥३५॥

कुर्वन्ति धर्म~अ.धर्माः\_चेत्\_तेन प्रतिघ-रूपिणा ।

तत्\_अस्य\_अ.प्रतिघम् रूपम् कुर्वन्ति\_इति\_असमञ्जसम् ॥३६॥

धर्म~अधर्मौ वासना च कर्म आत्मा जीव\* इति\_अपि ।

पर्याय-शब्द.भारः\_अत्र कल्प्यते न तु वास्तवः ॥३७॥

चित्त्वात् कल्पित-चित्त्वेन स्वयम् चित्.नभसा\_आत्मनि ।

कृतानि नामानि\_एतानि कःचित्\_अस्ति\_इति चेतसा ॥३८॥

संवित्~आत्मा स्वयम् चित्त्वात्\_देहम् वेत्ति खम् एव खे ।

मृत्वा सन्तम् सन्तम् इव संकल्प-स्वप्नयोः\_इव ॥३९॥

स्वयम् स्वप्न\* इव\_आभाति मृतस्य परलोक-धीः ।

तम् एव पश्यति चिरम् न तत्र\_अपि\_अस्ति सत्यता ॥४०॥

मृतम् निर्माति चेत्\_अन्यः कथम् वा\_अस्य स्मृतिः\_भवेत् ।

कथम् वा स्यात् स\* एव\_असौ चेतनत्वम् तम् एव खम् ॥४१॥

मृतौ न जायते तस्मात्\_चेतसा\_एव स\* केवलम् ।

इह\_अयम् इत्थम् इति\_एव वेत्ति खे वासना~आत्मकम् ॥४२॥

स्वम् एव भवम् अभ्यस्तम् आस्ते सः\_अनुभवान्\*\_चिरम् ।

स्फुट-प्रत्यववान्\*\_तु\_अत्र सत्यम् इति\_एव वेत्ति\_अलम् ॥४३॥

ख~आत्मा खम् एव तत्र\_एव स्वप्न~आभम् दृश्यम् आहरन् ।

पुनः स्व.मरणम् वेत्ति पुनः\_जन्म पुनः\_जगत् ॥४४॥

अलीक-जालम् एवम् खे पश्यन् प्रत्येकम् आस्थितः ।

पश्यति\_आचारयति\_अत्ति किम्.चित् कश्चित्\_न कस्यचित् ॥४५॥

इति\_एवम् जगताम् सन्ति कोटीनाम् कोटि-कोटयः ।

परिज्ञाताः\_तु ता\* ब्रह्म केवलम् दृश्यम् अन्यथा ॥४६॥

ताभिः\_न कस्य.चित् किम्चित्\_आवृतम् न च सन्ति ताः ।

तासाम् च वेत्ति प्रत्येकम् इदम् एव जगत्\_तु\_इति ॥४७॥

भूतानि तासाम् प्रत्येकम् तथैव\_अन्योन्यम् आस्थिते ।

सत्यानि\_एव\_अ.सत्य-दृष्ट्या सत्य-दृष्ट्या तु\_अजम् पदम् ॥४८॥

सत्\_यत्\_विदित-वेद्यस्य तत्\_अज्ञस्य\_असत्\_अक्षयम् ।

असत्\_यत् सं.प्रबुद्धस्य तत् सत्\_अज्ञस्य सु.स्फुटम् ॥४९॥

चितेः\_यत्.यत्\_यथा भानम् तत्.तत् सत्यम् यथा यतः ।

सत्.रूपाणि संअग्राणि भूतानि\_इमानि\_अतः\_मिथः ॥५०॥

नित्यम् अन्योन्य-सत्यानि तानि तानि\_एव वा\_अपि\_अतः ।

किल संवित्\_विनिर्णेयम् रूपम् अ.प्रतिघम् यतः ॥५१॥

संवित्.मात्र-विनिर्णेयम् का\_अन्यता न\_अन्यता कथा ।

यथा.संवेदनम् भाते वस्तु~औघे क्व द्विता~एकते ॥५२॥

तदेव\_इदम् इदम् ज्ञप्तेः\_तदेव\_इदम् भवति\_अलम् ।

तदेव\_एतत्\_तदेव\_इति भरेत्\_ज्ञप्तेः\_अ.सत्यतः ॥५३॥

तत् चेत्\_अर्थः\_ततः\_ज्ञप्तेः\_न\_अयम् तस्याः पृथक्.स्थितः ।

स्थिते ज्ञप्ति-आत्मनि तु\_अर्थे तु\_अ.ज्ञप्त्या\_अयम् ततो व्रजेत् ॥५४॥

ज्ञानम् यत्\_एव तत्\_ज्ञेयम् ज्ञेयस्य\_अ.स्वभवात् पृथक् ।

यथा ज्ञानमतः\_ज्ञेयम् तनोति\_आत्मानम् आत्मना ॥५५॥

पश्यन्तः\_अपि मिलन्तः\_अपि पृथक्.सर्गा\* न किम्चन ।

सत\* एव\_अ-सतः\_ज्ञस्य मूर्ख-ज्ञातान्\*\_तु वेद्मि न.उ ॥५६॥

एकम् प्रबोधितः सर्वे चित्.मात्रम् तावत्\_आत्म.खम् ।

तत्\_एव\_अनेक-संवित्त्या सहस्रम् चित्-जड~आत्मनाम् ॥५७॥

एकम् तथा च चित्.मात्रम् स्वप्ने लक्ष~आत्म तिष्थति ।

पुनः\_लक्ष~आत्म तत्.स्वप्नात्\_एकम् आस्ते सुषुप्तके ॥५८॥

चित्.व्योम्नि स्वप्न-संवित्तिः\_या सा\_एव जगत्\_उच्यते ।

सुषुप्तम् प्रलयः प्रोक्तः\_तस्मात्\_न्यायः\_अयम् एव सन् ॥५९॥

एका\_एव संवित्\_नानात्वम् नृ-लक्षत्वम् च गच्छति ।

शून्यत्वम् च तथा\_अर्थत्वम् स्वप्न-संकल्पयोः\_इव ॥६०॥

इदम् अ-प्रतिघम् सर्वम् किल वेदन-मात्रकम् ।

शुद्धम् तत्.वत्\_यथा यत्र भाति तत्र तथा भवेत् ॥६१॥

एका\_एव संवित् सर्ग~आदौ भवति\_अग्नि~अम्बु-ख~आदिकम् ।

पृथ्वि.आदि तावत् सर्ग~अर्थम् स्वप्न-संकल्पयोः\_इव ॥६२॥

संवित्~आकाश-रूपा\_एव भाति पृथ्वि.आदि-नामिका ।

यत्.तत्\_एव खम् एव\_इदम् जगत्\_इति\_एव भासते ॥६३॥

संवित् स.प्रतिघम् भाति भाति च\_अप्रतिघम् तथा ।

न वस्तुतः\_तु प्रतिघा संवित् सान्ते निवर्तते ॥६४॥

यासि पूर्वाम् पश्चिमाम् च दिशम् वेत्सि चिरम् विदन् ।

प्रतिघम् नाम ते न\_अस्ति न च स.प्रतिघा क्वचित् ॥६५॥

दृष्टम् संकल्पितम् च\_अर्थम् सह\_अभ्यसति यः\_चिरम् ।

सः\_अवश्यम् तत्\_अवाप्नोति न च\_इच्छा.अन्तः\_निवर्तते ॥६६॥

यासि पूर्वाम् पश्चिमाम् च दिशम् वा.इति चिरम् विदन् ।

य आस्ते याति\_असौ तत्ताम् अन्यः\_त्यक्त्वा तु न\_इतराम् ॥६७॥

दृष्टः संकल्पितः\_च\_अर्थः स्याम् इति\_अचल-संविदः ।

द्वयम् भवेत्\_द्वयम् नश्यति\_अन्यस्य\_अचल-संविदः ॥६८॥

दक्षिणात्\_उत्तराम् वाशाम् यामि\_इति\_अचल-संविदः ।

द्वयम् भवेत्\_द्वयम् नश्यति\_अन्यस्य\_अचल-संविदः ॥६९॥

खे पुरम् स्याम् भुवि मृगः स्याम् इति\_अचल-संविदः ।

द्वयम् भवेत्\_द्वयम् नश्यति\_अन्यत्.अन्यत्\_तु यत्\_जगत् ॥७०॥

एकम् प्रबोधतः सर्वम् चिन्मात्रम् तावत्\_आत्म-खम् ।

तदेव\_अनेक-संवित्त्या सहस्रम् चित्.जड~आत्मनाम् ॥७१॥

शरीरम् अस्तु\_अ.प्रतिघम् अथ स.प्रतिघम् च वा ।

स्वप्न~आत्मकः\_अयम् संसारः\_जीवस्य\_इव परत्र च ॥७२॥

एतत्\_म्लेच्छ~आदि=देशेषु मृतानाम् दर्शनात् पुनः ।

स्मृति-पूर्वम् च कथनात् प्रत्यक्षम् अनुभूयते ॥७३॥

ये मृता\* भस्मसात्~जाताः म्लेच्छ-देशेषु ते पुनः ।

आगत्य कथयित्वा\_अर्थम् गच्छन्ति\_अ.प्रतिघ=आत्मकाः ॥७४॥

एषः चेत्\_जीव.तः\_धर्मः\_तत्\_देश~अन्तर.गे जने ।

मृत\* इति\_एव बुद्धे\_अर्थे कस्मात्\_ना\_एव प्रवर्तते ॥७५॥

जीव-धर्मः सः\_अपि सन्\_चेत्\_मृत-धर्मः\_अपि किम् न सन् ।

यादृक्~अनुभवः\_तु\_अस्मिन्\_समे न्याय-द्वये स्थिते ॥७६॥

स्वप्न.वत्\_जगत्~आभानम् इति\_एवम् सत्यखण्डितम् ।

आर्य~अनुभव-शास्त्राणाम् अनेन\_अस्ति\_एक-वाक्यता ॥७७॥

दृष्टि.जालम् जन~ओघानाम् पश्यताम् इन्दु-मन्दिरे ।

यादृक्\_अ.प्रतिघम् तादृक्\_जगत् सत्\_असत्\_आत्मकम् ॥७८॥

सन्.मात्र-मात्र~अनुविधम् अच्छ~अनुभव-मात्रकम् ।

चिन्मात्रम् भान-मात्र~आत्म सर्व~अर्थ~आत्म~अर्थ-वर्जितम् ॥७९॥

सर्वम् अ.प्रतिघम् शान्तम् जगत्\_एकम् चित्.अम्बरे ।

अन्.इङ्गनम् अन्.आभासम् आत्मनि\_एव\_आत्मना\_अस्यताम् ॥८०॥

अचला संवित्\_एव\_आस्ते स्थिरम् कृत्वा यथा यथा ।

तथा तथा भवति\_आशु किम् असत् किम् च वा\_अपि सत् ॥८१॥

शरीराणि\_अथ कर्माणि दुःखानि च सुखानि च ।

यथा स्थितानि\_उपायान्तु यान्तु वा कस्य किम् ग्रहः ॥८२॥

इत्थम् अस्तु सत्\_अथ\_अन्यथा\_अस्तु वा

मा\_एव भू\_उद्भवतु कः\_अत्र सम्भ्रमः ।

मुञ्च फल्गुनि फले फलौ\_अहम्

बुद्धवान्\_असि कृतम् परिभ्रमैः ॥८३॥

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**The muni continued—**

01 02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34

**The Hunter asked–**

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 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83

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13|83|23|**01|42|**02|04|03|24|**15|35|**22|04|05|06|**11|**08|09|10|13|12|13|**64|**14|16|17|18|19|20|**55|**21|32|22|44|**35|**23|24|25|26|15|28|27|28|29|30|31|32|33|**64|**34|55|**51|**36|45|**12|**37|38|**43|55|**39|51|40|**70|**57|41|**37|**42|44|45|46|47|48|**56|**52|63|49|50|**18|**74|52|**15|51|**74|\*53|54|57|58|59|15|**29|**60|62|**74|11|**61|62|63|64|**11|**65|66|67|68|69|70|71|**11|**72|81|73|74|75|76|**42|13|68|**77|**62|**78|79|80|81|82|83|02|01|01|02|**12|**03|18|14|**11|18|**04|05|06|15|08|30|09|**13|48|**10|**01|**34|30|**29|**30|14|15|16|17|19|**51|**20|21|22|23|24|25|34|29|26|27|28|**48|**30|31|**37|**32|33|34|35|36|38|39|43|41|40|**51|54|**41|42|43|44|45|51|46|69|**60|**59|47|48|**62|43|**49|50|64|**15|**51|**74|**52|53|69|54|67|55|56|57|58|59|**56|**60|61|**70|**62|63|68|64|65|78|**68|**66|67|69|71|72|73|74|75|05|76|77|78|79|02|09|**60|**80|81|82|**11|**