DAILY READINGS st 15September

fm3096 1.sp15..17 **some Technical Terms** .z73

<https://www.dropbox.com/s/mlvqxg34gnwfcze/fm3096%201.sp15..17%20some%20Technical%20Terms%20.z73.docx?dl=0>

fm6051 2.sp15..17 On BODIES and IGNORANCE .z71

<https://www.dropbox.com/s/680bbz0zi7bu4g6/fm6051%202.sp15..17%20On%20BODIES%20and%20IGNORANCE%20.z71.docx?dl=0>

fm7145 3.sp14..15 VISIONS .z77

<https://www.dropbox.com/s/06zuadbzwxfiqin/fm7145%203.sp14..15%20VISIONS%20.z77.docx?dl=0>

fm7145 3.sp14..15 VISIONS .z77

<https://www.dropbox.com/s/06zuadbzwxfiqin/fm7145%203.sp14..15%20VISIONS%20.z77.docx?dl=0>

**Oॐ**m



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**The muni said—**

**01**|o/

bahiSThai:**\_**bAhy**am** eva\_anta:**\_**antasthai: svapn**am** indriyai: |

jIvo vetti dvaya.sth**a~a**ti.tIvra-s**am**vegibhi:**\_**dvay**am** ||01||

.

bahiSThai: bAhy**am** eva- **w external things indeed outside =**

antar antasthai:- **inside w internal things =**

svapn**am** indriyai: **- dream w senses +**

jIva: vetti- **the jIva knows =**

dvayasth**a~a**ti.tIvra-s**am**vegibhi: dvay**am - x.**

~sv.1 THE SAGE continued: The jîva knows and experiences the external world with the externalised senses and the inner dre**am**-world with the inner senses.

~vlm.1 THE sage continued:—The living Soul (or man) perceives the dre**am** of the outer world, by means of the external organs of sense; and that of the inner world by the internal senses; but the quickness of both the internal and external senses, gives the sensations of both these worlds to the soul.

**02**|o/

yadA\_indriyANi tiSThanti bAhyata:**\_**ca s**am**Akul**am** |

tadA mlAn**a~a**nubhavana: **saMk**alpo\_anubhUyate ||02||

.

yadA **when**

indriyANi tiSThanti- **the senses remain =**

bAhyata:**\_**ca s**am**Akul**am** -

tadA mlAn**a~a**nubhavana: **saMk**alpa:\_anubhUyate - x -2-

~sv.2 When the senses are engaged in the experience of the external world, then the field of internal notions is vague and unclear.

~vlm.2. When the outer senses are busily employed with outward objects, then the perceptions of mental objects and inner functions become faint and fainter by degrees.

#s**am**Akula

**03**|o/

yadA tu\_antar.mukhAni\_eva santi\_akSANi tadA jagat |

aNu.mAtr**am** sva.vapuSi jIva:\_tena\_ativetti tat ||03||

.

yadA tu\_antar.mukhAni\_eva santi\_akSANi –

**but when the senses are are turned within**

tadA jagat –

**then the world**

aNu.mAtr**am** - **in atomic mode =**

sva.vapuSi- **in Ur own body =**

jIva:\_tena\_ativetti tat- **the jIva fully knows That.**

~sv.3 But when the senses are turned within, then the jîva experiences the world within h**im**self with the greatest clarity.

~vlm.3. When the external senses are all directed to the inside, and the inner senses are concentrated in the mind; then the object of thought and the idea of the world however minute they had been before, assume gradually a more expanded form, and present their extended appearances to the soul. (Brooding upon a thought, dilates it the more).

**x04**|o/

**jagat sa=pratigham na\_asti kimcit\_eva kadAcana |**

**jIva~IkSaNAnAm akSAnAm dRSTi:\_a-pratighA jagat ||04||**

jagat sa=pratigham na\_asti kimcit\_eva kadAcana |

jIva~IkSaNAnAm akSAnAm dRSTi:\_a-pratighA jagat ||04||

.

jagat sa=pratigh**am** na\_asti - **x =**

kimci**t\_**eva **kadAca**na **- x +**

jIv**a~I**kSaNAn**Am** akSAn**Am** - **x =**

**dRSTi:\_a-prati**ghA jagat **– x.**

~vlm.4. In this manner the world which is nothing in reality, being once thought upon as something however small in its idea, dilates itself to an enormous size in the mind, which cast at last its reflexion on the external organs of sense also, and make it appear so big and vast to sight.

~sv.4 There is no contradiction in this world-appearance whatsoever at any t**im**e; it is as one sees it is.

**05**|o/

jIva-netrANi**\_**indriyANi yadA bAhy**am**ayAni**\_**al**am** |

tadA bAhya.Atmak**am** vetti citi jIvo jagat\_vapu: ||05||

.

jIva-netrANi**\_**indriyANi – **the senses of the Living.jIva =**

yadA bAhy**am**ayAni**\_**al**am** **– when they are entirely exterior =**

tadA bAhya.Atmak**am** vetti - **x =**

citi jIvo jagat\_vapu: **- x.**

~vlm.5. When the eyes and senses of a living person, are occupied with outer objects, then the soul beholds the intellect, the form of the exterior world only, (so the external senses carry their **im**pressions to the mind also).

~sv.5 Therefore, when the eyes are extroverted the jîva experiences the world as if it were outside in the infinite consciousness.

**x**

**jagat sa=pratigham na\_asti kimcit\_eva kadAcana |**

**jIva~IkSaNAnAm akSAnAm dRSTi:\_a-pratighA jagat ||04||**

**y05**

**z06**

**z06**|o/

zrotr**am** tvag-IkSaN**am** ghrAN**am** jihvA vetti\_Ihita~Atmaka: |

s**am**dhAta: procyate jIva:**\_**cid.rUpo\_anila-mUrt**im**An ||06||

.

zrotr**am** tvag IkSaN**am** ghrAN**am** **– hearing touching seeing smelling =**

jihvA vetti\_Ihita~Atmaka: **- tasting knows the desired Selfling =**

s**am**dhAta: procyate jIva: **- x =**

cit.rUpa:\_anila-mUrt**im**An **– x.**

~vlm.6. The intellectual and airy-form soul, is composed of the congeries of all outward sensations; n**am**ely of the ears or hearing, touch or feeling, seeing and smelling, and taste as also of the four internal sensations of will or volition.

~sv.6 The aggregate of the sense of hearing, touch (skin), sight (eyes), smell (nose), taste (tongue) and desire is known as the jîva, which is of the nature of pure consciousness endowed with life-force.

**x07**|o/

**sarvatra sarvadA jIva: sarva~indriya.maya: sthita: |**

**cit\_cit.vyoma~avyaya:\_tena sarvam sarvatra pazyati ||07||**

sarvatra sarvadA jIva: sarva~indriya.maya: sthita: |

cit\_cit.vyoma~avyaya:\_tena sarvam sarvatra pazyati ||07||

.

sarvatra sarvadA **– everywhere everywhen =**

jIva: sarva~indriy**am**aya: sthita: **- the Living.jIva exists as a mode of all its senses =**

cic\_cid.vyom**a~a**vyayas **- x =**

tena **- x =**

sarv**am** sarvatra **– everything everywhere =**

pazyati **– see/knowing**

**.**

~sv.7 This jîva exists therefore in everything everywhere as everything and hence he experiences everything everywhere.

~vlm.7. Therefore the living soul is always present at every place, accompanied with all the senses in its intellect, hence the airy intellect is to be ever unsubstructed, because it always knows and sees every where.

**y08**|o/

**zleSma~AtmanA rasena\_anta:\_jIva\* ApUryate yadA |**

**te\_akSa~aNuke\_aNu.rUpa~AtmA tadA tatra\_eva vindati ||08||**

zleSma~AtmanA rasena\_anta:\_jIva\* ApUryate yadA |

te\_akSa~aNuke\_aNu.rUpa~AtmA tadA tatra\_eva vindati ||08||

.

zleSm**a~a**tmanA rasena antar **- x =**

jIva ApUryate yadA **- x +**

te\_akSANuke\_aNu-rUpAtmA **- x =**

tadA tatraiva vindati **– x.**

~sv.8 When the jîva (the 'ojas' or the vital essence) is filled with 'phlegm' (slesma or kapha, one of the three humours that constitute the vital essence of the body), he sees its effects there and then.

~vlm.8. When the phlegmatic humour or fluid of the body, fills the veins and arteries of the living person; the soul is then lulled to sleep and to see false visions in its dre**am**.

**09**|o/

**kSIra~arNava\* iva\_uDDIno\_nabha:~candra~udaya~anvitam |**

**sarAMsi phulla-padmAni kahlAra-valitAni ca ||09||**

kSIra~arNava\* iva\_uDDIno\_nabha:~candra~udaya~anvitam |

sarAMsi phulla-padmAni kahlAra-valitAni ca ||09||

.

kSIr**a~a**rNava:**\_**iva**\_**uDDIna: **- x =**

nabhaz-candr**a~u**day**a~a**nvit**am** **- x =**

sar**AM**si **- x =**

phulla-padmAni kahlAra-valitAni ca **– x.**

~sv.9 He 'sees' h**im**self rising from the ocean of milk; he sees the moon floating in the sky; he sees lakes and lotuses, ...

~vlm.9. It seems to sw**im** in a sea of milk, and to soar in the moonlight sky; it thinks it sees a l**im**pid lake about it, filled with full blown lotuses and their blooming buds.

**10**|o/

puSp**a~a**bhra-pratidhAnAni parigItAni SaT.padai: |

vasant**a~a**nta:purANi**\_**anta:**\_**udyAnAni**\_**uditAni khe ||10||

.

puSp**a~a**bhra-pratidhAnAni x

parigItAni SaT.padai: **- x =**

vasant**a~a**nta:purANi**\_**anta: udyAnAni**\_**uditAni khe **- x =**

~sv.10 ... gardens and flowers, ...

~vlm.10. It sees in itself the flowery gardens of the vernal season, and mantled in vest of flowers, vying with the bespangled sky, and resounding with the warbling of birds, and the buzz of humming humble bees.

11|**Ø**

उत्सवान् मङ्गल-आकीर्ण-उल्लीलालोल-अङ्गना-गणान् ।

utsavAn\_maGgala~AkIrN**a~u**llIlAlol**a~a**GganA-gaNAn |

भक्ष्य-भोज्य-अन्न-पान-श्री-परिपूर्ण-गृह-जिरान् ॥११॥

bhakSya-bhojy**a~a**nna-pAna-zrI-paripUrNa-gRha-jirAn ||11||

.

utsavAn - **festivals =**

maGgala~AkIrN**a~u**llIla~Alol**a~a**GganA-gaNAn **-**

**them** maGgala~AkIrN**a~u**llIla~Alola-**woman**-**groups =**

bhakSya-bhojy**a~a**nna-pAna-zrI-paripUrNa-gRha-jirAn **–**

**them** bhakSya-bhojya-**food**-pAna-zrI-paripUrNa-gRha-jira**s.**

~sv.11 ... rejoicing and festivals in which women sing and dance, feasts with a lot of food and drink, ...

~vlm.11. It sees all mirth and festivity afoot in its mansion, and the merry dance of sportive d**am**sels afloat in its compound; and views its court-yard filled with provisions of food and drink (to its hearts content).

#ullIla

**12**|o/

स-पुष्पा: फेन-हसनास् तरलातर-लेक्षणा: ।

sa-puSpA: phena-hasanA:**\_**taralAtara-lekSaNA: |

विलासेन अम्बुधिम् यान्ति सरितो मत्त-यौवना: ॥१२॥

vilAsena\_**am**budh**im** yAnti sarito matta-yauvanA: ||12||

.

sa-puSpA: - **with flowers =**

phena-hasanA: - **x =**

taralAtara-lekSaNA: **- x =**

vilAsena\_**am**budh**im** yAnti - **x =**

sarita: - **x =**

matta-yauvanA: **- silly girls =**

~sv.12 ... rivers flowing into the ocean, ...

~vlm.12. It beholds profluent stre**am**s like adolescent maidens, running sportfully to join the distant sea; girt with the sw**im**ming flowers and smiling with their flashy fo**am**s; and darting about their fickle glances, in flitting motion of the shr**im**ps, fluttering on the surface of the water.

#hasana

**13**|**Ø**

हिमवच् छुभ्र-शृङ्गानि सौधानि शिशिराण्य् अलम् ।

h**im**avat**\_**zubhra-zRGgAni saudhAni zizirANi**\_**al**am** |

सुधा-अवधौत-भित्तीनि कृतानि .इन्दुतलैर् इव ॥१३॥

sudh**A~a**vadhauta-bhittIni kRtAni**\_**indutalai:**\_**iva ||13||

.

h**im**avat zubhra-zRGgAni - **x =**

saudhAni zizirANi\_al**am** **- x +**

sudh**A~a**vadhauta-bhittIni - **x =**

kRtAni**\_**indu-talai:**\_**iva **- x.**

~vlm.13. It views edifices, turrets, rising as high as the summits of the H**im**alayan mountains, and the tops of ice bergs (in the frigid cl**im**es); and having their white washed walls, appearing as if they were varnished with moon-be**am**s.

~sv.13 ... huge palaces painted white, ...

\*AB. indu-mayais talai: kuTT**im**ai: kRtAni**\_**iva saudhAni ||

**14**|o/

शिशिरासार-हेमन्त-प्रावृण्-मेघ-वृत्तानि च ।

स्थलानि नील-नलिनी-लता-शद्वलवन्ति च ॥१४॥

zizira-ÂsAra-hemanta-prAvRN-megha-vRttAni ca |

sthalAni nIla-nalinI-latA-zadvalavanti ca ||14||

.

zizira-ÂsAra-hemanta-prAvRN-megha-vRttAni ca **–**

**&** zizira-ÂsAra-hemanta-prAvRN-megha-vRtta**s =**

sthalAni x

nIla-nalinI-latA-zadvalavanti ca **–**

**&** nIla-nalinI-latA-zadvala-**likes.**

~sv.14 ... fields covered with fresh snow,

~vlm.14. It sees the landscape covered by the dews of the dewy season, or as hid under the mists of winter, and shrouded by the showering clouds of the rainy weather, and views the ground below overgrown with herbaceous plants, and the muddy marshes grown over with blue lotuses.

**15|o/**

पुष्प-प्रकर-संछन्ना विश्रान्त-हरिणा\_अध्वग: ।

स्निग्ध-पत्र-तरु.च्-छाया: पुर-उपवन-भूमिका: ॥१५॥

puSpa-prakara-s**am**channA vizrAnta-hariNA\_adhvaga: |

snigdha-patra-taru.c-chAyA: pur**a~u**pavana-bhUmikA: ||15||

.

puSpa-prakara-s**am**channA **- x =**

vizrAnta-hariNA\_adhvaga: **- x =**

snigdha-patra-taru.c-chAyA: **- x =**

pur**a~u**pavana-bhUmikA: **- x.**

~vlm.15. The woodlands were seen to be overspread with flowers, and resorted to by droves of deer and the weary traveller; that halted under the cooling umbrage of the thickening foliage of the forest, and were soothed by soft breezes of the sylvan spot.

16|o/

कदम्ब-कुन्द-मन्दार-मकरन्द-इन्दु-कान्तिभि: ।

भासमान-आसन-स्थान-संस्थानाम् कुसुम-स्थली: ॥१६॥

kad**am**ba-kunda-mandAra-makaranda-indu-kAntibhi: |

bhAs**am**Ana~Asana-sthAna-s**am**sthAn**Am** kusuma-sthalI: ||16||

.

kad**am**ba-kunda-mandAra-makaranda-indu-kAntibhi:

**- x =**

bhAs**am**Ana~Asana-sthAna-s**am**sthAn**Am** kusuma-sthalI:

**- x.**

~sv.15-16-17 ... parks with deer resting in them, ...

~vlm.16. The flowery arbour had all its alley and arcades, bestrewn over with the flaring farina of flowers; and the cr**im**son dusts of Kunda, Kad**am**ba and Mandara blossoms, were blushing and mantling the scenery all around.

17|**Ø**

नीलनी जालिनीर् नीला: पुष्पक-स्थाल-धारिणी: ।

nIlanI jAlinI:**\_**nIlA: puSpaka-sthAla-dhAriNI: |

वन-अवलीर् विलीन-अभ्र-निर्मल-आकाश-कोमला: ॥१७॥

van**a~a**valI:**\_**vilIn**a~a**bhra-nirmala~AkAza-komalA: ||17||

.

nIlanI jAlinI:**\_**nIlA: puSpaka-sthAla-dhAriNI: |

van**a~a**valI:**\_**vilIn**a~a**bhra-nirmala~AkAza-komalA: ||17||

~vlm.17. The lakes were attired in azure with blue lotuses, and the ground wore the flowing floral garment of flowers; the woodlands wore clear of clouds, and the firm**am**ent was clear and cold under the autumnal sky.

~sv.15-16-17 ... parks with deer resting in them, ...

कदली-कन्दली-कुन्द-कदम्ब-कृत-शेखरा: ।

गिरि-मालाश् चलच् चारु-लीला-पल्लव-पेलवा: ॥१८॥

kadalI-kandalI-kunda-kad**am**ba-kRta-zekharA: |

giri-mAlA:**\_**calac\_cAru-lIlA-pallava-pelavA: ||18||

kadalI-kandalI-kunda-kad**am**ba-kRta-zekharA: **-**

**x =**

giri-mAlA:\_calat\_cAru-lIlA-pallava-pelavA: **- x.**

~vlm.18. The mountain range was crowned with rows of Kunda, Kad**am**ba and Kadali or plantain trees, which waved their leafy fans on their exalted heads, which appeared to nod at the dancing of the leaflets.

~sv. ... and mountain ranges.

**19**|o/

हेल-अवलित-धम्मिल्लमुक्तमालतिकालता: ।

इव बाल-अङ्गना-नृत्यम् तन्वानास् तनु-गात्रिका: ॥१९॥

hel**a~a**valita-dh**am**mill**am**ukta

mAlatikAlatA: |

iva bAl**a~a**GganA-nRty**am** tanvAnA:**\_**tanu-gAtrikA: ||19||

**.**

hel**a~a**valita-dh**am**milla-mukt**am**AlatikAlatA: **x**

hel**a~a**valita-**braids**-**pearl**-**jasmine-in.season =**

iva **- like =**

bAl**a~a**GganA-nRty**am** x

tanvAnA:**\_**tanu-gAtrikA: **- x =**

~vlm.19. The tender creepers were shaking with negligence, with the unblown buds and blossoms upon them; appeared as young d**am**sels dancing gracefully, with strings of pearls on their slender persons.

~sv. ... and mountain ranges.

**20**|**Ø**

उत्फुल्ल-श्वेत-नलिनी-निभा नर.पते: सभा: ।

utphulla-zveta-nalinI-nibhA nara.pate: sabhA: |

चारु-चामर-भृङ्गार-वितान-कशतावृता: ॥२०॥

cAru-c**Am**ara-bhRGgAra-vitAna-kazatAvRtA: ||20||

.

utphulla-zveta-nalinI-nibhA - **x =**

nara.pate: sabhA: **- the Assembly of the ManLord +**

cAru-c**Am**ara-bhRGgAra-vitAnaka-zata~AvRtA: -

**x** cAru-c**Am**ara-bhRGgAra-vitAnaka-**thousand**-AvRtA:**.**

~vlm.20. It sees the royal hall and the regal synod, shining as brightly as the blooming lotus-bed in the lake; and he sees also the fanning white chouries and waving over them, like the feathered tribe, flapping their wings over the floral lake (or lotus

beds).

~sv. ... and mountain ranges.

~vlm.20. It sees the royal hall and the regal synod, shining as brightly as the blooming lotus-bed in the lake; and he sees also the fanning white chouries and waving over them, like the feathered tribe, flapping their wings over the floral lake (or lotus

beds).

~sv. ... and mountain ranges.

फल् #phulla -> #**utphulla**‑ - blown (as a flower) • wide open (as the eyes) • swollen, puffed up • sleeping supinely • looking at with insolence, insolent, **im**pudent • - utphull**am** a kind of coitus +

श्वित् #zvit -> #zveta‑ - white • the White Mountain range +

vitAnaka

\*AB. no

**21**|o/

वल्ली-वलय-विन्यास-विलास-वलित-अङ्गिका: ।

वन-माला विलोक-अम्बु-प्राण-आलीकाकली-कला: ॥२१॥

vallI-valaya-vinyAsa-vilAsa-valit**a~a**GgikA: |

vana-mAlA vilok**a~am**bu-prANa~AlIkAkalI-kalA: ||21||

.

vallI-valaya-vinyAsa-vilAsa-valit**a~a**GgikA: **- x +**

vana-mAlA - **x =**

vilok**a~am**bu-prANa~AlIkAkalI-kalA: - **x.**

~vlm.21. It sees also the running rills softly gliding in playful mood, with curling creepers and flowers wreathed with their currents; and murmuring along with mixed music of birds on the spray beside them.

~sv. ... and mountain ranges.

#vallI

#valaya

#vinyAsa

**22**|o/

धर्Âभर-कराल्Âङ्ग-धार्Âधरधर्Âधरा: ।

दिश: सीकर-नीहार-हार-उदर-धरा दश ॥२२॥

dharÂbhara-karAlÂGga-dhArÂdharadharÂdharA: |

diza: sIkara-nIhAra-hAr**a~u**dara-dharA daza ||22||

.

dharÂbhara-karAlÂGga-dhArÂdharadharÂdharA: **-**

**x** dharÂbhara-karAlÂGga-dhArÂdharadharÂdharA: **+**

diza: - **directions =**

**shower-snow**-hAr**a~u**dara-dharA: - **x =**

daza - **ten.**

~vlm.22. The dhará-terra or earth was filled and flooded, by dhára or torrents of water falling from the adharas or cataracts, of dharádharas or mountains; and all the sides of heaven were obscured by the showers of rain and snows, falling all about its

vault.

~sv. ... and mountain ranges.

\*O #**karAla- -** opening wide, cleaving asunder, gaping (as a wound • as a mouth • &c) • formidable, dreadful, terrible •• -**m.**- musk-deer • **-n.-** a sort of basil.

**23**|**Ø**

पित्त-आत्मना रसेन अन्तर् जीव आपूर्यते यदा ।

pitta~AtmanA rasena\_anta:**\_**jIva ApUryate yadA |

ओजो ऽन्तर् अणु.मात्र-आत्मा तदा तत्र.एव विन्दति ॥२३॥

ojo\_anta:**\_**aNu.mAtra~AtmA tadA tatra\_eva vindati ||23||

.

pitta~AtmanA rasena antar **– with the flavour within of the nature of pitta\*bile =**

jIva: ApUryate yadA **– when the Living\*jiva is filled =**

ojas antar - **inner ojas.vigor =**

aNumAtra~AtmA **– atomic self =**

tadA tatra eva vindati **– then and there is found.to.be/known.**

~vlm.23. When the internal channels of the body are filled with the fluid of bile (pitta), the soul remains with its internal vigor as an atom in its cell, and then sees the dre**am**s of the following nature in itself.

~sv.23 When the jîva is filled with 'bile' (pitta, which is another humour) he experiences its effects there and then.

~AB. zleSma-pUrNa-nADIdRzyAn ... ||

**24**|o/

पवन-स्पन्द-संशुष्क-किंशुक-द्रुम-शोभना: ।

pavana-spanda-s**am**zuSka-k**im**zuka-druma-zobhanA: |

ज्वाल-आली-रुज्-ज्वल-अम्भोज-दल-पल्लव-पेलवा: ॥२४॥

jvAla~AlI-ruj-jval**a~am**bhoja-dala-pallava-pelavA: ||24||

.

pavana-spanda-s**am**zuSka-k**im**zuka-druma-zobhanA: **-**

**x** pavana-spanda-s**am**zuSka-k**im**zuka-**tree**-zobhana**s** **+**

jvAla~AlI-ruj-jval**a~am**bhoja-dala-pallava-pelavA: **-**

**x** jvAla~AlI-ruj-jval**a~am**bhoja-dala-pallava-pelava**s =**

~vlm.24. It sees fl**am**es of fire about it, and red kinsuka flowers upon its withered trees and blasted by the winds; it sees also the forms of red lotus flowers, burning as fl**am**es of fire before it.

~sv.24-25 He 'sees' fl**am**es which are beautiful and which produce sweating of the nerves and which throw up black smoke which darkens the sky,

**25**|o/

संतप्त-सिकता-सेकस-नीहार-सरित्-शिरा: |

दाव-अनल-शिखा-श्याम-धूम-श्यामल-दिङ्-मुखा: ||25||

s**am**tapta-sikatA-sekasa-nIhAra-sarit-zirA: |

dAv**a~a**nala-zikhA-zy**Am**a-dhUma-zy**Am**ala-diG-mukhA: ||25||

.

s**am**tapta-sikatA-seka-sa.nIhAra-sarit-zirA: **-**

**x** s**am**tapta- **dryness**-seka-**with**.nIhAra-sarit-zirA: **=**

dAv**a~a**nala-zikhA-zy**Am**a-dhUma-zy**Am**ala-diG-mukhA: **-**

**x.**

~vlm.25. The inner nerves and veins bec**am**e as dry of the gastric juice, as when the l**im**pid stre**am**s turn to dry sand banks; and there appear fl**am**es of wild fire, and dark smoke flying over the darkened face of nature.

~sv.24-25 He 'sees' fl**am**es which are beautiful and which produce sweating of the nerves and which throw up black smoke which darkens the sky,

\*AB. ... sekai: sa-nihara.... ||

**26**|o/

कृशानु-कर्कशान् अर्कांश् चक्र-धाराशित-त्विष: ।

दाव-दाह-विषावेश-विपरीत-रसाकरान् ॥२६॥

kRzAnu-karkazAn\_arkAn**\_**cakra-dhArAzita-tviSa: |

dAva-dAha-viSAveza-viparIta-rasAkarAn ||26||

.

kRzAnu-karkazAn\_arkAn**\_**cakra-dhArAzita-tviSa: |

dAva-dAha-viSAveza-viparIta-rasAkarAn ||26||

~vlm.26. There appear fires to be blazing around, and the disk of the sun seems to dart its burning rays; wild fires are seen in forests, the withered and the dried ponds emit a poisonous gas, instead of their l**im**pid waters.

~sv.26 ... suns which are dazzling in their brilliance and scorching in their heat,

**27**|o/

स्वेदम् उष्णी.कृत-अब्धिम् वा स्विन्नम् त्रैलोक्य-मण्डलम् ।

क्षरत् क्षराण्य् अरण्यानि\_प्रतर्.द-गहनान्य् अपि ॥२७॥

sved**am** uSNI.kRt**a~a**bdh**im** vA svinn**am** trailokya-maNDal**am** |

kSarat\_kSarANi**\_**araNyAni\_pratar.da-gahanAni**\_**api ||27||

.

sved**am** uSNI.kRt**a~a**bdh**im** vA - **x =**

svinn**am** trailokya-maNDal**am** **- x +**

kSarat\_kSarANi**\_**araNyAni - **x =**

pratar.da-gahanAni**\_**api **- x.**

svinna

pratarda

~sv.27 ... oceans and mist rising from them, **im**passable forests,

~vlm.27. The seas are seen with their boiling waters, and turning to beds of hot mire and mud; the horizon is filled with sultry winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.

**28**|o/

प्रतरन् मृगतृष्ण-अम्बु-सरत्-सारस-रूपि च ।

स्थलान्य् अदृष्ट-पूर्वाणि भूत-पूर्व-तरूणि च ॥२८॥

prataran\_mRgatRSN**a~am**bu-sarat-sArasa-rUpi ca | sthalAni**\_**adRSTa-pUrvANi bhUta-pUrva-tarUNi ca ||28||

prataran - **x =**

mRgatRSNa.**am**bu-sarat-sArasa-rUpi ca **–**

**& mirage.water**-**flowing**-**river**-**form +**

sthalAni - **x =**

adRSTa-pUrvANi bhUta-pUrva-tarUNi ca **– unseen former .**

~vlm.28. The moving sands spreading about, and flying like a flight of storks in the air; the landscape appearing otherwise than before, and the former verdure of the trees, are nomore coming to sight.

~sv.28 mirages with swans sw**im**ming in them;

#pratR

**29**|**Ø**

अध्व.गम् संभ्रम-वशात् तप्त-धूलि-विधूसरम् ।

adhva.g**am** s**am**bhr**am**a-vazAt tapta-dhUli-vidhUsar**am** |

दूराद् अमृतवद् दृष्टम् स्निग्ध.च्-छाया-अध्व-पादपम् ॥२९॥

dUrAt**\_am**Rtavat**\_**dRST**am** snigdha.c-chAy**A~a**dhva-pAdap**am** ||29||

.

adhva.g**am** s**am**bhr**am**a-vazAt **- x =**

tapta-dhUli-vidhUsar**am** **- x =**

dUrAt\_**am**Rtavat**\_**dRST**am** **- x =**

snigdha.c-chAy**A~a**dhva-pAdap**am** **– x.**

~sv.29 he sees h**im**self running along the road in fear and covered with hot dust,

~vlm.29. It sees the fearful wayfarer, covered over by the burning sand of the parching desert; and looking wistfully on the distant tree by the way side, spreading its cooling **am**brosial shade over the parched ground.

**30**|o/

ज्वर-ज्वालितम् आकारम् भुवनम् तप्तम् अग्निवत् ।

पांसु-उपहत-देशानि दिङ्.मुखानि च खानि च ॥३०॥

jvara-jvAlit**am** AkAr**am** bhuvan**am** tapt**am** agnivat |

p**AM**su-upahata-dezAni diG.mukhAni ca khAni ca ||30||

.

jvara-jvAlit**am** AkAr**am** **- x =**

bhuvan**am** tapt**am** agnivat **- x +**

p**AM**su-upahata-dezAni - **x =**

diG.mukhAni ca khAni ca **– x.**

~vlm.30. It sees the earth burning as a fl**am**ing furnace with all its lands and places hid under the ashes, and a dark cloud of dust covering the face of the sky on all sides.

~sv. he sees the earth scorched dry and hot. Wherever the eyes see, they see everything on fire, even the clouds rain fire, and because of this pervasive fire, everything looks brilliant.

**x31**|o/

**graha-grAma~arNava.Adi~abdhi-vana-vyoma~agnikA\* diza: | tuhinAhAra.hAn\_anta~asaMkhyA~ambuda-ghaTa~udbhaTAn ||31||**

graha-grAma~arNava.Adi~abdhi-vana-vyoma~agnikA\* diza: | tuhinAhAra.hAn\_anta~asaMkhyA~ambuda-ghaTa~udbhaTAn ||31||

.

graha-gr**Ama~a**rNava.Ady-abdhi-vana-vyom**a~a**gnikA diza: **- x +**

tuhinAhArahAn - **x =**

antA**saMk**hy**A~am**buda-ghaT**a~u**dbhaTAn **–**

**x.**

~vlm.31. The world appears in a fl**am**e on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air, all which are seen to be burning in a blaze.

~sv. he sees the earth scorched dry and hot. Wherever the eyes see, they see everything on fire, even the clouds rain fire, and because of this pervasive fire, everything looks brilliant.

**y32**|o/

**zarat\_grISma-vasantAn\_ca tApAn\_Atapa-dAyina: |**

**tRNa-patra-latA~ogha~abhra-rAzi~USma-pihitAvatI: ||32||**

zarat\_grISma-vasantAn\_ca tApAn\_Atapa-dAyina: |

tRNa-patra-latA~ogha~abhra-rAzi~USma-pihitAvatI: ||32||

.

zarat\_grISma-vasantAn\_ca - **x =**

tApAn\_Atapa.dAyina: **- x +**

tRNa-patra-lat**A~o**gh**a~a**bhra-rAzy-USma-pihitAvatI: **-**

**x.**

~vlm.32. It sees the empty clouds of autumn, spring and hot seasons, that serve to favour the fires instead of quenching them; and beholds the lands below covered with grass and leafy creepers, which entrap them as vestures of clouds.

~sv. he sees the earth scorched dry and hot. Wherever the eyes see, they see everything on fire, even the clouds rain fire, and because of this pervasive fire, everything looks brilliant.

**z33**|o/

**sauvarNam ambara-talam bhUtalam diktaTAni ca |**

**taptAn\_yat\_abhra-sarasI-hima-zaila-sthalAni ca ||33||**

sauvarNam ambara-talam bhUtalam diktaTAni ca |

taptAn\_yat**\_**abhra-sarasI-hima-zaila-sthalAni ca ||33||

.

sauvarN**am - a golden glory** =

**am**bara-tal**am - the horizon, Skyscape** =

bhUtal**am - Earth** =

diktaTAni ca **- with its outspread Directions =**

taptAn**\_- sun.burned** =

yat**\_** **- *and* which *are*** =

abhra.**cloud**-sarasI.**lake**-hima**.snow**-zaila.**stone**-sthalI.**tableland**Ani-**s** ca **– x.**

#**am**baratala - **Skyscape**.

~vlm.33. It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all tepid and hot.

~sv. he sees the earth scorched dry and hot. Wherever the eyes see, they see everything on fire, even the clouds rain fire, and because of this pervasive fire, everything looks brilliant.

**34**|o/

रस-अनुरिक्ते वातेन जीव आपूर्यते यदा ।

ras**a~a**nurikte vAtena jIva ApUryate yadA |

ओजो ऽन्तर् अणु.मात्र-आत्मा तदा तत्र.एव विन्दते ॥३४॥

ojo\_anta:**\_**aNu.mAtra~AtmA tadA tatra\_eva vindate ||34||

.

ras**a~a**nurikte vAtena - **x =**

jIva ApUryate yadA **– when the jIva is filled.up +**

oja:**\_**anta:**\_**aNu.mAtra~AtmA - **x =**

tadA tatra\_eva vindate **– then and there is found ...**

~vlm.34. When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and flatulence; and the soul retaining its vigour, sees various dre**am**s of the following description.

~sv.34 When the jîva is filled with 'wind' (vâta which is another humour) he experiences the following effects.

वात-विक्षुब्ध-संवित्त्वाद् अ-पूर्वम् वसुधा.तलम् ।

vAta-vikSubdha-s**am**vittvAt**\_**a-pUrv**am** vasudhA.tal**am** |

अ-पूर्वा नगर-ग्राम-शैल-अब्धि-वन-मण्डली: ॥३५॥

a-pUrvA nagara-gr**Am**a-zail**a~a**bdhi-vana-maNDalI: ||35||

.

vAta-vikSubdha-s**am**vittvAt – **thru the awareness disturbed by the Air =**

a-pUrv**am** vasudhA.tal**am** **- x +**

a-pUrvA: - **x =**

nagara-gr**Am**a-zail**a~a**bdhi-vana-maNDalI: - **x.**

~vlm.35. The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dre**am**, quite different from what they appeared before.

~sv.35 He sees the world as if it is new, ...

उड्डीयमानम् आत्मानम् शिला: शैल-स्थलान् इव ।

uDDIy**am**An**am** AtmAn**am** zilA: zaila-sthalAn\_iva |

घन-घुंघुम-सआरावान् अचक्र-भ्रमणादि च ॥३६॥

ghana-ghuMghuma-sArAvAn\_acakra-bhr**am**aNADi ca ||36||

.

uDDIy**am**An**am** AtmAn**am** **- x =**

zilA: zaila-sthalAn\_iva **- x +**

ghana-ghuMghuma-sArAvAn **- x =**

acakra-bhr**am**a.NADi ca **– x.**

~vlm.36. The soul beholds itself as flying in the air, with the hills and hilly lands all about it; and hears a rumbling noise as that of the whirling of the wheels of a chariot.

~sv.36 ... he sees h**im**self and even rocks and mountains flying, ...

**37**|**Ø**

हय-उष्ट्र-गरुड-अम्भोद-हंस-यान-अवरोहणम् ।

hay**a~u**STra-garuD**a~am**bhoda-h**am**sa-yAn**a~a**varohaN**am** |

यक्ष-विद्याधर=आदीनाम् गत्य्-आगमन-संचरम् ॥३७॥

yakSa-vidyAdhara=AdIn**Am** gati\_Ag**am**ana-s**am**car**am** ||37||

.

hay**a~u**STra-garuD**a~am**bhoda-h**am**sa-yAn**a~a**varohaN**am** **- x =**

yakSa-vidyAdhara=AdIn**Am** gaty-Ag**am**ana-s**am**car**am** **– x.**

~sv.37 ... everything revolves and rotates, flying angels and celestials, ...

~vlm.37. It seems to be riding about on horse back, or upon a c**am**el or eagle or on the back of a cloud, or riding in a chariot drawn by ganders or swans.

स=अद्रि-द्यु-ऊर्वी-नदि-ईशानाम् वन-भू-ग्राम-पूर्-दिशाम् ।

कम्पम् भय-उन्मुख-अङ्गानाम् बुद्बुदानाम् इव.अर्णवे ॥३८॥

sa=adri-dyu-UrvI-nadi-IzAn**Am** vana-bhU-gr**Am**a-pUr-diz**Am** |

k**am**p**am** bhay**a~u**nmukh**a~a**GgAn**Am** budbudAn**Am** iva\_arNave ||38||

sa=adri-dyu-UrvI-nadi-IzAn**Am** vana-bhU-gr**Am**a-pUr-diz**Am** **–**

**x =**

k**am**p**am** bhay**a~u**nmukh**a~a**GgAn**Am** -

**x =**

budbudAn**Am** iva\_arNave **– like bubbles in the ocean.**

~vlm.38. It sees the earth, sky and cities and forests, all appearing before it; and trembling as in fear like bubbles in the water.

~sv.38 ... the earth and all that is in it quakes; ...

अन्ध-कूपे निपतितम् विपुले संकटे\_अथवा ।

andha-kUpe nipatit**am** vipule **saMk**aTe\_athavA |

अथवा रूढम् आत्मानम् खम् आभम् पादपम् गिरिम् ॥३९॥

athavA rUDh**am** AtmAn**am** kh**am** Abh**am** pAdap**am** gir**im** ||39||

.

andha-kUpe nipatit**am** – **fallen into a blind well =**

vipule **saMk**aTe\_athavA **– or.else in a vast strait +**

athavA rUDh**am** AtmAn**am** kh**am** - **or.else a self ascending in kha.Sky=**

Abh**am** pAdap**am** gir**im** **– like a tree or a mountain.**

~sv.39 ... he sees h**im**self as having fallen into a blind well or into a dreadful cal**am**ity or as standing perilously on top of a tree of great height or a mountain peak.

~vlm.39. It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.

वात-पित्ताश्लेष्म-युक्तो जीव आपूर्यते यदा ।

vAta-pittAzleSma-yukto jIva ApUryate yadA |

भागैर्वात-वशम् प्राप्तैर् आर्तो\_असौ विन्दते तदा ॥४०॥

bhAgai:**\_**vAta-vaz**am** prAptai:**\_**Arto\_asau vindate tadA ||40||

.

vAta-pittA-zleSma-yukta: - **Wind & Bile & Phlegm combined =**

jIva ApUryate yadA **– when the jIva is filled.with +**

bhAgai: vAta-vaz**am** prAptai: - **with parts got by force of Air =**

Arta: asau vindate tadA **– it finds distress then.**

~vlm.40. When the conduits of the body are filled, with a combination of all the three humours of phlegm, bile and flatulence; then the soul is led by the windy humour to see several dre**am**s of the following nature.

~sv.40 When the jîva is filled with vata, pitta and slesma (wind, bile and phlegm), he comes under the influence of the wind and experiences distress.

\*O #**pittam** - bile, the bilious humour (one of the three humours [cf. kapha and vAyu] or that secreted between the stomach and bowels and flowing through the liver and permeating spleen, heart, eyes, and skin ; its chief quality is heat) AV.&c &c

श्लिष् #zliS -> #**zleSman**, #zleSmA -m.‑ phlegm, mucus • one of the three humours of the body (= #kapha).

वा #vA -> #**vAta- -** wind or air as one of the humours of the body (also called \*vAyu, \*mAruta, \*pavana, \*anila, \*s**am**IraNa)&c

41|**Ø**

पतन्तीम् पार्वतीम् वृष्टिम् सुशिलावृष्टि-संकटम् ।

patant**Im** pArvat**Im** vRST**im** suzilAvRSTi-**saMk**aT**am** |

स्फुट-अट्ट-कटक-आरव-भ्रमत्-पादप-मण्डलम् ॥४१॥

sphuT**a~a**TTa-kaTaka~Arava-bhr**am**at-pAdapa-maNDal**am** ||41||

.

patant**Im** pArvat**Im** vRST**im** – **a rain of falling mountains =**

suzila~AvRSTi-**saMk**aT**am** **- x +**

sphuT**a~a**TTa-kaTaka~Arava-bhr**am**at-pAdapa-maNDal**am** **-**

**m** sphuTa-**high**-kaTaka-**noise**-bhr**am**at-**tree**-**maNDala.**

~vlm.41. It sees rainfalls flowing down the mountains, and hailstones hurling down its sides to its terror; it hears the bursting of the hills and edifices, and sees the trees to be moving about.

~sv.41 He sees a shower of mountains and of rocks, he hears dreadful sounds with which trees revolve in the bowels of the earth.

#aTTa

कट् #kaT -> #**kaTaka m. -am** कटकः - a twist of straw • a bracelet of gold or shell • the ridge of a mountain •• #**kaTikA** - a straw mat +

**42**|o/

भ्रमद्भिर् वन-विन्यासै: संदिग्ध-अम्भोधर-उत्कटम् ।

सिंह-वारण-वर्ष-अभ्र-निर्.अन्तर-दिग्.अन्तरम् ॥४२॥

bhr**am**adbhi:**\_**vana-vinyAsai: s**am**digdh**a~am**bhodhar**a~u**tkaT**am** |

s**im**ha-vAraNa-varS**a~a**bhra-nir.antara-dig.antar**am** ||42||

.

bhr**am**adbhi: x

vana-vinyAsai: - **w scattering forests =**

s**am**digdh**a~am**bhodhar**a~u**tkaT**am** **–**

**m** s**am**digdh**a~am**bhodhar**a~u**tkaTa **+**

s**im**ha-vAraNa-varS**a~a**bhra-nir.antara-dig.antar**am** **–**

**m lion**-**elephant**-**rain-cloud**-nirantara-dig.antara**.**

~vlm.42. Woods and forests, appear to gird the distant horizon; which is over cast by huge clouds, and traversed by big elephants and lions.

~sv.42 Whole forests whirl around with all the an**im**als in the forests.

**43**|o/

तालीत-माल-हिंताल-माला-ज्वलन-संकुलम् ।

गुह-आ-"घुम्.घुम्"निर्.ह्राद-"भाम्"कार-घन-घर्घरम् ॥४३॥

tAlIta-mAla-h**im**tAla-mAlA-jvalana-**saMk**ul**am** |

guha~A-"ghum.ghum"nir.hrAda-"bh**Am**"kAra-ghana-gharghar**am** ||43||

.

tAlIta-mAla-h**im**tAla-mAlA-jvalana-**saMk**ul**am** **–**

**x =**

guha~A-"ghum.ghum"nir.hrAda-"bh**Am**"kAra-ghana-gharghar**am**

**- x.**

~vlm.43. The palm and támala trees, appear to be burning around; and the hollow caves and caverns, to resound with the harsh noise of the flashing fire and falling trees.

~sv.43 All the trees are on fire and there is the sound of burning issuing from all the caves.

**44**|o/

मन्द्र-मन्दर-मन्थान-शब्द-संदर्भ-सुन्दरीम् ।

दरीम् दलन-दुर्वार-मिथ: संघट्ट-घट्टिनाम् ॥४४॥

mandra-mandara-manthAna-zabda-s**am**darbha-sundar**Im** |

dar**Im** dalana-durvAra-mitha: s**am**ghaTTa-ghaTTin**Am** ||44||

.

mandra-mandara-manthAna-zabda-s**am**darbha-sundar**Im** -

**x =**

dar**Im** **- x =**

dalana-durvAra-mitha: **- x =**

s**am**ghaTTa-ghaTTin**Am** - **x.**

~vlm.44. The mountain craigs seeming to be clashing and crashing against one another, and the caverns resounding to their hoarse and harsh crackling.

~sv.44-45 He sees the collision of mountains.

**45**|o/

शृङ्ग-संघट्ट-सदृशा: "क्रेम्"कार-उत्कर-कर्कश: ।

नदीर् मुक्तालतापात-स.स्रग्-दाम-नभस्ताल: ॥४५॥

zRGga-s**am**ghaTTa-sadRzA: "krem"kAr**a~u**tkara-karkaza: |

nadI:**\_**muktAlatApAta-sa.srag-d**Am**a-nabhastAla: ||45||

.

zRGga-s**am**ghaTTa-sadRzA:- **x =**

"krem"kAr**a~u**tkara-karkaza: **- x +**

nadI:\_muktA-latA-pAta-sa.srag-d**Am**a-nabhastAla: **- x.**

~vlm.45. The mountain tops also seem to clash against each other, and emit a harsh and hideous noise about them; and the stre**am**s running **am**idst them, appear as wearing necklaces with the loosened creepers and bushes which they bore away.

~sv.44-45 He sees the collision of mountains.

**x46**|o/

**zilA-zakala-pUrNa~arNa-pUrNa~ambara-mahArNavam |**

**vahat\_vana-ghana~uddhAta-ghaTTita-brahma-maNDalam ||46||**

zilA-zakala-pUrNa~arNa-pUrNa~ambara-mahArNavam |

vahat\_vana-ghana~uddhAta-ghaTTita-brahma-maNDalam ||46||

.

\*jd.46 - zilAzakala-pUrN**a~a**rNa-pUrN**a~am**bara-mahArNav**am** **–**

**m mountain**-**bits**-**full**-**wave**-**full**-**sky**-**great.Ocean =**

vahat **- traveling** =

vana-ghan**a~u**ddhAta-ghaTTita-brahma-maNDal**am** **–**

**m forest**-**cloud**-**raised**(like dust)-kneaded/pressed.together-**brahmic**-maNDala**.**

~vlm.46. Fragments of rocks are seen, to be borne away by the mountain stre**am**s to the ocean; and the torn bushes which they carried down, seemed to spread as far as the utmost pole.

~sv.46-47-48 He sees the oceans rising to fill the entire sky and carrying away whole forests and even clouds, lifting them up to the region of Brahmâ the creator. The whole sky seems to be clear and clean because of all this friction and rubbing within it.

\*jd.46 - zilAzakala-pUrN**a~a**rNa-pUrN**a~am**bara-mahArNav**am** **- x =** vahat\_vana-ghan**a~u**ddhAta-ghaTTita-brahma-maNDal**am** **– x.**

**47**|o/

परस्पर-विनिर्मृष्ट-दश-दर्शन-दन्तुरम् ।

चटत्-"कट-कट"आराव-स्फुटत्-कटकटङ्कितम् ॥४७॥

paraspara-vinirmRSTa-daza-darzana-dantur**am** |

caTat-"kaTa-kaTa"ArAva-sphuTat-kaTakaTaGkit**am** ||47||

.

paraspara-vinirmRSTa-daza-darzana-dantur**am** **–**

**m mutual**-vinirmRSTa-daza-darzana-dantura **=**

caTat-"kaTa-kaTa"ArAva-sphuTat-kaTaka-TaGkit**am -**

**m** caTat-**"kaTa-kaTa"**-**sound**-sphuTat-kaTaka-TaGkita **=**

~vlm.47. Craggy hills seemed to crash each other with their denticulated edges, and crashed and split themselves with their harsh and hideous sounds.

~sv.46-47-48 He sees the oceans rising to fill the entire sky and carrying away whole forests and even clouds, lifting them up to the region of Brahmâ the creator...

#TaGkita

**x**

**46**

**y47**

**z48**

**z48**|o/

kha-pAta-pavanAdhUta-vana-vAta-lat**A~u**dayam |

raNat\_Atma-dRSat~cUrNa-karbura~ambuja-dhAriNam ||48||

.

kha-pAta-pavanAdhUta-vana-vAta-lat**A~u**day**am -**

**m sky**-**flying**-pavanAdhUta-**forest**-**wind**-latA-**rise =**

raNat **- x** =

Atma-dRSac-cUrNa-karbur**a~am**buja-dhAriN**am -**

**m self**-**millstone**-cUrNa-**spotted**-ambuja.**waterLotus**-dhAri **=**

**#karbura –** variegated, spotted +

~vlm.48. The forest leaves with creepers were scattered all around by the strong wind, and the broken stones of the mountain made their bed over the moss below.

~sv.46-47-48 He sees the oceans rising to fill the entire sky and carrying away whole forests and even clouds, lifting them up to the region of Brahmâ the creator. The whole sky seems to be clear and clean because of all this friction and rubbing within it.

**49**|o/

प्राग्.भट-उद्भट-भेद-उत्थैर् मन्दैर् "मर-मर"-आरवै: ।

prAg.bhaT**a~u**dbhaTa-bhed**a~u**tthai:**\_**mandai:**\_**"mara-mara"-Aravai: |

क्रूर-आक्रन्दैर् इव .आभाति विराजित-जगत्.त्रयम् ॥४९॥

krUra~Akrandai:**\_**iva\_AbhAti virAjita-jagat.tray**am** ||49||

.

prAg.bhaT**a~u**dbhaTa-bhed**a~u**tthai: - **x =**

mandai: - **x =**

"mara-mara"-Aravai: **- x +**

krUra~Akrandai: iva - **x =**

AbhAti virAjita-jagat.tray**am** **- x.**

~vlm.49. The tall tála trees fell to the ground with marmara sound, like the wars of the Gods and Titans of yore; and all birds flew with a harsh scre**am**, like the crying of men at the last day of desolation of the world.

~sv.49 The three worlds appear to be filled with the battle cries of soldiers and warriors.

**50**|o/

इति तै: काष्ठ-पाषाण-मृद्-युग्-वात-भटैर् वृत: ।

iti tai: kASTha-pASANa-mRd-yug-vAta-bhaTai:**\_**vRta: |

परिपीडित एव .आस्ते यदा जीवो जडी.कृत: ॥५०॥

paripIDita eva\_Aste yadA jIvo jaDI.kRta: ||50||

.

iti tai: kASTha-pASANa-mRd-yug-vAta-bhaTai: **-**

**so w those wood**-**stone**-**earth**-**joined**-**wind**-bhaTa**s =**

vRta: **- x +**

paripIDita eva\_Aste yadA – **when so mixed together it is =**

jIva: jaDI.kRta: **- a Living.jIva made inert...**

~vlm.50. All woods, stones and earth mixed together as one mass, like jaríkrita jíva in dre**am**.

~sv.50 When thus the jîva is agitated and distressed by all this dreadful vision, he becomes unconscious.

**51**|**Ø**

मृदन्तःकीट-कणवअच् छिल-अन्तर्गत-भेकवत् ।

mRd-anta:kITakaNavat**\_**zil**a~a**ntargata-bhekavat |

गर्भअस्य अपक्व-शिशुवत् फल.अन्तर्गत-बीजवत् ॥५१॥

garbhasya\_apakva-zizuvat\_phal**a~a**ntargata-bIjavat ||51||

.

mRd.anta:-kITa-kaNavat – ... **like a worm underground =**

zil**a~a**ntargata-bhekavat **– like a frog within a stone** \*cf. Pliny's notion that frogs are born in stone **+**

garbhasya\_a-pakva-zizuvat – **like an embryo in the womb =**

phal**a~a**ntargata-bIjavat – **like fruit within a seed...**

~vlm.51. Silence reigned there like worm underneath the earth, and frog underneath a stone, boy within the belly, and the seed within the fruit.

~sv.51 Like a worm which lies buried in the earth, like a frog hidden in a rock, like a foetus in the womb, like the seed within the fruit, ...

**52**|**Ø**

बीज-उदर.स्थ-अङ्कुरवद्-द्रव्य-पिण्ड.उदर.अणुवत् ।

bIj**a~u**dara.sth**a~a**Gkuravat\_dravya-piNDa.udara.aNuvat |

अश्रान्तस्तम्ब-कोश.स्थ-दारु-पुत्रक-देहवत् ॥५२॥

azrAntast**am**ba-koza.stha-dAru-putraka-dehavat ||52||

bIj**a~u**dara.sth**a~a**Gkuravat **-**

**like a sprout in the body of a seed =**

dravya-piNDa.udara.aNuvat **–**

**like solid substance within an aNu.Atom** **=**

azrAnta-st**am**ba-koza.stha-dAru-putraka-dehavat **–**

**like the body of a puppet hidden in a wooden post...**

~vlm.52. Like boiled rice and solidified liquid in the bowel, and the sapling within the wall of a pillar.

~sv.52-53 ... like the unborn sprout in a seed, like an atom in a molecule, like an uncut figure in a rock, he rests within h**im**self, undisturbed by the movement of prana because in his resting place there are no 'holes' or outlets.

**53**|o/

सौषिर्यासंभवात् प्राण-पवन-स्पन्द-वर्जित: ।

प्रोन्नमत्-पर्शु-पूरेण शिलापूरेण तर्जित: ॥५३॥

sauSiryAs**am**bhavAt\_prANa-pavana-spanda-varjita: |

pronn**am**at-parzu-pUreNa zilApUreNa tarjita: ||53||

sauSiry**a~a**s**am**bhavAt **- x =**

prANa-pavana-spanda-varjita: **- x =**

pronn**am**at-parzu-pUreNa x

zilApUreNa tarjita: **- x.**

~vlm.53. The vital air ceased to blow, and the all things are bl**am**ed, as if they are encased within the hollow of the earth.

~sv.52-53 ... like the unborn sprout in a seed, like an atom in a molecule, like an uncut figure in a rock, he rests within h**im**self, undisturbed by the movement of prana because in his resting place there are no 'holes' or outlets.

Ø#parzu पर्शु **-m.-** a rib AV. TS. Br. ([cf. Zd. perezu]) ; a curved knife, sickle

**54**|**Ø**

तदा निबिड-तेजो sन्तर् एव.अनुभवति स्वयम् ।

tadA nibiDa-tejo\_'nta:**\_**eva\_anubhavati svay**am** |

सुषुप्तम् शैल-कोश-आभम् अन्ध.कूप-उदर-उपमम् ॥५४॥

suSupt**am** zaila-koza~Abh**am** andha.kUp**a~u**dar**a~u**p**amam** ||54||

.

\*jd.54 - tadA **- then =**

nibiDa-teja:\_anta:**\_**eva **- x =**

anubhavati svay**am** **– experiencing itself =**

suSupt**am** zaila-koza~Abh**am** **- x =**

andha.kUp**a~u**dar**a~u**p**amam** - **x.**

~vlm.54. Deep darkness reigned there, and susupti appeared like deep dark well within the cavern of a mountain.

#viD -> #biDa - a hole -> #**nibiDa**, -> #niviDa (prob. fr. बिड = बिल, a hole • cf. नि-खिल) without spaces, compact, thick  mbh.&c • full of abounding in (instr. or comp) ••-> #**naibiDyam** - closeness, compactness, continuity RAjat. #**nibiDaya** - Nom. P. - #nibiDayati ‑ to make tight, embrace firmly — #nibiDIkR - to make tight or firm, bend (a bow) -> #**nibiDita‑** ‑ made tight, become thick or heavy • pressed close to.

**55**|o/

यदा परिणतम् यत्न: पुन: सौषिर्यम् आततम् ।

पुनर् वेत्ति तदा जीव: स्वप्नम् प्राण-अवबोधित: ॥५५॥

yadA pariNat**am** yatna: puna: sauSiry**am** Atat**am** |

puna:**\_**vetti tadA jIva: svapn**am** prAN**a~a**vabodhita: ||55||

.

yadA pariNat**am** yatna: - **x =**

puna: sauSiry**am** Atat**am** **- x +**

puna:**\_**vetti tadA jIva: - **x =**

svapn**am** prAN**a~a**vabodhita: - **x.**

~vlm.55. As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within, so the vital air which once disappeared, makes its appearance again.

~sv.54-55-56 He enters into deep sleep, which is like resting inside a rock or inside a blind well. When mental effort makes a hole in that resting place, then he knows the world of dre**am**s, having been made aware of it by the movement of the life-force or prana. When this life-force falls from one nadi (nerve-channel) on to another, there is a vision of a shower of mountains.

**56**|**Ø**

यदा तस्मिन् प्रदेशे ऽन्तर् भागभागान् पतन्ति ते ।

yadA tasmin\_pradeze\_anta:**\_**bhAgabhAgAn patanti te |

देहे परिणमन्तो ऽन्तस् तद् एवात्यद्रि-वर्षणम् ॥५६॥

dehe pariN**am**anto\_anta:**\_**tat**\_**evAtyadri-varSaN**am** ||56||

.

yadA tasmin\_pradeze\_antar - **x =**

bhAgabhAgAn\_patanti te **- x +**

dehe pariN**am**anto\_antas - **x =**

tat**\_**evAtyadri-varSaN**am** **- x.**

~vlm.56. As after digestion certain kind of juice appears within the body in the shape of vitality, so stone begins to fall therein.

~sv.54-55-56 He enters into deep sleep, which is like resting inside a rock or inside a blind well. When mental effort makes a hole in that resting place, then he knows the world of dre**am**s, having been made aware of it by the movement of the life-force or prana. When this life-force falls from one nadi (nerve-channel) on to another, there is a vision of a shower of mountains.

**57|o/**

बhv.एव वह्नि-बहुना स्वल्पेन अल्पम् प्रपश्यति ।

वात-पित्त.आदि-योगेन बहिर् अन्तश् च संभ्रमम् ॥५७॥

bahu**\_**eva vahni-bahunA svalpena\_alp**am** prapazyati |

vAta.pitta~Adi=yogena bahi:**\_**anta:**\_**ca s**am**bhr**amam** ||57||

.

bahu\_eva - **very much =**

vahni-bahunA - **with many flames =**

svalpena\_alp**am** prapazyati **- x +**

vAta.pitta~Adi=yogena - **x =**

bahi:**\_**anta:**\_**ca s**am**bhr**amam** - **x.**

~vlm.57. As fire increases more fire, a little adds little more; so the combination of triple humours, composes the inward and outward essence of the body.

~sv.57 If there is too much of such movement caused by vata, pitta, and slesma then there is a lot of such experiences; if it is less, the experience is less.

59|o/

पश्यत्य् एतद् यथा.एव.अन्तर् एष जीवो वशी.कृत: ।

वात-पित्त.आदि-योगेन बहिर् अन्तश् च संभ्रमम् ॥५८॥

pazyati**\_**etat**\_**yathA\_eva\_anta:**\_**eSa jIvo vazI.kRta: |

vAta-pitta.Adi-yogena bahi:**\_**anta:**\_**ca s**am**bhr**amam** ||58||

.

pazyati**\_**etat**\_**yathA\_eva\_antar - **x =**

eSa jIvo vazI.kRta: **- x +**

vAta-pitta.Adi-yogena - **x =**

bahi:**\_**anta:**\_**ca s**am**bhr**amam** - **x.**

~sv.58 Whatever the jîva experiences within (in dre**am**, etc. ) on account of the vata, pitta, and slesma, that he experiences outside, too, and in that field his own organs of action function appropriately.

~vlm.58. Thus the living soul being confined within the bonds of the body, and led by force of the triple humours (phlegm etc.); sees (by means of its enternal[~internal senses), the dre**am**s of the absent world, as it beholds the visions of the visible phenomena, with its external organs of sense.

60|o/

क्षुब्धैर् अन्तर्-बहिश् च.एव स्वल्पै: स्वल्पम् प्रपश्यति ।

समै: समम् इदम् दृश्यम् वात-पित्त-कफ-आदिना ॥५९॥

kSubdhai:**\_**antar-bahi:**\_**ca\_eva svalpai: svalp**am** prapazyati |

s**am**ai: s**amam** id**am** dRzy**am** vAta-pitta-kapha~AdinA ||59||

.

kSubdhai: - **disturbed =**

antar bahir ca-eva - **both within and without =**

svalpai: svalp**am** prapazyati =

s**am**ai: s**amam** **- x =**

id**am** dRzy**am** **- x =**

vAta-pitta-kapha~AdinA **– x.**

#pitta

#kapha

~sv.59 When agitated or disturbed inside and outside, he (the jîva) experiences a little disturbance if the disturbance of the vata, pitta and kapha (slesma) is slight, and he experiences equan**im**ity if they are in a state of balance or equilibrium.

~vlm.59. It is according to the more or less excitement of the senses, by the greater or less irritation of the humours, that the mind is liable to view its internal vision, in a greater or less degree; but the action of the humours being equable, the tenor of the mind runs in an even course.

**60**|o/

बहि: पश्यत्य् अयम् जीव: कुपितैर् एभिर् आवृत: ।

स्पन्दम् भूम्य्-अद्रि-नभसाम् ज्वलनम् वा.अनल-उच्चयै: ॥६०॥

bahi: pazyati**\_**ay**am** jIva: kupitai:**\_**ebhi:**\_**AvRta: |

spand**am** bhUmy-adri-nabhas**Am** jvalan**am** vA\_anal**a~u**ccayai: ||60||

.

bahi: pazyati\_ay**am** jIva: **- outside sees this Living.jIva =**

kupitai:**\_**ebhi:**\_**AvRta: **- x =**

spand**am** bhUmy-adri-nabhas**Am** x

jvalan**am** vA\_anal**a~u**ccayai: **- x.**

~vlm.60. The living soul being beset by irritated humours, (from the effects of intoxication, mantras or poison and the like), looks abroad over the wide world, and sees the earth and sky and the mountains to be turning round; and fl**am**es of fire issuing from burning piles.

~sv.60 The jîva experiences all these outside when the three humours are agitated or disturbed: burning, drowning,

#kup -> #**kupita‑** कुपित - provoked , incensed , offended , angry.

**61**|o/

आकाश-गमनम् च.एव चन्द्र-उदय-हिम.अचलान् ।

गहनम् वृक्ष-शैलानाम् नभ:प्लवनमर्णसाम् ॥६१॥

AkAza-g**am**an**am** ca\_eva candr**a~u**daya-h**im**a.acalAn |

gahan**am** vRkSa-zailAn**Am** nabha:-plavan**am** arNas**Am** ||61||

.

AkAza-g**am**an**am** ca\_eva **- x =**

candr**a~u**daya-h**im**a.acalAn **– rising moon on the Snowy Mountains =**

gahan**am** vRkSa-zailAn**Am** nabha:-plavan**am** **- x =**

arNas**Am** – **of the waves.**

~vlm.61. It finds itself rising to and moving about the skies, the rising moon and ranges of mountains; sees forests of trees and hills, and floods of water washing the face of heaven.

~sv.61 moving in air,

**62**|o/

मज्जन-उन्मज्जनम् वा.अब्धौ सुरतम् सुर-सद्मसु ।

शैल-उपवन-शुभ्र-अभ्र-पीठ-विश्रमण-उच्चयम् ॥६२॥

majjan**a~u**nmajjan**am** vA\_abdhau surat**am** sura-sadmasu |

zail**a~u**pavana-zubhr**a~a**bhra-pITha-vizr**am**aN**a~u**ccay**am** ||62||

.

majjan**a~u**nmajjan**am** vA\_abdhau - **sinking or rising in the sea =**

surat**am** sura-sadmasu **- x +**

zail**a~u**pavana-zubhr**a~a**bhra-pITha-vizr**am**aN**a~u**ccay**am -**

**x.**

~vlm.62. It thinks itself to be diving on and floating on the waters, or r**am**bling in heavenly abodes, or in forests and hilly places, and finds itself to be floating in the sky, upon the backs of hoary clouds.

~sv.62 resting on rocks and mountains,

#surata

**63**|o/

बृहत्-क्रकच-निष्पेषम् नरक-अनुभव-भ्रमम् ।

ताली-तमाल-हिंताल-मालावलनम् अम्बरे ॥६३॥

bRhat-krakaca-niSpeS**am** narak**a~a**nubhava-bhr**amam** |

tAlI-t**am**Ala-h**im**tAla-mAlAvalan**am** **am**bare ||63||

.

bRhat-krakaca-niSpeS**am** **- x =**

narak**a~a**nubhava-bhr**amam** **– the delusive experience of naraka.Manhell +**

tAlI-t**am**Ala-h**im**tAla-mAlAvalan**am** - **x =**

**am**bare **– in the sky ...**

~vlm.63. It sees rows of palms and other trees ranged in the sky, and sees the false sights of hell punishments, as the sawing and crushing of sinful bodies.

पिष् #piS -> #niSpiS - nir.piS -> #**niSpeSa**: - rubbing together, grinding, striking or clashing and the sound produced by it. niSpeSaNa n. id. - y1029.011

**64**|o/

चक्र-वृत्तैश् च पवनम् "झग्" इत्य् उत्पतनम् दिवि ।

cakra-vRttai:**\_**ca pavan**am** "jhag"iti**\_**utpatan**am** divi |

शून्ये ऽपि जनता-वृन्दम् स्थले ऽप्य् अब्धि-निमज्जनम् ॥६४॥

zUnye\_api janatA-vRnd**am** sthale\_api**\_**abdhi-n**im**ajjan**am** ||64||

.

cakra-vRttai: ca x

pavan**am** **- x =**

"jhag"-iti utpatan**am** divi **- at.once rising in the sky =**

zUnye api **– tho when empty =**

janatA-vRnd**am** **– a crowd of people =**

sthale api **- x =**

abdhi-n**im**ajjan**am** **– sea-diving.**

~vlm.64. It fancies itself to be hurled down by a turning wheel, and rising instantly to the sky again; it sees the air full of people, and thinks itself as diving in the waters upon the land.

~sv.64 rising and falling from the sky, hallucinations like drowning in a playground,

**65**|**Ø**

विचित्रम् विपरीतम् च व्यवहारम् महानिशि ।

vicitr**am** viparIt**am** ca vyavahAr**am** mahAnizi |

अग्नि\_इव भास्कर-आलोकम् दुर्.भेद्यम् च .अग्नि वा तप: ॥६५॥

agni**\_**iva bhAskara~Alok**am** dur.bhedy**am** ca\_agni vA tapa: ||65||

.

vicitr**am** viparIt**am** ca - **x =**

vyavahAr**am** mahAnizi **– worldly business in the great night =**

agni**\_**iva - **as.if fire =**

bhAskara~Alok**am** - **x =**

dur.bhedy**am** ca\_agni vA tapa: **- and hard to distinguish fire or darkness.**

~vlm.65. It sees the business of the dayt**im**e, carried on everywhere at night, the sun shining then as in the day t**im**e; and a thick darkness overspreading the face of the day.

~sv.65-66 sunshine at midnight,

#viparIta

66|**Ø**

स=अद्रि-भुतलम् आकाशे कुड्य-बन्धे घने स्थलम् ।

sa=adri-bhutal**am** AkAze kuDya-bandhe ghane sthal**am** |

कुड्य-बन्धांश् च गगने मित्र-भावम् च विद्विषि ॥६६॥

kuDya-bandhAn**\_**ca gagane mitra-bhAv**am** ca vidviSi ||66||

.

sa=adri-bhutal**am** – **a land of mountains =**

AkAze kuDya-bandhe ghane **- x =**

sthal**am** **- x =**

kuDya-bandhAn ca

gagane mitra-bhAv**am** ca x

vidviSi **– in opposition/enmity**

**.**

~vlm.66. The mountainous regions are seen in the skies, and the land is seen to be full of holes and ditches; rows of edifices are seen in the air, and **am**ity is found to be combined with enmity, (friends turning to foes and vice versa).

~sv.65-66 sunshine at midnight,

**x67**|o/

**sva.jane paratAbuddhim su.janatvam ca dur.jane |**

**su.sama-sthalatAm zvabhre zvabhratvam susame sthale ||67||**

sva.jane paratAbuddhim su.janatvam ca dur.jane |

su.sama-sthalatAm zvabhre zvabhratvam susame sthale ||67||

.

sva.jane paratAbuddh**im** **– family are seen as strangers =**

su.janatv**am** ca dur.jane **- & wicked folk as friends =**

su.s**am**a-sthalat**Am** zvabhre zvabhratv**am** sus**am**e sthale **– x.**

~vlm.67. Relatives are thought as strangers, and wicked people are taken for friends; ditches and dells are viewed as level land, and flats and planes appear as caves and caverns.

~jd. Christians and Jews will think of Isaiah's opposite view: "Every valley shall be exalted," &c.

~sv.67-68-69 perversion of intelligence in which one's own appear to be strangers and enemies appear like friends.

**y68**|o/

**udgIta~AlApam asRNAn sudhA-dhautAn sucitritAn |**

**adrIn\*\*zvetamayAn\_vA\_api navanIta.mayAn\_ca vA ||68||**

udgIta~AlApam asRNAn sudhA-dhautAn sucitritAn |

adrIn\*\*zvetamayAn\_vA\_api navanIta.mayAn\_ca vA ||68||

.

udgIta~AlAp**am** asRNAn - **x =**

sudhA-dhautAn sucitritAn **- x +**

adrIn\_chvet**am**ayAn\_vA\_api - **x =**

navanIta.mayAn\_ca vA **– x.**

~vlm.68. There appear hoary mountains of milky whiteness and crystal gems, and resonant with the melody of birds; and l**im**pid lakes are seen to glide below, with their water as sweet as butter.

~sv.67-68-69 perversion of intelligence in which one's own appear to be strangers and enemies appear like friends.

**z69**|o/

**kadamba-nIpa-jambIra-patra-stabaka-sadmasu |**

**sukha-vizramaNam strIbhi: nAkam padmeSu\_iva\_alina: ||69||**

kadamba-nIpa-jambIra-patra-stabaka-sadmasu |

sukha-vizramaNam strIbhi: nAkam padmeSu\_iva\_alina: ||69||

.

kad**am**ba-nIpa-j**am**bIra-patra-stabaka-sadmasu **–**

**i kadamba~orange.flower**-**citron**-**leaf**-**cluster**-**houses =**

sukha-vizr**am**aN**am** strIbhi:- **x =**

nAk**am** padmeSu\_iva\_alina: **- x.**

~vlm.69. Forests of various trees appear to sight, and houses adorned with females, appearing as lotuses fraught with bees.

~sv.67-68-69 perversion of intelligence in which one's own appear to be strangers and enemies appear like friends.

#ap\* -> #nIpa — adj. ‑ (fr. #ni+ap.; cf. #dvIpa. and pAN.6-3.97) ‑ situated low, deep; –m.- the foot of a mountain; Nauclea Cad**am**ba (the Kad**am**ba tree, q.v, its fruit and orange flower, [http://en.wikipedia.org/wiki/Neol**am**arckia\_cad**am**ba](http://en.wikipedia.org/wiki/Neolamarckia_cadamba)); • A kind of \*kad**am**ba कदम्ब (said to blossom in the rainy season; Adina Cordifolia Hook, [http://www.**im**pgc.com/plantinfo\_A.php?id=962&bc=](http://www.impgc.com/plantinfo_A.php?id=962&bc=). The tree is known as \*heDu हेडु or \*heDa-kad**am**ba हेडकदम्ब in \*marAthI. It is the s**am**e as \*haridra-kad**am**baka हरिद्रकदम्बक or \*haridra हरिद्रक. The wood of the tree is yellow and is still found employed in old buildings.

#hA -> #heya - to be left or quitted or abandoned or rejected or avoided (-> #heyatva‑m- -त्व n.) \_KSS.&c. •-• #heyopAdeya to be rejected or accepted; con or pro. • #heyAdeya.

#jabh\* -> #j**am**bIra, #j**am**bhIra, #j**am**bhinj –m.- the citron tree BhP.viii , 2 , 1 3 SkandaP.&c.

पात् #pAt -> #pAtin -> #**abhipAtin** **-adj.-** hastening near ; running to the help of (in comp.) MBh.3.284.

**70**|o/

antar-n**im**IlitA**\_**hi**\_**etA: pazyanti**\_**unmIlitA**\_**bahi: |

dhAtUn**Am** iti vaiS**am**yAt**\_**bhrAnt**im** indriya-vRttaya: ||70||

.

antar-n**im**IlitA: hi etA:- **x =**

pazyanti\_unmIlitA: bahi: **- x =**

dhAtUn**Am** iti vaiS**am**yAt- **x =**

bhrAnt**im** indriya-vRttaya: **- x.**

~vlm.70. The living soul thought it lies hid within, and closed in itself; yet perceives all these sights without, as if it were awake to them. (Thus the derangement of the humours, causes these errors of sensation of perceiving what is not present to the senses).

\*jd.70 - antar-n**im**IlitA hi**\_**etA: pazyanti**\_**unmIlitA bahi: **- x =** dhAtUn**Am** iti vaiS**am**yAt**\_**bhrAnt**im** indriya-vRttaya: **- x.**

**71**|o/

ev**am**.vidhAni**\_**anekAni pazyanti**\_**anubhavanti ca |

bahi:**\_**eva yathA svapne vastuni**\_**as**am**AdhAtava: ||71||

ev**am**.vidhAni\_anekAni **– many such sorts =**

pazyanti\_anubhavanti ca **– they see & experience =**

bahi:**\_**eva **– even outside =**

yathA svapne vastuni as**am**AdhAtava: **- x.**

~vlm.71. In this manner it is the work of vitiated humours, to represent many such sights of external objects, in the forms of dre**am** to the minds of people.

\*jd.71 - ev**am**.vidhAni\_anekAni **– many such sorts =** pazyanti\_anubhavanti ca **– they see & experience =** bahi:**\_**eva **– even outside =** yathA svapne vastuni as**am**AdhAtava: **- x.**

**x**

**70**

**y71**

**bahi:\_ca\_anta:\_ca dRzyante viparItAni\_anekaza: |**

**kAryANi\_ati.karAlAni jIvai:\_a-samadhAtubhi: ||72||**

**z72**|o/

**bahi:\_ca\_anta:\_ca dRzyante viparItAni\_anekaza: |**

**kAryANi\_ati.karAlAni jIvai:\_a-samadhAtubhi: ||72||**

bahi:**\_**ca\_anta:**\_**ca dRzyante viparItAni**\_**anekaza: |

kAryANi**\_**ati.karAlAni jIvai:**\_**a-samadhAtubhi: ||72||

.

bahi:**\_**ca\_anta:**\_**ca dRzyante x

viparItAni**\_**anekaza: **x**

kAryANi**\_**ati.karAlAni x

jIvai:**\_**as**am**adhAtubhi:- **x**

**.**

~vlm.72. It is usual with men of disordered humours, to see many extraordinary sights and fearful appearances, both within and without them (i. e. in their dre**am**ing and outward sight also).

**73**|o/

समेषु धातुष्व् एषो ऽन्तर् जीवो ऽनुभवति स्वयम् ।

s**am**eSu dhAtuSv\_eSo**\_**anta:**\_**jIvo**\_**anubhavati svay**am** |

तेजो-अन्तर्गत एव .इमाम् व्यवहार-स्थितिम् समाम् ॥७३॥

tejo\_antargata\* eva**\_imAm** vyavahAra-sthit**im** s**amAm** ||73||

.

s**am**eSu dhAtuSu\_eSa:\_antar - **x =**

jIvo\_anubhavati svay**am** **- x +**

tejo-antargata eva\_**imAm** - **x =**

vyavahAra-sthit**im** s**amAm** **- +**

~vlm.73. When the internal organs are equable in their action, then the course of nature and the conduct of people, appear in the usual state.

~sv. When they are in a state of equilibrium, the jîva residing within them sees the whole world as it is, as it really IS, non-different from Brahman.

**74**|o/

यथा-स्थिताम् पुर-ग्राम-पत्तनारन्य-संततिम् ।

सौम्य-वारित-रुच्छायादेशाध्वग-गमागमम् ॥७४॥

yathA-sthit**Am** pura-gr**Am**a-pattan**a~a**raNya-s**am**tat**im** |

saumya-vArita-rucchAyAdezAdhvaga-g**am**Ag**amam** ||74||

.

yathAsthit**Am** - **x =**

pura-gr**Am**a-pattan**a~a**raNya-s**am**tat**im** **-**

**x +**

saumya-vArita-rucchAyAdezAdhvaga-g**am**Ag**amam -**

**x.**

~vlm.74. Then the situations of cities and countries, and the positions of woods and hills, are seen in the s**am**e calm, clear and unperturbed state, as they are known to exist, agreeably to the natural order of things; such as cool and clear stre**am**s, shady forests, and countries and paths traversed by passengers.

~sv. When they are in a state of equilibrium, the jîva residing within them sees the whole world as it is, as it really IS, non-different from Brahman.

**75**|o/

सुख-आतपमय-इन्द्व्-अर्क-तार-अहोरात्र-मण्डितम् ।

sukha~Atap**am**aya-indu-arka-tAr**a~a**horAtra-maNDit**am** |

एवम् एतद् असद्-भूतं सद्-भूतम् इव भासते ॥७५॥

ev**am** etat**\_**asat\_bhUt**am** sat\_bhUt**am** iva bhAsate ||75||

.

sukha~Atapa.maya-indu-arka-tAr**a~a**horAtra-maNDit**am** **-**

**m pleasant**-**heat.mode**-**moon-sun-star**-**day&night**-**adorned +**

ev**am** etat**\_**asat\_bhUt**am** – **so this unreality-become =**

sat\_bhUt**am** iva bhAsate **- as.if reality-become shines/appears.**

~vlm.75. Days and nights decorated with the pleasant be**am**s of the sun and moon, and the rays of the starry array; and all other appearances, however unreal in their nature, appear as wonders to the sight and other senses.

~sv. When they are in a state of equilibrium, the jîva residing within them sees the whole world as it is, as it really IS, non-different from Brahman.

**76**|o/

dRzy**a~u**pal**am**bh**am** cittatve spandan**am** pavane yathA |

a-sat**\_**eva sadAbhAsa-s**am**a.bhinn**am** bhinnavat sthit**am** ||76||

dRzy**a~u**pal**am**bh**am** cittatve **– the object of perception got in affectivity =**

spandan**am** pavane yathA **- as vibration in the wind +**

a-sat**\_**eva - **x =**

sadAbhAsa-s**am**a.bhinn**am** - **x =**

bhinnavat sthit**am** **– x.**

~sv. When they are in a state of equilibrium, the jîva residing within them sees the whole world as it is, as it really IS, non-different from Brahman.

~vlm.76. The perception of phenomenals is as innate in the mind, as vacillation is inherent in the wind; and viewing the unreal as real, and the intrinsical or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its nature.

**77**|o/

zAntAt**\_**udeti sakal**am** jagat\_**am**bara~Atma

zAnt**am** na k**im**cana na n**Am**a sat**\_**iti**\_**udeti |

tat**\_**vyomanIdRz**am** ananta-cite: zarIre

bhA-mAtr**am** Atat**am** ananta-vapu:**\_**vibhAti ||77||

.

zAntAt udeti sakal**am** – **from quiet it all arises**

jagat\_**am**bara~Atma

zAnt**am** **quiet**

na k**im**cana

**Nothing at.all,**

na n**Am**a sat**\_**iti**\_**udeti

**nothing called "sat" appears - x +**

tat**\_**vyomanIdRz**am** ananta-cite: - **x =**

zarIre – **in the body =**

bhA-mAtr**am** Atat**am** x

ananta-vapur vibhAti **– a boundless body projects.**

~sv. When they are in a state of equilibrium, the jîva residing within them sees the whole world as it is, as it really IS, non-different from Brahman.

~vlm.77. It is the calm and quiet spirit of Brahma, that gives rise to all things which are equally calm and quiet also; the world is mere vacuum, without having any reality in it. It is the vacuous mind that represents endless varieties of such forms in the sphere of its own vacuity, as the endless reflexions of its vacuous person.

**oॐm**

DAILY READINGS st 15September

fm3096 1.sp15..17 **some Technical Terms** .z73

<https://www.dropbox.com/s/mlvqxg34gnwfcze/fm3096%201.sp15..17%20some%20Technical%20Terms%20.z73.docx?dl=0>

fm6051 2.sp15..17 On BODIES and IGNORANCE .z71

<https://www.dropbox.com/s/680bbz0zi7bu4g6/fm6051%202.sp15..17%20On%20BODIES%20and%20IGNORANCE%20.z71.docx?dl=0>

fm7145 3.sp14..15 VISIONS .z77

<https://www.dropbox.com/s/06zuadbzwxfiqin/fm7145%203.sp14..15%20VISIONS%20.z77.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:||

y3067.021/FM.3.67.21

+++

**सर्ग 7.145**

muni:\_uvAca **|**

**01 02 03**

**04 05** श्रोत्रम् त्वग्-ईक्षणम् घ्राणम् जिह्वा वेत्ति .ईहित-आत्मक: । संधात: प्रोच्यते जीवश् चिद्.रूपो ऽनिल-मूर्तिमान् ॥६॥

**sarvatra sarvadA jIva: sarva~indriya.maya: sthita: |**

**cit\_cit.vyoma~avyaya:\_tena sarvam sarvatra pazyati ||07||**

**zleSma~AtmanA rasena\_anta:\_jIva\* ApUryate yadA |**

**te\_akSa~aNuke\_aNu.rUpa~AtmA tadA tatra\_eva vindati ||08||**

**kSIra~arNava\* iva\_uDDIno\_nabha:~candra~udaya~anvitam |**

**sarAMsi phulla-padmAni kahlAra-valitAni ca ||09||**

**10**

उत्सवान् मङ्गल-आकीर्ण-उल्लीलालोल-अङ्गना-गणान् ।

भक्ष्य-भोज्य-अन्न-पान-श्री-परिपूर्ण-गृह-जिरान् ॥११॥

स-पुष्पा: फेन-हसनास् तरलातर-लेक्षणा: ।

विलासेन अम्बुधिम् यान्ति सरितो मत्त-यौवना: ॥१२॥

हिमवच् छुभ्र-शृङ्गानि सौधानि शिशिराण्य् अलम् ।

सुधा-अवधौत-भित्तीनि कृतानि .इन्दुतलैर् इव ॥१३॥

**14 15 16**

नीलनी जालिनीर् नीला: पुष्पक-स्थाल-धारिणी: ।

वन-अवलीर् विलीन-अभ्र-निर्मल-आकाश-कोमला: ॥१७॥

**18 19**

उत्फुल्ल-श्वेत-नलिनी-निभा नर.पते: सभा: ।

चारु-चामर-भृङ्गार-वितान-कशतावृता: ॥२०॥

**21 22**

पित्त-आत्मना रसेन अन्तर् जीव आपूर्यते यदा ।

ओजो ऽन्तर् अणु.मात्र-आत्मा तदा तत्र.एव विन्दति ॥२३॥

पवन-स्पन्द-संशुष्क-किंशुक-द्रुम-शोभना: ।

ज्वाल-आली-रुज्-ज्वल-अम्भोज-दल-पल्लव-पेलवा: ॥२४॥

**25 26 27**

**28 29 30**

**graha-grAma~arNava.Adi~abdhi-vana-vyoma~agnikA\* diza: | tuhinAhAra.hAn\_anta~asaMkhyA~ambuda-ghaTa~udbhaTAn ||31||**

**zarat\_grISma-vasantAn\_ca tApAn\_Atapa-dAyina: |**

**tRNa-patra-latA~ogha~abhra-rAzi~USma-pihitAvatI: ||32||**

**sauvarNam ambara-talam bhUtalam diktaTAni ca |**

**taptAn\_yat\_abhra-sarasI-hima-zaila-sthalAni ca ||33||**

**34 35 36**

हय-उष्ट्र-गरुड-अम्भोद-हंस-यान-अवरोहणम् ।

यक्ष-विद्याधर=आदीनाम् गत्य्-आगमन-संचरम् ॥३७॥

**38 39 40**

पतन्तीम् पार्वतीम् वृष्टिम् सुशिलावृष्टि-संकटम् ।

स्फुट-अट्ट-कटक-आरव-भ्रमत्-पादप-मण्डलम् ॥४१॥

**42 43 44 45 46 47 48**

प्राग्.भट-उद्भट-भेद-उत्थैर् मन्दैर् "मर-मर"-आरवै: ।

क्रूर-आक्रन्दैर् इव .आभाति विराजित-जगत्.त्रयम् ॥४९॥

इति तै: काष्ठ-पाषाण-मृद्-युग्-वात-भटैर् वृत: ।

परिपीडित एव .आस्ते यदा जीवो जडी.कृत: ॥५०॥

मृदन्तःकीट-कणवअच् छिल-अन्तर्गत-भेकवत् ।

गर्भअस्य अपक्व-शिशुवत् फल.अन्तर्गत-बीजवत् ॥५१॥

बीज-उदर.स्थ-अङ्कुरवद्-द्रव्य-पिण्ड.उदर.अणुवत् ।

अश्रान्तस्तम्ब-कोश.स्थ-दारु-पुत्रक-देहवत् ॥५२॥

**53**

तदा निबिड-तेजो sन्तर् एव.अनुभवति स्वयम् ।

सुषुप्तम् शैल-कोश-आभम् अन्ध.कूप-उदर-उपमम् ॥५४॥

**55**

यदा तस्मिन् प्रदेशे ऽन्तर् भागभागान् पतन्ति ते ।

देहे परिणमन्तो ऽन्तस् तद् एवात्यद्रि-वर्षणम् ॥५६॥

**57 58 59 60 61 62 63**

**64 65 66**

**sva.jane paratAbuddhim su.janatvam ca dur.jane |**

**su.sama-sthalatAm zvabhre zvabhratvam susame sthale ||67||**

**udgIta~AlApam asRNAn sudhA-dhautAn sucitritAn |**

**adrIn\*\*zvetamayAn\_vA\_api navanIta.mayAn\_ca vA ||68||**

**kadamba-nIpa-jambIra-patra-stabaka-sadmasu |**

**sukha-vizramaNam strIbhi: nAkam padmeSu\_iva\_alina: ||69||**

**70 71 72**

समेषु धातुष्व् एषो ऽन्तर् जीवो ऽनुभवति स्वयम् ।

तेजो-अन्तर्गत एव .इमाम् व्यवहार-स्थितिम् समाम् ॥७३॥

**74**

सुख-आतपमय-इन्द्व्-अर्क-तार-अहोरात्र-मण्डितम् ।

एवम् एतद् असद्-भूतं सद्-भूतम् इव भासते ॥७५॥

**76 77**

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**The muni said—**

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43|44|45|**69|**46|47|56|51|52|49|50|51|52|66|\*53|54|57|\*55|56|57|58|59|60|61|62|63|67|**69|**64|65|66|67|68|73|15|70|71|72|73|74|75|76|29|\*77|01|02|03|13|\*24|\*05|\*06|\*13|\*04|**08|08|**05|06|07|29|24|09|10|11|12|13|14|15|16|17|18|23|\*19|20|21|22|23|24|25|26|27|**33|**28|29|30|31|72|32|34|35|57|\*36|54|\*37|48|\*38|39|40|41|42|43|44|45|46|64|\*47|48|04|49|50|51|52|60|53|54|55|63|\*66|\*64|\*56|57|58|59|60|61|62|63|64|65|66|74|72|\*67|72|68|11|69|75|70|71|73|74|75|76|77|11|\*01|02|03|04|05|06|12|\*07|08|09|14|\*23|10|41|**33|**11|12|13|14|15|16|17|27|\*19|\*18|19|21|\*41|\*20|21|22|23|24|25|26|**48|**27|28|29|30|31|34|04|32|37|50|33|34|35|36|37|38|50|\*39|66|\*40|56|\*41|42|47|**48|**