work in progress .v17

work in progress .v15,16

latest update:

fm6031 2.ag17...19 shiva speaks of mind .z56

<https://www.dropbox.com/s/w0qpmfsy2dteo0z/fm6031%202.ag17...19%20shiva%20speaks%20of%20mind%20.z56.docx?dl=0>

**Oॐ**m



****

**Lord Ishvara said—**

चिनोत्य् अलीकम् एव.एवम् "स.दुःखा.अस्मि" .इति भावनात् ।

cinoti alIkam eva.evam "sa-du:khA\_ asmi" .iti bhAvanAt |

चित्=स्वप्न.क्षीबता-मोह.पतिता संभ्रमे यथा ॥१॥

cit-svapna-kSIbatA-moha-patitA sambhrame yathA ||1||

.

**it's like this**

**:**

**a young girl feels bored**

**:**

**because of that her Consciousness becomes**

**a dream,**

**or drunkenness,**

**or some exciting fantasy**

**.**

#alIka – "un.**lik**eable" - unpleasing, disagreeable (as a serpent) AV.v, 13, 5; untrue, false, pretended **m**Bh.&c. •• #**alIkam** - anything displeasing R.ii,52,25

\*cinoti alIka**m** eva evam - **she conceives the imaginary, thus -** "sa-du:khA asmi" iti - **"I am miserable" =** bhAvanAt - **from that feeling =** cit-svapna-kSIbatA-moha-patitA - **fallen into \*chit-dreaming, drunkenness, or delusion** = sambhram**e** yathA - **as in excitation/fantasy**.

02 o/

अमृतापि मृतास्मि .इति विपर्यस्त-मतिर्वधू: ।

यथा रोदित्यनष्टैव नष्टास्मि .इति तथैव चित् ॥२॥

amRtA\_api mRtA\_asmi\_iti viparyasta-mati:\_vadhU: |

yathA roditi\_ anaSTA\_eva naSTA\_asmi\_iti tathA\_eva cit ||02||

.

al**tho not-dead, she thinks "I'm dead!", the muddle-minded bride; =** yathA roditi a-naSTA eva - **as she complains, though not at all destroyed, =** "naSTA asmi" iti - **"I'm ruined!"** = tathA eva cit - **such is also chit.Consciousness** — [this is a fairly obvious reference to the wedding night; VLm has chosen to overlook the humor] —

**consciousness falsely imagines it is miserable or limited.**

**or a mistaken-minded bride,**

**although not dead, she thinks "I'm dead!"**

**and just as she complains, though not**

**at all destroyed, "I'm ruined!"—so**

**also does chit.Consciousness.**

~vlm.2. Though immortal yet it is deceived to believe itself as mortal, by its infatuated understanding; as a sick man weeps to think himself dead when he is still alive.

~sv.2 Just as one who is not dead wails aloud "Alas, I am dead", and when she is not lost she weeps "Alas, I am lost", on account of perverse understanding, even so...

\* a-mRtA api "mRtA asmi" iti - **though not-dead, she thinks "I'm dead!" =** viparyasta-matir vadhU**:** - **the mistaken-minded bride; =** yathA roditi a-naSTA eva - **as she complains, though not at all destroyed, =** "naSTA asmi" iti - **"I'm ruined!"** = tathA eva cit - **such is also chit.Consciousness** — [this is a fairly obvious reference to the wedding night; VLm has chosen to overlook the humor] —

\

अ.कारणम् विपर्यस्ता मतिर् भ्रान्तम् अपि स्थिरम् ।

a.kAraNam viparyastA mati:\_ bhrAntam api sthiram |

यथा जगत् पश्यति .इदम् तथा .अहंता-भ्रमाच् चिति ॥३॥

yathA jagat pazyati\_idam tathA\_ahamtA-bhramAt citi ||3||

.

**as**

**without a cause**

**mistaken thought, convinced of its delusion, sees**

**this world**

**thus**

**thru the "I"-delusion arising in Consciousness**

**.**

\

चित्तम् हि कारणम् त्व् .अस्या: संसार-अनुभवे चिते: ।

cittam hi kAraNam tu\_ asyA: saMsAra-anubhave cite: |

न च तत्-कारणम् किंचित् चित्त्व-अन्यत्व=अति.असंभवात् ॥४॥

na ca tat-kAraNam kimcit cittva-anyatva=ati.asambhavAt ||04||

.

**Affective mind, chitta—**

**this**

**is the cause of This, the saMsAra experience;**

**but it is not**

**the cause of That chit.Consciousness,**

**for That Other does not at.all become**

**.**

~sv.4 It is the mind alone that is the root-cause of experiencing the world as if it were real; but it cannot be truly considered such a cause since there can be no mind other than pure consciousness.

~vlm.4. The mind alone is said to be the cause of the perception of the exterior world in the intellect; but the mind can be no such cause of it, from the impossibility of its, seperate existence independent of the intellect.

05|o/

एवम् हि कारण-अ.भावाच् चेत्यस्य.असम्भवाद् इति ।

न.असौ चित्तम् तत: चेत्यम् यत्नतश् चेत्यते यया ॥०५॥

एवम् हि कारण-अ.भावाच् चेत्यस्य.असम्भवाद् इति ।

evam hi kAraNa-a.bhAvAt\_ cetyasya\_ a.sambhavAt\_ iti |

न.असौ चित्तम् तत: चेत्यम् यत्नतश् चेत्यते यया ॥०५॥

na\_ asau cittam tata: cetyam yatnata:\_ cetyate yayA ||05||

.

**and thus because of the absence**

**of cause, what is conceivable does not become.**

**what is only chitta.Affection is not —**

**conceivable —**

**because of the effort by which it conceives —**

evam hi kAraNa-abhAvAt - **and thus because of the absence of cause =** cetyasya a-sambhavAt iti - **there is unBecoming of the cetya.Conceivable =** na\_asau citta**m** tataz - **and therefore this \*chitta is not =** cetyam - **conceivable =** yatna.tas cetyate yayA - **because of the effort by which it conceives**.

~sv.5 Thus, if it is realised that the perceiving mind itself is unreal, then it is clear that the perceived world is unreal too.

~vlm.5. Thus there being no causality of the mind, there cannot be its cousations of the thinkable world also. Therefore the intellect only is the cause of thought, and neither the mind nor the thinkable world: (which produces or impresses the thought). The gloss says that, "the intellect whereby the mind thinks, is not the mind nor its dependant or the objective thinkable world; but it is the pure subjective self-same intellect only."

न दृश्य-दर्शन-द्रष्टृ=रूपं तैलमिवोपले ।

न कर्तृकर्मकरणं दृशीन्दाविव कृष्णता ॥६॥

na dRzya.darzana-draSTR=rUpam tailam iva\_upale | na kartR-karma-karaNam dRzIndAv iva kRSNatA ||06||

**there is no sight, no seeing, no seer, no form;**

**no sesame inside the grinding-stone.**

**There is no doer, no doing, no cause;**

**nor darkness in a double moon.**

न दृश्य-दर्शन-द्रष्टृ-रूपं - There is no percept-perception-perceiver-form. =

तैल-म् इव उपले - It's like oil in the millstone. =

न कर्तृ-कर्म-करण-ं - There's no doer-karma-cause. =

दृशि इन्दौ इव कृष्णता - It's like darkness in a double moon. -6-

#karaNa - effecting #kAraNa - cause

~vlm.6. There is no spectacle, spectator (or sight of) of anything anywhere, unless it be a delusion, as that which appears oiliness in a stone; and there is no matter, making or work of any kind; unless it be a mistake like that of blackness in the moon; (The oily glossiness of the marble and the shade in the moon, are no other but the inherent properties of those things).

~sv.6-13 Even as there is no oil in a rock, in pure consciousness the diversity of sight, seer and scene, or of doer, act and action, or of knower, knowledge and known does not exist. Similarly, the distinction between 'I' and 'you' is imaginary. The distinction between the one and the many is verbal. All these do not exist at all even as darkness does not exist in the sun. Opposites like substantiality and unsubstantiality, void and non-void are mere concepts. On enquiry, all these disappear and only the unmodified pure consciousness remains. Consciousness does not truly undergo any modification nor does it become impure. The impurity itself is imaginary; imagination is the impurity. When this is realised, the imagination is abandoned and impurity ceases. However, even in those who have realised this, the impurity arises unless the imagination is firmly rejected.

~AB. ... dRzi citi ||

न मातृ-मेय-मानानि नभसि .इव नव-अङ्कुर: ।

न चिच्-चेतन-चेत्य-आदि नन्दने खदिरो यथा ॥७॥

na mAtR-meya-mAnAni nabhasi\_iva nava-aGkura: | na cic-cetana-cetya-Adi nandane khadiro\_ yathA ||07||

**there is no measurer, nothing**

**to measure, and no measurement,**

**as in the sky no sprouting shoot;**

**no Consciousness with conceptions,**

**conceivables, et cetera,**

**as in the thorn-bush no delight …**

na mAtR-meya=mAnAni - **No measurer-measurable=measurings** = nabhasi iva nava-aGkura: - **like a green shoot in the sky =** na cic-cetana=cetya-Adi - **no Consciousness-conceiving=conceivables &c.** = nandane khadira: yathA - **as a thorn tree in the garden.**

~vlm.7. The terms measure, measurer, and measerable are as negative in nature, as the privation of forest plants in the sky; and the words intellect, intellection and intelligible are as meaningless in themselves, as the absence of thorns and thistles in the garden of Paradise.

~sv.6-13 Even as there is no oil in a rock, in pure consciousness the diversity of sight, seer and scene, or of doer, act and action, or of knower, knowledge and known does not exist.

न अहम्त्व-त्वंत्व-तत्त्वादि पर्वतत्वम् इव अम्बरे ।

सदेहत्वान्यदेहत्वे शङ्खत्वमिव कज्जले ॥८॥

na ahamtva-tvamtva-tattvAdi parvatatvam iva ambare | sadehatvAnyadehatve zaGkhatvamiva kajjale ||08||

**…no I-ness, you-ness, that-ness, or**

**the like, like mountain-ness within**

**the sky; and no embodiment**

**within the bodiless, as no**

**conch-whiteness in a sooty lamp;…**

na aham-tva+tvam-tva+tat-tva=Adi - …No I-you-ness-ness, you-that-&c —

parvata-tvam iva ambare - like mountain-ness in the sky —

sadeha-tvAny a-dehatve - embodiment in the bodiless —

zaGkha-tvam iva kajjale - like conch-ness [whiteness] in kohl [collyrium, lampblack] — or a conch colored black like kohl —

~vlm.8. The personalities of egoism, tuism and illism [sic]; are as false as mountains in the firmament; and the difference of persons (as this is my body and that another's), is as untrue as to find whiteness in ink.

~sv.6-13 ... Similarly, the distinction between 'I' and 'you' is imaginary. The distinction between the one and the many is verbal. All these do not exist at all even as darkness does not exist in the sun. ....

\

नानाऽनाना न चाप्यन्तरणाविव सुमेरव: ।

न च शब्दार्थ-शब्द-श्रीर्महोषर-लता यथा ॥९॥

nAnA\_a.nAnA na ca\_api\_anta:\_ aNAu\_ iva sumerava: |

na ca zabda-artha=zabda-zrI:\_ mahoSara-latA yathA ||9||

**.**

**not variant, invariant, nor in.between**

**like many Mount.sumerus in an aNu.Bit**

**nor is there a single meaning for it in multiplicitous words**

**its like a vine in the Great Desert**

**…**

\* nAnA: a.nAnA: na ca\_api antar - And neither are the various invarious within - aNau iva sumerava: - like many sumeru.s in an atom - na ca zabdArtha-zabdazrIr - nor a single meaning in the multiplicity of words - mahoSara-latA yathA - like a vine in the Great Desert.

~vlm.9 The Divine Spirit is neither the same nor different in all bodies because it is as impossible for the Universal Soul to be confined in anybody as it is impracticable for mount meru to be contained in an atom of dust. It is impossible to express the Divine Spirit using words and their meanings, just as sandy soil is incapable of growing tender herbs.

नेति नेति न चैवार्क-मण्डले रजनी यथा । न वस्तुतावस्तुते च तुषारे तु यथोष्णता ॥१०॥

neti neti na caiva arka-maNDale rajanI yathA | na vastuta-avastute ca tuSAre tu yathA uSNatA ||10||

**On enquiry, all these disappear and only the unmodified pure consciousness remains. Consciousness does not truly undergo any modification nor does it become impure...**

na iti na iti - "Not-so, not-so" = na ca eva - and so it is not = arka-maNDale rajanI yathA - like the moon in the light/sphere of the sun = na vastutA-avastute ca - neither substantial nor insubstantial - tuSAre tu yathA uSNatA - like snowflakes in the heat.

~vlm.10. The dictum netineti.--It is neither this nor any other, is as untrue as the belief of the darkness of night subsisting in company with the day light: and substantiality and unsubstantially are both as wanting in the supreme spirit, as heat is wanting in ice.

~sv.6-13 .... All these do not exist at all even as darkness does not exist in the sun. Opposites like substantiality and unsubstantiality, void and non-void are mere concepts.

11|Ø

न शून्यता-अशून्यते वा शिलाकोश इव द्रुम: ।

शून्यताशून्यता नाम महती ख इवाखता ॥११॥

na zUnyatA-azUnyate vA zilAkoza\_ iva druma: |

zUnyatA-a.zUnyatA nAma mahatI kha\_ iva\_a-khatA ||11||

.

na zUnyatA-azUnyate vA – **a state that's neither empty nor unemptiness =**

zilA-koza iva druma: - **is like a tree within a stone =**

zUnyatA-azUnyatA nAma – **emptiness~unemptiness =**

mahatI khe - **in the great kha\*sky =**

iva a-kha-tA - **as.if without sky.ness.**

~vlm.11. It is as wrong to call it either as empty or solid, as it is to say a tree growing in the womb of a stone to call it either the one or the other; is to have it for the infinite vacuum or the full plenum.

~sv.6-13 Even as there is no oil in a rock, in pure consciousness the diversity of sight, seer and scene, or of doer, act and action, or of knower, knowledge and known does not exist.

???VA - there is no emptiness or fullness, like there is no tree in a stone.
emptiness and non-emptiness, like space and grossness are names.
na zUnyatAzUnyate vA zilAkoza iva drumaH |
zUnyatAzUnyatA nAma mahatI kha ivAkhatA || 11
\*\*\*VA - there is no emptiness or fullness, like there is no tree in a stone.
emptiness and non-emptiness, like space and grossness are names.

~AS. First, note that nAma has nothing to do with a name here, it is used as an adverb which is given to mean: indeed, certainly, forsooth, really, of course, even, probably, possibly, perhaps, agreed, granted, granting
jd. and in some dix "namely"; if you accuse me of a crime I may ask "Namely what?"

~AS. There is no emptyness in something nonempty, as there is no tree inside a stone enclosure.
Thus, there is (only) emptyness in space; indeed, the perceivable non emptyness (perception) in like a property of non-space.
It really has no place to be there! Thus, if something is perceived to be part of the space, it is but an illusion.

केवलम् केवली.भाव-स्वच्छता एव अवशिष्यते ।

न चित्तात् कस्यचिद्\_दोषाज्\_जातया एतद् .अवाप्यते ॥१२॥

kevalam kevalI.bhAva-svacchatA eva avaziSyate |

na cittAt kasyacit\_doSAj\_jAtayA etat\_avApyate ||12||

.

kevalam – **wholly -**

kevalI-bhAva-svacchatA eva **- x =**

avaziSyate **– is left over =**

na cittAt kasyacit doSAt **- x =**

jAtayA: etat avApyate =

~vlm.12. It is the sole unity that remains in its state of pure transparency forever; and being unborn from the thought or mind of any body, it is not subject to the misrepresentation of of any body. (The gloss says. Not being born from the mind of Brahma as this creation, the Intellect is free from the imperfections of both).

~sv.6-13 .... Consciousness does not truly undergo any modification nor does it become impure. The impurity itself is imaginary; imagination is the impurity. When this is realised, the imagination is abandoned and impurity ceases. However, even in those who have realised this, the impurity arises unless the imagination is firmly rejected.

VA - totally, in all notions there is only pureness (of Cit).
when no delusion of the mind arises, it is attained.
kevalaM kevalIbhAvasvacchataivAvaziSyate |
na cittAtkasyaciddoSAjjAtayaitadavApyate || 12
\*\*\*VA - totally, in all notions there is only pureness (of Cit).
when no delusion of the mind arises, it is attained.
AS
The first line says:
Only (kevalam) the pure absolute clarity is left (i.e. all material thoughts are only transient).
The next line starts a new discussion. See below.
AS
This (unhappiness in the world) is not born out of a faulty feeling from the mind of brahmA (kasya cit-doSAt) .

13|**Ø**

तत् सर्व-भावाना-मात्रेण .अनर्थ: प्रकृत: स्थित: ।

तज्ज्ञे ऽप्य् अभावना-मात्रेण अनर्थ उपशाम्यति ॥13||

tat sarva.bhAvAnA-mAtreNa\_anartha: prakRta: sthita: |

tajjJe\_api\_ abhAvanA-mAtreNa anartha upazAmyati ||13||

**.**

**that.one**

sarva.bhAvAnA-mAtreNa - **thru all-Feeling-measure =**

anartha: prakRta: sthita: **- useless common situation +**

tajjJe\_api - **in a That.knower altho =**

abhAvanA-mAtreNa - **thru no Feeling-measure =**

anartha upazAmyati - **the useless is vanished.**

~vlm.13. It is however imputed with many faults and failings, in the thoughts and opinions of men; but all these imputations and false attributes, vanish before one knowing its true nature,

**???**VA - Useless saMsara exists only in perception (imagination), when
it is known, useless saMsara disappears with non-existnece of
perception (imagination)
perception (imagination)
~AS: This (unhappiness in the world) is not born out of a faulty feeling from the mind of brahmA (kasya cit-doSAt) .
This naturally stays only due to universal thoughts (of ego) (sarva.bhAvanA-mAtreNa) (and thus) even in a knowledgeable one it (the unhappiness in the world) subsides only by the opposite thought (abhAvanA).

14 **Ø**

तज्ज्ञे .अप्य् अभावना-मात्राद्\_ऋते अन्यत्रोपयुज्यते ।

tajjJe\_api\_ abhAvanA-mAtrAt\_Rte anyatra\_upayujyate |

न तृणं न च त्रैलोक्यम् इति स्वायत्ततात्र या ॥१४॥

na tRNam na ca trailokyam iti svAyattatA\_atra yA ||14||

.

tajjJe\_api - **even in a That.Knower =**

abhAvanA-mAtrAt Rte – **unless without a measure of bhAvanA.Feeling =**

anyatra **- elsewhere =**

upayujyate **- x =**

na tRNam - **not grass =**

na ca trailokyam - **nor the triple.world is =** iti - **so =**

svAyattatA atra yA - **which is here the state of self-control.**

~sv.14-15 By self-effort this imagination can be easily rejected: if one can drop a piece of straw, one can with equal ease also drop the three worlds! What is it that cannot be achieved by one's self-effort?

~vlm.14. The learned devoid of indifference, are employed in many other thoughts and things; though not a straw of all this vast world, is under the command of any body.

#yuj -> #upayuj - #upayuGkte - to harness to, \*RV.&c • to take for one's self, appropriate, \*RV&c • to follow, attach one's self to, be devoted • to undertake MBh. • to use, employ, apply, \*BhP.&c • to have the use of, enjoy (e.g. food or a woman or dominion &c.) \*MBh.&c.: Pass. #**upayujyate**, to be employed or applicable, be useful or fit or proper, \*KSS.&c.: Caus. \*upayojayati - to use, employ Sus3r. • to cause to eat Ma1nGr2. • to come into contact BhP. •• #upayoga: - fitness.

#yam -> #**yatta** - striven • prepared-for -> #**Ayatta** - adhering to, **depend**ing.on • being **ready**.for, prepared,  KSS.&c • exerting one's self, making efforts  bh.pur. •-• #**svAyatta**- स्वायत्त dependent on one's self, within one's own control (#svAyattatvam Bh.2.7) • jd: but #**svayattatA** in y6031.014 • = #svAdhIna y3111.001 ABComm. • uncontrolled by others, one's own master • • \*svAyattIkR - sva.AyattI->kR - Par. - \*svAyattI.karoti - to make subject to one's self.

15 **Ø**

स्वायत्त एव च.एषो ऽर्थो दुःसाध्यो भावनास्थित: ।

svAyatta\* eva ca\_ eSo\_ artho du:sAdhyo\_ bhAvanAsthita: |

यद्यन् न साध्यते पूम्सा तत् कथं क्व.इव लभ्यते ॥१५॥

yadyat\_ na sAdhyate pUmsA tat katham kva\_iva labhyate ||15||

.

svAyatte eva ca eSa: artha: -

du:-sAdhya: bhAvanAsthita: -

yadyat na sAdhyate pUmsA -

tat katham kva iva labhyate -

#svAyatta- dependent on one's self being under one's own control (-tvam); uncontrolled by others, one's own master **m**W

bhAvanAsthita

~sv.14-15 By self-effort this imagination can be easily rejected: if one can drop a piece of straw, one can with equal ease also drop the three worlds! What is it that cannot be achieved by one's self-effort?

~vlm.15. It is in the power of every body to get rid of his thoughts, but very difficult to get the odject of his thought; How then is it possible for one to have, what it is impracticable for him to try for? (i.e. The full object of desire).

निर्विकल्प-अद्वितीया चिद्\_या .असौ सकल.गा सती । परमा\_एका परा स.अच्छा दीपिका तेजसाम् अपि ॥१६॥

nirvikalpa-advitIyA cit\_yA\_asau sakala.gA satI | paramA\_ekA parA sa.acchA dIpikA tejasAm api ||16||

nirvikalpa-advitIyA cit yA - **What is formless nondual chit.Consciousness,** -

asau sakala.gA satI - **is this partite-going Suchness,** -

paramA\_ekA parA - **supreme, one, perfect,** -

sa-acchA dIpikA tejasAm api - **the transparent illumination of light.** -16-

~sv.16 This infinite consciousness, which is unmodified and non-dual, can be realised by one in the single self-luminous inner light.

~vlm.16. The one sole and immutable Intellect which pervades all nature, is the supreme one and without an equal, and is more pellucid than the translucent light of a lamp and all other lights.

सा\_एषा .अवभासन-करी सर्व.गा नित्य-निर्मला ।

नित्य-उदिता निर्मनस्का निर्विकारा निरञ्जना ॥१७॥

sA\_eSA\_avabhAsana-karI sarva.gA nitya-nirmalA | nitya-uditA nirmanaskA nirvikArA niraJjanA ||17||

sA eSa avabhAsana-karI - **This here is the illumination/overshining-maker** = sarvagA nitya-nirmalA - **everywhere-going ever-unstained =** nitya-uditA nir-manaskA - **unarisen, unmentated =** nir-vikArA niraJjanA - **unchangeable, unchanging…**

~vlm.17. It is this intellectual light which enlightens every thing, it is ubiquious and ever translucent; it is ever shining without a shade, and immutable in its nature and mind.

~sv.17-18 It is pure and eternal, it is ever-present and devoid of mind, it is unmodified and untainted, it is all the objects.

#aJj -> #niraJj -> #aJjana ->#niraJjana -mfn.- unpainted , spotless , pure , simple \_Up.mBh.&c

#kR ->#vikR ->#nirvikR ->#nirvikAra -adj.- unchanged, unchangeable, #svAtmany anastamaya-saMvidi nirvikAre. y3005.024; • uniform, normal \_mbh.

\

घटे पटे वटे कुड्ये शकटे वानरे खरे ।

ghaTe paTe vaTe kuDye zakaTe vAnare khare |

असुरे सागरे भूते नरे नागे च संस्थिता ॥१८॥

asure sAgare bhUte nare nAge ca saMsthitA ||18||

**.**

**in a pot,**

**in a canvas,**

**in a banyan tree,**

**in a wall,**

**in a cart,**

**in a Forester,**

**in a jackass,**

**in a Darkling,**

**in an ocean,**

**in a creature,**

**in a Human and in a Serpent**

**—**

**in all these things**

**Consciousness becomes existent**

**.**

~vlm.18. It is situated every where and in all things, as in pots and pictures, in trees and huts, and houses in quadrupeds, demons and devils, in men and beasts, in the sea, earth and air.

\*jd.18 ghaTe paTe - **in a pot, in a canvas, =** vaTe kuDye - **in a banyan, in a wall** = zakaTe vAnare - **in a cart, in a Forester/monkey,** = khare asure - **in a jackass, in a Darkling,** = sAgare bhUte - **in an ocean, in a creature,** = nare nAge ca - **in a human and in a Serpent** = saMsthitA - **it (Consciousness) is established.**

साक्षिवत् तिष्ठति सती स्पन्दते न च कुत्रचित् ।

दीप: प्रकाशनाय इव करोति न पुन: क्रियाम् ॥19||

sAkSivat tiSThati satI spandate na ca kutracit | dIpa: prakAzanAya iva karoti na puna: kriyAm ||19||

sAkSivat tiSThati satI - As a witness the Suchness rests -

spandate na ca kutracit - and does not vibrate anywhere -

dIpa: prakAzanAya iva - like a lamp to its radiance -

karoti na puna: kriyAm - it does not perform further action. -19-

~sv.19 In fact, it is non-moving consciousness which exists as if witness to all, even as light shines but shining is not its action.

~vlm.19. It remains as the all witnessing spirit, without any oscilation or motion of its own to any place; and enligtens all objects, without flickering or doing any action by itself.

20|o/

मलिना.अप्य् अमुना.एषा सा ऽविकल्प-आढ्या विकल्पिनी ।

malinA api\_ amunA \_eSA sA\_avikalpa-ADhyA vikalpinI |

जडा.इव.अप्य् अजड.आभासा न सर्वा सर्वगा.एव च ॥20||

jaDA\_iva\_api\_ ajaDa-AbhAsA na sarvA sarvagA\_eva ca ||20||

.

malinA api\_ amunA eSA - **x =**

sA 'vikalpa-ADhyA vikalpinI **- x +**

jaDA iva api\_ ajaDa-AbhAsA – **altho as.if inert, a lively appearance =**

na sarvA sarvagA eva ca – **not all tho.**

~vlm.20. It remains unsullied with by its connection with the impure body, and continues unchangeable in its relation with the changeful mind. It does not become dull by being joined with the dull body, and is never changed to anything by its extension over all things.

~sv.20-23 While pure, this consciousness appears to be tainted; in inert material it is non-inert energy. It is omnipresent without being divided by the particulars constituting the all. This infinite consciousness, which is devoid of concepts and extremely subtle, knows itself.~sv. In self-forgetfulness this consciousness entertains thoughts and experiences peception, though all this is possible because of the very nature of the infinite consciousness: even as one who is asleep is also inwardly awake!

21|**Ø**

निर्विकल्पा परा सूक्ष्मा चिच् चिनोति स्व.संविदम् ।

nirvikalpA parA sUkSmA cit cinoti sva.saMvidam |

वात-अवात-अङ्ग-मर्म-आदि यथा यन्त्र-आदि-वेष्टने ॥21||

vAta.avAta-aGga-marma-Adi yathA yantra.Adi-veSTane ||21||

.

nirvikalpA parA sUkSmA - **without formation, perfect, subtle**, -

cic\_cinoti sva-saMvidam - **Consciousness conceives its self-awareness**, -

vAta-AvAta=aGga-marma.Adi yathA  **- as** vAta-avAta=**body**-**limb/mortal** &c **=**

yantra-Adi-veSTane - like the clothing of a doll - or (VLm) winding of a spool of thread. -

~AB. ... vAte prANa-pradhAne liGga-dehe AvAtA pratibimba-bhAvena anugatA satI aGgAni ... ||

~vlm.21. The extremely minute and immutable intellect, retains its consciousness in itself; and by rolling itself like a rundle of thread, enters the body in the form of a particle of air (or the vital breath or air pránáyáma).

~sv.20-23 .. This infinite consciousness, which is devoid of concepts and extremely subtle, knows itself....

**#kalpa -> #**saMkal**pa <- #vikalpa - #nirvikalpa**

nirvikalpA parA sUkSmA ciccinoti svasaMvidam |
vAtAvAtAGgamarmAdi yathA yantrAdiveSTane || 21
???VA - nirvikalpa and extremely subtle cit becomes aware of itself.
like (subtle) pranas and limbs etc covering the body etc.
nirvikalpA parA sUkSmA ciccinoti svasaMvidam |
vAtAvAtAGgamarmAdi yathA yantrAdiveSTane || 21
\*\*\*VA - nirvikalpa and extremely subtle cit becomes aware of itself.
like (subtle) pranas and limbs etc covering the body etc.
AS
The cit, subtle without variations condenses its perception, being spread over (AvAtA) in the moving systems (vAta) across the various parts of the body, as if wrapped around a spindle.
The yantra here refers to the spindle on which the thread is wound into a ball. Thus even a very fine thread achieves a solid firm appearance. The cit likewise congeals into the bodily processes.

#vai -> #**avAta** – not dried.up, fresh RV +

#vAta -> #**avAta** - windless; the windless atmosphere RV • blown +

#van -> #vAta -> #**avAta -** unattacked , untroubled RV. +

#vA - \*avAta - second person plural present imperfect class 2 parasmaipada

22 **Ø**

रूपालोक-मनस्कार-वलिता चिद् .अ-बोधत: ।

rUpa-Aloka-manaskAra-valitA cit\_a-bodhata: |

बोधतश्चैव भवति निद्राम् सदसती यत: ॥२२॥

bodhata:\_ ca\_eva bhavati nidrAm sat-asatI yata: ||22||

.

rUpa.Aloka-manaskAra-valitA – **endowing Mind with Form and Sight =** cit - **chit.Consciousness =**

a-bodhata: **- without bodha.Realization =**

bodhata: ca eva **– and even after bodha.Realization =**

bhavati nidrAm - **becomes a sleep =**

sad-asatI yata: **- whence it is real/unreal.**

~vlm.22. It is then accompanied with the powers of vision and reflexion, which, are wakeful in the waking state and lie dormant in sleep; whence it is said to be existent and inexistent by turns.

\* rUpa.Aloka-manaskAra-valitA – **endowing Mind with Form and Sight =** cit - **chit.Consciousness =** a-bodhata: **- from lack of bodha.Realization =** bodhata: ca eva **– and even from bodha.Realization =** bhavati nidrAm - **becomes a sleep =**sad-asatI yata: **- whence it is real/unreal.**

सा परैव चिदत्यच्छा चिन्तामायाति चेतनात् ।

साधुरेव यथाऽसाधुर्भाविते दुर्जनैषना: ॥२३॥

sA parA\_eva cit ati.acchA cintAm AyAti cetanAt |

sAdhu:\_eva yathA a-sAdhu:\_bhAvite durjana-eSanA: ||23||

sA parA eva cid aty-acchA - **for that transparently perfect consciousness - x =** cintAm AyAti cetanAt - **goes from \*chetana Understanding to \*chintA Thoughtfulness/Care** -

sAdhu: eva - **x** =

yathA asAdhu: bhAvite - **x** =

durjana-eSanA: - **x**.

~vlm.23. The clear and pure intellect, comes then to think of many things in its waking state, and is thus perverted from its purity; as an honest man turns, to dishonesty in the company of the dishonest. (The perversion of the intellect, is owing to its attachment to the flesh, and its entertaining to worldly thoughts).

~sv.20-23 While pure, this consciousness appears to be tainted; in inert material it is non-inert energy. In self-forgetfulness this consciousness entertains thoughts and experiences peception, though all this is possible because of the very nature of the infinite consciousness: even as one who is asleep is also inwardly awake!



मलेन स्वर्णमायाति ताम्रतां मलमार्जनात् ।

पुनः कनकतामेति यथा चित्परमा तथा ॥२४॥

**mixed with red copper, gold grows red;**

**but when the copper is removed,**

**the gold again remains alone**

**.**

**so too**

**Consciousness is supreme**

\*{because everything is its residue}

**.**

मलेन स्वर्णमायाति ताम्रतां मलमार्जनात् ।

malena svarNam AyAti tAmratAm mala-mArjanAt |

पुनः कनकतामेति यथा चित्परमा तथा ॥२४॥

puna: kanakatAm eti yathA cit paramA tathA ||24||

.

**mixed with red copper, gold grows red;**

**but when the copper is removed,**

**the gold again remains alone**

**.**

**so too**

**Consciousness is supreme**

\*{because everything is its residue}

**.**

~sv.24-26 By identification with its own object, consciousness seems to reduce itself to the state of thinking or worrying: even as impure gold looks like copper until it is purified, when it shines like gold....

स्व.आरोप-शान्त्या स्वादर्शो यथैति प्रतिमास्थितिम् ।

sva.Aropa-zAntyA svAdarzo yathaiti pratimAsthitim |

तथा सर्गम् इवागम्य बोधात् स्वम् याति तत् पदम् ॥२५॥

tathA sargam ivAgamya bodhAt svam yAti tat padam ||25||

sva.Aropa-zAntyA svAdarzo - **x =**

yathaiti pratimAsthitim **- x +**

tathA sargam iva\_Agamya - **x =**

bodhAt svam yAti tat padam - **x.**

~vlm.25. As a good looking glass being cleansed of its dirt, shows the countenance in a clear light; so the intellect being born in the human body, attains its divine nature by means of its good understanding.

~sv.24-26 By identification with its own object, consciousness seems to reduce itself to the state of thinking or worrying: even as impure gold looks like copper until it is purified, when it shines like gold. By self-forgetfulness on the part of the infinite consciousness the notion of the universe arises, but this unreality ceases when there is self-knowledge.

अभाव-वेदनाद् .अस्या: संसार: संप्रवर्तते ।

स्वभाव-वेदनाद्\_एष त्व् .असद्\_एव उपशाम्यति ॥२६॥

abhAva-vedanAt\_asyA: saMsAra: sampravartate | svabhAva-vedanAt\_eSa tu\_ asat\_eva upazAmyati ||26||

abhAva-vedanAt asyA: - **because of the lack of awareness** -

saMsAra: sampravartate - **the** saMs**Ara develops** -

svabhAva-vedanAt eSa tu - **but because of the awareness of self-feeling** -

asat eva upazAmyati - **the unSuch is made to cease.**

~vlm.26. Its want of the knowledge of itself as the all, presents the sight of the false world to it as a true reality; but upon coming to know its true nature, it attains the divine state.

~sv.24-26 .... By self-forgetfulness on the part of the infinite consciousness the notion of the universe arises, but this unreality ceases when there is self-knowledge.

यदा चित्त्वाच्चिनोत्यन्तरन्यतामसतीम् तदा ।

अहम्तामपि सम्प्राप्य नश्यतीवाप्यनाशिनी ॥२७॥

yadA cittvAc\_cinoti\_ anta:\_ anyatAm asatIm tadA | ahamtAm api samprApya nazyati\_iva\_api\_ anAzinI ||27||

yadA cit.tvAt - **when, from its Consciousness.ness =** cinoti\_antar - **it conceives within, =** anyatAm asatIm tadA - **then a different unSuchness, =** aha**m**tAm api - **the very "I"-ness =** samprApya - **is got, =** nazyati iva api\_ anAzinI - **as.if perishing, though unperishing.**

~sv.27-28 When consciousness becomes aware of itself within itself, the egosense arises. With just a little movement though, this egosense (which in truth is nothing other than consciousness) falls down as a rock rolls down the mountainside.

~vlm.27. When the mind thinks of itself of its difference (from the intellect), and the existence of the unrealities (in nature), it gets the sense of its egoism, and then it perishes though it originally imperishable in its nature. (The sruti tasya bhayam, bhavati, it then fears to die" because the personal soul is subject to death, and not the impersonal or universal soul which never dies. So the phrase: "Forget yourself and you'll never fear to die").

28|**Ø**

ईषत्.स्पन्दाद् अधो याति भृगु-प्रान्तात् तरोः फलम् ।

ISat-spandAt adho\_ yAti bhRgu-prAntAt taro: phalam |

यथा तथा.एष संवित्तेर् अधःपातो महान् इव ॥२८॥

yathA tathA \_eSa:\_ saMvitte:\_ adha:pAto\_ mahAn iva ||28||

.

**from a little stirring of a branch**

**down from a cliffside falls its fruit from a tree**

**so too**

**this, from a saMvitti.Awareness**

adha:pAta: mahAn iva –

the great likewise is down-fallen.

~AB. … bhRgum giri-taTam tat-prAntAt | eSa jIva-bhAva: ||

~sv. ... With just a little movement though, this egosense (which in truth is nothing other than consciousness) falls down as a rock rolls down the mountainside.

*~vlm.28. As a slight wind scatters the fruits of trees growing on the sides of mountain, so the consiousness of self, drops down at the gust of a slight disease, like a large tree.*

\* ईषत्-स्पन्दात् - From a little vibration/motion of the wind = अधस् याति - there falls down = भृगु-प्रान्तात् - from a cliffside = तरोः फलम् - the fruit of a tree = यथा - in this way = तथा - in that way = एष संवित्तेः - this, from saMvitti Awareness = अधः-पातः महान् इव - the great likewise is down-fallen.

29 **Ø**

रूपादीनाम् तु सत्ता एषा चित एव अमला एव चित् ।

rUpa.AdInAm tu sattA.eSA cita\* eva.amalA.eva cit |

द्वित्व-एकत्वे त्व् .अबोध-उत्थे बोधेन विलयम् गते ॥२९॥

dvitva~ekatve tu\_abodha.utthe bodhena vilayam gate ||29||

.

rUpa-AdInAm tu  **- but of Form &c =**

sattA  **- the state of Being.So =**

eSA  **- this state =**

cita: eva  **- only of Consciousness =**

amalA eva cit  **- only immaculate Consciousness =**

dvitva-ekatve tu  **- tho duality~unity =**

a-bodha-utthe  **- when bodha.Realization has not arisen =**

bodhena  **- with Realization =**

vilayam gate  **- i gone to subsidence =**

~vlm.29. The existence of the qualities of form and colour and others, is owing to that of intellect; as the position of subalterns -adhyasta is dependent on the station of the superior--adhishthata. And the pure intellect-infinite and indefinite in itself, is designated as a unity, duality and plurality by want of right understanding.

**\*** rUpa-AdInAm tu  **- but of Form &c =**  sattA  **- the state of Being.So =** eSA  **- this state =**  cita: eva  **- only of Consciousness =** amalA eva cit  **- only immaculate Consciousness =**  dvitva-ekatve tu  **- tho duality~unity =**  a-bodha-utthe  **- when bodha.Realization has not arisen =**  bodhena  **- with Realization =** vilayam gate  **- i gone to subsidence =**

30 **Ø**

सत्ता-त्रेण चित्तस्य बोधश् चित्त-न्द्रिय-आदिषु ।

sattA-mAtreNa cittasya bodha:\_citta-indriyAdiSu |

आलोक-सत्तामात्रेण व्यवहारः क्रियासु.इव ॥३०॥

Aloka-sattA-mAtreNa vyavahAra: kriyAsu\_iva ||30||

.

sattA-mAtreNa - **By measured Suchness,** -

cittasya - **of the affective mind** -

bodha: citta-indriya.AdiSu - **there is realization in the affective senses;** -

Aloka-sattA-mAtreNa - **by the measured Suchness of light** -

vyavahAra: kriyAsu iva - **business is likewise in actions.** -30-

~AB. cittasya citta-sAkSiNa: ||

~sv.29-30 However, even then it is consciousness alone that is the reality in all forms and all experiences.

~vlm.30. It is from the essence of the intellect only, that the mind and senses derive their faculties of thinking and perception; as it is presence of day light, which gives rise to the routine of daily business.

सत्ता-मात्रेण - By measured Suchness, =

चित्तस्य - of the affective mind =

बोधः चित्त-इन्द्रिय.आदिषु - there is realization in the affective senses; =

आलोक-सत्ता-मात्रेण - by the measured Suchness of light =

व्यवहारः क्रियासु इव - business is likewise in actions.

31|o/

वातात् कनीनिकास्पन्दस् तद् दीप्तिर् दृष्टिर् उच्यते ।

तद् बाह्यवति तद्रूप-रूप.बोधस् तु चित्-परा ॥३१॥

vAtAt kanInikAspandas tad dIptir dRSTir ucyate |

tad bAhyavati tadrUpa-rUpa.bodhas tu cit-parA ||31||

.

vAtAt kanInika-aspandas  **- thru a subtle Air moving in the eye =**

tad dIpti: dRSTi: ucyate – **that is light known as dRShTi.Sight** -

tad bAhyavati  **- that when external =**

tadrUpa-rUpa.bodha: tu -

cit-parA -

#kana - small; #kanIna . young , youthful, RV.; #kanInI - the pupil of the eye L.

~AB. … tad-rupasya tat-samAna-AkArasya rUpasya nIla-pIta-Ader ghaTa-Ady-AkArasya ca yo bodha: …

~sv.31 The movement of the vital airs brings about vision within and an object which is apparently outside. But the experiencing of sight (the seeing itself) is the pure (supreme) consciousness!

~vlm.31. It is the action of the vital air, which gives pulsation to the pupils of the eye, and whose light is called the sight, which is the instrument of perceiving the forms and colours of things that are placed without it, but the perception belongs to the power and action of the intellect.

32 **Ø**

त्वङ्-मारुतौ जडौ तुच्छौ तत्.सङ्ग: स्पर्श उच्यते ।

tvak-mArutau jaDau tucchau tat.saGga: sparza ucyate |

मननम् स्पर्श-संवित्तिस् तत्.संवित्तिस् तु चित्-परा ॥३२॥

mananam sparza-saMvitti:\_ tat.saMvitti: tu cit-parA ||32||

.

tvaG-mArutau jaDau - **the inert skin and air** -

tucchau tat.saGga: - **their least contact** -

sparza: ucyate - **is called the sense of touch** -

mananam  **- a mentation =**

sparza-saMvitti**: x**

tat.saMvittis\_tu cit-parA -

~sv. 32 The apparently inert vital air which is the tactile sensation comes into contact with its object and there is the sense of touch. But the awareness of the tactile sensation is again pure consciousness.

~vlm.32. The air and skin are both of them contemptible and insensible things, yet their union gives the perception of touch or feeling; the mind becomes conscious of that feeling, but its consciousness is dependent on and caused by the intellect.

गन्ध-तन्मात्र-पवन-सम्बन्धो गन्ध-संविद: ।

आसाम् तु मनसा हीनम् वेदनम् परमैव चित् ॥३३॥

gandha-tanmAtra-pavana-sambandho gandha-saMvida: | AsAm tu manasA hInam vedanam paramaiva cit ||33||

gandha-tanmAtra-pavana-sambandha: -

gandha-saMvida: -

AsAm tu manasA hInam -

vedanam paramaiva cit -

~sv. 33 In the same way it is the vital air (prana) that enables the nose to smell the scents which are modifications of the same energy, while the awareness of the smell is pure consciousness.

~vlm.33. The particles of scent being carried by the particles of air to the nostrils, give the sense of smelling to the mind; but it is intellect which has the consciousness of smelling.

शब्द-तन्.मात्र-श्रवण-वात-सङ्गान् मनो विना । सुषुप्त-सदृशी संवित् परमा चिद्\_उदाहृता ॥३४॥

zabda-tan.mAtra-zravaNa-vAta-saGgAn\_mano vinA | suSupta-sadRzI saMvit paramA cit\_udAhRtA ||34||

zabda.tanmAtra-zravaNa-vAta-saGgAn - \_

**Sound/Speech.element-hearing=Air==connexions** -

when **manas.Mind** does not connect with

suSupta-sadRzI saMvit - saMv**it Awareness resembling sleep** -

paramA cit\_udAhRtA - **is said to be Supreme Consciousness.**

~vlm.34. The particles of sound are conveyed by the particles of air to the organ of bearing for the perception of the mind, and the intellect is conscious of this as in its sleep. (And as a silent witness of the same).

~AB. evam zabda-tanmAtrasya zravana-indriyasya vyAna-vAtasya ca saGgAt\_utpannA mano-vRttaya: [Mind-waves] ... ||

~sv.34 If the mind is not associated with the sense of hearing, no hearing is possible. Again, it is pure consciousness that is the experience of hearing.

क्रिया-उन्मुखत्वम् संकल्पात् संकल्पो मनन-क्रमः ।

मननम् चित्त-कालुष्यम् आत्मा चिन् निर्मला भवेत् ॥३५॥

kriyA-unmukhatvam saMkalpAt saMkalpo manana-krama: | mananam citta-kAluSyam AtmA cin\_nirmalA bhavet ||35||

kriyA-unmukhatvam saMkalpAt - **From a saMkalpa.Concept/Intention aroused to action** -

saMkalpa: manana-krama: - **an Intention entering mentation** -

mananam citta-kAluSyam - **mentation to affection.filth/contamination,** -

AtmA cit nirmalA bhavet - **the self becomes pure Consciousness.** -35-

~vlm.35. The mind is the volitive principle of action from some desire or to some end and aim of its own, and the thoughts of the mind are all mixed with foulness, while the nature of the intellectual soul is quite pure and simple. (The difference between the sensuous mind and the conscious intellect, is that the one is the volitive and active agents of its actions, the other is the passive and neutral witness of all and every thing that is and comes to take place, without its interference in any).

~sv.35-37 Action springs from thought, thought is the function of the mind, mind is conditioned consciousness, but consciousness is unconditioned! The universe is but a reflection in consciousness (like the scenery reflected in a crystal ball) but consciousness is not conditioned by such reflection.

#kal -> #kaluSa ->#**kAluSya** **-n.-** (fr. कलुष) , foulness , dirtiness , turbidness , opacity \_KSS.

क्रिया-उन्मुखत्वम् संकल्पात् - From a Samkalpa Concept aroused to action

संकल्पः मनन-क्रमः - a Concept entering mentation

मननम् चित्त-कालुष्यम् - mentation to affection.filth/contamination,

आत्मा चित् निर्मला भवेत् - the self becomes pure Consciousness. -35-

36|**Ø**

चित्-प्रकाश.आत्मिका नित्या स्व.आत्मन्य् एव.अवसंस्थिता ।

cit-prakAza\_AtmikA nityA sva.Atmani\_ eva\_ ava.saMsthitA |

इदम् अन्तर् जगद्.धत्ते संनिवेशम् यथा शिला ॥३६॥

idam anta:\_ jagat\_ dhatte saMnivezam yathA zilA ||36||

.

चित्-प्रकाश-आत्मिका नित्या - A native self=consciousness-illumination =

स्वात्मनि\_एव अवसंस्थिता - is established in one's own-self =

इदम् अन्तर् जगद् - in this the world appears =

धत्ते संनिवेशं - takes its seat = यथा शिला - like a mountain.

~sv.35-37 Action springs from thought, thought is the function of the mind, mind is conditioned consciousness, but consciousness is unconditioned! The universe is but a reflection in consciousness (like the scenery reflected in a crystal ball) but consciousness is not conditioned by such reflection.

~vlm.36. The intellect is manifest by itself, and is situated of itself in itself; it contains the world within itself, as the crystaline stone retains the images of all things in its bosom. (The subjective soul bears in it the objective world, which is not different

but self-same with itself. Hence the nullity of the objective duality, which is identic with the subjective unity).

**an innate consciousness of self-illumination then becomes established**

**here in your own-self.**

**In this the world appears,**

**takes its seat,**

**sits there like a mountain.**

#viz ->#niviz ->#saMniviz ->#saMn**iveza –m-** entering or sitting down together, entrance into, settlement (acc. with #>kR √कृ vi>dhA or वि- √धा, "to take up a position, settle down"); seat, position, situation (ifc."situated in or on"); • causing to enter, putting down together; foundation (of a town); Construction personified (as son of #tvaSTR and #racanA); form, figure, appearance.

अद्वितीया दधानेदम् विकारादि-विवर्जितम् ।

नास्तमेति न चोदेति स्पन्दते नो न वर्धते ॥३७॥

a-dvitIyA dadhAna\_idam vikAra.Adi-vivarjitam | na\_astam eti na ca\_udeti spandate no na vardhate ||37||

a-dvitIyA dadhAna idam - **this non-dual occuring =**

vikAra-Adi- vivarjitam - **without transformations =**

na\_astam eti - **does not go to setting =** na ca udeti - **nor does it rise =** spandate na-u - **does not stir at.all =** na vardhate - **does not grow =**

~vlm.37. It is the single and sole intellect which contains the whole, without dividing or transforming itself to parts or forms other than itself. It neither rises or sets, nor moves nor grows at any place or time; (But occupies all space and time, in its infinity and eternity).

संकल्पाज्\_जीवताम् एत्य नि:संकल्प-आत्मनात्मना ।

चिज्\_जडम् नो जडम् भावम् भावयन्ती स्व.संस्थिता ॥३८॥

saMkalpAj\_jIvatAm etya ni:saMkalpa-AtmanAtmanA | cij\_jaDam no jaDam bhAvam bhAvayantI sva.saMsthitA ||38||

saMkalpAt jIvatAm etya - **from conception it goes to livingness/existence** =

ni:saMkalpa-AtmanAtmanA **- x =**

cit jaDam na:/na.u jaDam bhAvam bhAvayantI sva.saMsthitA **- x =**

~vlm.38. It becomes the living soul by fostering its desires, and remains as the pure intellect by forsaking them for ever; and then seated in itself, ft reflects on its two gross and pure states. (The two gross states are the gross world, and the gross mind that dwells only on gross bodies of the world).

~sv.38-39 Jiva is the vehicle of consciousness, egosense is the vehicle of jiva, intelligence of egosense, mind of intelligence, prana of the mind, the senses of prana, the body of the senses and motion is the vehicle of the body. Such motion is karma.

Øtt.#Atman, #AtmA #**AtmanAtmanA**, #AtmanAtmanam - "These concepts of self are brought into the field of instruction in yoga in such scriptures as the Bhagavadgita. For example, we have a pointed reference to it there in the Sixth Chapter: **uddhared** AtmanA\_AtmAnaṃ na\_AtmAnam avasAdayet, Atmâ\_eva hi\_ Atmano\_ bandhur Atmâ eva ripur Atmana: (\*gItA 6.5). In such statements as these, the word ‘Atman’ is used several times, with different connotations. The Self is the friend of the self. The Self is the enemy of the self. How can the friend be also the enemy? The Self can be the friend; the Self can be the enemy. But whose friend and whose enemy? Of the Self itself. The Self is the friend of the self, and the Self is the enemy of the self under different circumstances." - Krishnananda. •‑• jd: we are all multiple schizophrenics.

39

रथस्त्वस्याश्चितेर्जीवो जीवस्याहंकृती रथः ।

rathas\_tu\_ asyAz\_cite:\_ jIvo jIvasya aham.kRtI ratha: |

अहंकृते रथो बुद्धिस्ततो बुद्धेर्मनो रथः ॥३९॥

ahaMkRte ratho buddhis\_tato buddhe:\_ mano ratha: ||39||

ratha:\_tu\_asyA**:\_**cite**:\_**jIva: - **the vehicle of this consciousness is the Living.jIva;** = jIvasya ahaMkRtI ratha: - **the "I"dentity is the vehicle of the the Living.jIva =** aham.kRte ratha: buddhi: - **for the "I"dentity the vehicle is buddhi.Intellect** = tata: buddhe:\_manas ratha: - **and then of the Intellect, manas.Mind is the vehicle.**

~sv.38-39 Jiva is the vehicle of consciousness, egosense is the vehicle of jiva, intelligence of egosense, mind of intelligence, prana of the mind, the senses of prana, the body of the senses and motion is the vehicle of the body. Such motion is karma.

~vlm.39. The intellect has the living soul for its vehicle, and egoism is the vehicle of the living prenciple; the understanding is the car of egotism and the mind the seat of the understanding.

40

मनसस्तु रथः प्राणः प्राणस्याक्षगणो रथः ।

manasas\_tu ratha: prANa: prANasya akSa-gaNo ratha: |

अक्षौघस्य रथो देहो देहस्य स्पन्दनो रथः ॥४०॥

akSa-oghasya ratho deho dehasya spandano ratha: ||40||

manasa**:\_**tu ratha: prANa: - **as prANa.Air is the vehicle of manas.Mind,** -

prANasya akSa-gaNo ratha: - **the sight-group is the vehicle of the Airs** -

akSa-oghasya ratho deha: - **the body is the vehicle of the sight-group** -

dehasya spandano ratha: - **and its vibration is the vehicle of the body.** -40 -

~AB. spandana: karmendriya-gaNa: ||

~vlm.40. The mind again has the vital breath for its curricle, and the senses are vehicles of the vital airs; the body is the carriage of the senses, and the organs of action are the wheels of the body.

~sv.40-53 Because prana is the vehicle for the mind, where the prana takes it the mind goes...

मनसः\_तु रथः प्राणः - As **prANa.Air** is the vehicle of **manas.Mind**, =

प्राणस्य अक्ष-गणो रथः - the sight-group is the vehicle of the Airs =

अक्ष-ओघस्य रथो देहः - the body is the vehicle of the sight-group =

देहस्य स्पन्दनो रथः - and its vibration is the vehicle of the body. -40

41

स्पन्दनम् कर्म सम्सारे जरा-मरण=पञ्जरम् ।

एवम् प्रवर्तितम् चक्रम् इदम् आदि-विभूतिजम् ॥४१॥

spandanam karma saMsAre jarA-maraNa=paJjaram | evam pravartitam cakram idam Adi-vibhUti.jam ||41||

spandanam karma saMsAre - **vibrant karma in the** saMs**Ara is =**

jarA-maraNa=paJjaram - **a cage of aging death =**

evam pravartitam - **so set in motion =**

cakram idam **– this wheel =**

Adi-vibhUti.jam - **born in the Primal Expansion.**

~vlm.41. The motion of these curricles\* forms the course of this world, (which is hence called karma Kshetra or world of activity); and the continued rotation of the body, (called the cage of bird of life); until its oldage and demise, which is the dispensation of the Almighty power. (That man must toil and moil till he is worn out and goes to his grave). [jd: \*A pleasant but sadly obsolete term (current in CEntury16 and CE17), defined by the SOED as "A course, running. A light two-wheeled carriage." How very apt! The dict. cites Sir Thomas Browne, "Upon a curricle in this world depends a long course of the next."]

#spandana #paJjara #pravartita

#vibhUti.ja

प्रतिभासत एवात्मन्यसत्स्वप्न इवाततः ।

मनागपि न सत्यात्म मृगतृष्णाम्बुवत्स्थितम् ॥४२॥

pratibhAsata\_ eva\_Atmani\_ a-sat svapna\_ iva\_Âtata: | manAg.api na satya.Atma mRgatRSNa-ambuvat sthitam ||42||

pratibhAsate eva Atmani - **it is apparent only in the Self** **- x =** asat svapne iva Atata: - **extended as in a dream that is not-So** = manAgapi na satyAtma - **it is not even a little the real Self** = mRga-tRSNa-ambuvat sthitam - **its state being like mirage-water.**

~vlm.42. The world is slown unto us as a phastasmagoria of the supreme soul, or as a scene in our dream; it is a pseudocope and wholly untrue as the water in a mirage.

रथस्त्वत्र स्मृतः प्राणः कल्पनाया मुनीश्वर ।

यत्र प्राण-मरुत्तत्र मननं परितिष्ठति ॥४३॥

rathas\_tu\_ atra smRta: prANa: kalpanAyA\_ munIzvara | yatra prANa-marut tatra mananam paritiSThati ||43||

ratha: tu - **now, this chariot =** atra smRta: - **mentioned here =** prANa: - **is the prANa.Air =** kalpanAyA: - **as a metaphor** = muni.Izvara - **o muni-Lord** = yatra prANa-marut - where there is the **prANa.Air** = tatra mananam pari.tiSThati - **there manana.Mentation proliferates.**

~vlm.43. Know, O sage, that the vital breath is called the vehicle of the mind by fiction only; because wherever there is the breath of vitality, there is also the process of thinking carried on along with it.

44 **Ø**

आलोक-श्री: स्थिता यत्र रूपम् तत्रैव राजते ।

Aloka-zrI: sthitA yatra rUpam tatraiva rAjate |

प्राणो बली स्थितो यत्र तदेव परि.वेपति ॥४४॥

prANo\_ balI sthito yatra tadeva pari.vepati ||44||

.

**abundant light existent, where form there too rules/shines**

prANa.**Air =** balI sthito yatra **- powerful existent where =** tat\_eva**– That only /** tadA\_ivathen as.if **=** pari.vepati - **vibrates.forth.**

~vlm.44. Wherever the breath of life circulates like a thread, and acts as spring, there the body is made to shake with it; as the forms and coiurs of bodies, present themselves to view at the appearance of light.

\*jd.44 Aloka-zrI: sthitA - **set in abundant light =** yatra rUpam **- where there is form =** tatra\_eva **- there too =** rAjate **- shines =** prANa.**Air =** balI sthito yatra **- powerful where it is set =** tadeva pari.vepati - **That only vibrates.forth.**

यत्प्रयाति वनं यात्या तदेव परिघूर्णते । मनस्याकाशसंलीने न प्राणः परिवेपति ॥४५॥

yat prayAti vanam yAtyA tat\_eva parighUrNate | manasya AkAza-samlIne na prANa: parivepati ||45||

**when the wind enters the forest,**

**thereby it comes to be shaken**

**.**

**as for manas.Mind, when it is subsumed in Space,** **the prANa.Airs do not stir**

**.**

~vlm.45. The mind being employed with its desires, perturbs the vital breath and body as a tempest shakes the forest; but being confined in the cavity o£ the heart, it stops their motion as when the winds are confined in the upper skies. (The mind being fixed to some particular object of meditation, stops the course of life and gives longivity to man).

#ghUrN #parighUrN - P. -घूर्णति , to whirl about , flutter , tremble **m**Bh.

#vep #parivep - -वेपते , to tremble R.

\*jd.45 yat prayAti vanam - **What enters the forest,** = yAtyA tat\_eva parighUrNate - **by whatever has come it is shaken.** = manasya AkAza-**sam**lIne - **As for the mind, when it is subsumed in Space,** = na prANa: parivepati - **the prANa.Airs do not stir.**

तेजस्य् .असत्ताम् आयाते न रूपम् इव राजते ।

प्राणे प्रशान्ते मरुति मनो अन्तर् न मनाग् अपि ॥४६॥

tejasi\_ asattAm AyAte na rUpam iva rAjate | prANe prazAnte maruti mano antar na manAg api ||46||

tejasy asattAm AyAte - The unSuchness comes into Tejas Radiance —

na rUpam iva rAjate - it does not shine as Form —

prANe prazAnte maruti - in the **prANa**, the quieted air —

manas antar na manAg api - within the mind not at all —

~vlm.46. Again the confinement of the vital breath in the vacuity of the heart, stops the course of the mind (thoughts); as the hiding of a light, removes the sight of the objects from view. (No thought without breathing, and no sight without light).

\

वात्यायाम् उपशान्तायाम् रजो न परिकम्पते ।

vAtyAyAm upazAntAyAm rajo\_ na parikampate |

यत्र प्राणो मरुद् याति मनस् तत्रैव तिष्ठति ॥४७॥

yatra prANo\_ marut\_yAti mana: tatraiva tiSThati ||47||

.

**where the wind blows, the dust flies**

**when the wind calms, the dust is still**

**so likewise as the prANa.Air is found to be, thus Mind abides**

**.**

~vlm.47. As the dusts cease to fly after the winds are over; so the mind (thought) ceases to move, when the breath is pent up in the heart.

\* vAtyAyAm upazAntAyAm - **When the wind is still, =** rajas na parikampate - **the dust/\*rajas does not vibrate =** yatra prANo marud yAti - **where the prANa wind goes =** manas tatraiva tiSThati - **there also the Mind is still.**

\* manas.Mind is the Hard.Drive, buddhi.Intellect is the Operating.System, chitta.Affection is the ROM (the interaction of Intellect & Affection is the RAM, the Random.Access.Memory to be stored as Read.Only.Memory). prANa is the electronic stream.

48|**Ø**

यत्र यत्र.अनुसरति रथस् तत्र.एव सारथिः ।

yatra yatra anusarati ratha:\_ tatra.eva sArathi: |

प्राण-सम्प्रेरितं चित्तं याति देशान्तरे क्षणात् ॥४८॥

prANa-sampreritam cittam yAti deza.antare kSaNAt ||48||

.

**wherever a chariot goes, there too goes the charioteer**

**:**

**Affection driven by prANa goes to another place at once**

**.**

~vlm.48. As the carriage is driven wherever the driver wishes to drive it;

so the mind being driven by the vital breath, runs from country to country in a moment.

क्षेपणोन्मुक्तपाषाण इव तत्रान्यथा क्षयि ।

kSepaNa-unmukta-pASANa iva tatra anyathA kSayi |

यत्र पुष्पं तत्र गन्धो यत्राग्निस्तत्र सोष्णता ॥४९॥

yatra puSpam tatra gandho yatra agnis\_tatra soSNatA ||49

||

.

**likewise**

**a stone shot from a sling**

**takes its destruction elsewhere;**

**where there's a flower, there's perfume;**

**where there is fire, there's warming**

**.**

~vlm.49. As the stone flung from a fling is lost forever, so the thoughts of the mind are dispersed in the air, unless they are fixed upon some object. The thoughts are accompaniments of the mind and vitality, as fragrance is attendant on flowers and heat upon fire.

50

यत्र प्राणो मरुद्\_याति यत्र इन्दुस् तत्र तच्छवि: ।

yatra prANo marut\_yAti yatra indus\_tatra tacchavi: |

संवित्ति: पवन-स्पन्दान् नाडी-संस्पर्शनश् च स: ॥५०॥

saMvitti: pavana-spandAn nADI-saMsparzanaz ca sa: ||50||

where the **prANa.Air** **becomes a Wind**

**where the moon is**

**there**

**is that radiance**

**+**

saMvitti: - **effective awareness =**

pavana-spandAt - **from the air-vibration =**

nADI-saMsparzana: ca - **the intercontact/mixture in a nADI.Channel also ... =**

sa: - **is =**

\*AS. The second line describes the activities of the prANa in the body explaining how it carries the mind. Awareness (saMvitti) arises from the movement of the prANa (pavana-spanda) as it touches the nerves (nADI). The word nADI has a more extensive meaning of all channels in the body.

#**chavi** –f- skin, colour (of the skin); splendor; a ray of light.

~vlm.p.50 Wherever there is vital breath breathing, there is the principle of the mind with its trains of thoughts, just as whenever the moon appears it is accompanied by its beams. Our consciousness is the result of the vibrations of vital air, like our perception of phenomena. This air sustains the body by supplying juice from food to all the nerves and arteries.

संवित्ति-स्फारता चित्तं मनस् तत्.प्राण-कोटरे ।

सर्वत्र विद्यते संविद्\_व्योम-स्वच्छा जडाजडे ॥५१॥

saMvitti-sphAratA cittam manas\_tat.prANa-koTare | sarvatra vidyate saMvit\_vyoma-svacchA jaDAjaDe ||51||

saMvitti-sphAratA cittam - **the state of Outspread-Awareness is Affected =**

manas\_tat.prANa-koTare **- Mind in that prANa.Air -cavern +**

sarvatra - **everywhere =**

vidyate saMvid - **there is known.to.be saMvid.Awareness =**

vyoma-svacchA - **sky-transparency =**

jaDa-ajaDe - **in the solid unsolid ... .**

~sv.40-53 Because prana is the vehicle for the mind, where the prana takes it the mind goes. But when the mind is merged in the spiritual heart, prana does not move. And if the prana does not move, the mind attains a quiescent state. Where the prana goes the mind follows it, even as the rider goes where the vehicle goes.

~vlm.51. The mind and consciousness both belong to the body, the one residing in the hollow of the vital air, and the other is as clear as the intellect, and resides alike in all gross and subtile bodies, like the all pervading and transparent vacuum.

~AS. The spread of awareness (saMvittisphAratA) is the chitta, which is called mind when residing in the prANa enclosure.The awareness (saMvit) is everywhere, clear like space and in both inert and non inert. One comment of the samAsa (compound) vyomasvacchA. I parsed it as vyomavat svacchA.If it meant clear/pure space, then the compound would have been svaccha-vyoma.

क्षुभ्यन्ति इव तु सा प्राण-स्पन्दाद् .इत्य् .अनुभूयते ।

kSubhyanti iva tu sA prANa-spandAt\_iti\_ anubhUyate |

सत्तामात्र-स्वरूपेण जडेषु समवस्थिता ॥५२॥

sattAmAtra-svarUpeNa jaDeSu samavasthitA ||52||

kSubhyanti iva tu - **but as.if trembling/stirring =**

sA prANa-spandAt - **it, thru the spanda.Vibration =**

iti anubhUyate **- so is experienced +**

sattA-mAtra.svarUpeNa - **because its nature is a measured state of being.So =**

jaDeSu samavasthitA - **it has become inert material.**

~vlm.52. It remains in the form of conscious self-existence in dull inanimate bodies; and appears to be afraid of the vibrations of animal life (i.e. The vegitables and minerals are conscious of their own existence, without having their vital and animal actions of breathing and locomotion).

प्राणो\_ऽतीते स्व.मनन: स एव आशु न वेपति ॥५३॥

prANa-sambodhitA vetti vedana-AtmatayA jaDe | nAnA-sphAra=samullasai:\_ ya: pUrvam parivalgati |

prANo\_'tIte sva.manana: sa eva Azu na vepati ||53||

prANa-sambodhitA vetti - **the awakener of prANa.Air knows =**

vedanA-AtmatayA - **thru the nature of its knowing =**

jaDe **- in the inert +**

nAnA-sphAra=samullAsai: - **by various-vast-sporting/exhilarations =**

ya: pUrvam parivalgati **- wha used.to bounce about +**

prANa: - **y prANa.Air is =**

atIte - **when gone beyond =**

sva.manana: - **Ur own mentation =**

sa eva Azu na vepati - **ha very soon does not tremble/shake.**

~sv.40-53 Because prana is the vehicle for the mind, where the prana takes it the mind goes. But when the mind is merged in the spiritual heart, prana does not move. And if the prana does not move, the mind attains a quiescent state. Where the prana goes the mind follows it, even as the rider goes where the vehicle goes.

\*\*\*VA - prana awakens by knowing itself in inert body.
First, (prana) sports in various great manifestations, then
self-reflection transcends prana, it no longer moves.
~AS. The first line is connected with v. 52. One perceives it to be in the jaDa body, after being awakened by prANa. The phrase vedanAtmatayA means due to becoming full of awareness (vedanA). In the next two lines, yaH and saH do not refer to prANa but one possessing ego or mind. One who on various inspirations of awareness, after prANa leaves, he without a mind does not move.

*~vlm.53. The dull body being enlivened by the vital breath, is recognized by the mind as belonging to itself; and plays many parts and frolics with it, as in its prior state of existence.*

\*Ott. #vedana: -am, #vedanA वेदनम् वेदना [>vid] - Knowledge [Perceptual Understanding], perception. • feeling pain, full of aches mbh • #vedanam - the act of finding, falling in with (gen) • cf. #utkRSTa) - \***vedanA** Understanding - vedana is derived from >vid, and refers to rational knowledge, just as \*cetana derives from >cit, and refers to intuitive or irrational knowledge. - this Understanding or Apprehension can be Such or unSuch, So or not-So, true or false, like the apprehensions of rope and snake: etau vedana-zabdArthau rajju-sarpa-bhrama-upamau | asatyau uditau viddhi mRga-tRSNa-ambhasau samau || y7003.003 +

#valg -> #parivalg - to dance about • the best translation would be "jitterbug", an Afro.Am. dance craze of mid.CE20.

54|**Ø**

पुर्यष्टके चित्-परमा स्वे मुने प्रतिबिम्बति ।

puryaSTake cit-paramA sve mune pratibimbati |

आदर्श एव प्रतिमा दृश्यते न उपलादिषु ॥५४॥

Adarza eva pratimA dRzyate na upalAdiSu ||54||

.

puryaSTake - **in the Octagon =**

cit-paramA - **‑f.‑ Consciousness-Absolute =**

sve mune pratibimbati **- in yourself, muni, projects +**

Adarza eva pratimA - **x =**

dRzyate na upala.AdiSu - **x.**

~sv.54 The reflection of consciousness within itself is known as puryastaka. **Mind** alone is puryastaka, though others have described it more elaborately (as composed of the five elements, the inner instrument — mind, buddhi, egosense and citta — prana, the organs of action, the senses, ignorance, desire, and karma or action). It is also known as the linga-sarira, the subtle body.

~vlm.54. The mind vibrates no longer, after the extinction of breathing; and then, O sage! the pure intellect is reflected in the eight fold receptacle of vacuum. (These are termed the puryashtakas and consist of the mind, life, knowledge, the organs of action, illusion, desire, activity and the subtile body).

~jd. Ramana does not share VLM's view of \_pury-aSTaka, in which the subtle body is only one of eight elements. See below.

jd# puryaSTaka - Ramana, Talk 629. D.: Enquiry into the Self seems to take one into the subtle body (#AtivAhika zarIra or #puryaSTaka or #jIvAtma). Am I right? **m**.: They are different names for the same state, but they are used according to the different points of view. After some time puryaSTaka (the eight fold subtle body) will disappear and there will be the \_eka (one) only. #vritti-jJAna alone can destroy #ajJAna (ignorance). Absolute jJAna is not inimical to ajJAna. There are two kinds of vRitti-s (modes of mind). (1) #viSaya-vRtti (objective) and (2) #Atma-vRtti (subjective). The first must give place to the second. That is the aim of #abhyAsa (practice), which takes one first to the puryaSTaka and then to the One Self. #puryaSTa, puryaSTaka puri-aSTa-ka —¶mw\* - n. the eight constituent parts of the body, on mn.1.56. ——¶jd - puryaSTaka analysis in y6050.014 ff — see Persp. p60 —; 'the town with eight gates', "the subtle body .. (five tanmAtras, ahaMkAra, buddhi, and manas)."– Dasgupta — y3005012 — <anta:karaNa-trayam tanmAtra-paJcakam iti-svarUpam puryaSTaka**m**> **m**oT\_3,5.12 — the manifesting Kundalin**I**, <ahaMkAra^AtmatAm yAtA sA eSA puryaSTakA^abhidhA> y6081.004 —

\*\*\*VA - the highest cit reflects in the emptiness of 8 parts of the subtle body, o muni, like reflection is seen in in mirror only, not in stones and such objects.
~AS. I agree.

55|o/

मन: पुर्यष्टकं विद्धि सर्व-कार्य-एक-कारणम् ।

mana: puryaSTakam viddhi sarva.kArya-eka-kAraNam |

तदैव भेदै: कथितम् अन्यै: स्वाशय-कल्पितै: ॥५५॥

tadaiva bhedai: kathitam anyai: svAzaya-kalpitai: ||55||

.

**know manas.Mind to be this Octagon.City puri-aShTaka**

**the one cause of all effects**

tad-A eva bhedai: kathitam - **from-that it is explained by different** -

anyai: sva.Azaya-kalpitai: - **other own.intent-inventions. - differently for particular purposes.**

~AB. ... anyai:\_ AcAryai: sva.Azaya-kalpitai: ziSya.bodhana-upAyai: ||

~sv.55-56 Since all these arise in consciousness, exist in consciousness and dissolve in consciousness, that consciousness alone is the reality.

~vlm.55. As it is the mirror only that can reflect an image, and no other stone; so it is the mind alone these as their octuple receptacle--puryashtaka, and which is the agent of all actions, and is termed by different names according to the views of different divine teachers.

मनः पुर्यष्टकं विद्धि - Know **manas.Mind** to be the City of Eight Gates =

सर्व-कार्य=एक-कारणम् - the all-effect=one-cause =

तद्-आ एव भेदैः कथितम् - from-that it is explained by different =

अन्यैः स्व.आशय-कल्पितैः - other own.intent-inventions. - differently for particular purposes.

\*AS. AB explains it. The reflection of cit has been described so far as being in the mind, but described to be in the body in v. 54. So, this verse clarifies that manas is to be equated to the 8 fold body, because the same idea is variously by different people who have formulated their intent differently. In other words, don't worry about terminology(:-))

?\*jd. since two-thirds of this huge work is about Technical.Terms, I think U *must* worry.

56|Ø

यस्माद् उदेति कलनाकुल-दृश्य-जालम्

yasmAt\_ udeti kalanÂkula-dRzya-jAlam

यत् तत्र च स्थितवद् .इत्य् .अनुभूतम् उच्छै: ।

yat tatra ca sthitavat\_iti\_ anubhUtam ucchai: |

यस्मान् मनो वि.परिवर्तति देह-दृष्ट्या

yasmAt\_ mano\_ vi-pari.vartati deha-dRSTyA

सर्वम् तु तत्-परम-वस्त्व् .इति विद्धि विश्वम् ॥५६॥

sarvam tu tat parama-vastu\_ iti viddhi vizvam ||56||

.

yasmAd - **whence =**

udeti - **arises =**

kalanAkula-dRzya-jAlam – **a multitude of kalanA.Impulsions, a perceptual net =**

yat tatra ca sthitavad – & **which seems situated there** =

iti\_ anubhUtam ucchai: **- so is experienced on.high =**

yasmAt – **whence =**

mana: - **Mind =**

viparivartati deha-dRSTyA **– repelled by the Body-Vision =**

sarvam tu - **but everything =**

tat-parama-vastu - **is that absolute substantiality =**

iti viddhi vizvam – **so know the universe.**

~vlm.56. That which gives rise to the net work of our imaginary visible world, and that in which it appears to be situated, and whereby the mind is made to revolve in various bodies, know that supreme substance to be the Immensity of Brahma, and source of all this world, (or as diffused as all in all which is thence called the visvam--the all to pan.

~sv.55-56 Since all these arise in consciousness, exist in consciousness and dissolve in consciousness, that consciousness alone is the reality.

**oॐm**

DAILY READINGS st 19August

fm3079 1.ag19..20 RIDDLES .z36

<https://www.dropbox.com/s/sogu3jwz6hfh47i/fm3079%201.ag19..20%20RIDDLES%20.z36.docx?dl=0>

fm6031 2.ag17...19 shiva speaks of mind .z56

<https://www.dropbox.com/s/w0qpmfsy2dteo0z/fm6031%202.ag17...19%20shiva%20speaks%20of%20mind%20.z56.docx?dl=0>

fm7131 3.ag19...21 THE BRIGHT saMsAra .z58

<https://www.dropbox.com/s/q4b5n8h41h4ahjm/fm7131%203.ag19...21%20THE%20BRIGHT%20saMsAra%20.z58.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

**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>

**sarga 6.31**

**Lord Ishvara said—**

चिनोत्य् अलीकम् एव.एवम् "स.दुःखा.अस्मि" .इति भावनात् ।

चित्=स्वप्न.क्षीबता-मोह.पतिता संभ्रमे यथा ॥१॥

**02**

अ.कारणम् विपर्यस्ता मतिर् भ्रान्तम् अपि स्थिरम् ।

यथा जगत् पश्यति .इदम् तथा .अहंता-भ्रमाच् चिति ॥३॥

चित्तम् हि कारणम् त्व् .अस्या: संसार-अनुभवे चिते: ।

न च तत्-कारणम् किंचित् चित्त्व-अन्यत्व=अति.असंभवात् ॥४॥

**05 06 07 08**

नानाऽनाना न चाप्यन्तरणाविव सुमेरव: ।

न च शब्दार्थ-शब्द-श्रीर्महोषर-लता यथा ॥९॥

**10 11 12**

तत् सर्व-भावाना-मात्रेण .अनर्थ: प्रकृत: स्थित: ।

तज्ज्ञे ऽप्य् अभावना-मात्रेण अनर्थ उपशाम्यति ॥13||

तज्ज्ञे .अप्य् अभावना-मात्राद्\_ऋते अन्यत्रोपयुज्यते ।

न तृणं न च त्रैलोक्यम् इति स्वायत्ततात्र या ॥१४॥

स्वायत्त एव च.एषो ऽर्थो दुःसाध्यो भावनास्थित: ।

यद्यन् न साध्यते पूम्सा तत् कथं क्व.इव लभ्यते ॥१५॥

**16 17**

घटे पटे वटे कुड्ये शकटे वानरे खरे ।

असुरे सागरे भूते नरे नागे च संस्थिता ॥१८॥

**19**

मलिना.अप्य् अमुना.एषा सा ऽविकल्प-आढ्या विकल्पिनी ।

जडा.इव.अप्य् अजड.आभासा न सर्वा सर्वगा.एव च ॥20||

निर्विकल्पा परा सूक्ष्मा चिच् चिनोति स्व.संविदम् ।

वात-अवात-अङ्ग-मर्म-आदि यथा यन्त्र-आदि-वेष्टने ॥21||

रूपालोक-मनस्कार-वलिता चिद् .अ-बोधत: ।

बोधतश्चैव भवति निद्राम् सदसती यत: ॥२२॥

**23 24 25 26 27**

ईषत्.स्पन्दाद् अधो याति भृगु-प्रान्तात् तरोः फलम् ।

यथा तथा.एष संवित्तेर् अधःपातो महान् इव ॥२८॥

रूपादीनाम् तु सत्ता एषा चित एव अमला एव चित् ।

द्वित्व-एकत्वे त्व् .अबोध-उत्थे बोधेन विलयम् गते ॥२९॥

सत्ता-त्रेण चित्तस्य बोधश् चित्त-न्द्रिय-आदिषु ।

आलोक-सत्तामात्रेण व्यवहारः क्रियासु.इव ॥३०॥

**31**

त्वङ्-मारुतौ जडौ तुच्छौ तत्.सङ्ग: स्पर्श उच्यते ।

मननम् स्पर्श-संवित्तिस् तत्.संवित्तिस् तु चित्-परा ॥३२॥

**33 34 35**

चित्-प्रकाश.आत्मिका नित्या स्व.आत्मन्य् एव.अवसंस्थिता ।

इदम् अन्तर् जगद्.धत्ते संनिवेशम् यथा शिला ॥३६॥

**37 38 39 40 41 42 43**

आलोक-श्री: स्थिता यत्र रूपम् तत्रैव राजते ।

प्राणो बली स्थितो यत्र तदेव परि.वेपति ॥४४॥

**45 46**

वात्यायाम् उपशान्तायाम् रजो न परिकम्पते ।

यत्र प्राणो मरुद् याति मनस् तत्रैव तिष्ठति ॥४७॥

यत्र यत्र.अनुसरति रथस् तत्र.एव सारथिः ।

प्राण-सम्प्रेरितं चित्तं याति देशान्तरे क्षणात् ॥४८॥

**49 50 51 52 53**

पुर्यष्टके चित्-परमा स्वे मुने प्रतिबिम्बति ।

आदर्श एव प्रतिमा दृश्यते न उपलादिषु ॥५४॥

मन: पुर्यष्टकं विद्धि सर्व-कार्य-एक-कारणम् ।

तदैव भेदै: कथितम् अन्यै: स्वाशय-कल्पितै: ॥५५॥

यस्माद् उदेति कलनाकुल-दृश्य-जालम्

यत् तत्र च स्थितवद् .इत्य् .अनुभूतम् उच्छै: ।

यस्मान् मनो वि.परिवर्तति देह-दृष्ट्या

सर्वम् तु तत्-परम-वस्त्व् .इति विद्धि विश्वम् ॥५६॥

**||**

+++

**Canto 6.31**

**Lord Ishvara said—**

1

**it's like this**

**:**

**a young girl feels bored**

**:**

**because of that her Consciousness becomes**

**a dream,**

**or drunkenness,**

**or some exciting fantasy**

**.**

02

3

**as**

**without a cause**

**mistaken thought, convinced of its delusion, sees**

**this world**

**thus**

**thru the "I"-delusion arising in Consciousness**

**as**

**Affective mind**

**chitta**

**—**

**this**

**is the cause of**

**This**

**the saMsAra experience**

**:**

**but it is not**

**the cause of That chit.Consciousness, for That.other does not at.all become**

**.**

05 06 07 08

9

**not variant, invariant, nor in.between**

**like many Mount.sumerus in an atomic aNu.Bit**

**nor is there a single meaning for it in multiplicitous words**

**its like a vine in the Great Desert**

**…**

10 11 12

**13**

**14**

**15**

16 17

18

**in a pot,**

**in a canvas,**

**in a banyan tree,**

**in a wall,**

**in a cart,**

**in a Forester,**

**in a jackass,**

**in a Darkling,**

**in an ocean,**

**in a creature,**

**in a Human and in a Serpent**

**—**

**in all these things**

**Consciousness becomes existent**

**.**

19

**20**

**21**

**22**

23

24



**mixed with red copper, gold grows red**

**but when the copper is removed,the gold again remains**

**alone**

**.**

**so too**

**Consciousness remains**

\*{because everything is its residue}

**.**

25 26 27

**28**

**29**

**30**

31

**32**

33 34 35

**36**

37 38 39 40 41 42 43

**44**

45 46

47

**where the wind blows, the dust flies**

**when the wind calms, the dust is still**

**so likewise as the prANa.Air is found to be, thus Mind abides**

**.**

\* in the Computer.Model

manas.Mind is the Hard.Drive,

buddhi.Intellect is the Operating.System,

chitta.Affection is the ROM

(the interaction of Intellect & Affection is the RAM, the Random.Access.Memory to be stored

as ROM Read.Only.Memory).

prANa is the electronic stream.

**48**

49 50 51 52 53

**54**

**55**

**56**

||

.z56

**28|\*13|**14|15|\*16|17|19|\*20|\*46|**48|**49|50|51|**28|\***52|53|**54|**55|**56|**\***02|\*05|06|**54|\***07|08|**13|\***10|11|12|05|\*28|**55|\*29|\*21|\*20|\*13|**14|15|\***54|55|56|**21|\***02|**13|\*05|11|\*14|\***06|**\***07|08|**32|\***29|**\***10|**11|**12|**28|\*13|14|**15|\*16|17|19|**36|\*56|\***20|**21|24|\***22|23|**24|**25|26|27|28|**29|**30|31|**44|\*32|**33|**54|\***34|35|**36|**37|38|\***56|**\*39|40\*41|42|**48|\***43|**44|**45|**56|\***46|**21|\*48|**49|50|51|52|53|**54|**55|56|\***02|\*05|06|**54|\***07|08|**13|\***10|11|12|\***28|55|\*29|\***21|**\*20|\*13|**14|15|\***54|55|56|02|**\*13|\***05|**11|\*14|\***06|**\***07|08|**32|\***29|**\***10|**11|**12|14|