work in progress .v17

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**Oॐ**m



****

**How Consciousness Projects**

**Ishvara said—**

**\**

एवम् सर्वम् इदम् विश्वम् परमात्मैव केवलम् ।

evam sarvam idam vizvam paramAtmA.eva kevalam |

ब्रह्मैव परमाकाशम् एष देव: पर: स्मृत: ॥१॥

brahmÂiva paramAkAzam eSa\_ deva: para: smRta: ||1||

.

**so this entire universe is Absolutely Self**

**only the brahman.Immensity, Absolute AkAsha.Space**

**:**

**this is the God considered as "foremost"**

**.**

\* brahmÂiva = the God brahmA o&r the Immense brahma eva

~sv.1-3 The LORD continued: The worship of that Lord is true worship and by that worship one attains everything. He is undivided and indivisible, non-dual and not fashioned or created by activity...

तद् एतत् पूजनम् श्रेयस् तस्मात् सर्वम् अवाप्यते ।

तद् एव सर्ग-भू: सर्वम् इदम् तस्मिन् व्यवस्थितम् ॥२॥

tad\_ etat pUjanam zreyas tasmAt sarvam avApyate | tad\_ eva sarga-bhU: sarvam idam tasmin vyavasthitam ||02||

tad etat pUjana-m – This That is to be revered **- x =**

zreyas tasmAt – blessing from That **- x =**

sarvam avApyate – all is gotten **- x =**

tad eva sarga-bhU: – That only is the Creation-ground **- x =**

sarvam idam tasmin vyavasthitam – all this in That is manifest **- x =**

~vlm.2. Therefore, its worship is of the greatest good and confers all blessings to men. It is the source of creation. All this world is situated on it.

This That is to be worshipped. This

blessing is from That. All things

have come from that Creation-ground.

All this is manifest in That.

03 **Ø**

अकृत्रिमम् अनाद्यन्तम् अद्वितीयम् अखण्डितम् ।

akRtrimam anAdyantam advitIyam akhaNDitam |

अबहि: साधन-असाध्यम् सुखम् तस्माद् अवाप्यते ॥०३॥

abahi: sAdhana-asAdhyam sukham tasmAd avApyate ||03||

.

**spontaneous and unbounded,**

**nonDual, non-particulate,**

**devoid of externality,**

**and not susceptible of proof—**

**that is the joy that's to be had.**

अकृत्रिम-म् – natural/spontaneous =

अनाद्यन्त-म् – unbounded =

अद्वितीय-म् – nonDual =

अखण्डितम् – unbroken/non-particulate =

अबहिः – without externality =

साधन-असाध्यं – incapable of proof =

सुखं तस्माद् अवाप्यते – the joy fromThat/therefore is to be gotten. -3-

~vlm.3 It is unmade and uncreated, without beginning or end. It is boundless and without a second. It is to be served without external service, and all joy is obtained thereby.

प्रबुद्धस् त्वम् मुनि-श्रेष्ठ तेन.इदम् तव कथ्यते ।

prabuddhas\_tvam muni-zreSTha tena\_idam tava kathyate |

न.अति-देवार्चने योग्य: पुष्प-धूप-चयो महान् ॥४॥

na.ati-devArcane yogya: puSpa-dhUpa-cayo mahAn ||04

||

**you are awakened, best of munis**

**and now I have this to say to you:**

**all this worship of Gods is not fitting**

**—**

**these heaps of flowers and clouds of smoke**

**!**

अ-व्युत्पन्न-धियो ये हि बाल-पेलव-चेतस: ।

कृत्रिमार्चामयम् तेषाम् देवार्चन-मुदाहृतम् ॥५॥

a-vyutpanna-dhiyo\_ ye hi bAla-pelava-cetasa: |

kRtrima-arcAmayam teSAm deva.arcana-mudAhRtam ||05||

**.**

**only those who are inept in thought,**

**like foolish children, captured by**

**manufactured idols, perform**

**this sort of worship of the Gods.**

avyutpanna-dhiyo ye hi – Only those who are inept in thought - x =

bAla-pelava-cetas-a: – with a boy's slender Awareness - x =

kRtrima-arcA-mayam teSAm – manufactured idols, of those - x =

deva-arcana-muda-AhRta-m – God-worship-folly-captivated - x =

~vwv.1682/5. The worship of God consisting of artificial worship \_of idols and the like\_ is declared for those who have intellects which are not perfected and who indeed have undeveloped and delicate minds.

~vlm.5. Those who are unlearned, and have their minds as simple as those of boys; are the persona that are mostly addicted to false worship, and devoted to the adoration of Gods.

~sv.4-8 The external worship of a form is prescribed only for those whose intelligence has not been awakened and who are immature like little boys. When one does not have self-control, etc., he uses flowers in worship; such worship is futile, even as adoring the self in an external form is futile. However, these immature devotees derive satisfaction by worshipping an object created by themselves; they may even earn worthless rewards from such worship.

शम.बोध.आद्य्=अ.भावे हि पुष्प.आद्यैर्\_वार्चयन्ति हि ।

मिथ्या.एव कल्पितैर्.एवम् आकारे कल्पित.आत्मके ॥६॥

zama.bodha-Ady=a.bhAve hi puSpa-Adyair\_vArcayanti hi | mithyA\_eva kalpitair\_evam AkAre kalpita-Atmake ||06||

**lacking the realization**

**of Peace, they worship with flowers**

**offered to images that are**

**imaginary by nature.**

zama-bodha-Ady-abhAve hi – for i/ Peace-realization-&c-lack - x =

puSpa-Adyair vA arcayanti hi – with flowers &c they worship - x =

mithyA eva kalpitair evam – only in-vain with imagining –

AkAre kalpita-Atmake –in a form what is imaginary by nature.

~vlm.6. These being devoid of the quietness of their understandings, are led to ceremoneous observances, and to the false attribution of a soul, to the images of their own making.

~sv.4-8 The external worship of a form is prescribed only for those whose intelligence has not been awakened and who are immature like little boys. When one does not have self-control, etc., he uses flowers in worship; such worship is futile, even as adoring the self in an external form is futile. However, these immature devotees derive satisfaction by worshipping an object created by themselves; they may even earn worthless rewards from such worship.

स्व-संकल्प-कृतै: कृत्वा क्रमैर् अर्चनम् आदृता: ।

बाला: संतोषम् आयान्ति पुष्प-धूपलवार्चनै: ॥७॥

sva-saMkalpa-kRtai: kRtvA kramair arcanam .AdRtA: | bAlA: saMtoSam .AyAnti puSpa-dhUpalavArcanai: ||07||

sva-saMkalpa-kRtai: kRtvA - **x =**

kramair arcanam AdRtA: **- x +**

bAlA: saMtoSam AyAnti - **x =**

puSpa-dhUpalavArcanai: - **x.**

~AB. arcanam kRtvA saMtoSamAyAnti prApnuvanti ||

~vlm.7. It is for boys only to remain contented with their act of offering flowers and incense to Gods, whom they honour in the modes of worship, which they have adopted of their own hobby-choice.

~sv.4-8 The external worship of a form is prescribed only for those whose intelligence has not been awakened and who are immature like little boys. When one does not have self-control, etc., he uses flowers in worship; such worship is futile, even as adoring the self in an external form is futile. However, these immature devotees derive satisfaction by worshipping an object created by themselves; they may even earn worthless rewards from such worship.

स्व.सम्कल्प-कृतैर्.अर्थै: कृत्वा देव-अर्चनम् मुधा ।

sva.saMkalpa-kRtair\_arthai: kRtvA deva-arcanam mudhA |

यत: कुतश्.चिन्-मिथ्या=आत्म फल-मात्रम् नयन्ति ते ॥८॥

yata: kutaz.cin-mithyA=Atma phala-mAtram nayanti te ||08||

sva.saMkalpa-kRtair arthai: - **with own.conception-made things** =

kRtvA deva-arcanam mudhA - **having vainly made God-worship,** =

yata: - **for such a reason** =

kutaH.cit - **why.ever** =

mithyAtma - **does a deluded soul?** =

phala-mAtram nayanti te **– they lead to fruit... =**

~vlm.8. It is in vain that men worship the Gods for gaining the objects of their desire, for nothing that is false of itself; can ever give the required fruit.

~sv.4-8 The external worship of a form is prescribed only for those whose intelligence has not been awakened and who are immature like little boys. When one does not have self-control, etc., he uses flowers in worship; such worship is futile, even as adoring the self in an external form is futile. However, these immature devotees derive satisfaction by worshipping an object created by themselves; they may even earn worthless rewards from such worship.

पुष्पधूपार्चनं ब्रह्मन्कल्पितं बालबुद्धिषु ।

puSpa-dhUpa=arcanam brahman kalpitam bAla-buddhiSu |

यत्स्याद्भवादृशां योग्यमर्चनं तद्वदाम्यहम् ॥९॥

yat syAd\_bhavAdRzAm yogyam arcanam tad\_vadAmi\_ aham ||09||

**brAhmaNa,**

**worship with flowers and incense is for childish minds.**

**let me explain the form of worship more appropriate for you**

**.**

अस्मद्.आदिस् त्व्.असौ कश्चिद् देवो मति.मताम् वर ।

देवस् त्रिभुवन.आधार: परम.आत्मा.एव न.इतरत् ॥१०॥

asmad-Adis\_tu\_ asau kazcid\_devo mati.matAm vara | devas\_tribhuvana-AdhAra: parama-AtmA\_eva na\_itarat ||10||

asmad-Adi: tu asau kazcit deva: - **but for us whatever is this God,, =**

matimatAm vara - **best of the thoughtful, =**

devas\_tribhuvana-AdhAra: - **the God supporting the triple world =**

paramAtmA eva - **is only the Absolute Self =**

na itarat - **not another.**

~vlm.10. Know, O most intelligent sage, that the God whom we adore is *the true God, who* is the receptacle of the three worlds, the supreme spirit and no other.

~sv. The Lord fit to be worshipped is indeed the one who upholds the entire creation, who is beyond thought and description, who is beyond the concepts of even the 'all' and the 'collective totality'. ....

शिव: सर्व.पद-अतीत: सर्व.सम्कल्पन-अतिग: ।

ziva: sarva.pada-atIta: sarva.saMkalpana-atiga: |

सर्व.सम्कल्प-वलितो\_ न सर्वो\_ न च सर्वक: ॥११॥

sarva.saMkalpa-valita: na sarva: na ca sarvaka: ||11||

\*jd.11 ziva: sarva.pada-atIta: - **`shiva beyond every designation =** sarva.saMkalpana-atiga: - **gone beyond every conception =** sarva.saMkalpa-valita: - **yet connected with every concept =** na sarva: na ca sarvaka: - **is not the All nor an element of all.**

~sv. ... beyond the concepts of even the 'all' and the 'collective totality'.

~vlm. ... neither the enjoyer of all or any part of the production of his will. He is full with the imaginations of all things, but is neither the all or any one of the objects in his mind.

दिक्कालाद्यनवच्छिन्नः सर्वारम्भप्रकाशकृत् ।

चिन्मात्रमूर्तिरमलो देव इत्युच्यते मुने ॥१२॥

dik-kAlAdi\_ anavacchinna: sarva.Arambha-prakAza-kRt | cinmAtra-mUrtir\_amalo deva iti\_ ucyate mune ||12||

dik-kAlAdi\_ anavacchinna: - **x =**

sarva.Arambha-prakAza-kRt **- x +**

cinmAtra-mUrtir\_amala: - **x =**

deva: iti\_ ucyate mune - **x.**

दिक्-काल.आद्य्.अनवच्छिन्नः – Without the divisions of place and time, =

सर्व.आरम्भ-प्रकाश-कृत् – causing every affair to manifest, =

चिन्मात्र-मूर्तिः – the embodied form of consciousness, =

अमलः देवः – the pure God, =

इत्य्\_उच्यते मुने – so he is called, Muni.

~vlm.12. He encompasses all space and time, and is neither divided nor circumscribed by either of them He is the manifester of all events and things, and is nothing except the image of pure Intellect Himself.

~sv.10-13 .... He alone is referred to as 'God' who is undivided and indivisible by space and time, whose light illumines all the objects, who is pure and absolute consciousness....

संवित् सर्व.कल.आतीता सर्व.भाव-अन्तर.स्थिता ।

सर्व.सत्ता-प्रदा देवी सर्व.सत्ता-अपहारिणी ॥१३॥

saMvit\_ sarva.kala-AtItA sarva.bhAva-antara.sthitA | sarva.sattA-pradA devI sarva.sattA-apahAriNI ||13||

saMvit\_ sarva.kala-AtItA - **x =**

sarva.bhAva-antara.sthitA **- x +**

sarva.sattA-pradA devI - **x =**

sarva.sattA-apahAriNI - **x.**

saMvit - **sam-vid – collocating things known; sorting things out; becoming aware; co-gnizing (co-knowing); Samwit Awareness.** -

sarva.kalAtItA - **Beyond all its parts,** -

sarva.bhAvAntara-sthitA - **set in all its inner feelings** -

sarva.sattA-pradA - **bestowing all thought to be So** -

devI sarva.sattA-apahAriNI - **the Goddess** -

#>i – to go - x = > #atI – ati>i – to beyond>go - x = > #atIta -adj.- gone by, past, passed away, dead; one who has gone through or got over or beyond, one who has passed by or neglected; left behind; excessive; - x = atItam ‑ n. ‑ the past; - x = atItakala ‑ M ‑ the past time or tense. - x **=** atIta-nauka ‑ a. passed out of a ship, landed. ~turyAtIta -

~vlm.13. He is consciousness without parts, and situated in the heart of every thing. He is the producer of every thing, and their absorber also in himself.

~sv.10-13 The Lord fit to be worshipped is indeed the one who upholds the entire creation, who is beyond thought and description, who is beyond the concepts of even the 'all' and the 'collective totality'. He alone is referred to as 'God' who is undivided and indivisible by space and time, whose light illumines all the objects, who is pure and absolute consciousness. He is that intelligence which is beyond all its parts, which is hidden in all that is, which is the being in all that is and which robs all that is of their being (i. e., which veils the truth).

ब्रह्म ब्रह्मन्\_सद्-असतोर्\_मध्यम् तद् देव उच्यते ।

परमात्म-पराभिख्यम् तत्-सद्-ओम्.इत्य्\_उदाहृतम् ॥१४॥

brahma brahman sad-asator\_madhyam tad\_deva ucyate | paramAtma-parAbhikhyam tat-sad-om iti\_ udAhRtam ||14||

~vlm.14. Know Brahma to be situated between existence and inexistence and it is He who styled the God, the supreme soul, the transcendental, the Tat-sat-Id Est, and the syllable Om or ens.

~sv.14-16 This Brahman is in the middle of being and non-being, it is God, and the truth that is indicated as 'Om'. It exists everywhere like the essence in a plant.

महासत्ता-स्वभावेन सर्वत्र समताम् गतम् ।

महाचिद् इति सम्प्रोक्तम् परमार्थ\_ इति श्रुतम् ॥१५॥

mahAsattA-svabhAvena sarvatra samatAm gatam | mahAcid\_iti samproktam paramArtha\_ iti zrutam ||15||

\*jd.15 mahAsattA-svabhAvena **– thru its nature as Great.Being =** sarvatra samatAm gatam **– everywhere come to Equality =** mahAcit iti saMproktam **– it is declared to be Great Consciousness =** paramArtha\_ iti zrutam **– understood in the higher sense =**

~vlm.15. By his nature of immensity, he spreads alike in all space, and being the great Intellect himself, he is said to be transcendent and supreme being.

~sv.14-16 This Brahman is in the middle of being and non-being, it is God, and the truth that is indicated as 'Om'. It exists everywhere like the essence in a plant.

स्थितम् सर्वत्र सर्वम् तु लतास्व्.अन्तर्\_यथा रस: ।

sthitam sarvatra sarvam tu latAsu\_ antar\_yathA rasa: |

सत्ता-सामान्य-रूपेण महासत्ता.आत्मना.अपि च ॥१६॥

sattA-sAmAnya-rUpeNa mahAsattA-AtmanA\_api ca ||16||

sthitam sarvatra sarvam tu - **Set everywhere, yet everything,** -

latAsu\_antar\_yathA rasa: - **like the sap within the vines,** -

sattA-sAmAnya-rUpeNa **- x =**

mahAsattA-AtmanA api ca **- x =**

~vlm.16. He remains as all in all places, as the sap circulates through the bodies of plants; thus the great soul of the supreme being, extends alike as the common entity of all things.

**~sv.**14-16 This Brahman is in the middle of being and non-being, it is God, and the truth that is indicated as 'O**m'.** It exists everywhere like the essence in a plant.

यच्चित्तत्वमरुन्धत्या यच्चित्तत्वं तवानघ ।

यच्चित्तत्वं च पर्वत्या यच्चित्तत्वं गुणेषु च ॥१७॥

yac\_cittatvam arundhatyA yac\_cittatvam tava anagha |

yac\_cittatvam ca parvatyA yac\_cittatvam guNeSu ca ||

यत् चित्तत्वम् अरुन्धत्या – what is Affection in your wife Arundhati =

यच् चित्तत्वं तव अनघ – what is Affection in you, sinless one =

यच् चित्तत्वं च पर्वत्या – what is affection in my own Parvati =

यच् चित्तत्वं गुणेषु च – and what is affection in their qualities.... -17-

~vlm.17. It is He who abides in the heart of your spouse Arundhati as in yours, the same also dwells in the heart of Párvatí as in thoseof her attendants.

**~sv.**17-20 That pure consciousness which is in you, in me and in all the Gods and Goddesses alone is God. Holy one, even the other Gods endowed with form are indeed nothing but that pure consciousness. The entire universe is pure consciousness. That is God, that 'all' I am; everything is attained from and through him

चित्तत्वम् यन्\_मम.इदम् च चित्तत्वम् यज्\_जगत्.त्रये । तद् देव इति तत्त्व-ज्ञा विदुर्\_उत्तम-बुद्धय: ॥१८॥

cittatvam yan mama\_idam ca cittatvam yaj\_jagat.traye | tad\_deva iti tattva-jJA vidur\_uttama-buddhaya: ||18||

\*jd.18 cittatvam yan mama - **... the affective thought which is mine** = idam ca cittatvam yaj\_jagat.traye - **and this affective thought which is the triple world.** = tad deva; **tad.d eva** - **that is a God; is only That =** iti tattvajJA vidur uttama-buddhaya: - **such is considered by That-Knowers of the highest intellect.**

~vlm.18. That intellection which is one and in every one in all the three worlds is verily the God, by the best knowing among philosophers: (that God is the universal mind).

**~sv.**17-20 That pure consciousness which is in you, in me and in all the Gods and Goddesses alone is God. Holy one, even the other Gods endowed with form are indeed nothing but that pure consciousness. The entire universe is pure consciousness. That is God, that 'all' I am; everything is attained from and through him

19|**Ø**

पाद.पाण्य्.आदि-मानान्यो यो वा देव: प्रकल्प्यते ।

pAda.pANi.Adi-mAnAnyo\_ yo\_ vA deva: prakalpyate |

सम्.विन्-मात्राद् ऋते ब्रह्मन् किम्.सार: किल कथ्यताम् ॥१९॥

saMvit-mAtrAt Rte brahman kiMsAra: kila kathyatAm ||19||

.

**what do we call them, Sir.brAhmaNa**

**—**

**these \_God\_s with hands and feet like us**

**but lacking any Awareness**

**?**

\*jd.19 pAda-pANy-Adi= mAnAn ya: - **possessing feet and hands, those who are,** = ya: vA deva: prakalpyate - **or who are imagined to be Gods, but** = saMvin-mAtrAd Rte – **lacking a measure of Samvit Awareness =** brahman – **o brAhmaNa** = ki**M**sAra: kila kathyatAm - **what are they to be called essentially?**

~vlm.19. Tell me O Brahman! how they may be called as Gods, who having their hands and feet, are yet devoid of their consciousness; which is the pith of the body. (This is said of idols and images).

चिन्.मात्रम् एव सम्.सार-सार: सकल-सारताम् ।

cin.mAtram eva samsAra-sAra: sakala-sAratAm |

गत: स\_ देव: सर्वो\_ऽहम् तस्मात् सर्वम्.अवाप्यते ॥२०॥

gata: sa:\_ deva: sarva:\_aham tasmAt\_ sarvam avApyate ||20

||

**it is pure Consciousness alone,**

**that God**

**:**

**it is the essence of**

**samsAra**

**.**

**it is nothing else**

**.**

**"I am"**

**is**

**everything**

**:**

**and from that all of this is derived**

**thus**

**.**

~vlm.20. The Intellect is the pith and marrow of the world, and contains the sap which it supplies to every thing in it. It is the one and all-ego-sarvahm and therefore all things are obtained from it.

न स दूरे स्थितो ब्रह्मन्\_न दुष्.प्रापः स कस्यचित् ।

na sa dUre sthito brahman na duS.prApa: sa kasyacit |

संस्थितः स सदा देहे सर्वत्र.एव च खे तथा ॥२१॥

saMsthita: sa sadA dehe sarvatra\_eva ca khe tathA ||21

||

**brAhmaNa,**

**he's not far-away nor hard-to-reach by anyone**

**:**

**he's seated in the body, and ever in its kha= space-sky**

**.**

~sv.21 That God is not distant from anyone, O Holy one, nor is he difficult to attain: he is for ever seated in the body and he is everywhere like space.

~vlm.21. He is not situated at a distance, O Brahman! nor is He unobtainable by any body; He resides always in all bodies, and abides alike in all places, as also in all empty space and sky.

स करोति स चाश्नाति स बिभर्ति प्रयाति च ।

स निःश्वसिति संवेत्ता सोऽङ्गान्यङ्गानि वेत्ति च ॥२२॥

sa karoti sa ca aznAti sa bibharti prayAti ca |

sa ni:zvasiti saMvettA sa:'GgAni\_ aGgAni vetti ca ||22||

sa karoti - He acts -

sa ca aznAti - and he eats -

sa bibharti - he supports/maintains -

prayAti ca - and carries-on. -

sa ni:zvasiti - He breathes. -

saMvettR - He is someone aware, -

sa: aGgAni aGgAni vetti ca - and he knows body after body. -22-

#ni:zvas

~vlm.22. He does, he eats, he supports all, and moves every where; He breathes and feels and knows every member of the body. (This is according to the sruti; He fills and directs every part of the body to the end of the nails ánakhágrat. [Sanskrit: puryyámáste / sa eva pravishta ánakhágrebhyah])

~sv.22-27 He does everything, he eats, he holds everything together, he goes, he breathes, he knows every limb of the body.

sa karoti - He acts -

sa ca aznAti - and he eats -

sa bibharti - he supports/maintains -

prayAti ca - and carries-on. -

sa ni:zvasiti - He breathes. -

saMvettR - He is someone aware, -

sa: aGgAni aGgAni vetti ca - and he knows body after body.

~vlm., sv.... knows every limb of the body.

23|o/

सो ऽस्याम् विचित्र-चेष्टायाम् प्रकाशिन्याम् च तद्-वशात् ।

so\_ asyAm vicitra-ceSTAyAm prakAzinyAm ca tat-vazAt |

तत्-स्वरूप-निबद्धायाम् पुर्याम् आस्ते मुनीश्वर ॥२३॥

tat-svarUpa-nibaddhAyAm puryAm Aste munIzvara ||23||

.

sa: asyAm vicitra-ceSTAyAm - **He is in this** -

prakAzinyAm ca tad-vazAt -

tat-svarUpa-nibaddhAyAm -

puryAm .Aste munIzvara - **x ...** -

#>ceST – to move, stir **- x =** > **#ceSTa** **–M-** "moving", a kind of fish (#tapasvin.); **-n.-** moving the limbs, gesture; behaviour, manner of life; • #**ceSTA** **-f.-** action, activity, effort, endeavour, exertion (ifc.); doing, performing; behaving, manner of life.

~vlm.23. Know him, O chief of sages! to be seated in the city of the body; and directing the various functions that are manifest by it, under his direct appointment.

~sv.22-27 He does everything, he eats, he holds everything together, he goes, he breathes, he knows every limb of the body.

24|**Ø**

शरीर.आवसथायाम् च चलायाम् तत्-प्रसादत: ।

zarIra-AvasathAyAm ca calAyAm tat-prasAdata: |

सो ऽस्याम् गहन-कोशायाम् हृद्-गुहायाम् गुह-ईश्वर: ॥२४॥

so\_ asyAm gahana-kozAyAm hRt-guhAyAm guha.Izvara: ||24||

.

zarIra-AvasathAyAm ca calAyAm - **and stirring in the Body-dwelling =**

tat-prasAdata: **- x +**

so\_ asyAm gahana-kozAyAm - **x =**

hRd-guhAyAm guhezvara: - **x.**

#AvasathA - अवसथ – habitation, continuing the bodyHouse image.

~vlm.24. He is the lord of the cavity of the heart, and the several hidden sheaths-Koshas, which are contained within the cavity of the body; which is made by his moving abodes and moves as he pleases to move it.

~sv.22-27 He does everything, he eats, he holds everything together, he goes, he breathes, he knows every limb of the body.

मन:षष्ठ-इन्द्रिय.आचार-सत्ता-अतीत-अमल.आत्मन: ।

mana:SaSTha-indriya-AcAra-sattA-atIta-amala-Atmana: |

तस्य सम्.व्यवहार-अर्थम् सम्ज्ञा चिद् इति कल्पिता ॥२५॥

tasya saMvyavahAra-artham samjJA cid\_iti kalpitA ||25||

mana:SaSTha-indriya-AcAra-sattA-atIta-amala-Atmana: -

**x** mana:SaSTha-indriya-AcAra-sattA-atIta-amala-Atmana: +

tasya saMvyava-hAra-artham - **x =**

saMjJA cit\_ iti kalpitA - **x.**

~vlm.25. The immaculate soul is beyond the essence and actions of the mind, and the six organs of sense; it is for our use and understanding only, the word chit-intellect is applied to him

~sv.22-27 He does everything, he eats, he holds everything together, he goes, he breathes, he knows every limb of the body.

स\_ एष\_ चिन्मयः सूक्ष्मः सर्व.व्यापी निरञ्जनः ।

sa:\_ eSa:\_ cin.maya: sUkSma: sarva.vyApI niraJjana: |

इमं भास्वरमाभासं करोति न करोति च ॥२६॥

imam bhAsvaram .AbhAsam karoti na karoti ca ||26

||

**this Consciousness-formation**

**is**

**subtle all.pervading purity,**

**this sun**

**projects illumination**

**or else does not**

**.**

~vlm.26. That intellectual spirit is also minute and subtile, immaculate and all-pervading; and it is his option and volition, to manifest this visible representation of himself or not.

सा चिद् अत्यन्त-विमला जगद्-अर्थम् जगत्-क्रियाम् ।

इमाम् रञ्जयति प्राज्ञ रसेना.इव मधुर्\_लताम् ॥२७॥

sA cid\_atyanta-vimalA jagad-artham jagat-kriyAm |

imAm raJjayati prAjJa rasenA .iva madhur\_latAm ||27||

**She,**

**Consciousness,**

**is boundless-immaculate,**

**yet for the world she emits this** World.work

**into a Wiseperson**

**as sap goes into the vine**

**in springtime.**

~vlm. ... manages the whole machinery for beautifying the world, as the subtle and intelligent season of spring, beautifies the vegitable world with freshness and moisture.

सा चिदत्यन्तविमला जगदर्थं जगत्क्रियाम् ।

इमां रञ्जयति प्राज्ञ रसेनेव मधुर्लताम् ॥२७॥

सा चिद् अत्यन्त-विमला जगद्-अर्थम् जगत्-क्रियाम् ।

इमाम् रञ्जयति प्राज्ञ रसेना.इव मधुर्\_लताम् ॥२७॥

sA cid\_atyanta-vimalA jagad-artham jagat-kriyAm |

imAm raJjayati prAjJa rasenA .iva madhur\_latAm ||27||

sA cid\_

She Consciousness

imAm raJjayati

**this vine emits**

prAjJa/e

rasena\_iva madhur\_latAm

**like sap in the vine in springtime.**

~vlm.27. This intellect is too fine and pure, and yet manages the whole machinery for beautifying the world, as the subtle and intelligent season of spring, beautifies the vegitable world with freshness and moisture.

चारवो\_ ये चमत्काराश् चितश् चिति यथास्थितम् ।

cArava: ye camatkArAz\_citaz\_citi yathAsthitam |

चमत्.कुर्वन्ति किल ते तेन केचिन्\_नभो\_ऽभिधा: ॥२८॥

camat.kurvanti kila te tena kecin nabha:'bhidhA: ||28||

cArava:\_ ye camatkArA: cita: **- x =**

citi yathA-sthitam **- x =**

camat-kurvanti kila te **- x =**

tena kecin nabhas abhidhA: **- x.**

~vlm.28. The beautiful and wonderous properties that reside in the divine Intellect, are astonishing to behold in their display into the various form as the sky.

**~sv.**28-32 He is the light in which all these limbs function and all the diverse activities take place. He dwells in the cave of one's own heart. He transcends the mind and the five senses of cognition; therefore he cannot be comprehended nor described by them **- x =** yet for the purpose of instruction, he is indicated as 'consciousness'. Hence, though it appears as though he does everything, he does nothing. That consciousness is pure and seemingly engages itself in the activities of the world to the same extent as the spring does in the flowering of trees. Somewhere this consciousness functions as space, somewhere as a jiva, somewhere as action, somewhere as substance and so forth, but without intending to do so.

#camatkArA:

केचिज्जीवाभिधानाश्च केचिच्चित्ताभिधानकाः ।

kecij jIva-abhidhAnAz ca kecic citta-abhidhAnakA: |

केचित्कलाभिधानाश्च केचिद्देशाभिधानकाः ॥२९॥

kecit kalAbhidhAnAz ca kecid deza-abhidhAnakA: ||29

||

**some of these are called Living.jIvas,**

**some are called affective mind**,

**some are called moments of time**,

**and some are called points of place**

**...**

केचित् क्रिया अभिधानश् च केचिद् द्रव्य-अभिधानक: ।

kecit kriyA abhidhAnaz ca kecid dravya-abhidhAnaka: |

केचिद् भाव-विकार.आदि-जात्यौचिताभिधानका: ॥३०॥

kecid bhAva-vikAra-Adi-jAtyaucitAbhidhAnakA: ||30

||

**... and some are termed kriyA.Activities,**

**some are termed substances,**

**some are the commonly termed various states and classes,...**

प्रकाश-अभिधाना: केचित् केचिच्\_छैल-तमो\_ऽभिधा: ।

अर्क-इन्द्र.आद्य्.अभिधा: केचित् केचिद् यक्ष-अभिधानका: ॥३१॥

prakAza-abhidhAnA: kecit kecic\_chaila-tama:'bhidhA: | arka-indra-Adi\_ abhidhA: kecit kecid\_yakSa-abhidhAnakA: ||31||

prakAza-abhidhAnA: kecit - **x =**

kecic\_chaila-tamo'bhidhA: **- x +**

arka-indra-Adi\_ abhidhA: kecit - **x =**

kecid yakSa-abhidhAnakA: - **x.**

~vlm.31. Some of them shine as light, and others stand as mountains and hills; some brighten as the sun and moon and the Gods above, and others are as the dark yakShas below.

निर्.इच्छ-स्व.स्वभावेन वसन्तेन यथा.अङ्कुर: ।

तन्यते तद्वद् एव.इयम् जगल्-लक्ष्मीश् चिद्.आत्मना ॥३२॥

nir.iccha-sva.svabhAvena vasantena yathA\_aGkura: | tanyate tadvad\_eva\_iyam jagat-lakSmI:\_cid.AtmanA ||32||

nir.iccha= sva-sva.bhAvena - **because of its desireless own-self.nature** -

vasantena yathA aGkura: - **as a shoot by springtime** -

tanyate **– is extended =**

tat.vat\_ eva\_iyam **– thatwise too is this =**

jagat-lakSmI: cid.AtmanA **– plentiful world by the Conscious Self.**

~vlm.32. All these continue in their own states, without any option on their parts; and they evolve of their own nature, and causation of the divine spirit, as the sprouts of trees grow of their own accord, under the influence of the vernal spring (season).

~sv. That consciousness is pure and seemingly engages itself in the activities of the world to the same extent as the spring does in the flowering of trees. Somewhere this consciousness functions as space, somewhere as a jiva, somewhere as action, somewhere as substance and so forth, but without intending to do so.

चिद् एव .आसु समग्रासु सर्व.दैव-ऐकिका.एव हि ।

त्रैलोक्य-अम्भोधि-संस्थासु शरीर-जल-जालिका ॥३३॥

cid eva .Asu samagrAsu sarva.daiva-aikikA\_eva hi | trailokya-ambhodhi-saMsthAsu zarIra-jala-jAlikA ||33||

cid eva **- Consciousness only =**

Asu samagrAsu – **in these entireties =**

sarva.daiva-ekikA eva hi **- x =**

trailokya-ambhodhi-saMsthAsu **- x =**

zarIra-jala-jAlikA **- x =**

~sv.33 Even as all the 'different' oceans are but one indivisible mass of water, this consciousness, though described in different ways, is but one cosmic mass of consciousness.

~vlm.33. It is the intellect alone which extends over all the works of nature, and fills all bodies which overspread the vast ocean of the world, as the aquatic plants swim over the surface of waters.

शरीरपङ्कजभ्रान्तमनोभ्रमरसंभृताम् ।

zarIra-paGkaja-bhrAnta-mano-bhramara-sambhRtAm |

आस्वादयति संकल्पमधुसत्तां चिदीश्वरी ॥३४॥

AsvAdayati saMkalpa-madhu-sattAm cidIzvarI ||34

||

**Mind is the bee**

**that browses in the lotus of the body,**

**where it sucks the Suchness-honey**

**that's produced by Lady Consciousness**

**.**

स-सुर-असुर-गन्धर्वम् स-शैल-अर्णवकम् जगत् ।

sa-sura-asura-gandharvam sa-zaila-arNavakam jagat |

चिति स्थितम् प्रवहति जल.आवर्ते जलम् यथा ॥३५॥

citi sthitam pravahati jala-Avarte jalam yathA ||35

||

**the world,**

**with its sura.Brightlings, asura.Darklings, and gandharva.Choristers,**

**with its mountains and seas**

**—situate in chit.Consciousness like water spun in a whirlpool—**

**rolls on**

**.**

36-41

बन्ध-चित्त-मय.आचार-चारु-चञ्चुर-चक्रिकम् ।

सम्सार-चक्रम् चिच्.चक्रे भ्राम्यति भ्रम-भाजनम् ॥३६॥

बन्ध-चित्त-मय.आचार-चारु-चञ्चुर-चक्रिकम् ।

bandha-citta-maya-AcAra-cAru-caJcura-cakrikam |

सम्सार-चक्रम् चिच्.चक्रे भ्राम्यति भ्रम-भाजनम् ॥३६॥

samsAra-cakram cic.cakre bhrAmyati bhrama-bhAjanam ||36||

\*jd. bandha-cittamaya-AcAra-cAru-caJcura-cakrika-m –

binding-**\*cit**ta-made-business-dear-inconstant-spoke **- x =**

samsAra-cakram – the wheel of **samsAra - x =**

cic.cakre – in the wheel of **\*cit - x =**

bhrAmyati – wanders **- x =**

bhrama-bhAjana-m – partaking of delusion **- x =**

~vlm.36. Human minds resembling the spokes of a wheel, are bound to the axles of their worldy affairs; and turn about in the rotatory wheel of the ever revolving world, within the circumference of the Intellect.

~sv.35-36 In this universe all these various beings (the Gods, the demons, mountains, oceans and so forth) flow within this infinite consciousness even as eddies and whirlpools appear in the ocean. Even the wheel of ignorance, which causes the wheel of life and death to revolve, revolves within this cosmic consciousness whose energy is in constant motion.

~AB. badhnAriti bandhas tathAvidho yaz cittamaya: kartRtva-bhoktRtva-rUpa AcAras tena cAravaz caJcurAz capalAz ca vyaSTi-jIva-saMsaraNa-cikrikA yasmiMs tathAvidham jIva samASTi samsAra-cakram mAyA-zabale cic.cakre bhrAmyati ||

37

चिच्\_चतुर्.भुज.रूपेण जघान.असुर-मण्डलम् ।

कालो\_ जलद-खण्डेन स= आयुधेन यथा\_ऽऽतपम् ॥३७॥

चिच्\_चतुर्.भुज.रूपेण जघान.असुर-मण्डलम् ।

cic\_catur.bhuja.rUpeNa jaghAna.asura-maNDalam |

कालो\_ जलद-खण्डेन स= आयुधेन यथा\_ऽऽतपम् ॥३७॥

kAla: jalada-khaNDena sa= Ayudhena yathA\_''tapam ||37||

\*jd.37 cit - **chit.Consciousness =** catur.bhuja.rUpeNa - **in a four-armed form =** jaghAna asura-maNDalam - **destroying the realm of the asura.Darklings** =

kAla: jalada-khaNDena sa-ayudhena yathA Atapam -

~sv.37 It was consciousness, in the form of the four-armed Visnu, that destroyed the demons, even as a thunderstorm equipped with the rainbow quenches the heat that rises from the earth.

~vlm.37. It was the Intellect which in the form of the four-armed vishnu, destroys the whole host of the demoniac asuras; as the rainy season dispels the solar heat, with its thundering clouds and rainbows.



38 **Ø**

चित् त्रि.नेत्रतया ब्रह्मन्\_वृष-शीतांशु-चिह्नया ।

cit\_ tri-netratayA brahman vRSa-zItAMzu-cihnayA |

गौरी-कमलिनी-वक्र-पद्म-षट्पदताम् गता ॥३८॥

gaurI-kamalinI-vakra-padma-SaTpadatAm gatA ||38||

.

cit\_ tri-netratayA – **Consciousness with three eyes,** = brahman – **sir.brAhmaNa**, =

**man**-**cool**-a**M**zu-cihnayA -

gaurI-kamalinI-vakra-padma-SaTpadatAm gatA **-**

**has flown like a bee**

**to browse for the face of gaurI the Golden in her lotuspond**

**.**

 **=**

~vlm38. It is {cit} *the Intellect*, which in the form of the three-eyed shiva, accompanied by his ensigns of the bull and the crescent of the moon, continues to dote like a fond bee, on the lotus like lovely face of gaurI (his consort).

39 **Ø**

विष्णो: पद्मालिताम् एत्य चिद्.ध्यान.आधीन-मानसा ।

viSNo: padmAlitAm etya cit.dhyAna-AdhIna-mAnasA |

त्रयी नलिन्या: सरसीम् धत्ते पैतामहीम् स्थितिम् ॥३९॥

trayI nalinyA: sarasIm dhatte paitAmahIm sthitim ||39||

.

viSNo: padma-Ali.tAm - To the lotus-bee.ness of Vishnu -

etya – having-gone –

cit.dhyAna-AdhIna-mAnasA – **\*cit**-DhyAna.based= mentation -

trayI nalinyA: x

sarasIm dhatte  **- x =**

paitAmahIm sthitim  **- a Grandfatherly condition =**

~vlm.39. It was the intellect which was born as a bee in the lotus like navel of vishnu in the form of Brahmá, and was settled in his meditation upon the lotus of the triple vedas; (revealed to the sage afterwards).

**~sv.**38-45 It is consciousness alone which takes the form of Siva and Parvati, of Brahma the creator and the numerous other beings. This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

40

चितो ब्रह्मन्\*विचित्राणि शरीराणि.इह भूरिश: । पत्राणि.इव तरोर्\_हेम्नि केयुर.आदि-क्रिया.इव च ॥४०॥

40

चितो ब्रह्मन्\*विचित्राणि शरीराणि.इह भूरिश: ।

पत्राणि.इव तरोर्\_हेम्नि केयुर.आदि-क्रिया.इव च ॥४०॥

cito brahman\*vicitrANi zarIrANi\_iha bhUriza: | patrANi\_iva taror\_hemni keyura-Adi-kriyA .iva ca ||40||

cita: - **of chit.Consciousness**

brahman **- brAhmaNa -**

vicitrANi zarIrANi\_iha bhUriza: **- x =**

patrANi\_iva taro: **– like the leaves of a tree -**

hemnikeyura-Adi-kriyA .iva ca **– and like jewelry fashioned from gold.**

\*KG typo brahm**A**n

~vlm.40. In this manner the Intellect appears in various forms, like the unnumbered leaves of trees, and the different kind of ornaments made of the same metal of gold.

**~sv.**38-45 It is consciousness alone which takes the form of Siva and Parvati, of Brahma the creator and the numerous other beings. This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

#keyura

41

चित् समस्त-सुर-अनीक-परिचन्दित-पादया ।

त्रैलोक्य-चूडामणिताम् धत्ते वासव-लीलया ॥४१॥

cit\_ samasta-sura-anIka-paricandita-pAdayA |

trailokya-cUDAmaNitAm dhatte vAsava-lIlayA ||41||

cit - **\*cit-Consciousness** -

samasta-sura-anIka-paricandita-pAdayA - ...

trailokya-cUDAmaNitAm dhatte vAsava-lIlayA -

~vlm.41. The Intellect assumes of its own pleasure, the paramount dignity of Indra; who is the crown jewel over the three worlds, and whose feet are honoured by the whole body of Gods.

**~sv.**38-45 It is consciousness alone which takes the form of Siva and Parvati, of Brahma the creator and the numerous other beings. This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

चित् सु.भास्वरताम् एत्य त्रैलोक्य-उदर-डम्बरे ।

पतत्य्\_उदेति संयाति स्वात्मन्य्.एव.अब्धि-वारिवत् ॥४२॥

cit\_ su.bhAsvaratAm etya trailokya-udara-Dambare | patati\_ udeti saMyAti svAtmani\_ eva.abdhi-vArivat ||42||

cit\_ su.bhAsvaratAm etya - **x =**

trailokya-udara-Dambare **- x +**

patati\_ udeti saMyAti - **x =**

svAtmani\_ eva.abdhi-vArivat - **x.**

~vlm.42. The Intellect expands, rises and falls, and circulated everywhere in the womb of the triple world; as the waters of the deep overflow and receide and move about in itself.

~sv.38-45 It is consciousness alone which takes the form of Siva and Parvati, of Brahma the creator and the numerous other beings. This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

चिच्.चन्द्रिका चतुर्.दिक्षु अवभासम् वितन्वती ।

cic.candrikA catur.dikSu avabhAsam vitanvatI |

विकासयति नि:शेष-भूत-सत्ता-कुमुद्वतीम् ॥४३॥

vikAsayati ni:zeSa-bhUta-sattA-kumudvatIm ||43||

**Consciousness spreads its light throughout**

**the four directions: it's the being-so**

**of all its creatures, like a lake**

**with a throng of white lotuses.**

~vlm.43. The full moon beams of intellect, scatter their wide spread brightness on all sides; and display to the full view the lotus lake of all created beings in the world.

~sv.38-45 It is consciousness alone which takes the form of Siva and Parvati, of Brahma the creator and the numerous other beings. This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

\*jd.43 cic.candrikA catur.dikSu – **the \*cit-moonlight in the four directions** =

avabhAsam vitanvatI – **illumination spreads-about** = vikAsayati – **blossoms =** ni:zeSa-bhUta-sattA-kumudvatIm – **like a white lily, the Suchness of all beings.**

चिद्दर्पणमहालक्ष्मीस्त्रिजगत्प्रतिबिम्बितम् ।

गृह्नात्यनुग्रहेणान्तः स्वगर्भमिव गर्भिणी ॥४४॥

cit.darpaNa-mahAlakSmIs trijagat-pratibimbitam | gRhnAty anugraheNAnta: svagarbham iva garbhiNI ||44||

**the mirror of chit.Consciousness,**

**reflecting the three worlds,**

**is like \*lakShmI the Great, whose pregnancy holds**

**all**

**within her swelling womb.**

चित्-दर्पण-महालक्ष्मीः – **\*cit**-mirror-**M**ahAlakShmI =

त्रिजगत्-प्रतिबिम्बितम् – the reflection of the three worlds =

गृह्नाति अनुग्रहेण अन्तः – it graciously holds within =

स्व-गर्भम् इव गर्भिणी – like a pregnant woman and her womb. -44-

~vlm.44. The translucent brightness of the mirror of the Intellect, shows the reflexions of the world in it, and receives benignantly the images of all things in its bosom; as if it were pregnant with them

~sv.38-45 ... This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

चिच्\_चतुर्दश-भूतानाम् मण्डलानि महान्ति च ।

भूती-करोति वारि-श्री: समुद्र-स्वम् इवाम्बुधि: ॥४५॥

cic\_caturdaza-bhUtAnAm maNDalAni mahAnti ca | bhUtI-karoti vAri-zrI: samudra-svam ivAmbudhi: ||45||

cic\_caturdaza-bhUtAnAm - **x =**

maNDalAni mahAnti ca **- x +**

bhUtI-karoti vAri-zrI: - **x =**

samudra-svam ivAmbudhi: - **x.**

maNDalAni mahAnti ca – And the great realms -

cic\_caturdaza-bhUtAnAm – of fourteen kinds of beings are Consciousness -

bhUtI-karoti

she proliferates

as flourishing waters,

the ocean.self like the watery sea.

samudra-svam iva ambudhi: -

~vlm.45. The Intellect gives existence to the circles of the fourteen great regions (of creation) above and below; and it plants them in the watery expanse of the sea on earth, and in the etherial expance of the waters in heaven. (The fourteen regions are the seven continents—sapta dwipas, beset by the seven watery oceans sapta-samndras on earth; and the seven planets revolving in the etherial occean of the skies. Manu says-the God Brahma planted his seed in the waters.)

**chit.Consciousness**

**of fourteen Beings**

**the spheres and great**

46

विचित्र.आलोक-कुसुमा घन-संकल्प-पाल्लवा ।

व्योम-केदारिक.आरूढा सत्ता\_ओघ-फल-शालिनी ॥४६॥

vicitra-Aloka-kusumA ghana-saMkalpa-pAllavA | vyoma-kedArika-ArUDhA sattA\_ogha-phala-zAlinI ||46||

vicitra-Aloka-kusumA –

ghana-saMkalpa-pAllavA -

vyoma-kedArika-ArUDhA –

sattA ogha-phala-zAlinI –

#kedArika

~vlm.46. Intellect spreads itself like a creeper in the vacous field of air, and became fruitful with multitudes of created beings; it blossomed in the variety of the different peoples; and shooted forth in the leaves of its dense desires.

~sv.46-49 The infinite consciousness is like a creeper. It is sprinkled with the latent tendencies of countless jivas. Desires are the buds. Past creations are the filaments. The sentient and the insentient beings are parts of the creeper. The one appears as many, but is has not become many.

47 **Ø**

जीव-जाल-रज: पुञ्ज-वासना-रस-रञ्जिता ।

jIva-jAla-raja: puJja-vAsanA-rasa-raJjitA |

सम्.वेदन-त्वग्-वलिता चित्तेहा-कलिक.आकुला ॥४७॥

saMvedana-tvag-valitA citta.IhA-kalika-AkulA ||47||

.

jIva-jAla-raja: **- the throng of Living.jIvas are dust =**

puJja-vAsanA-rasa-raJjitA **- x =**

saMvedana-tvag-valitA **- x =**

cittA\_IhA-kalika-AkulA **- x =**

~vlm.47. These throngs of livings beings are its farina flying about, and their desires are as the juice which gives them their different colours; their understandings are their covering cuticles and the efforts of their minds are buds that unfold with flowers and fruits of their desire.

~sv.46-49 The infinite consciousness is like a creeper. It is sprinkled with the latent tendencies of countless jivas. Desires are the buds. Past creations are the filaments. The sentient and the insentient beings are parts of the creeper. The one appears as many, but is has not become many.

अतीतासंख्य-त्रिजगत्-केसर-उज्ज्वल-रूपिणी । अनारत-स्पन्द-महाविलास-उल्लास-हासिनी ॥४८॥

atItAsaMkhya-trijagat-kesara-ujjvala-rUpiNI | anArata-spanda-mahAvilAsa-ullAsa-hAsinI ||48||

atIta-asaMkhya-trijagat-kesara-ujjvala-rUpiNI **-**

**x** atIta-asaMkhya-**triple.world**-kesara-ujjvala-rUpiNI **=**

anArata-spanda-mahA.vilAsa-ullAsa-hAsinI **-**

**x unbroken-vibration-with-play-splendor/joy-laughing**

~vlm.48 These ivories and lifeless etc. hard knuckles of all the seasons. They get folded out of the apprehension of separate with the changed fronts of this roots.

~jd. VLM here is quite incomprehensible! But the \_mUla is not much better....

~sv.46-49 The infinite consciousness is like a creeper. It is sprinkled with the latent tendencies of countless jivas. Desires are the buds. Past creations are the filaments. The sentient and the insentient beings are parts of the creeper. The one appears as many, but it has not become many.

सर्व.ऋतु-पर्व-परुषा जड-शैल.आदि-गुल्मका ।

विग्रह-ग्रन्थि-वलिता मूल-अग्र-परिवर्तिता ॥४९॥

sarva.Rtu-parva-paruSA jaDa-zaila.Adi-gulmakA | vigraha-granthi-valitA mUla-agra-parivartitA ||49||

sarva.Rtu-parva-paruSA - **x =**

jaDa-zaila.Adi-gulmakA **- x +**

vigraha-granthi-valitA - **x =**

mUla-agra-parivartitA - **x.**

~vlm.49. The lightsome pistils of these florets are countless in the three worlds, and their incessant undulation in the air, expressed their gaysome dance with the sweet smiling of the opening buds.

~sv.46-49 The infinite consciousness is like a creeper. It is sprinkled with the latent tendencies of countless jivas. Desires are the buds. Past creations are the filaments. The sentient and the insentient beings are parts of the creeper. The one appears as many, but is has not become many.

चिल्.लता.इयम् विकसिता पेलवम् सद्.असद्-वपु: ।

cil.latA .iyam vikasitA pelavam sad.asad-vapu: |

विचित्रम् दृश्य-कुसुमम् परामर्शासहम् बहु ॥५०॥

vicitram dRzya-kusumam parAmarzAsaham bahu ||50||

cil.latA .iyam vikasitA - **x =**

pelavam sad.asad-vapu: **- x +**

vicitram dRzya-kusumam - **x =**

parAmarzAsaham bahu - **x.**

~vlm.50. It is the Intellect which stretches out all these real and unreal bodies, which expand like the gentle and good looking flowers for a time, but never endure for ever. (The body like a fading flower is soon blownaway.)

~sv.50-56 It is by this infinite consciousness that all this is thought of, expressed and done. It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies which are in fact inert and which come into contact with one another and derive various experiences. This consciousness is like the typhoon which is unseen in itself but in which sand-particles and dust rise and dance as if by themselves.

51|Ø

अनया.इह हि सर्वत्र च्.छाया-अच्छम्.इव जन्यते ।

anayA .iha hi sarvatra c.chAyA-accham iva janyate |

मन्यते तन्यते वस्तु गीयते क्रियते ऽपि च ॥५१॥

manyate tanyate vastu gIyate kriyate\_api ca ||51||

.

\*jd.51 anayA .iha hi – **for thru this here**

- sarvatra - **everywhere** =

chAyA-accham iva janyate - **as.if shadow-clear it is born** = manyate –

**it is thought** = tanyate - **is proclaimed/brought** = vastu – **something "real"** = gIyate – **it is sung** = kriyate\_api ca – **and is even done**.

~vlm.51. It produces men like moon bright flowers in all places, and these flush and blush, and sing and dance about, deeming themselves as real bodies.

~sv. 50-56 It is by this infinite consciousness that all this is thought of, expressed and done.

महाचिता.अनया नित्यम् भासन्ते भास्कर.आदय: ।

mahAcitA\_anayA nityam bhAsante bhAskara-Adaya: |

देहा: स्वदन्ते च मिथस् तत्-सच्-चिज्-जड-विभ्रमै: ॥५२॥

dehA: svadante ca mithas\_tat-sac-cij-jaDa-vibhramai: ||52||

mahAcitA\_anayA - **by this Great Consciousness =**

nityam - **ever =**

bhAsante bhAskara-Adaya: **- shine the sun and stars +**

dehA: svadante ca mithas - **and bodies pleasure together =**

tat-sac-cij-jaDa-vibhramai: - **thru that-being-conscious-material-delusions.**

~vlm.52. It is by the power of this great Intellect, that the sun and other luminous bodies shining over the sky as the two bodies in a couple, are attracted to one another to taste the fruit of their enjoyment as that of gross bodies.

~sv. It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies which are in fact inert and which come into contact with one another and derive various experiences.

53|o/

चिता च .आवर्त-वर्तिन्या सिद्धान्य्.एव प्र.नृत्यति ।

जगज्.जाल-रजो-लेखा तत् सत्ता दृश्य-देहिनी ॥५३॥

citA ca .Avarta-vartinyA siddhAni\_ eva pranRtyati |

jagaj.jAla-raja:-lekhA tat\_ sattA dRzya-dehinI ||53||

.

citA ca **– and thru Consciousness, =**

Avarta-vartinyA **– a whirling whirlpool =**

siddhAni\_ eva pranRtyati **– even the siddha.Adepts dance.about =**

jagaj.jAla-rajo-lekhA - **x =**

tat\_ sattA dRzya-dehinI **- x =**

~vlm.53. All other visible bodies that are seen to move about in this phenomenal world, are as flakes of dust dancing about on eddy. (i.e. All things move about and tend towards their central point the Intellect).

~sv.50-56 It is by this infinite consciousness that all this is thought of, expressed and done. It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies which are in fact inert and which come into contact with one another and derive various experiences. This consciousness is like the typhoon which is unseen in itself but in which sand-particles and dust rise and dance as if by themselves.

चित् सर्वम् जगद्.आरम्भम्.इमम् प्रकटयत्य्.अलम् ।

त्रैलोक्य.दीपक-शिखा.दीपो वर्णा-श्रियम् यथा ॥५४॥

cit\_ sarvam jagad-Arambham imam prakaTayati\_ alam | trailokya.dIpaka-zikhA.dIpo varNA-zriyam yathA ||54||

cit\_ sarvam jagad-Arambham imam - **Consciousness is all the business of this world =**

prakaTayati\_ alam **- x +**

trailokya.dIpaka-zikhA.dIpo - **x =**

varNA-zriyam yathA - **x.**

~vlm.54. The Intellect is like luminary of the universe, and manifests unto us all the phenomena of the three worlds, as the flame of a lamp shows us the various colours of things: (which are reflected by light on dark and opaque matter).

~sv... It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies which are in fact inert and which come into contact with one another and derive various experiences....



[http://www.popastro.com/moonwatch/moon guide/fun1.php](http://www.popastro.com/moonwatch/moon_guide/fun1.php)

<https://www.dropbox.com/s/gnxvjxiwy9dffz6/hare%20in%20the%20moon.docx?dl=0>

चिच्.चन्द्र-बिम्बे विमले शशवत् प्राप्य सम्.गमम् ।

cic.candra-bimbe vimale zazavat\_ prApya saMgamam |

सर्वत्र लक्ष्यताम् एति पदार्थ-श्रीर्\_जगद्-गता ॥५५॥

sarvatra lakSyatAm eti padArtha-zrIr\_jagad-gatA ||55

||

**when**

**the spotless disc, the light of the Consciousness-moon,**

**is touched with harelike\* shadows,**

**everywhere comes to be seen**

**the multitude of things in this going world**

**.**

चिद्.रसायन-सेकेन पदार्थ-पटल-अवली ।

cid.rasAyana-sekena padArtha-paTala-avalI |

रूपम् एति फलम् चैव प्रावृट्-सिक्ता.इव सल्\_लता ॥५६॥

rUpam eti phalam caiva prAvRT-siktA .iva sal\_latA ||56||

cid.rasAyana-sekena **- x =**

padArtha-paTala-AvalI **- x =**

rUpam eti phalam ca eva **- x =**

prAvRT-siktA iva san latA **- x =**

~vlm.56. It is by receiving the gilding of the Intellect, that all material bodies are tinctured in their various hows; as the different trees receive their freshness, foliage and fruitage from the influence of the rainy weather.

~sv.50-56 It is by this infinite consciousness that all this is thought of, expressed and done. It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies which are in fact inert and which come into contact with one another and derive various experiences. This consciousness is like the typhoon which is unseen in itself but in which sand-particles and dust rise and dance as if by themselves.

57

चिच्.छाययैव सर्वस्य जाड्यम् सम्यग् उदेति च ।

सर्वस्यास्य शरीरस्य गृहस्येव तमस् त्व् इह ॥५७॥

cic.chAyayaiva sarvasya jADyam samyag udeti ca | sarvasyAsya zarIrasya gRhasyeva tamas tv iha ||57||

cit.chAyayA eva sarvasya – And in the **\*cit**-shadow, for all, -

jADyam samyag udeti ca – totally inertia arises -

sarvasya asya zarIrasya – for all, of this whole body -

gRhasya iva tamas tu iha – like a house in Tamasic darkness.

~vlm.57. It is the shadow (or absence of intellect), which causes the dullness of an object; and all bodies are inanimate without it, as a house becomes dark in absence of light or a lamp. Intellect gives life to dull matter).

**~sv.**57 This consciousness casts a shadow in itself, as it were, and that is regarded as tamas or inertia.

**There is a \*cit-shadow: in it,**

 **for all, totally inertia comes**

**to this whole body. It is like**

**a house in Tamasic darkness.**

58

चिच्.चमत्कृतयो देहे न भवेयुर्.इमा यदि ।

त्रैलोक्य-देहास् त्यक्त्वा एते न स्पृशेयु: किल आकृतिम् ॥

cic.camatkRtayo dehe na bhaveyur\_imA yadi | trailokya-dehAs\_tyaktvA ete na spRzeyu: kila AkRtim ||58||

cic.camatkRtaya: dehe na bhaveyur\_imA yadi - **If these consciousness-wonders do not happen in the body** -

trailokya-dehAs\_tyaktvA - **having forsaken the worldly body** -

ete na spRzeyu: kila AkRtim - **they do not at-all touch the embodiment** -

~vlm.58. The wondrous powers of the intellect (which gives a shape and form to every thing), are wanting in any thing; it becomes a shapeless thing, and cannot possibly have any form or figure in the world, over its dull materiality. (Even inanimate nature of all forms and kinds, receives its figure from the power of intellect).

**~sv.**58-61 In this body, thoughts and notions generate action in the light of this very consciousness. Surely, but for this consciousness even an object which is immediately in front of oneself cannot be experienced. The body cannot function nor exist but for this consciousness. It grows, it falls, it eats. This consciousness creates and maintains all the movable and the immovable beings in the universe.

चिद्.आकाश-प्रकाशे.अस्मिन्\_सम्कल्प-शिशु-धारिणी ।

क्रियाकुल-वधूर्\_देह-गृहे स्फुरति चञ्चला ॥५९॥

cid.AkAza-prakAze\_asmin saMkalpa-zizu-dhAriNI | kriyAkula-vadhUr\_deha-gRhe sphurati caJcalA ||59||

cid.AkAza-prakAze\_asmin **- x =**

saMkalpa-zizu-dhAriNI **- x =**

kriyAkula-vadhUr\_deha-gRhe sphurati caJcalA **- x =**

~vlm.59. The intellect is as the skylight, wherein its active power or energy resembling its consort, resides with her offspring of desire in the abode of the body, and is ever restless and busy in her actions (This active power is personified as the Goddess sakti or Energy, and her offspring-desire is the personification of Brahmá).

~sv.58-61 In this body, thoughts and notions generate action in the light of this very consciousness. Surely, but for this consciousness even an object which is immediately in front of oneself cannot be experienced. The body cannot function nor exist but for this consciousness. It grows, it falls, it eats. This consciousness creates and maintains all the movable and the immovable beings in the universe.

60

चिद्.आलोकम् विना कस्य रसना-अग्रे स्फुरन्.न्.अपि । कथम् कदा प्रकटताम् एति दृष्ट: क्व वा रस: ॥६०॥

cid.Alokam vinA kasya rasanA-agre sphuran.n api | katham kadA prakaTatAm eti dRSTa: kva vA rasa: ||60||

cid.Alokam vinA kasya rasanA-agre sphuran.n api **- x -**

katham kadA prakaTatAm eti dRSTa: kva vA rasa: **- x -**

~vlm.60. Without the presence of the Intellect, it is no way possible for any one to perceive the taste of any flavour though it is set on the tip of his tongue, or see it with his eyes? (Intellect is the cause of all perception).

~sv.58-61 In this body, thoughts and notions generate action in the light of this very consciousness. Surely, but for this consciousness even an object which is immediately in front of oneself cannot be experienced. The body cannot function nor exist but for this consciousness. It grows, it falls, it eats. This consciousness creates and maintains all the movable and the immovable beings in the universe.

#cid.Alokam #rasanA-agre #sphur #prakaTatA #rasa:

61 **Ø**

शृण्व्.अङ्ग स्वाङ्ग-शाखे.अपि कुन्तलालि-लतो ऽप्य् अलम् ।

zRNu\_aGga svAGga-zAkhe\_api kuntala-Ali-lata:\_api\_ alam |

चिन्.मज्जनम् विना देह.वृक्ष: क इव राजते ॥६१॥

cit.majjanam vinA deha.vRkSa: ka iva rAjate ||61||

.

zRNu\_aGga svAGga-zAkhe\_api kuntala-Ali-lata:\_api\_ alam |

cit.majjanam vinA **- without bathing in Consciousness =**

deha.vRkSa: ka iva rAjate **- what kind of Body.tree grows? =**

~ABComM … kuntalAli: kezsamUho latA yasmin | …

~vlm.61. Hear me and say, how can this arboretum of the body subsist, with its branching arms and hairy filaments, without being supplied with the sap of the intellect.

~sv.58-61 In this body, thoughts and notions generate action in the light of this very consciousness. Surely, but for this consciousness even an object which is immediately in front of oneself cannot be experienced. The body cannot function nor exist but for this consciousness. It grows, it falls, it eats. This consciousness creates and maintains all the movable and the immovable beings in the universe.

वर्धते विलुठत्यति चिच्चराचरकारिणी ।

चिदेवास्तीतरन्नास्ति चिन्मात्रमिदमुत्थितम् ॥६२॥

vardhate viluThatyati cic\_carAcara-kAriNI | cid\_eva asti itaran nAsti cin.mAtram idam utthitam ||62||

vardhate - **it grows,** =

viluThatyati - **it vibrates/flickers,** =

cit carAcara-kAriNI - **Consciousness that makes the moving and unmoving.** =

cit eva asti - **Consciousness alone is.** =

itarat na asti - **It is not otherwise.** -

cin.mAtram idam utthitam - **This world has arisen as a measure of Consciousness.**

~sv.62 The infinite consciousness alone exists, naught else exists. Consciousness alone has arisen in consciousness.

~vlm.62. Know hence the intellect to be the cause of all moving and immovable things in nature, by its growing and feeding and supporting them all; and know also that the intellect is the only thing in existence, and all else is inexistent without it.

**vasiShTha said—**

\

इति .उक्तवांस् तदा त्र्य्.अक्ष: सुधा.अंशु-स्वच्छया गिरा ।

iti \_uktavAn\* tadA tri.akSa: sudhA.aMzu-svacchayA girA |

पुन: पृष्टो मया राम सुधांशु-स्वच्छया गिरा ॥६३॥

puna: pRSTo\_ mayA rAma sudhAMzu-svacchayA girA ||63||

.

**so spoke the three-eyed shiva, and his voice was clear as moonlight.**

**and I too questioned him,**

**rAma,**

**asked him in a moonlight-clear voice**

**...**

64 o/

यदि सर्व.गता देव चिद् अस्त्य् एका तदात्मक: ।

yadi sarva.gatA deva cid\_asti\_ ekA tadAtmaka: |

तद् अयम् च.अवनि-स्फार-मय-अन्धा .इव न चेतति ॥६४॥

tat\_ayam ca .avani-sphAra-maya-andhA .iva na cetati ||64||

.

yadi sarva.gatA - **if thru such everywhere.going =** deva - **x =**

cid\_asti\_ ekA tadAtmaka: **- x +**

tad\_ayam ca - **x =**

avani-sphAra-maya-andhA .iva - **x =**

na cetati - **x.**

~vlm.64. O lord! If the intellect alone is all pervading and the soul of all, then I hare not yet been able to know this visible earth in its true light.

~sv.63-66 VASISTHA continued: Thereupon I asked the Lord: "If this consciousness is omnipresent, how then does one become insentient and inert in this world? How is it possible that one who is endowed with consciousness loses consciousness?"

65 o/

अयम् चित्वान् पुरा भूत्वा चिद्\*द् हीन: संप्रति स्थित: ।

ayam citvAn purA bhUtvA cid-d\_hIna: saMprati sthita: |

इति.इयम् कल्पना लोके प्रत्यक्ष-अनुभवा कथम् ॥६५॥

iti\_iyam kalpanA loke pratyakSa-anubhavA katham ||65||

.

ayam citvAn purA bhUtvA - **x =**

cid-d\_hIna: saMprati sthita: **- x +**

iti\_iyam kalpanA loke - **x =**

pratyakSa-anubhavA katham - **x.**

~vlm.65. Say why is it that people call a living person, to be endued with intellect solong as he is alive, and why they say him to be devoid of intellct, when he is layed down as a dead and life less mass.

~sv.63-66 VASISTHA continued: Thereupon I asked the Lord: "If this consciousness is omnipresent, how then does one become insentient and inert in this world? How is it possible that one who is endowed with consciousness loses consciousness?"

\*\*AB.

**Ishvara uvAca |**

श्र्ण्व्.एतद् अखिलम् ब्रह्मन्-यदा पृष्टम्\_वदामि ते ।

zrNu\_ etad\_akhilam brahman-yadA pRSTam vadAmi te |

महानयम् त्वया प्रश्न: कृतो ब्रह्म.विदाम् वर ॥६६॥

mahAnayam tvayA prazna: kRto brahma.vidAm vara ||66||

**hear this completely,** brAhmaNa,

yadA pRSTam vadAmi te – when asked I answer you -

mahAnaya-m tvayA prazna: kRta: – importantly this question is asked by you -

brahmavidAm vara – o best of the knowers of the Brahman.

Anaya - mahAnaya – mahA-Anaya, "great leading", a question requiring a great answer.

~vlm.66. The God replied—Hear me tell you all: O Brahman, about what you have asked me; it is a question of great importance, and requires, O greatest of theists, along explication.

~sv.63-66 VASISTHA continued: Thereupon I asked the Lord: "If this consciousness is omnipresent, how then does one become insentient and inert in this world? How is it possible that one who is endowed with consciousness loses consciousness?"

67

चिद् अस्ति हि शरीरा.इह सर्व.भूत-मय= आत्मिका ।

चल-उन्मुख.आत्मिका.एका तु निर्विकल्पा परा स्मृता ॥६७॥

cid\_asti hi zarIrA .iha sarva.bhUta-maya= AtmikA | cala-unmukha-AtmikA\_ekA tu nirvikalpA parA smRtA ||67||

so Consciousness is this present body

of a nature that is composed of all beings **- x =**

cala-unmukha-Atmika-ekA tu – but a transitory nature that is One **- x =**

nirvikalpA parA smRtA – known as the supreme Nirvikalpa **- x =**

~vlm.So chit.Consciousness in this present embodiment is of a nature that is composed of all beings, but a transitory nature that is One, Supreme, and without imagined form [norvikalpa].

~sv.67 The LORD applauded the question and replied: The omnipresent consciousness, which is all in all, exists in this body both as the changing and as the unchanging and unmodified one.

~vlm.67. The intellect resides in every body, as also in all things as their inherent soul; the one is viewed (by shallow understandings) as the individual and active spirit, and the other is known (to comprensive mind) as unchanging and universal soul.

~AB. … | calAyAm vyaSTi-samaSTi-buddhau unmukhAtmikA Asakta-svabhAvA | … | parA kUTastha-cit tu nirvikalpA ||> ComM - x =

सम्कल्प-बुद्धा सा.एव.अन्त: स्वयम्.अन्या.इव संस्थिता ।

saMkalpa-buddhA sA\_eva.anta: svayam anyA .iva saMsthitA |

सम्कल्पित-इतर-वरा दौ:शील्यम् स्त्री यथा गता ॥६८॥

saMkalpita-itara-varA dau:zIlyam strI yathA gatA ||68||

saMkalpa-buddhA sA eva – **it is only conceptual intellection =**

anta: svayam – **within oneself =**

anyA iva saMsthitA – **as.if located +**

saMkalpita-itara-varA – **choosing [a husband] otherwise imagined =**

strI yathA gatA dauHzIlya-m – **like a woman wed to a bad character =**

~vlm.p.67/68 The mind misled by its desires views the inner spirit as another, just as a greedy person takes his consort for another in his dream.

~sv.68-70 Just as a woman dreams herself to be another with another as her husband in that dream, the same consciousness believes itself to be of another nature.

69|**Ø**

स एव हि पुमान् कोपाद् यथेहान्य इव क्षणात् ।

sa:\_ eva hi pumAn kopAt\_ yathA\_îhâ\_anya iva kSaNAt |

भवत्य्.एवम् विकल्प-अङ्का चित्.स्वरूप.आन्यताम् गता ॥६९॥

bhavati\_ evam vikalpa-aGkA cit.svarUpa-anyatAm gatA ||69||

.

sa eva hi pumAn kopAd – **and so indeed a person from anger/passion =** yathA iha/IhA anya iva kSaNAt bhavati – **becomes something quite different =** evam vikalpA aGkA – **thus an imagined image =** cit.svarUpa-anyatAm gatA – **becomes a different \*cit-identity.**

~vlm.p.68 As the same man seems to be changed to another person during his fit of anger, so sober consciousness is transformed to a changeable spirit by one’s mistake of its true nature.

~vwv.1072/69. As that same man indeed becomes like another in a moment on-account.of anger, so, the one of the nature of pure Consciousness, has gone to the state of otherness, having the stain of error (or imagination).

~vlm.69. And as the same man seems to be changed to another, during his fit of anger; so the sober intellect is transformed to a changeable spirit, by one's mistake of its true nature. (The nirvikalpa or immutable spirit, is changed to a savikalpa or mutable one).

**~sv.**68-70 Just as a woman dreams herself to be another with another as her husband in that dream, the same consciousness believes itself to be of another nature.

\*jd.69 sa eva hi pumAn kopAd – **and so indeed a person from anger/passion =** yathA iha/IhA anya iva kSaNAt bhavati – **becomes something quite different =** evam vikalpA aGkA – **thus an imagined image =** cit.svarUpa-anyatAm gatA – **becomes a different \*cit-identity.**

70

विकल्प-कल्पिता ब्रह्मंश् चित्.स्वरूप-परिच्युता ।

जाड्यम् क्रमाद् भावयन्ती प्रयाति कलना-पदम् ॥७०॥

vikalpa-kalpitA brahma**M**z\_cit.svarUpa-paricyutA | jADyam kramAd\_bhAvayantI prayAti kalanA-padam ||70||

vikalpa-kalpitA **- x =**

brahman – **o brAhmaNa =**

cit.svarUpa-paricyutA **- x =**

jADyam kramAd\_bhAvayantI prayAti kalanA-padam **- x =**

च्यु #cyu -> #paricyu -> #**paricyuta‑** - fallen or descended from (abl.) • fallen from heaven (to be born as a man) • swerved or deviated from (abl.) R. • deprived or rid of (abl.) **M**Bh.&c. • ruined , lost , miserable (**opp.** to #samRddha‑) **M**Bh. • streaming with (instr.) ib.

~vlm.70. The intellect being attributed with many variable qualities and desires, is made to lose its state of purity; and by thinking constantly of it gross nature, it is at last converted to the very gross object of thought.

~sv.68-70 Just as a woman dreams herself to be another with another as her husband in that dream, the same consciousness believes itself to be of another nature.

71

चित् स्वयम् चेत्यताम् एति स.आकाश-परमाणुताम् ।

शब्द-बीज.आत्मिकाम् पश्चाद् वात-तन्मात्र-गामिनी ॥७१॥

cit\_ svayam cetyatAm eti sa-AkAza-paramANutAm | zabda-bIja-AtmikAm pazcAd\_vAta-tanmAtra-gAminI ||71||

~vlm.71. Then the subjective intellect chit, becomes itself the chetya or object of thought, and having assumed the subtile form of a minute etherial atom, becomes the element of sound; and is afterwards transformed to the rudimental particle of air vata tan mátra.

**~sv.**71-73 Just as the same man when he is under the influence of uncontrollable rage behaves completely differently, even so consciousness assumes another aspect and functions differently. By stages, it becomes insentient and inert.

72

देश-काल-विभागान्ता तन्मात्र-वलिता क्रमात् ।

जीवो भूत्वा भवत्य् .आशु बुद्धि: पश्चाद् अहम् मन: ॥७२॥

deza-kAla-vibhAgAntA tanmAtra-valitA kramAt | jIvo bhUtvA bhavati\_ Azu buddhi: pazcAd\_aham mana: ||72||

deza-kAla-vibhAgAntA - **x =**

tanmAtra-valitA kramAt **- x +**

jIva: bhUtvA bhavati .Azu - **x =**

buddhi: pazcAd\_aham mana: - **x.**

~vlm.72. This aerial particle then bearing relation to the parts of time and place, becomes the vital principle (as existing some where for a certain period of time); which next turns to the understanding and finally to the mind.

~sv.71-73 Just as the same man when he is under the influence of uncontrollable rage behaves completely differently, even so consciousness assumes another aspect and functions differently. By stages, it becomes insentient and inert.

मनस् त्वम् समुपायाता सम्सारम्.अवलम्बते ।

manas\_tvam samupAyAtA samsAram avalambate |

"चण्डालो\_ऽस्मि".इति मननाच्\_चण्डालत्वम्.इव द्विज: ॥७३॥

"caNDAla:'smi"\_iti mananAc\_caNDAlatvam iva dvija: ||73||

manas\_tvam samupAyAtA - **Mind, you have approached =**

samsAram avalambate **– on the saMsAra.Convolution depending =**

"caNDAla: asmi" **– "I am a \*chaNDAla" =**

iti mananAt **– thru such thinking =**

caNDAlatvam iva dvija: **- the state of chaNDAla like a twiceborn =**

~vlm.73. The intellect being thus transformed into the mind, dwells on its thoughts of the world, and is then amalgamated with it, in the same manner as a Brahman is changed to chandala, by constantly thinking himself as such. (Thus this creation is a display of the divine mind and identic with it).

~sv.71-73 Just as the same man when he is under the influence of uncontrollable rage behaves completely differently, even so consciousness assumes another aspect and functions differently. By stages, it becomes insentient and inert.

#manas #samupAyAtA #avalamb #caNDAla #manana

सम्कल्पिता.अ-प्रबोधेन जाड्य-अविश्व-प्रबोधिनी ।

शबलम् रूपम् आसाद्य सम्कल्पाद् यात्य्.अनारतम् ॥७४॥

saMkalpitA\_a-prabodhena jADya-avizva-prabodhinI | zabalam rUpam .AsAdya saMkalpAd\_yAti\_ anAratam ||74||

saMkalpitA\_a-prabodhena - **x =**

jADya-avizva-prabodhinI **- x +**

zabalam rUpam .AsAdya - **x =**

saMkalpAd\_yAti\_ anAratam - **x.**

~vlm.74. Thus the divine Intellect forgets its universality by its thoughts of particulars; and assumes the gross forms of the objects of its thoughts and desires. (Hence we say a man to be of such and such a mind, according to the thought or desire that he entertains in it. i.e. The whole being taking for a part and the part for the whole).

~ABComM … tat-prayukta-jADyena avizva-prabodhinI asarvajJA bhUtvA …

~sv.74-88 From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

अनन्त-सम्कल्प.मयी जाड्य-सम्कल्प.पीवरा ।

चिज्\_जाड्यान्\_मोदम् आयाति पय: पाषाणताम् इव ॥७५॥

ananta-saMkalpa.mayI jADya-saMkalpa.pIvarA | cij\_jADyAn modam AyAti paya: pASANatAm iva ||75||

ananta-saMkalpa.mayI - **made of boundless concepts =**

jADya-saMkalpa.pIvarA **- x +**

cit jADyAn modam AyAti - **x =**

paya: pASANatAm iva - **x.**

~vlm.75. The Intellect being thus replete with its endless thoughts and desires, grows as dull as the gross objects it dwells upon; till at last the subtile intellect grows as stony dull, as the pure water is converted to massive stones and hails.

~sv.74-88 From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

ततश् चित्तम् मनो-मोहो माया.इति विहित-अभिधा ।

जाड्यम् निपुणम् आश्रित्य संसारे जायते मुने ॥७६॥

tataz\_cittam mano-moho mAyA .iti vihita-abhidhA | jADyam nipuNam Azritya saMsAre jAyate mune ||76||

tata: cittam manas-moha: – **thus the chitta.Affection is a delusion of manas.Mind** – Note how this verse distinguishes manas.Mind (the collective noun for mental processes, subject to Moha Delusion) from chitta.Affection (the process of forming an attachment, subject to MAyA Illusion).

mAyA iti vihita-abhidhA – strictly defined, it is MAyA Illusion -

jADyam nipuNam Azritya – Cleverly having recourse to the inert -

saMsAre jAyate mune – in samsAra he is born, o Muni.

#manas - tataz cittam manomoho mAyeti vihitAbhidhA, y6030.076, Thus the chitta.Affection is a delusion of manas.Mind – Note how this verse distinguishes manas.Mind (the collective noun for mental processes, subject to Moha Delusion) from chitta.Affection (the process of forming an attachment, subject to MAyA Illusion).

#citta - tataz cittam manomoho mAyeti vihitAbhidhA, y6030.076, Thus the chitta.Affection is a delusion of manas.Mind – Note how this verse distinguishes manas.Mind (the collective noun for mental processes, subject to Moha Delusion) from chitta.Affection (the process of forming an attachment, subject to MAyA Illusion).

#vihita - विहित -p.p.- Done, performed; Arranged, fixed, settled, appointed, determined, prescribed, decreed; विहिता व्यङ्गिता तेषाम् Pt. 1.21. • Fit to be done; Distributed, apportioned. (See धा with वि). -तम् An order, a command, decree; परतो दैवविहितायत्तम् Pt.1. -Comp. -क्षण adj. intent upon. -प्रतिषिद्ध adj. enjoined and prohibited. - x = ¶mw - adj. ‑ (fr. vi>dhA) ‑ distributed, bestowed, supplied; put in order, arranged, determined, ordered; prescribed, enjoined; destined or meant for (tat) mbh.; contrived, performed; furnished with or possessed of (inst.) (cf. <suvihita>); ‑ vihitam ‑ an order, decree; - v.‑kSaNa ‑ adj. ‑ eager for the right moment, intent upon (<artham>) (cf. <kRta‑kS.>); - vihitatva-m ‑ the being enjoined or prescribed, prescription, direction; - v.‑pratiSiddha ‑ adj. ‑ enjoined and prohibited (<-tva> n.); - vihitAJjali ‑ v.aJjali ‑ adj. ‑ making a respectful obeisance; - vihitendriya - v.‑indriya - adj. ‑ possessed of one's senses; - x = vihita ‑ adj. ‑ improper, unfit, not good - x =

#nipuNa- clever, adroit, skilful, sharp, acute; skilled in, conversant with, capable of; delicate, tender; perfect, complete, absolute (as purity, devotion); - x = nipuNam ‑ ind.‑ in a clever or delicate manner; completely, perfectly, absolutely, exactly, precisely.

~vlm.76. So the stolid intellect takes the names of the mind and

sense, and becomes subject to ignorance and illusion; by contracting

a gross stolidity restrained from its flght[ typo for flight] upwards, and have

to grovel forever in the regions of sense.

~sv.74-88 From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

thus the chitta.Affection—a delusion of manas.Mind—

is, more strictly defined, MAyA Illusion. One who cleverly

has recourse to inert substance, Muni, is born in samsAra.

मोह-मान्द्यम्\_उपायाता तृष्णा-निगड-पीडिता ।

ताम-क्रोध-भय.उपेता भाव-अभाव-अतिपातिनी ॥७७॥

moha-mAndyam upAyAtA tRSNA-nigaDa-pIDitA | tAma-krodha-bhaya.upetA bhAva-abhAva-atipAtinI ||77||

moha-mAndyam upAyAtA – Having-come-to delusion-sickness -

tRSNA-nigaDa-pIDitA – bound by chafing Craving-fetters -

tAma-krodha-bhaya.upetA – dark/trouble-anger-fear-abounding -

bhAva+abhAva= atipAtinI – Becoming/Feeling+unBecoming/unFeeling= overfalling – ABComM would have this refer to wealth and poverty. But note that tRSNA here is only Craving (not thirst), so bhAva should be read in its more abstract sense of Feeling or Becoming. In like manner artha may be read either as wealth, or more abstractly as purpose and meaning.

mAndya-m मान्द्य – slowness , laziness , indolence BhP.Pan5cat.Sa1h. . weakness , feeble state (as of understanding , digestion &c ) Das3.Veda7ntas.Hcat. . sickness , disease Katha1s.(mAndyam >kR °द्यं- √कृ , to make one's self ill). #mohamAndya- stupefied by delusion, y6030.077

#nigaDa-H, nigaDam - नि-गड (g. अर्धर्चादि) and n. (fr. √ गड् = गल्?) an iron chain for the feet , (esp.) the heel chains for an elephant or a noose for catching the feet and throwing an animal down , any fetter or shackle Hariv.Ka1v.&c. #tRSNAnigaDapIDita- tRSNA-nigaDa.pIDita, Thirst/Craving-fetters.squeezed – caught in the Fetters of Craving, y6030.077

#pIDita- पीडित – squeezed , pressed Mn.MBh.&c. . hurt , injured , afflicted , distressed , troubled , badly off ib. . badly pronounced, APra1t. . pIditam - harassment , annoyance MBh.(var. rdg. pIDana पीडन) . a kind of coitus [Making love in an annoying way???] L. #tRSNAnigaDapIDita- tRSNA-nigaDa.pIDita, Thirst/Craving-fetters.squeezed – caught in the Fetters of Craving, y6030.077

#tAma: ताम – anxiety , distress W. #tAmakrodhabhayopeta- full of trouble, anger, and fear, tAma-krodha-bhayopetA bhAvAbhAvAtipAtinI || y6030.077

#atipat, atipatati – ati>pat - fly or fall beyond or past. Capp. #bhAvAbhAvAtipAtin – bhAva+abhAva= atipAtin, feeling/Becoming+unBecoming= overfalling – one BhAva Feeling overwhelms another, tAmakrodha-bhayopetA bhAvAbhAvAtipAtinI || y6030.077

~ABComM bhAvo vibhava: | abhAvo dAridryam tad anupAtinI ||

~vlm.77. Being subjected to ignorance at first, it is fast bound to the fetters of its cupidity afterwards, and then being pinched by its hankerings and angry frettings, it is tormented alike by the pleasure of affluence and the pains of penury.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

moha-mAndyam upAyAtA – Having-come-to delusion-sickness -

tRSNA-nigaDa-pIDitA – bound by chafing Craving-fetters -

tAma-krodha-bhaya.upetA – dark/trouble-anger-fear-abounding -

bhAva+abhAva= atipAtinI – Becoming/Feeling+unBecoming/unFeeling= overfalling –

त्यक्त-अनन्त-निज.आभोगा व्यवच्छेद् अविकारिणी ।

दु:ख-दाव-अनलातप्ता शोकाशिवकृशाशया ॥७८॥

tyakta-ananta-nija-AbhogA vyavacched\_avikAriNI | du:kha-dAva-analAtaptA zokAzivakRzAzayA ||78||

tyakta-ananta-nija-AbhogA - **x =**

vyavacched\_avikAriNI **- x +**

du:kha-dAva-anala-AtaptA - **x =**

zokAziva-kRzAzayA - **x.**

~vlm.78. By forsaking the endless felicity (of spirituality), it is subjected to the incessant vicissitudes of mortality, it now sets dejected in despair, and lamenting over its griefs and sorrow, and then burns amidst the conflagration of its woes and misery.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

इयम्.अस्मि.इति भावेन शून्येन विकली.कृता ।

देह.मात्र-गृहीत.आस्था परम् दैन्यम्\_उपागता ॥७९॥

iyam asmi\_iti bhAvena zUnyena vikalI.kRtA | deha.mAtra-gRhIta-AsthA param dainyam upAgatA ||79||

iyam asmi\_iti bhAvena zUnyena vikalI.kRtA **- x +**

deha.mAtra-gRhIta-AsthA - **x =**

param dainyam upAgatA - **x.**

~vlm.79. See how it is harassed with the vain thought of its personality that I am such a one; and look at the miseries to which it is exposed, by its reliance on the frail and false body.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

मग्ना मोह-मग्नापङ्के जीर्णा.इव वन-दन्तिनी ।

भाव.अभावालता-दोला परिलोल-शरीरका ॥८०॥

magnA moha-magnApaGke jIrNA .iva vana-dantinI | bhAva.abhAvAlatA-dolA parilola-zarIrakA ||80||

magnA moha-magnApaGke - **x =**

jIrNA .iva vana-dantinI **- x +**

bhAva.abhAvAlatA-dolA - **x =**

parilola-zarIrakA - **x.**

~vlm.80. See how it is worried by its being hushed to andfro, in the alternate swinging beds of prosperity and adversity; and see bow it is plunged in the deep and muddy puddle of misery, like an worn out elephant sinking in the mire.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

81|**Ø**

असारापार-संसार-विकार-व्यवहारिणी ।

asArApAra-samsAra-vikAra-vyavahAriNI |

तापो-अपतप्त-हृदया राग-तेजो.अनुरञ्जिता ॥८१॥

tApo-apatapta-hRdayA rAga-teja:anuraJjitA ||81||

.

asArApAra-samsAra-vikAra-vyavahAriNI **- x +**

tApo-apatapta-hRdayA - **x =**

rAga-teja:anuraJjitA - **x.**

~vlm.81. Look at this deep and unfordable ocean of the world, all hollow within and rolling with the eventful waves of casualties; it emits the submarine fire from within its bosom, as the human heart flashes forth with its hidden fire of passions and affections.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

82|**Ø**

निज-यूथ-परिभ्रष्टा मृगी.इव.अवशताम् गता ।

nija-yUtha-paribhraSTA mRgI\_iva.avazatAm gatA |

आविर्.भाव-उदित.आकारा तिरोभावे ऽस्तम् आगता ॥८२॥

Avir.bhAva-udita-AkArA tirobhAve\_astam .AgatA ||82||

.

nija-yUtha-paribhraSTA - **x =**

mRgI\_iva.avazatAm gatA **- x +**

Avir.bhAva-udita-AkArA - **x =**

tirobhAve\_astam .AgatA - **x.**

~vlm.82. Human heart staggers between hope and fear, like a stray dear in the forest; and is alternately cheered and depressed at the prospects of affluence and want.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

स्वसंकल्पोपयातासु भीता संभ्रमदृष्टिषु ।

पलायते वाप्यन्यासु वेतालेष्विव बालिका ॥८३॥

स्व.संकल्प-उपयातासु भीता संभ्रम-दृष्टिषु ।

पलायते वा.अप्य्.अन्यासु वेतालेष्व्.इव बालिका ॥८३॥

sva.saMkalpa-upayAtAsu bhItA sambhrama-dRSTiSu |

palAyate vA\_api\_ anyAsu vetAleSu\_ iva bAlikA ||83||

sva-saMkalpa= upayAtAsu – in its self-concept -

bhItA sambhrama-dRSTiSu – fearful of perceived delusions -

palAyate vA api anyAsu – it flees from what is other -

vetAleSu iva bAlikA – like a girl from a pack of zombies.

~vlm.83. The mind that is led by its desire, is always apprehensive of disappointment; and it coils back for feat of a reverse, as a timorous girl flies afar from the sight of a spectre.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

Because-of its self-concept, it

is fearful of the delusions

that it perceives: it flees from what

is other. It is like a girl

running from a pack of zombies.

उष्ट्रीव मधुरं बिन्दुं वाञ्छते भावितं सुखम् ।

अवान्तरपरिभ्रष्टा दोषाद्दोषं पतत्यध: ॥८४॥

उष्ट्री.इव मधुरम् बिन्दुम् वाञ्छते भावितम् सुखम् ।

अवान्तर-परिभ्रष्टा दोषाद् दोषम् पतत्य्.अध: ॥८४॥

uSTrI\_iva madhuram bindum vAJchate bhAvitam sukham |

avAntara-paribhraSTA doSAd\_doSam patati\_ adha: ||84||

~vlm.84. Man encounters all pains for a certain pleasure in prospect, as the camel browses the thorny furze in expectation of honey at a honey comb in it; but happening to slip from his intermediate stand point, he is hurled head long to the bottoM

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

परं वैषम्यमायाति संकटात्संकटं गता ।

दु:खादु:खं निपतिता विपदो विपदि स्थिता ॥८५॥

परम् वैषम्यम् आयाति संकटात् संकटम् गता ।

दु:ख-अदु:खं निपतिता विपदो विपदि स्थिता ॥८५॥

param vaiSamyam .AyAti saMkaTAt\_ saMkaTam gatA |

du:kha-adu:kham nipatitA vipado vipadi sthitA ||85||

~vlm.85. One meeting with a reverse falls from one danger to another; and so he meets with fresh calamities, as if one evil invited or was the harbinger of the other.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

86|**Ø**

नाना-अनर्थ-गणोपेता चेष्टापर-वशाशया ।

nAnA-anartha-gaNa-upetA ceSTApara-vazAzayA |

कष्टात् कष्टम् अनुप्राप्ता परिताप-अनुतापिनी ॥८६॥

kaSTAt kaSTam anuprAptA paritApa-anutApinI ||86||

.

nAnA-anartha-gaNa-upetA - **x =**

ceSTApara-vazAzayA **- x +**

kaSTAt kaSTam anuprAptA - **passing from misery to misery =**

paritApa-anutApinI - **x.**

~vlm.86. The mind that is captivated by its desires, and led onward by its exertions, meets with one difficulty after another, and has cause to repent and grieve at every step: (or is the cause of remorse and grief). (All toil and moil, tend to the vexation of the spirit).

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

क्रमाद् आबद्ध-वैदग्ध्याद् वैदग्ध्य-अङ्गम्\_उपागता ।

विचित्र-बन्ध-निर्माण-पराक्रम-पदम् गता ॥८७॥

kramAd .Abaddha-vaidagdhyAd\_vaidagdhya-aGgam upAgatA | vicitra-bandha-nirmANa-parAkrama-padam gatA ||87||

kramAd .Abaddha-vaidagdhyAd - **x =**

vaidagdhya-aGgam upAgatA **- x +**

vicitra-bandha-nirmANa-parAkrama-padam -

**m** vicitra-bandha-nirmANa-parAkrama-pada **=**

gatA - **x.**

~vlm.87. As a man advances in life, so he improves in his learning; but alas! all his worldly knowledge serves at best, but to bind down the soul fast to the earth.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

सर्वत: शङ्कते भीता प्रान-अत्ययम्\_उपागता ।

क्षीण-तोया.इव शफरी विवर्तन-परायणा ॥८८॥

sarvata: zaGkate bhItA prAna-atyayam upAgatA | kSINa-toyA .iva zapharI vivartana-parAyaNA ||88||

sarvata: zaGkate bhItA - **x =**

prAna-atyayam upAgatA **- x +**

kSINa-toyA .iva zapharI - **x =**

vivartana-parAyaNA - **x.**

~vlm.88. Cowards are in constant fear of everything, until they die away in their fear; as the little shrimp being afraid of the waterfall, falls on dryland, and there perishes with flouncing.

~sv.74-88 Consciousness thus becomes its own object, creating space and then air and their respective qualities. At the same time, it evolves within itself time and space, and becomes a jiva followed by individualised finite intellect and mind. From this arises the cyclic world-appearance and notions like 'I am an untouchable', etc. The infinite consciousness itself thus becomes apparently inert, just as water becomes crystal. Thereafter the mind becomes deluded, entertains cravings, falls a prey to lust and anger, experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded, it goes from error to error, from ignorance to greater ignorance.

बाल्ये विवशसर्वार्था यौवने चिन्तया वृता ।

वार्धकेऽप्यतिदु:खतां मृता कर्म वशीकृता ॥८९॥

बाल्ये विवश-सर्व.अर्था यौवने चिन्तया वृता ।

वार्धके.अप्य्.अतिदु:खताम् मृता कर्म वशी.कृता ॥८९॥

bAlye vivaza-sarva.arthA yauvane cintayA vRtA |

vArdhake\_api\_ atidu:khatAm mRtA karma vazI.kRtA ||89||

~vlm.89. The helplessness of childhood, the anxieties of manhood the meserableness of old age; are preliminaries to sad demise of men engaged in busylife. (The last catastrophe of human life).

~sv.89-92 In childhood, this deluded consciousness is totally dependent on others, in youth it runs after wealth and is filled with worry, in old age it is sunk in sorrow and in death it is led by its own karma. In accordance with that karma, it is born in heaven or in hell, in the netherworld or on earth as human, subhuman or inanimate being.

जायते स्वर्ग-नगरे नागी पाताल-कोटरे । आसुरी द्वैत्य-विचारे नर-स्त्री कुल.पर्वते ॥९०॥

jAyate svarga-nagare nAgI pAtAla-koTare | AsurI dvaitya-vicAre nara-strI kula.parvate ||90||

jAyate - **is born =**

svarga-nagare - **in a heavenly city =**

nAgI pAtAla-koTare **- a nAga girl in Netherworld, +**

AsurI dvaitya-vicAre x

nara-strI kula.parvate - **x.**

~vlm.90. The propensities of past life, cause some to be born as celestial nymphs in heaven, and other as venomous serpents in subterranean cells; while some become as fierce demons, and many are reborn as men and women on earth.

~sv. ... it is born in heaven or in hell, in the netherworld or on earth as human, subhuman or inanimate being.

90| **Ø**

राक्षसी राक्षस.आधारे वानरी वन.कोटरे ।

rAkSasI rAkSasa-AdhAre vAnarI vana.koTare |

सिंही गिरि.इन्द्र-शिखरे किन्नरी कुल.पर्वते ॥९१॥

siMhI giri.indra-zikhare kinnarI kula.parvate ||91||

.

rAkSasI rAkSasa-AdhAre - **a Demoness among Demons =**

vAnarI vana.koTare **- a Forester girl in a Forest house +**

siMhI giri.indra-zikhare - **a Lioness atop a mountainpeak =**

kinnarI kula.parvate - **a Whatnot woman of a mountain clan.**

~vlm.91. The past actions of men make to be born again as RákShas among savages, and others as monkeys in forests; while some become as Kinnaras on mountains, and mapy as lions on mountain tops. (All these are depraved races of men víz. the anthropophagi cannibals, the pigmy apes-banors, the ugly mountaneers kinnaras and the leonine men nararinhas).

~sv.89-92 In childhood, this deluded consciousness is totally dependent on others, in youth it runs after wealth and is filled with worry, in old age it is sunk in sorrow and in death it is led by its own karma. In accordance with that karma, it is born in heaven or in hell, in the netherworld or on earth as human, subhuman or inanimate being.

विद्याधरी देव-गिरौ व्याली च वन.गर्तके ।

लता तरौ खगी नीडे वीरुत्-सनौ वने मृगी ॥९२॥

vidyAdharI deva-girau vyAlI ca vana.gartake | latA tarau khagI nIDe vIrut-sanau vane mRgI ||92||

vidyAdharI deva-girau - **x =**

vyAlI ca vana.gartake **- x +**

latA tarau khagI nIDe - **x =**

vIrut-sanau vane mRgI - **x.**

~vlm.92. The vidyádharas of the Devagiri mountains, and the Nagas of the forest caves (are degenerations of men); and so are the fowls of air, the quadrupeds of wood lands, the trees and plants of forests, and the bushes on hills and orchides on trees; (are all but transformation of the perverted intellect).

~sv.89-92 In childhood, this deluded consciousness is totally dependent on others, in youth it runs after wealth and is filled with worry, in old age it is sunk in sorrow and in death it is led by its own karma. In accordance with that karma, it is born in heaven or in hell, in the netherworld or on earth as human, subhuman or inanimate being.

शेते नारायणोऽम्भोधौ ध्यानी ब्रह्मपुरेऽब्जज: ।

कान्तागतो हर: शैले स्वर्गे सुरवरो हरि: ॥९३॥

शेते नारायणो.अम्भोधौ ध्यानी ब्रह्मपुरे.अब्जज: ।

कान्तागतो हर: शैले स्वर्गे सुर.वरो हरि: ॥९३॥

zete nArAyaNa:ambhodhau dhyAnI brahmapure\_abjaja: |

kAntAgato hara: zaile svarge sura.varo hari: ||93||

~vlm.93. It is self same intellect which causes Náráyana to float on the surface of the sea, and makes the lotus born Brahmá to remain in his meditation; It keeps Hara in the company of his consort Uma, and places Hari over the Gods in heaven.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

दिनं करोति तीक्ष्णांशुर्वर्षत्यम्बुधरो जलम् ।

करोति श्वसनं संवित्सपर्वतमहोदधिम् ॥९४॥

दिनम् करोति तीक्ष्ण-अंशुर्\_वर्षत्य्.अम्बु.धरो जलम् ।

करोति श्वसनम् संवित्-स.पर्वत-महा.उदधिम् ॥९४॥

dinam karoti tIkSNa-aMzur\_varSati\_ ambu.dharo jalam |

karoti zvasanam saMvit-sa.parvata-mahA.udadhim ||94||

~vlm.94. It is this which makes the sun to make the day and the clouds to give the rain (or pour in rains); It makes the sea to breathe out in waves, and the volcanic mountains to blow out in fire and flame.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

ऋतु.चक्रम् प्रवहति सहसा काल-मण्डलम् ।

दिन.रात्रितया\_उपैति तेजस् तिमिरताम् क्रमात् ॥९५॥

Rtu.cakram pravahati sahasA kAla-maNDalam | dina.rAtritayA\_upaiti tejas\_timiratAm kramAt ||95||

Rtu.cakram pravahati - **x =**

sahasA kAla-maNDalam **- x +**

dina.rAtritayA\_upaiti - **x =**

tejas\_timiratAm kramAt - **x.**

~vlm.95. It makes the curricle of time to revolve continually in the circle of the seasons; and causes the day and night to rotate in their cycles of light and darkness.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

क्व.चिद् बीज-रस-उल्लासात् क्व.चित् पाषाण-मौनिनी ।

क्व.चिन् नदी रसवती क्व.चित् कुमुद-विस्तृति: ॥९६॥

kva.cid bIja-rasa-ullAsAt kva.cit pASANa-mauninI | kva.cin nadI rasavatI kva.cit kumuda-vistRti: ||96||

kva.cid bIja-rasa-ullAsAt - **x =**

kva.cit pASANa-mauninI **- x +**

kva.cin nadI rasavatI - **x =**

kva.cit kumuda-vistRti: - **x.**

#vistRti – विस्तृति – extent, width; breadth, expansion.

~vlm.96. Here it causes the seeds to vigitate with the juice contained in them; and there it makes the stones and minerals lie down in mute silence.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

क्व.चित् फलावली-पाकै: क्व.चित् काष्ठ-अनल.आदिभि: ।

kva.cit\_ phalAvalI-pAkai: kva.cit\_ kASTha-anala.Adibhi: |

क्व.चिच्छैत्यहिमद्वारि क्व.चित् ख.आदि न किंचन ॥९७॥

kva.cicchaityahimadvAri kva.cit kha.Adi na kiMcana ||97

||

**...**

**sometimes with loads of ripe fruit,**

**sometimes with kindling for the fire,**

**sometimes a warm rain,**

**sometimes** the **spacious sky—nothing at.all**

**!**

क्व.चिद् उज्ज्वलित.आकारा क्व.चित् कष्ठा शिला क्व.चित् ।

क्व.चिन्\_नीलाथ हरिता क्व.चिद् अग्नि: क्व.चिन्\_मही ॥९८॥

kva.cid\_ujjvalita-AkArA kva.cit\_ kaSThA zilA kva.cit |

kva.cin nIlAtha haritA kva.cid\_agni: kva.cin mahI ||98||

~vlm.98. Here it glows in luminous bodies, and there it shows itself of impenetrable thickets and inaccessible rocks; It shines is bright and white in one place, and is as dark and blue in another; It sparkles in the fire and dwindles in the earth, it blows in the air and spreads in the water.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

सर्व.आत्मत्वात् सर्व.गत्वात् सर्व.शक्तित्व-योगत: ।

सर्वत्वाद् एवम्.रूपा.एव खाद् अप्य्.अच्छा.एव सा परा ॥९९॥

sarva.AtmatvAt\_ sarva.gatvAt\_ sarva.zaktitva-yogata: | sarvatvAd\_evaMrUpA\_eva khAd\_api\_ acchA\_eva sA parA ||99||

sarva.AtmatvAt\_ sarva.gatvAt - **x =**

sarva.zaktitva-yogata: **- x +**

sarvatvAd\_evaMrUpA\_eva - **x =**

khAd\_api\_ acchA\_eva sA parA - **x.**

~vlm.99. Being the all-pervading, omnipresent and omnipotent power itself, it is the one in all and the whole plenuM It is therefore more subtile and transparent, than the ratified and translucent air.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

चिच्\_चिनोति यथा .आत्मानम् येन यत्र यदा यदा ।

cic\_cinoti yathA .AtmAnam yena yatra yadA yadA |

तत् तथा.अनुभवत्य्.अम्बु स्पन्दाद् वीच्य्.आदि-ताम् यथा ॥१००॥

tat tathA\_anubhavati\_ ambu spandAd\_vIcy-Adi-tAm yathA ||100||

cit cinoti yathA .AtmAnam - **as Consciousness conceives itself =**

yena yatra yadA yadA **- how and where and whenever +**

tat tathA\_anubhavati\_ ambu - **it thus becomes water =**

spandAd\_vIcy-Adi-tAm yathA - **thus thru its vibration as the state of waves.**

~vlm.100. As the intellect spreads out and contracts itself, in any manner in any place or time; so it conceives and produces the same within and without itself, as the agitation of waters produces both the little billows and huge surges of the sea. (The intellect is the immanent cause of all phenomena).

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

\

हंसी क्रौञ्ची बकी काकी सारसी तुरगी वृक्षी ।

haMsI krauJcI bakI kAkI sArasI turagI vRkSI |

बकी बलाका हरिणी वानरी किन्नरी शुनी ॥१०१॥

bakI balAkA hariNI vAnarI kinnarI zunI ||101||

.

...

haMsI **a swan,** -> krauJcI **a curlew,** ->

bakI **a stork,** -> kAkI **a crow,** ->

sArasI **a pond.crane,** -> turagI **a mare,** ->

vRkSI **a tree.monkey +** bakI **a stork again** ->

balAkA **a shore.crane** -> hariNI **a doe, & so** ->

vAnarI **– a Forester Girl** -> kinnarI **a Whatnot Gal** ->

zunI – **a mongrel bitch** ->

~vlm.101. The intellect stretches itself in the various forms of ducks and geese, of cranes and crows, of storks, wolves and horses also; it becomes the heron and partridge, the parrot, the dog, the stag, the ape and Kinnara likewise.

\* haMsI - **a swan, =** krauJcI - **a curlew, =** bakI - **a stork, =** kAkI - **a crow, =** sArasI - **a crane, =** turagI - **a mare, =** vRkSI **- a tree.monkey +** bakI - **a stork again =** balAkA - **a crane =** hariNI - **a doe, =** vAnarI **- an ape =** kinnarI **- a kiMnara.Whatnot =** zunI – **a mongrel bitch** =

102|**Ø**

वटिका पिङ्गली शाली मक्षिका भ्रमरी शुकी ।

vaTikA piGgalI zAlI makSikA bhramarI zukI |

धी: श्रीर्ह्री: प्रीति रतिश् च संबरी शर्वरी शशी ॥१०२॥

dhI: zrI:\_ hrI: prIti:\_ rati:\_ ca zambarI zarvarI zazI ||102||

.

she's vaTikA, a piNDa Lump of funeral cake

piGgalI - **red-brown, tawny =**

zAlI x

makSikA - **x =**

bhramarI x

zukI **- x +**

dhI: **- thot =**

zrI: **- plenty =**

hrI: x

prIti x

ratiz\_ca - **x =**

zambarI  **- Sorceress =**

zarvarI zazI – **Moon Goddess**

**...**

~vlm.102. It is the abstract quality of the understanding, beauty and modesty, and of love and affections also; it is the power of illusion and the shadow and brightness of night and of moonlight likewise.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

103 **Ø**

एतास्व्.अन्यासु च.अन्यासु परिभ्रमति योनिषु ।

etAsu\_ anyAsu ca.anyAsu paribhramati yoniSu |

विवर्तमान-संसारे जल.आवर्ते तृणम् यथा ॥१०३॥

vivartamAna-saMsAre jala-Avarte tRNam yathA ||103||

.

...

etAsu\_ anyAsu ca - in **these & others =**

anyAsu paribhramati yoniSu **- x +**

vivartamAna-saMsAre - **x =**

jala-Avarte tRNam yathA - **x.**

~vlm.103. It stretches itself in these and all other forms of bodies, and is born and reborn in all kinds and species of things. It roves and rolls all about the revolving world, in the manner of a straw whirling in a whirlpool.

~sv.93-103 It is the same consciousness that appears as Visnu, Siva, Brahma and others. It is the same consciousness that functions as the sun, the moon, the wind, the factors that cause changes in seasons, day and night. It is the same consciousness that is the life-force in seeds and the characteristics of all material substances.

विभेत्यथ स्वसंकल्पात्स्वशब्दादिव गर्दभी ।

नानया सदृगन्यास्ति मुग्धा बाला चलाऽबला ॥१०४॥

विभेत्य्.अथ स्व.संकल्पात् स्व.शब्दाद् इव गर्दभी ।

नानया सदृग्-अन्या.अस्ति मुग्धा बाला चला.अबला ॥१०४॥

vibheti\_ atha sva.saMkalpAt\_ sva.zabdAd\_iva gardabhI |

nAnayA sadRg-anyA\_asti mugdhA bAlA calA\_abalA ||104||

~vlm.104. It is afraid of its own desires[ space added], as the she-ass is seen to shudder at its own brayings; and it has no one like itself.([Sanskrit: mugva

bálá-calá-valá])

~sv.104-108 This consciousness which is conditioned by self-limitation is afraid of itself! Such is the truth concerning the jiva-consciousness. It is also known as karma-atma (the self that is caught in the wheel of action and reaction).

एषा सा कथिता तुभ्यम् जीव-शक्तिर्\_महामुने ।

eSA sA kathitA tubhyam jIva-zaktir\_mahAmune |

प्राकृत.आचार-विवशा वराकी पशु-धर्मिणी ॥१०५॥

prAkRta-AcAra-vivazA varAkI pazu-dharmiNI ||105||

eSA sA kathitA tubhyam - **x =**

jIva-zaktir\_mahAmune **- x +**

prAkRta-AcAra-vivazA - **x =**

varAkI pazu-dharmiNI - **x.**

~vlm.105. I have told you already, O great sage! how this principle of the living spirit, becomes vitiated by its animal propensities, and is afterwards debased to the nature and condition of brute creatures.

~sv.104-108 This consciousness which is conditioned by self-limitation is afraid of itself! Such is the truth concerning the jiva-consciousness. It is also known as karma-atma (the self that is caught in the wheel of action and reaction).

कर्म .आत्मा.इत्य्.अभिधाम् प्राप्ता शोच्या.अस्य परमात्मन: ।

karma .AtmA .iti\_ abhidhAm prAptA zocyA\_asya paramAtmana: |

अनन्तम् दु:ख-बहुलम् स्वयम् विभ्रमम् आश्रिता ॥१०६॥

anantam du:kha-bahulam svayam vibhramam .AzritA ||106||

karma-AtmA ity abhidhAm - **x =**

prAptA zocyA asya paramAtmana: **- x +**

anantam du:kha-bahulam - **x =**

svayam vibhramam AzritA - **x.**

~vlm.106. The supreme soul receiving the appellation of the living soul or principle of action, becomes a pitiable object, when it becomes subject to error and illusion, and is subjected to endless pains and miseries.

~sv.104-108 This consciousness which is conditioned by self-limitation is afraid of itself! Such is the truth concerning the jiva-consciousness. It is also known as karma-atma (the self that is caught in the wheel of action and reaction).

असद् एव.अनया .आक्रान्तम् विनाशि सहजम् मलम् ।

asad\_eva.anayA .AkrAntam vinAzi sahajam malam |

तण्डुलेन.इव कञ्चूकम्.अनन्यया.अव्यवस्थितम् ॥१०७॥

taNDulena\_iva kaJcUkam ananyayA\_avyavasthitam ||107||

asad evAnayAkrAntam - **x =**

vinAzi sahajam malam **- x +**

taNDulena iva kaJcUkam - **x =**

ananyayA avyavasthitam - **x.**

~vlm.107. The deluded soul is then over powered by its connate sin, which causes it to choose the wrong unreality—asat for itself, which being frail and perishable, makes the active soul to perish with itself. (This passage appears to allude to the original sin of man, which became the cause of the death and woes of human life. The connate sin is compared to the husk which is born with the rice, and not coming from without. It is otherwise called the inborn sinfulness or frailty of human nature—Man is to err &c).

~sv.104-108 This consciousness which is conditioned by self-limitation is afraid of itself! Such is the truth concerning the jiva-consciousness. It is also known as karma-atma (the self that is caught in the wheel of action and reaction).

अनन्त-विभव-भ्रष्टा दौर्भाग्य-परितापिनी ।

शोचन्ती प्राप्य जीवत्वम् भर्तृ-हिना.इव नायिका ॥१०८॥

ananta-vibhava-bhraSTA daurbhAgya-paritApinI | zocantI prApya jIvatvam bhartR-hinA .iva nAyikA ||108||

ananta-vibhava-bhraSTA x

daurbhAgya-paritApinI |

zocantI prApya jIvatvam – **she cries when she gets life** =

bhartR-hinA iva nAyikA – **like a woman without a husband.**

~vlm.108. The soul being thus degraded from its state of endless felicity, to the miserable condition of mortal life laments over its fallen state, as a widow wails over her fate.

~sv.104-108 This consciousness which is conditioned by self-limitation is afraid of itself! Such is the truth concerning the jiva-consciousness. It is also known as karma-atma (the self that is caught in the wheel of action and reaction).

जड-गतेर् अवलोकय शक्ततां

jaDa-gater avalokaya zaktatAm

निज-पद-स्मरणेन विनेह चित् ।

nija-pada-smaraNena vineha cit |

व्रजति कष्तम् अध: पतनाय या

vrajati kaStam adha: patanAya yA

यद् अरघट्ट-घटी-घन-पीठवत् ॥१०९॥

yad araghaTTa-ghaTI-ghana-pIThavat ||109||

jaDa-gater avalokaya zaktatAm - **x =**

nija-pada-smaraNena vineha cit **- x +**

vrajati kaStam adha: patanAya yA - **x =**

yad araghaTTa-ghaTI-ghana-pIThavat - **x.**

~vlm.109. Look on the deplorable condition of intelect—chit; which having forgotton its original state (of purity), is subjected to the impotent Ignorence, which has been casting it to the miseries of degradation, as they cast a backet in the well by a string, which lowers it lower and lower till it sinks in the bottom of the pit. (This string araghatta is said to be the action of human life, which the more it is lengthened, the more it tends to our degradation, unless we prevent by our good action. So the sruti! [Sanskrit: yathákárí yatháchárí tathá bhalati / sághukárí sádhurbhabati / prápakárí papíbhavati / punyo bai punyema karmmana bhavati / pápah pápereti]

~sv.109 Behold the power of ignorance and inertia! Merely by the forgetfulness of one's own true state, the consciousness undergoes great troubles and sorrows and experiences pitiable downfall.

**oॐm**

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DAILY READINGS wd 16August

fm3076 1.ag16 A Problem with Rules .z17

<https://www.dropbox.com/s/wu97ye7tfkwggim/fm3076%201.ag16%20A%20Problem%20with%20Rules%20.z17.docx?dl=0>

fm6030 2.ag14...16 How Consciousness Projects .z109

<https://www.dropbox.com/s/67ss4q3ta0g1wjg/fm6030%202.ag14...16%20How%20Consciousness%20Projects%20.z109.docx?dl=0>

fm7129 3.ag16..17 A Stag at Court .z53

<https://www.dropbox.com/s/x2g1e1gvya9asdr/fm7129%203.ag16..17%20A%20Stag%20at%20Court%20.z53.docx?dl=0>

Group Page

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

Complete YVFiles

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

चित् संवित्त्या.उच्यते जीव:

cit saMvittyA \_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

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

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA.iti.Adi .abhidham tata:||

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**Oॐ**m

Wordviewer is a free tool from Microsoft

that permits proper formatting

if you are not a Word user

downloadable at

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

.z109

**sarga 6.30**

एवम् सर्वम् इदम् विश्वम् परमात्मैव केवलम् ।

ब्रह्मैव परमाकाशम् एष देव: पर: स्मृत: ॥6|30|१॥

**02**

अकृत्रिमम् अनाद्यन्तम् अद्वितीयम् अखण्डितम् ।

अबहि: साधन-असाध्यम् सुखम् तस्माद् अवाप्यते ॥०३॥

**04 05 06 07 08 09 10 11 12 13 14 15 16 17 18**

पाद.पाण्य्.आदि-मानान्यो यो वा देव: प्रकल्प्यते ।

सम्.विन्-मात्राद् ऋते ब्रह्मन् किम्.सार: किल कथ्यताम् ॥१९॥

**20 21 22**

सो ऽस्याम् विचित्र-चेष्टायाम् प्रकाशिन्याम् च तद्-वशात् ।

तत्-स्वरूप-निबद्धायाम् पुर्याम् आस्ते मुनीश्वर ॥२३॥

शरीर.आवसथायाम् च चलायाम् तत्-प्रसादत: ।

सो ऽस्याम् गहन-कोशायाम् हृद्-गुहायाम् गुह-ईश्वर: ॥२४॥

**25 26 27 28 29 30 31 32 33 34 35 36 37**

चित् त्रि.नेत्रतया ब्रह्मन्\_वृष-शीतांशु-चिह्नया ।

गौरी-कमलिनी-वक्र-पद्म-षट्पदताम् गता ॥३८॥

विष्णो: पद्मालिताम् एत्य चिद्.ध्यान.आधीन-मानसा ।

त्रयी नलिन्या: सरसीम् धत्ते पैतामहीम् स्थितिम् ॥३९॥

**40 41 42 43 44 45 46**

जीव-जाल-रज: पुञ्ज-वासना-रस-रञ्जिता ।

सम्.वेदन-त्वग्-वलिता चित्तेहा-कलिक.आकुला ॥४७॥

**48 49 50**

अनया.इह हि सर्वत्र च्.छाया-अच्छम्.इव जन्यते ।

मन्यते तन्यते वस्तु गीयते क्रियते ऽपि च ॥५१॥

**52 53 54 55 56 57 58 59 60**

शृण्व्.अङ्ग स्वाङ्ग-शाखे.अपि कुन्तलालि-लतो ऽप्य् अलम् ।

चिन्.मज्जनम् विना देह.वृक्ष: क इव राजते ॥६१॥

**62**

इति .उक्तवांस् तदा त्र्य्.अक्ष: सुधा.अंशु-स्वच्छया गिरा ।

पुन: पृष्टो मया राम सुधांशु-स्वच्छया गिरा ॥६३॥

यदि सर्व.गता देव चिद् अस्त्य् एका तदात्मक: ।

तद् अयम् च.अवनि-स्फार-मय-अन्धा .इव न चेतति ॥६४॥

अयम् चित्वान् पुरा भूत्वा चिद्\*द् हीन: संप्रति स्थित: ।

इति.इयम् कल्पना लोके प्रत्यक्ष-अनुभवा कथम् ॥६५॥

**66 67 68**

स एव हि पुमान् कोपाद् यथेहान्य इव क्षणात् ।

भवत्य्.एवम् विकल्प-अङ्का चित्.स्वरूप.आन्यताम् गता ॥६९॥

**70 71 72 73 74 75 76 77 78 79 80**

असारापार-संसार-विकार-व्यवहारिणी ।

तापो-अपतप्त-हृदया राग-तेजो.अनुरञ्जिता ॥८१॥

निज-यूथ-परिभ्रष्टा मृगी.इव.अवशताम् गता ।

आविर्.भाव-उदित.आकारा तिरोभावे ऽस्तम् आगता ॥८२॥

**83 84 85**

नाना-अनर्थ-गणोपेता चेष्टापर-वशाशया ।

कष्टात् कष्टम् अनुप्राप्ता परिताप-अनुतापिनी ॥८६॥

**87 88 89**

राक्षसी राक्षस.आधारे वानरी वन.कोटरे ।

सिंही गिरि.इन्द्र-शिखरे किन्नरी कुल.पर्वते ॥९१॥

**91 92 93 94 95 96 97 98 99 100**

हंसी क्रौञ्ची बकी काकी सारसी तुरगी वृक्षी ।

बकी बलाका हरिणी वानरी किन्नरी शुनी ॥१०१॥

वटिका पिङ्गली शाली मक्षिका भ्रमरी शुकी ।

धी: श्रीर्ह्री: प्रीति रतिश् च संबरी शर्वरी शशी ॥१०२॥

एतास्व्.अन्यासु च.अन्यासु परिभ्रमति योनिषु ।

विवर्तमान-संसारे जल.आवर्ते तृणम् यथा ॥१०३॥

**104 105 106 107 108 109 110 111**

Canto 6.30

01

**02**

03

**04 05 06 07 08 09 10 11 12 13 14 15 16 17 18**

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**20 21 22**

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**25 26 27 28 29 30 31 32 33 34 35 36 37**

38 39

**40 41 42 43 44 45 46**

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**48 49 50**

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**52 53 54 55 56 57 58 59 60**

61

**62**

63

**so spoke the three-eyed shiva, and his voice was clear as moonlight**

**and I too questioned him, rAma, asked him in a moonlight-clear voice**

**...**

64

**65 66 67 68**

69

**70 71 72 73 74 75 76 77 78 79 80**

81 82

**83 84 85**

86

**87 88 89**

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**91 92 93 94 95 96 97 98 99 100**

101

haMsI **a swan,** -> krauJcI **a curlew,** ->

bakI **a stork,** -> kAkI **a crow,** ->

sArasI **a pond.crane,** -> turagI **a mare,** ->

vRkSI **a tree.monkey +** bakI **a stork again** ->

balAkA **a shore.crane** -> hariNI **a doe, & so** ->

vAnarI **– a Forester Girl** -> kinnarI **a Whatnot Gal** ->

zunI – **a mongrel bitch** ->

102 103

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