DAILY READINGS wd 12September

fm3093 1.sp12 The MIND of brahmA the IMMENSE .z24

<https://www.dropbox.com/s/fxfox8dl6aplwjl/fm3093%201.sp12%20The%20MIND%20of%20brahmA%20the%20IMMENSE%20.z24.docx?dl=0>

fm6049 2.sp12 EVOLUTION OF THE WORLD .z36

<https://www.dropbox.com/s/v7gqmxnmhhzjjyh/fm6049%202.sp12%20EVOLUTION%20OF%20THE%20WORLD%20.z36.docx?dl=0>

fm7144 3.sp12..13 Consciousness & Destiny .z53

<https://www.dropbox.com/s/6lhyrj315wgf08b/fm7144%203.sp12..13%20Consciousness%20%26%20Destiny%20.z53.docx?dl=0>

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fm7144 3.sp12..13 Consciousness & Destiny .z53

<https://www.dropbox.com/s/6lhyrj315wgf08b/fm7144%203.sp12..13%20Consciousness%20%26%20Destiny%20.z53.docx?dl=0>

**Oॐ**m



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**Consciousness & Destiny**

**x01**|o/

सर्वथा\_अ.भाव-भावेषु स्वप्न-संवेदन~आत्मसु ।

नित्य~अ.प्रतिघ-रूपेषु किम् बद्धम् किम् वि.मुच्यते ॥१॥

खे दृष्टि-भासाम् स्फुरणम् यादृशम् तादृशम् जगत् ।

विपर्यस्यति\_अ.विरतम् अ.बोधात्\_लक्ष्यते स्थिरम् ॥०२॥

यत्\_यथा पुर-संस्थानम् चिरै:\_एति तत्\_अन्यताम् ।

जगत्\_अपि\_एवम् अनिशम् वार्य~आवर्त=विवर्तवत् ॥०३॥

भूमि~अम्बु~अम्बर-शैल=आदि भवति\_अ.सत्\_इदम् क्षणात् ।

तस्मिन्\*\_एव क्षण~उदन्तै:\_युग-कल्प~आभिधा: कृता: ॥०४॥

जगत् स्वप्न\* इव\_अशेषम् असत्\_अपि\_अनुभूयते ।

यत्र\_अस्ति चेत् तत्\_निशेषम् चित्\_एव\_इत्थम् कचति\_अलम् ॥०५॥

यथा\_इदम् नो जगत् तद्वत्\*\*शतानाम् खे शतानि हि ।

नृणाम् पश्यन्तु तेषाम् तु न\_अन्योन्यम् अनुभूतय: ॥०६॥

सर:~अब्धि-कूप-भेखानाम् दृष्टा: प्रत्येकम् आस्पदे ।

न ते\_अन्योन्यम् विदन्ति\_अन्या\* दृश्य.आदि-नियतिम् क्वचित् ॥०७॥

यथा जन.शत-स्वप्न-नगराणि\_एक-मन्दिरे ।

तथा जगन्ति खे भान्ति खानि न.उ सन्ति\_असन्ति खे ॥०८॥

कचन्ति नृ.शत-स्वाप्न.पुराणि\_एक.गृहे यथा ।

न च नाम कचन्ति\_एवम् सन्ति\_असन्ति जगन्ति खे ॥०९॥

चित्=चमत्कार-मात्रम् स्वम् स्व.आत्म~अङ्गम् दृश्यम् अद्वयम् ।

स.रूपम् एव नीरूपम् स.कारणम् अ.कारणम् ॥१०॥

sarvathA\_a.bhAva-bhAveSu svapna-**saMv**edan**a~A**tmasu |

nity**a~a.**pratigha-rUpeSu kim baddham kim vimucyate ||01||

.

sarvathA a.bhAva=bhAveSu – **everyhow in non.existent existences =**

svapna-**saMv**edana=Atmasu - **of the nature of dream-impressions =**

nity**a~a**.pratigha=rUpeSu **- x =**

kim baddham **- what is bound?**  =

kim vimucyate **– what comes.to.be Free?**

~vlm.1 The sage continued:—The visible world is being a something in nothing an entity based upon non- entity (i. e. a substance based upon the intellect), resembles our consciousness of things seen in our dream only. And as all things are eternally situated in the Divine Mind, there can be no meaning in our being bound to or liberated from them.

~sv.1 THE SAGE continued:All that exists and all that does not exist are like dream-experiences. Such being the truth, what is bondage and who is liberated?

**y02**|o/

**khe dRSTi-bhAsAm sphuraNam yAdRzam tAdRzam jagat |**

**viparyasyati\_a.viratam a.bodhAt\_lakSyate sthiram ||02||**

khe dRSTi-bhAsAm sphuraNam yAdRzam tAdRzam jagat |

viparyasyati\_a.viratam a.bodhAt\_lakSyate sthiram ||02||

.

khe - **In Kha sky - su-kha or duH-kha**

dRSTi-bhAsAm sphuraNam yAdRzam - **in the manner of emanating**

tAdRzam jagat -

viparyasyati\_a.viratam a.bodhAt\_lakSyate sthiram - **x** -2-

~vlm.2. These worlds that appear to rove before us, are seen as the mites flying about in the solar rays; (or as the bright circlets seeming to swim before our closed eyes); they are but evanescent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

~sv.2-3-4-5 The cloud-formations in the sky throw up ever-changing forms and patterns. Even so is the world-appearance ever changing. It seems to be stable and unchanging on account of ignorance.

**z03**|o/

**yat\_yathA pura-saMsthAnam cirai:\_eti tat\_anyatAm |**

**jagat\_api\_evam anizam vArya~Avarta=vivartavat ||03||**

yat\_yathA pura-saMsthAnam cirai:\_eti tat\_anyatAm |

jagat\_api\_evam anizam vArya~Avarta=vivartavat ||03||

.

yat\_yathA pura-saMsthAnam x

cirai:\_eti tat\_anyatAm |

jagat\_api\_evam anizam x

vArya~Avarta=vivartavat - **x**

**.**

यत् यथा पुर-संस्थानम् - What thus is established before us चिरैर् एति तद् अन्यताम् - after some while it becomes something else जगद् अपि\_एवम् अनिशम् वार्य-आवर्त=विवर्तवत् - so the world itself is as changeful as a watery eddy. -3-

~vlm.3. Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us; so likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

**x04**|o/

**bhUmi~ambu~ambara-zaila=Adi bhavati\_a.sat\_idam kSaNAt |**

**tasmin\*\_eva kSaNa~udantai:\_yuga-kalpa~AbhidhA: kRtA: ||04||**

bhUmi~ambu~ambara-zaila=Adi bhavati\_a.sat\_idam kSaNAt |

tasmin\*\_eva kSaN**a~u**dantai:\_yuga-kalpa~AbhidhA: kRtA: ||04||

.

bhUmi-ambu-ambara-zaila=Adi **- x =**

bhavati\_a.sat\_idam kSaNAt **- x =**

tasmin\_eva **- x =**

kSaN**a~u**dantai: **- x =**

yuga-kalpa=AbhidhA: kRtA: **- x.**

~vlm.4. The earth, air, water &c., are the materials that combine to form frail bodies, that are doomed to decay and dissolve in a short time; and yet they are computed by the ignorant to last for ages—as yugas & kalpas. (Everything is changing and nothing lasting).

~sv.2-3-4-5 The cloud-formations in the sky throw up ever-changing forms and patterns. Even so is the world-appearance ever changing. It seems to be stable and unchanging on account of ignorance.

**y05**|o/

**jagat svapna\* iva\_azeSam asat\_api\_anubhUyate |**

**yatra\_asti cet tat\_nizeSam cit\_eva\_ittham kacati\_alam ||05||**

jagat svapna\* iva\_azeSam asat\_api\_anubhUyate |

yatra\_asti ce**t t**at\_nizeSam cit\_eva\_ittham kacati\_alam ||05||

.

jagat svapn***e*** iv*a* - **The world as-if in dream**

*a.*zeSam asa*t*\_ap*i*\_anubhUyate - **though it is entirely not So, is experienced**

yatra\_asti  **- where it is =**

ce**t t**an.nizeSam x

cit\_eva\_ittham kacati\_alam **- x =**

~vlm.5. The world is a dream, and the totality of existence a mere nihility; and yet the notion of entity that we have of this nullity, is no other than a reflexion of the one Eternal Intellect.

~sv.2-3-4-5 The cloud-formations in the sky throw up ever-changing forms and patterns. Even so is the world-appearance ever changing. It seems to be stable and unchanging on account of ignorance.

**z06**|o/

**yathA\_idam no jagat tadvat\*\*zatAnAm khe zatAni hi |**

**nRNAm pazyantu teSAm tu na\_anyonyam anubhUtaya: ||06||**

yathA\_idam no jaga**t t**advat\*\*zatAnAm khe zatAni hi |

nRNAm pazyantu teSAm tu na\_anyonyam anubhUtaya: ||06||

.

yathA\_idam no jagat - na: / n**a~u** – **as this is not.at.all (is our) world**

tat\_vat\_zatAnAm khe x

zatAni hi -

nRNAm pazyantu teSAm tu -

nAnyonyam - nA\_anyonyam / na\_anyonyam x

anubhUtaya:  **- x =**

~sv.6 In this infinite space there are countless worlds even as we have our own world: one man's world is not experienced by another person.

~vlm.6. Like this solar world of ours, there are hundreds and thousand others to be seen in the skies; nor is it incredible that others have the like notions of other peoples.

**x07**|o/

**sara:~abdhi-kUpa-bhekhAnAm dRSTA: pratyekam Aspade |**

**na te\_anyonyam vidanti\_anyA\* dRzya.Adi-niyatim kvacit ||07||**

sara:~abdhi-kUpa-bhekhAnAm dRSTA: pratyekam Aspade |

na te\_anyonyam vidanti\_anyA\* dRzya.Adi-niyatim kvacit ||07||

.

sara:~abdhi-kUpa-bhekhAnAm x

dRSTA: pratyekam Aspade |

na te\_anyonyam vidanti\_anyA\* x

dRzya.Adi-niyatim kvacit - **x**

**.**

**in a lakeful of oceancups of croaking toads, the sense-objects**

**sit each-by-each in its abode. They cannot tell the difference**

**between one.and.another. "Other"s are some sort of Destiny.**

सरस्~अब्धि-कूप-भेखानां - Of a lakeful of oceancups of croaking toads =

दृष्ठाः - the seen.sense-object/sights =

प्रत्येकम् आस्पदे - are each-by-each in its abode =

न ते\_अन्यो~अन्यं विदन्ति - they do not know one.from.another =

अन्याः दृश्य.आदि-नियतिं क्वचित् - Others are some order of Sight.Perception. -7-

~sv.7 The measure and the experience of frogs living in a well, lake and ocean are different from one another. They do not share one another's knowledge.

~vlm.7. We see the seas and lakes, teeming with living beings of various kinds, and find the pools and bogs full of frogs everywhere; but none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

**y08**|o/

**yathA jana.zata-svapna-nagarANi\_eka-mandire |**

**tathA jaganti khe bhAnti khAni na.u santi\_asanti khe ||08||**

yathA jana.zata-svapna-nagarANi\_eka-mandire |

tathA jaganti khe bhAnti khAni na.u santi\_asanti khe ||08||

.

yathA jana-zata=svapna-nagarANi - As a hundred people, in their Dream Cities,

eka-mandire - are in a single room

tathA jaganti khe bhAnti - thus the worlds appear in Kha Space

khAni no santi**\_**asanti khe - x = -8-

~vlm.8. As a hundred men sleeping in one and the same room; see as many air built castles differing from another in their dream; so there appear different worlds in the airy intellects of some, which are seen and unknown to others.

~sv.8-9 People sleeping in one house have different dreams in which they experience life in different worlds, as it were: even so, the people have different worlds in the same space, while some may not have.

**z09**|o/

**kacanti nR.zata-svApna.purANi\_eka.gRhe yathA |**

**na ca nAma kacanti\_evam santi\_asanti jaganti khe ||09||**

kacanti nR.zata-svApna.purANi\_eka.gRhe yathA |

na ca nAma kacanti\_evam santi\_asanti jaganti khe ||09||

.

kacanti nR.zata-svApna.purANi\_eka.gRhe yathA -

na ca nAma kacanti\_evam santi\_asanti jaganti khe -

~vlm.9. As many aerial cities are seen, in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in empty sphere of our minds, and are said to be in being and not being in the same time: (i. e. being but a dream which is no-being or nothing).

~sv.8-9 People sleeping in one house have different dreams in which they experience life in different worlds, as it were: even so, the people have different worlds in the same space, while some may not have.

**x10**|o/

**cit=camatkAra-mAtram svam sva.Atma~aGgam dRzyam advayam |**

**sa.rUpam eva nIrUpam sa.kAraNam a.kAraNam ||10||**

cit=camatkAra-mAtram svam sva.Atma~aGgam dRzyam advayam |

sa.rUpam eva nIrUpam sa.kAraNam a.kAraNam ||10||

.

cit=camatkAra-mAtram **– Consciousness in miraculous mode =**

svamsva.Atm**a~a**Ggam **- Ur.own personal Body *is*** =

dRzyam advayam **– a Percept without a second =**

sa.rUpam eva nIrUpam **- with form tho without form =**

sa.kAraNam a.kAraNam **– with cause without cause.**

*~vlm.10. The sky is a miracle of the mind, and a phenomenon of itself; it is visible without its form, and appears as limited without its limitation, and as created without its creation. (vacuity being increate).*

**y11|o/**

दधत्या:\_चित्-स्व.भावाया: संस्कार~आदि=अभिधा: कृता: ।

प्रतिमाया: प्रभाविन्या: न संस्कार~आदय: पृथक् ॥११॥

dadhatyA:\_cit-sva.bhAvAyA: saMskAra~Adi=abhidhA: kRtA: |

pratimAyA: prabhAvinyA: na saMskAra~Adaya: pRthak ||11||

.

\*jd.11 - dadhatyA:\_cit.sva.bhAvAyA: x

saMskAr**a~A**di=abhidhA: kRtA: **- x =**

pratimAyA: prabhAvinyA: x

na saMskAr**a~A**daya: pRthak - **x.**

~vlm.11. The vacuum bearing the nature of the vacuous mind, is vainly styled the firm firmament; it presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.

~sv.11-15 Consciousness has the faculty of holding on to something; a notion so held is known as \*saMskAra. But when it is realised that the notion is only reflected in consciousness, it is seen that there is no \*saMskAra independent of consciousness.

**z12**|o/

अ.पूर्वत्वात् स्मृति: स्वप्न: संकल्प~अर्थ=अनुभूतिषु ।

स्व.मृति-अनुभवात्\_या:\_तु दृष्टार्थ-सदृशीषु च ॥१२॥

a.pUrvatvAt smRti: svapna: saMkalp**a~a**rtha=anubhUtiSu |

sva.mRti-anubhavAt\_yA:\_tu dRSTArtha-sadRzISu ca ||12||

.

a.pUrvatvAt **- x =**

smRti: svapna: **- x =**

saMkalp**a~a**rtha=anubhUtiSu **- x =**

sva.mRti-anubhavAt\_yA:\_tu dRSTArtha-sadRzISu ca **– x.**

~vlm.12. The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing in the instances of others.

~sv.11-15 Consciousness has the faculty of holding on to something; a notion so held is known as \*saMskAra. But when it is realised that the notion is only reflected in consciousness, it is seen that there is no \*saMskAra independent of consciousness.

**x13**|o/

इदम् सर्ग.आत्म सर्ग~आदौ प्रतिमा\_इव विजृम्भते ।

चित्\_भा-मात्र=आत्मिका स्वस्था न\_अन्यत्\_नाम\_उपपद्यते ॥१३॥

idam sarga.Atma sarga~Adau pratimA\_iva vijRmbhate |

cit\_bhA-mAtra=AtmikA svasthA na\_anyat\_nAma\_upapadyate ||13||

.

idam sarg**a~A**tma - This Creation.Self, the Sarga-Âtman

sarg**a~A**dau pratimA iva - like an image of the Primal Sarga Creation

vijRmbhate -

cit.bhA-mAtr**a~A**tmikA svasthA -

na anyat nAma - not as "other"

upapadyate -

~vlm.13. In the beginning of creation, the world appears as an image in the mind; which is no other than a flash or reflexion of the Divine Intellect, and to which no other name than a rechauffe of the Divine Intellect, can be properly assigned.

*~sv.11-15 Consciousness has the faculty of holding on to something; a notion so held is known as \*saMskAra. But when it is realised that the notion is only reflected in consciousness, it is seen that there is no \*saMskAra independent of consciousness.*

**y14**|o/

ब्रह्मैव भाति जगत्\_इति\_उक्तम् उक्त्या\_अनया भवेत् ।

न च भातम् नवम् तत्\_च ब्रह्मैव\_इदम् अत: स्थितम् ॥१४॥

brahmaiva bhAti jagat\_iti\_uktam uktyA\_anayA bhavet |

na ca bhAtam navam tat\_ca brahmaiva\_idam ata: sthitam ||14||

.

brahmaiva bhAti jagat\_x

iti\_uktam uktyA\_x

anayA bhavet |

na ca bhAtam navam tat\_ca x

brahmaiva\_idam ata: sthitam - **x**

**.**

ब्रह्म / ब्रह्मा\_एव भाति जगत् - "Only Brahman/Brahmâ projects the world" इति.उक्तम् उक्त्या अनया भवेत् - by this saying being so-said, it comes-to-be. - >bhU न च भातम् त्वं तच् च - But neither you nor That is a projection ब्रह्म/आ एव इदम् अतः स्थितम् - so this is situate only as Brahma/Brahman. -14-

~vlm.14. The saying that Brahma shines as the very world means to say that, he did not shine anew in the form of the world, but has this form eternally subsisting in his omniscience.

~sv.11-15 Consciousness has the faculty of holding on to something; a notion so held is known as \*saMskAra. But when it is realised that the notion is only reflected in consciousness, it is seen that there is no \*saMskAra independent of consciousness.

**z15**|o/

कारणम् कार्यम् इति\_उक्त: स\* पूर्व: स\* विशिष्यते ।

संस्कार\* इति तेन\_एष\* संस्कार: कृति:\_उच्यते ॥१५॥

kAraNam kAryam iti\_ukta: sa\* pUrva: sa\* viziSyate |

saMskAra\* iti tena\_eSa\* saMskAra: kRti:\_ucyate ||15||

.

kAraNam kAryam **- cause effect =**

iti\_ukta: **- so said =**

sa: pUrva: **- the Prior** = sa: viziSyate **– the resulting =**

saMskAra iti **- x =**

tena **- x =**

eSa saMskAra: kRti:\_ucyate **– x.**

~vlm.15. It is said that the cause is (identic with) the effect, because the common cause of all, is specialized in its form of the effect; (i. e. the one becomes as many). The action which was confined in the cause at first, (as vegetation in the seed), becomes evolved in the germ of creation afterwards.

~sv.11-15 Consciousness has the faculty of holding on to something; a notion so held is known as \*saMskAra. But when it is realised that the notion is only reflected in consciousness, it is seen that there is no \*saMskAra independent of consciousness.

**x16**|o/

तत् स्वप्न.आदौ\_अ.पूर्व:\_अर्थे दृष्टान्त\* इति भाति य: ।

स-संस्कार.आदि-नाम~उक्त:\_न बाह्य:\_अर्थ:\_अस्ति चेतसि ॥१६॥

tat svapna.Adau\_a.pUrv**a:\_**arthe dRSTAnta\* iti bhAti ya: |

sa-saMskAra.Adi-nAm**a~u**kt**a:\_**na bAhy**a:\_**arth**a:\_**asti cetasi ||16||

.

tat svapna.Adau\_a.pUrva:\_arthe **- that Dream-process without priority of sense** = dRSTAnta\* iti bhAti ya: |

sa-saMskAra.Adi-nAm**a~u**kta:\_x

na bAhya:\_artha:\_asti cetasi - **x**

**.**

~vlm.16. When such things (or conditions) occur in the mind in dreams, as have not been seen or known before, they are called sanskáras or pristine impressions in the mind, (as our inward passions and feelings), and not the external objects of sense, which are not inbred in the mind,

~sv.16-17-18 16-18 In dream there is no previous memory but only the experience of the objects that are experienced for the time being....

**y17**|o/

वस्तु दृष्टम् न दृष्टम् च सत्\_च\_आस्ते चेतना\_इव खे ।

स्व.भावात्\_भाति ख~आत्मा\_अपि दृष्टवत्\_च\_अतिजृम्भते ॥१७॥

vastu dRSTam na dRSTam ca sat\_ca\_Aste cetanA\_iva khe |

sva.bhAvAt\_bhAti kha~AtmA\_api dRSTavat\_ca\_atijRmbhate ||17||

.

vastu dRSTam na dRSTam ca - **x =**

sat\_ca\_Aste cetanA\_iva khe **- and BeingSo is like Affectation in Ur kha.Skyview +**

svabhAvAt\_bhAti - **x =**

kh**a~A**tmA\_api - **x =**

dRSTavat\_ca\_ati.jRmbhate - **x.**

~vlm.17. These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking; yet they are not lost unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visibles appear to sight in the waking state.

~sv.16-17-18 16-18 ... That which existed before the arising of the dream but which shines as that which was seen before, that is known as \*saMskAra. There is no other external factor known as \*saMskAra (popularly translated into 'latent impressions of past experiences and actions'). Things seen and unseen exist in the consciousness which shines in its own light and experiences all those things as if already seen.

**z18**|o/

वेदान्त~अर्थ~आत्मकम् पूर्व-सर्ग~अ.भावम् प्रवर्तते ।

ततो वेद्य-व्यवस्था ज्ञै: क्रियते स्व.अर्थ-सिद्धये ॥१८॥

vedAnta~artha~Atmakam pUrva-sarga~a.bhAvam pravartate |

tato vedya-vyavasthA jJai: kriyate sva.artha-siddhaye ||18||

.

vedAnt**a~a**rth**a~A**tmakam - **a Selfling, in the Vedântic sense =**

pUrva-sarg**a~a**.bhAvam **- in the absence of a prior creation** =

pravartate **- x +**

tatas vedya-vyavasthA - **x =**

jJai: kriyate sva.artha-siddhaye - **x.**

~vlm.18. Thus the vedantist comes to know the inexistence of the outer world, and by knowing the knowable One, they come to attain the consummation of their object: (which is the attainment of their final emancipation or moksha).

**x19**|o/

स्वप्ने तु जाग्रत्-संस्कारो\_य:\_तत्.जाग्रत्-कृतम् नवम् ।

अजाग्रत्~जाग्रत्~आभासम् कृतम्\_इति\_एव तत्.विद: ॥१९॥

svapne tu jAgrat-saMskAro\_ya:\_tat.jAgrat-kRtam navam |

ajAgrat~jAgrat~AbhAsam kRtam\_iti\_eva tat.vida: ||19||

.

svapne tu - **but in Dream** - **x =**

jAgrat-saMskAra: - **is the imprint of waking** -

ya: - **which -**

tat - **that -**

jAgrat-kRtam navam - **waking-deed afresh** -

ajAgrat-jAgrat-AbhAsam kRtam – **is a projection of the waking deed in unWaking**

-

iti eva tad-vida: - **so say the That-knowers.**

~sv.19 In dream the \*saMskAras created in the waking state arise; but in the waking state itself they are created anew. But they who know the truth declare that they were in fact created in a state that appeared to be the waking state but which in fact is not.

~vlm.19. The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory; and these make the sleeping hours seem as waking to the dreaming soul.

**y20**|o/

तत:\_वायौ\_इव\_अ.स्पन्दा:\_चित्ते भावा: स्थिता: स्वत: ।

ते स्वत: सम्.प्रवर्तन्ते का\_अत्र संस्कार-कर्तृता ॥२०॥

tata:\_vAyau\_iva\_a.spandA:\_citte bhAvA: sthitA: svata: |

te svata: sam.pravartante kA\_atra saMskAra-kartRtA ||20||

.

tata:

vAyau**\_**iva\_a.spandA:

citte bhAvA: sthitA: svata:  **- x =**

te svata: sampravartante

kA\_atra saMskAra-kartRtA  **- x =**

~vlm.20. These recent ideas fluctuate in the mind, as by the breath of the wind, and they occur and recur of themselves, without the agency of pristine impressions.

*~sv.20-21 20-21 Just as movement arises in air spontaneously, even so notions arise in consciousness: where is the need for \*saMskAra to create them?*

**z21**|o/

एकम् तथा च चिन्.मात्रम् स्वप्ने लक्ष~आट्म तिष्ठति ।

ekam tathA ca cin.mAtram svapne lakSa~ATma tiSThati |

पुन:\_लक्षात्\_यत: स्वप्न\* एकम् आस्ते सुषुप्तकम् ॥२१॥

puna:\_lakSAt\_yata: svapna\* ekam Aste suSuptakam ||21||

.

ekam tathA ca cin.mAtram  **- and thus one measured Consciousness =**

svapne lakS**a~A**Tma tiSThati  **- in dream as one thousands of selves abiding =**

puna:**\_**lakSAt\_yata: svapna\* **- again after thousands having.come in Dream** =

ekam Aste suSuptakam  **- one is the Sleepling—the Dreamless Sleeper.**

~vlm.21. There is one sole Intellect only,

possessed of its many multitudes of airy dreams;

and being dispossessed of them at last,

it remains solely by and in itself.

**x22**|o/

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

सुषुप्तम् प्रलय: प्रोक्त:\_तस्मात्\_न्याय:\_अयम् एव सन् ॥२२॥

एकम् एव चित्\_आकाशम् स~आकारत्वम् अन्-एककम् ।

स्वरूपम् अजहत्\_धत्ते यत् स्वप्न\* इव तत्\_जगत् ॥२३॥

एवम् चित्.परमाणु-अन्तर्-जगत्\_भावम् इदम् स्थितम् ।

तत्\_अनन्य~आत्म च\_आभोगि स्वप्न~आदर्श-तलेषु\_इव ॥२४॥

चित्.व्योम संविन्.मात्रम् यत्\_परमाणुवत्\_आततम् ।

अन्=आदि.मध्य.पर्यन्तम् तदेव जगत्\_उच्यते ॥२५॥

तस्मात्\_यत्र चित्.आकाशम् अनन्तम् सततम् स्थितम् ।

तत्र\_अस्ति\_इति जगत्.भानम् तत्\_अङ्गानानि\_अ.रूपि यत् ॥२६॥

चिन्.मात्र\* एव भुवनम् त्वम् अहम् चिन्.मयम् जगत् ।

इति न्यायात्\_जगत्\_याति परमाणु~उदरे\_अपि\_अजम् ॥२७॥

तस्मात्\_अहम् पराणु~आत्मा समस्त-जगत्\_आकृति: ।

सर्वत्र\_एव च तिष्ठामि परमाणु~उदरे\_अपि च ॥२८॥

चिन्मात्र-परमाणु: सत्\_जगत्\_आत्मा\_अपि\_अयम् नभ: ।

यत्र तिष्ठामि\_अहम् तत्र पश्यामि भुवन.त्रयम् ॥२९॥

अहम् चित्-परमाणु~आत्मा तेन चित्-परमाणुना ।

एकताम् आगत:\_वारि वारिणा\_इव तत्.ईक्षणात् ॥३०॥

तत्\_ओज: सम्प्रविश्य\_अहम् स्थित:\_तत्\_अनुभूतिवत् ।

अन्तस्थ-त्रिजगत्\_रूप:\_यथा\_अब्जे बीजम् अङ्कुरे ॥३१॥

तत्र मे त्रिजगत्-रुपम् अन्त: कचितम् आत्मनि ।

तथा तत्\_न तु तत्\_वाह्ये विद्यते केन.चित्\_क्व.चित् ॥३२॥

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

suSuptam pralaya: prokta:\_tasmAt\_nyAy**a:\_**ayam eva san ||22||

.

cidvyomni svapna-**saMv**itti: - **in Ur Conscious space dream-awareness =**

yA saiva jagat\_ucyate **- that which is said to be this very world +**

suSuptam pralaya: prokta: - **x =**

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

~sv.22 When the experience of a thousand things arises in consciousness, it is known as creation; and when the experience of the thousand things ceases in consciousness, that is known as the cosmic dissolution.

~vlm.22. The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is verily what is denominated the world by us; and the want of this consciousness in our sound sleep, is what is termed the extinction of world by ourselves. This analogy applies also to the nature of the self-existed One.

**y23**|o/

**ekam eva cit\_AkAzam sa~AkAratvam an-ekakam |**

**svarUpam ajahat\_dhatte yat svapna\* iva tat\_jagat ||23||**

ekam eva cit\_AkAzam sa~AkAratvam an-ekakam |

svarUpam ajahat\_dhatte yat svapna\* iva tat\_jagat ||23||

.

ekam eva cit\_AkAzam x

sa.AkAratvam anekakam  **- x =**

svarUpam ajahat\_dhatte x

yat svapne iva tat\_jagat  **- x =**

~vwv.1306/7.144.23. The space of Consciousness is only one; its appearances are many. It holds the world without abandoning its inherent nature, as it happens in a dream.

~sv.23 Thus the pure consciousness (cidAkAza) brings into being this diversity with all its names and forms, without ever abandoning is indivisibility, just as you create a world in your dream.

~vlm.23. There exists only the infinite sphere of one eternal Intellect, and there appears an infinity of shapes, perpetually rising and setting in its open in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

**z24**|o/

**evam cit.paramANu-antar-jagat\_bhAvam idam sthitam |**

**tat\_ananya~Atma ca\_Abhogi svapna~Adarza-taleSu\_iva ||24||**

.

evam

cit.paramANu-antar-jagat\_bhAvam

idam sthitam

tat\_anany**a~A**tma ca\_Abhogi svapnÂdarza-taleSu\_iva ||24||

~vlm.24. Thus the atomic particle of the Intellect, contains the form of the whole cosmos within its bosom; which is an exact ectype of its archetype, as the shadow under a mirror, is the true representation of the prototype.

~sv.24 The perception or the experience of 'the world' exists within the atomic particle of infinite consciousness. Just as the reflection in a mirror is only mirror, however, it is non-different from the infinite consciousness.

\*AB. ... Adarza-taleSu ... ||

\*jd. adarza/Adarza *fuzzy Â* seen or unseen ...

**x25**|o/

**cit.vyoma saMvin.mAtram yat\_paramANuvat\_Atatam |**

**an=Adi.madhya.paryantam tadeva jagat\_ucyate ||25||**

cit.vyoma saMvin.mAtram yat\_paramANuvat\_Atatam |

an=Adi.madhya.paryantam tadeva jagat\_ucyate ||25||

.

cit\_vyoma **saMv**in.mAtram yat - **x =**

paramANuvat\_Atatam **- x +**

an=Adi.madhya.paryantam - **x =**

tadeva jagat\_ucyate - **x.**

~vlm.25. The cavity of the Intellect contains the consciousness which is diffused in it like the dilution of an atom; and extends throughout without beginning and end, and this is called the cosmos.

~sv.25 This infinite consciousness is beginningless and endless; that itself is called creation.

**y26**|o/

**tasmAt\_yatra cit.AkAzam anantam satatam sthitam |**

**tatra\_asti\_iti jagat.bhAnam tat\_aGgAnAni\_a.rUpi yat ||26||**

tasmAt\_yatra cit.AkAzam anantam satatam sthitam |

tatra\_asti\_iti jagat.bhAnam tat\_aGgAnAni**\_**a.rUpi yat ||26||

.

tasmAt

yatra

cit\_AkAzam - **x =**

anantam satatam sthitam  **- x +**

tatra\_asti

iti jagat-bhAnam - **x =**

tat

aGgAnAni\_a-rUpi

yat **– x.**

~vlm.26. Hence as far as the vacuity of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identic with itself at all times. (The intimate connection of the subjective mind and objective world together).

~sv.26 Wherever this consciousness shines, there this creation exists, non-different from it even as a body is non-different from its limbs.

**z27**|o/

**cin.mAtra\* eva bhuvanam tvam aham cin.mayam jagat |**

**iti nyAyAt\_jagat\_yAti paramANu~udare\_api\_ajam ||27||**

cin.mAtra\* eva bhuvanam tvam aham cin.mayam jagat |

iti nyAyAt\_jagat\_yAti paramANu~udare\_api\_ajam ||27||

.

cin.mAtra eva bhuvanam  **- mere measured Consciousness is the world =**

tvam aham cin.mayam jagat  **- x =**

iti nyAyAt\_jagat\_yAti

paramAN**u~u**dare\_api**\_**ajam  **- x =**

~vlm.27. The intellect is selfsame with the world, and therefore all minds and intellectual beings as myself and thyself, are worlds or microcosm also; and it is for this reason that the great macrocosm of the world, is said to be comprised in the corpuscule of the mind.

~sv.27-28 You and I are consciousness, the entire world is consciousness: by this realisation the creation is seen as an integral part of consciousness and therefore uncreated.

**x28**|o/

**tasmAt\_aham parANu~AtmA samasta-jagat\_AkRti: |**

**sarvatra\_eva ca tiSThAmi paramANu~udare\_api ca ||28||**

tasmAt\_aham parANu~AtmA samasta-jagat\_AkRti: |

sarvatra\_eva ca tiSThAmi paramANu~udare\_api ca ||28||

.

tasmAt\_aham parANu~AtmA **- x =**

samasta-jagat\_AkRti: **- the embodiment of the whole world =**

sarvatra\_eva ca tiSThAmi paramAN**u~u**dare\_api ca **– x.**

~vlm.28. Therefore I who am a minute soul, am of the form of the whole world also, (being its container in the mind); hence I abide everywhere likewise, even in the midst of an atom also.

~sv.27-28 You and I are consciousness, the entire world is consciousness: by this realisation the creation is seen as an integral part of consciousness and therefore uncreated.

**y29**|o/

**cinmAtra-paramANu: sat\_jagat\_AtmA\_api\_ayam nabha: |**

**yatra tiSThAmi\_aham tatra pazyAmi bhuvana.trayam ||29||**

cinmAtra-paramANu: sat\_jagat\_AtmA\_api\_ayam nabha: |

yatra tiSThAmi\_aham tatra pazyAmi bhuvana.trayam ||29||

.

cinmAtra-paramANu: sat **- x =**

jagat\_AtmA\_api**\_**ayam nabha: **- x +**

yatra tiSThAmi\_aham  **- x =**

tatra pazyAmi bhuvana.trayam - **x.**

~vlm.29. Being in the form of the minutiae of the intellect, I am also as great as the universal soul, and as expanded as the open air all around; I also see all the three worlds about one, wherever I abide or move. (All things are present in the mind, at all places and times).

~sv.29 Hence, I am that atomic particle of consciousness and as such I am infinite and omnipresent. Therefore, wherever I am, I see everything from there itself.

**z30**|o/

**aham cit-paramANu~AtmA tena cit-paramANunA |**

**ekatAm Agata:\_vAri vAriNA\_iva tat.IkSaNAt ||30||**

aham cit-paramANu~AtmA tena cit-paramANunA |

ekatAm Agat**a:\_**vAri vAriNA\_iva tat.IkSaNAt ||30||

.

aham cit.paramANu~AtmA - **I am the self of the Conscious Singularity =**

tena cit-paramANunA - **thru that Conscious Singularity =**

ekatAm Agata: **- having come to Oneness =**

vAri vAriNA\_iva - **like water in water =**

tat\_IkSaNAt - **from beholding That.**

~vlm.30. I am an atom of the intellectual soul, and am joined with the intellectual soul of the universe; it is my sight of the supreme spirit in my meditation, that I am lost in it as a drop of water is lost in the ocean.

~sv.30 I am a particle of consciousness but I am one with the infinite consciousness on account of the realisation of this truth, even as water is the same as water.

**x31**|o/

**tat\_oja: sampravizya\_aham sthita:\_tat\_anubhUtivat |**

**antastha-trijagat\_rUpa:\_yathA\_abje bIjam aGkure ||31||**

tat\_oja: sampravizya\_aham sthita:\_tat\_anubhUtivat |

antastha-trijagat\_rUpa:\_yathA\_abje bIjam aGkure ||31||

.

tat\_oja: sampravizya\_aham **- x =**

sthita:\_tat.anubhUtivat **- x =**

antastha-trijagat-rUpa: yathA\_abje bIjam aGkure **– x.**

~vlm.31. Having entered into the Divine spirit, and feeling its influence in me, I am filled with its cognition; and behold the three worlds within me, as the seed lies hid in the pericarp or in the seed vessel; (to be developed in its future foliage).

~sv.31-32 31-32 Therefore, by entering into the 'ojas' I experienced the three worlds.

**y32**|o/

**tatra me trijagat-rupam anta: kacitam Atmani |**

**tathA tat\_na tu tat\_vAhye vidyate kena.cit\_kva.cit ||32||**

tatra me trijagat-rupam anta: kacitam Atmani |

tathA tat\_na tu tat\_vAhye vidyate kena.cit\_kva.cit ||32||

.

tatra me trijagat-rupam x

anta: kacitam Atmani  **- x =**

tathA tat\_na tu tat\_vAhye x

vidyate kena.cit\_kva.cit xx

**there within me is the form of the Triple World** **projected in mySelf**

**thus That but not That**

**:**

**I travel whyever whenever it is known to be**

**...**

~vlm.32. I see the triple world expanding within myself, (according to our reminiscence of the same which is engraven in the mind), beside which there is no outer world on the outside of of any body...

\* tatra me trijagat-rupam anta: - **there within me is the form of the Triple World** = kacitam Atmani - **projected in mySelf =** tathA tat\_na tu tat\_vAhye  **- thus that but not that I travel +** vidyate kena.cit\_kva.cit  **- whyever whenever it is know to be ...**

**z33**|o/

यत्र.यत्र यदा भाति स्वप्ने जाग्रत्\_इति\_इह वा ।

स-बाह्य~अभ्यन्तरम् दृश्यम् निजम् चित्\_भानम् एव तत् ॥३३॥

भाति स्वप्ने यदा जन्तो:\_जगत्\_आनन्दम् आततम् ।

चित्\_अणो:\_एव तत्\_भानम् आत्मन:\_तत्.पद~आत्मना ॥३४॥

अ.कारणम् चेद्\_दृश्यम् तत्\_कथम् एतत्\_प्रसिध्यति ।

स.कारणम् चेद्\_दृश्यम् तत् स्वप्ने सर्ग.आदि-धी: कुत: ॥३५॥

अ.कारणक\* एव\_अयम् सर्ग\* आदौ प्रवर्तते ।

समस्त-कारण~अ.भावात्\_यत: सर्ग.आत्म-चित्.नभ: ॥३६॥

अ.कारणानाम् भावानाम् अत्यन्त~अ.सम्भवात्\_इह ।

क्वचित् स.प्रतिघ: सर्ग: न सम्भवति क:चन ॥३७॥

ब्रह्म\_इदम् इत्थम् आभाति भास्वरम् चित्-स्वभावत: ।

सर्ग.आदि-शब्द-पर्यायम् आदि.अन्त-परिवर्जितम् ॥३८॥

इति\_अकारणके सर्गे कचति ब्रह्म-रूपिणि ।

परस्य\_अवयव~आभास:\_नित्य~आत्मा-अवयव~आत्मना ॥३९॥

अ-नानात्वे\_अपि नानात्वे ब्रह्मणि\_अ-ब्रह्म.रूपिणि ।

अन्.आकारे\_अपि स.आकारे कचति\_अ-प्रतिघम् प्रति ॥४०॥

तत्\_ब्रह्म\_एव निराकारम् चित्\_रूपत्वात् स्फुरत्\_वपु: ।

स~आकारम् इव भात~आत्म भूत्वा स्थावर.जंगमम् ॥४१॥

देव.ऋषि-मुनि-भा.रूपम् करोति नियतिम् क्रमात् ।

विधीन्\_च प्रतिबोधान्\_च देश-काल-क्रिया.आदिकान् ॥४२॥

भाव~अ.भाव-ग्रह~उत्सर्ग-स्थूल-सूक्ष्म-चर.अचरा: ।

अर्था\* व्यभिचरन्ति\_एते नियति:\_न\_अखिला:\_तत: ॥४३॥

yatra.yatra yadA bhAti svapne jAgrat\_iti\_iha vA |

sa-bAhya~abhyantaram dRzyam nijam cit\_bhAnam eva tat ||33||

.

yatra.yatra yadA bhAti - **... wherever when it appears**

svapne jAgrat\_it*i\_i*ha vA - **whether in dream or as this waking**

sab**Ahya~abhy**antara*m* dRzya*m* x

nija*m* cit\_bhAnam eva tat - **x** -

~vlm.33. Whenever the world appears in any form, whether of a gross or subtile nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflexion of the ideal one imprinted in the intellect.

~sv.33 All this happened within it and within it I saw the three worlds — not outside.

**x34**|o/

**bhAti svapne yadA janto:\_jagat\_Anandam Atatam |**

**cit\_aNo:\_eva tat\_bhAnam Atmana:\_tat.pada~AtmanA ||34||**

bhAti svapne yadA janto:\_jagat\_Anandam Atatam |

cit\_aNo:\_eva tat\_bhAnam Atmana:\_tat.pada~AtmanA ||34||

.

bhAti svapne yadA janto: - **when it appears in a dream =**

jagat\_Anandam Atatam - **the world is a blissful expanse -**

cit\_aNo:\_eva x

tat.bhAnam Atmana:\_x

tat.pad**a~A**tmanA **– x.**

~vlm.34. When the living soul indulges itself in the sight of the world, in the state of its dreaming; it is to be known as a reflexion of the expanded particle of the intellect, which the sleeping soul delights to dote upon.

~sv.34 Whether it is called dream or waking, inside or outside, all this is within the infinite consciousness.

**The Hunter asked–**

**y35**|o/

**a.kAraNam ced\_dRzyam tat\_katham etat\_prasidhyati |**

**sa.kAraNam ced\_dRzyam tat svapne sarga.Adi-dhI: kuta: ||35||**

a.kAraNam ced\_dRzyam tat\_katham etat\_prasidhyati |

sa.kAraNam ced\_dRzyam tat svapne sarga.Adi-dhI: kuta: ||35||

.

अ.कारणम् चेद् दृश्यम् तत् - If that Drshya Percept is without-a-cause कथम् एतत् प्रसिध्यति - how does this get established? सँकारणं चेद् दृश्यं तत् - If that Percept is with-a-cause स्वप्ने सर्गादि-धीः कुतः - how is there the thought of Creation-&c in Dream? -35-

~sv.35 THE HUNTER asked:If this creation is causeless how does it come into being? If it has a cause, what is the cause of the dream-creation?

~vlm.35. The Huntsman rejoined:—If the visible world is causeless or without its maker, then how could it come into existence, and if it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul.

**The muni replied—**

**z36**|o/

**a.kAraNaka\* eva\_ayam sarga\* Adau pravartate |**

**samasta-kAraNa~a.bhAvAt\_yata: sarga.Atma-cit.nabha: ||36||**

a.kAraNaka\* eva\_ayam sarga\* Adau pravartate |

samasta-kAraNa~a.bhAvAt\_yata: sarga.Atma-cit.nabha: ||36||

.

a-kAraNa.ke eva - **when quite without-cause.thing =**

ayam sarge Adau pravartate - **it, in creation from the beginning, carries-on. =**

samasta.kAraN**a~a**.bhAvAt - **because of its all.cause-non.state =**

yata: sarga.Atma-cit.nabha: - **hence it is a creation.soul-consciousness.cloud.**

~sv.36 THE SAGE replied: In the beginning, creation had no cause whatsoever.

~vlm.36. The sage replied:—All this is without a cause, and the world proceeded at first without any causality whatever. (The Muni means to say that there cannot be any independent or instrumental cause of creation save the immanation of One oneself).

**x37**|o/

**a.kAraNAnAm bhAvAnAm atyanta~a.sambhavAt\_iha |**

**kvacit sa.pratigha: sarga: na sambhavati ka:cana ||37||**

a.kAraNAnAm bhAvAnAm atyanta~a.sambhavAt\_iha |

kvacit sa.pratigha: sarga: na sambhavati ka:cana ||37||

.

a.kAraNAnA*m* bhAvAnAm - **of causeless states**

**atyant*a~a.*sambhavA***t*\_iha -

kvacit sa.pratigha: sarg*a:* - **wherever the creation is with-obstruction ???**

na sambhavati ka:cana - **x** -37-

zgl#tt. **—>#atyantAbhAva** - boundless unBecoming. ..VA - "Boundless-unBeing-Awareness" is simply"understanding of complete non-existence". In many other places, too. .. AS-. Yes, I agree with you...JD. I would call that Vijnâna. atyanta is ati-anta, beyond any end or boundary. To be complete it would be Ady-anta. § We are looking here at a method for clearing the mental mirror of its mess. It is an exercise in Samvitti, an act of Samvit Awareness. sam-vit is difficult to name (the excellent Samvid, of vwv, could not stick-to a single translation of his name). It is from >vid, like vidyA, the common way of knowing - rather than >jJA, like jJAna, the holistic way of knowing. sam-vit is together-knowing, where you and an object unite as a dRzya Percept. ..The exercise is called atyant**a~a**bhAva**–**to become aware of a state which is outside the process of becoming. •• #**atyantAsambhava. ~\***

~sv.37 Since the objects of this creation had no cause whatsoever, conflicting diversity of objects opposed to one another does not arise. The one absolute Brahman alone shines as all this and is denoted by words like 'creation', etc.

~vlm.37. It is verily impossible for gross and perishable bodies and transient beings, to come to being without a cause; but that which is a facsimile or shadow only of the antitype and original model of the eternal mind, cannot possibly have any cause at all.

~sv.37 Since the objects of this creation had no cause whatsoever, conflicting diversity of objects opposed to one another does not arise. The one absolute Brahman alone shines as all this and is denoted by words like 'creation', etc.

**y38**|o/

**brahma\_idam ittham AbhAti bhAsvaram cit-svabhAvata: |**

**sarga.Adi-zabda-paryAyam Adi.anta-parivarjitam ||38||**

brahma\_idam ittham AbhAti bhAsvaram cit-svabhAvata: |

sarga.Adi-zabda-paryAyam Adi.anta-parivarjitam ||38||

.

brahma.idam  **- this brahmic Immensity =**

ittham AbhAti bhAsvaram cit-svabhAvata:  **- x =**

sarga.Adi-zabda-paryAyam x

Ady.anta-parivarjitam  **- from beginning to end** shunned/avoided**.**

*~vlm.38. It is Brahma {the noun is neuter, not masc.!} himself that thus shines refulgent, by nature of his intellectual effulgence; hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.*

~sv.38-39-40 Thus, this causeless creation is Brahman but it appears to be part of that which has no parts, to be diverse in the indivisible, to have a form in the formless.

**z39**|o/

**iti\_akAraNake sarge kacati brahma-rUpiNi |**

**parasya\_avayava~AbhAsa:\_nitya~AtmA-avayava~AtmanA ||39||**

iti\_akAraNake sarge kacati brahma-rUpiNi |

parasya\_avayava~AbhAsa:\_nitya~AtmA-avayava~AtmanA ||39||

.

iti**\_**akAraNake sarge  **- such in a causeless crestion =**

kacati brahma-rUpiNi  **- projecting a brahmic form =**

parasya **- x =**

avayAv**a~A**bhAsa: **- x =**

nity**a~A**tmA-avayav**a~A**tmanA **- x =**

iti**\_**akAraNake sarge kacati brahma-rUpiNi **– x.**

~vlm.39. Thus the uncaused creation, abides in the substance of the great god, and shines forth with divine glory to all infinity. It is to gross minds only, which are prepossessed with the grosser ideas of materiality, that it appears in the form of a gross material body.

~sv.38-39-40 Thus, this causeless creation is Brahman but it appears to be part of that which has no parts, to be diverse in the indivisible, to have a form in the formless.

\*KG. typo avayAvAbhAso....

**x40**|o/

**a-nAnAtve\_api nAnAtve brahmaNi\_a-brahma.rUpiNi |**

**an.AkAre\_api sa.AkAre kacati\_a-pratigham prati ||40||**

a-nAnAtve\_api nAnAtve brahmaNi\_a-brahma.rUpiNi |

an.AkAre\_api sa.AkAre kacati\_a-pratigham prati ||40||

.

a-nAnAtve\_api nAnAtve **- x =**

brahmaNi\_a-brahma.rUpiNi **- x =**

an.AkAre\_api sa.AkAre **- x =**

kacati\_a-pratigham prati - **x.**

~vlm.40. What numberless varieties do there appear in the unvaried Brahma, and what un-numbered forms are seen in the formless One, that is ever unchanged and imperishable.

~sv.38-39-40 Thus, this causeless creation is Brahman but it appears to be part of that which has no parts, to be diverse in the indivisible, to have a form in the formless.

**y41**|o/

**tat\_brahma\_eva nirAkAram cit\_rUpatvAt sphurat\_vapu: |**

**sa~AkAram iva bhAta~Atma bhUtvA sthAvara.jaMgamam ||41||**

tat\_brahma\_eva nirAkAram cit\_rUpatvAt sphurat\_vapu: |

sa~AkAram iva bhAta~Atma bhUtvA sthAvara.jaMgamam ||41||

.

tat\_brahmaiva nirAkAram **- x =**

cit\_rUpatvAt **- x =**

sphurat\_vapu: **- x =**

s**a~A**kAram iva bhAt**a~A**tma bhUtvA sthAvara.jaMgamam **– x.**

~vlm.41. Brahma is formless in his person, (which is of a spiritual form); yet he exhibits himself in many forms, in his being the mind (or mirror of all ideal forms); where he represents his spiritual self or soul, in all the various forms of moving and immovable bodies.

~sv.41 Because it is pure consciousness it appears to assume various forms like the mobile and the immobile objects.

**x**

**z42**|o/

**deva.RSi-muni-bhA.rUpam karoti niyatim kramAt |**

**vidhIn\_ca pratibodhAn\_ca deza-kAla-kriyA.AdikAn ||42||**

deva.RSi-muni-bhA.rUpam karoti niyatim kramAt |

vidhIn\_ca pratibodhAn\_ca deza-kAla-kriyA.AdikAn ||42||

.

deva-RSi-muni-bhA.rUpam karoti **-**

**making the projected forms of Gods, RShis, munis =**

niyatim kramAt **- according.with destiny =**

vidhIn\_ca **- and its laws =**

pratibodhAn\_ca **– and realizations =**

deza-kAla-kriyA.AdikAn **– enacted in place & time**

**.**

~vlm.42. He makes the gods, sages and seers in his likeness, and directs them to their different degrees and duties also; he stablishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

~sv.42 And as the gods and the sages it creates and sustains a world order with all the injunctions and prohibitions. Existence, nonexistence, the gross and the subtle, etc., do not in any way affect the omnipresent consciousness.

**x43**|o/

**bhAva~a.bhAva-graha~utsarga-sthUla-sUkSma-cara.acarA: |**

**arthA\* vyabhicaranti\_ete niyati:\_na\_akhilA:\_tata: ||43||**

bhAva~a.bhAva-graha~utsarga-sthUla-sUkSma-cara.acarA: |

arthA\* vyabhicaranti\_ete niyati:\_na\_akhilA:\_tata: ||43||

.

bhAv**a~a**.bhAva-grah**a~u**tsarga-sthUla-sUkSma-cara.acarA:

**-** bhAv**a~a**.bhAva-grah**a~u**tsarga-**gross**-**subtle**-cara.acarA: **=**

arthA vyabhicaranti\_ete niyati:\_na\_akhilA:**\_**tata: **- x.**

~vlm.44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

~sv.43-44 However, from there on effects do not arise without a cause.

**y44**|o/

तत: प्रभृति भावानाम् स.कारणकताम् विना ।

स~एकतात्\_इव तैलानाम् न सम्भवति सम्भव: ॥४४॥

tata: prabhRti bhAvAnAm sa.kAraNakatAm vinA |

sa~ekatAt\_iva tailAnAm na sambhavati sambhava: ||44||

.

tata: prabhRti bhAvAnAm - **x =**

sa.kAraNakatAm vinA **- x +**

sa.ekatAt\_iva tailAnAm - **x =**

na sambhavati sambhava: - **x.**

~vlm.44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

~sv.43-44 However, from there on effects do not arise without a cause.

**z45**|o/

नियति:\_नायक:\_चैव ब्रह्मत:\_च\_अङ्गम् आत्मना ।

स्व.अङ्गेन संयमयति करेण\_इव निजम् करम् ॥४५॥

niyati:\_nAyaka:\_caiva brahmata:\_ca\_aGgam AtmanA |

sva.aGgena saMyamayati kareNa\_iva nijam karam ||45||

.

niyati:\_nAyaka:\_ca\_eva **- x =**

brahma.ta:**\_**ca\_aGgam - **x =**

AtmanA **- x +**

sva.aGgena - **x =**

**saMy**amayati - **x =**

kareNa\_iva nijam karam **– x.**

~vlm.45. The destined decree of providence, is the leader of all events in the world; it is as one part of the body of Brahma, by which he represses the other part of himself (i.e. his will); as we restrain the action of one hand by the other. (One over-ruling fate governs even Jove himself).

~sv.45 The world order and its lord (Brahman) act on one another just like one arm restrains the other, though both belong to the same person.

**x46**|o/

अ.बुद्धि-पूर्वम् च\_अन्.इच्छम् एवम् एव प्रवर्तते ।

काकतालीय.वत्-स्पन्दात्\_आवर्ता\* इव वारिणि ॥४६॥

a.buddhi-pUrvam ca\_an.iccham evam eva pravartate |

kAkatAlIya.vat-spandAt\_AvartA\* iva vAriNi ||46||

.

abuddhi-pUrvam ca aniccham - **x =**

evam eva pravartate **- x +**

kAkatAlIya.vat-spandAt - **like the fall of the Crow's coconut =**

AvartA iva vAriNi - **x.**

~sv.46 Thus, this creation arises without desire and without psychological causation.

~vlm.46. This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow ([Sanskrit: kákatálíya) and drives us along with its course, as the tide or eddy bears down the waters with it.

~jd. I like this vision of the crow: he gets conked**\_**before**\_**he reaches the branch, in midair, when a bird is all \*spanda, Vibrant Energy. But the ripe coconut, falling, is also all \*spanda. CONK! (or kAGkS?)

**y47**|o/

संनिवेश:\_हि नियति:\_ताम् विना प्रतिघ~उदयम् ।

ब्रह्म स्थातुम् न शक्नोति तत्\_च सर्व.आत्मता~अक्षयम् ॥४७॥

saMniveza:\_hi niyati:\_tAm vinA pratigha~udayam |

brahma sthAtum na zaknoti tat\_ca sarva.AtmatA~akSayam ||47||

.

**saMn**iveza: hi niyati:\_tAm - **x =**

vinA pratigh**a~u**dayam  **- x +**

brahma sthAtum na zaknoti - **the brahman.Immensity cannot be seated =**

tat\_ca sarva.AtmatA=akSayam – **for That is the undecaying state of the AllSelf.**

~vlm.47. The preordination of certain effects from certain causes, is what is called destiny; without which there result all disorder and disturbance, and in want of which the great Brahma even cannot abide. It is therefore the imperishable soul of all existence.

**z48**|o/

एवम् स-कारणम् सर्वम् सर्वदा दृश्य-मण्डलम् ।

यस्य सर्गे यत: कालात् तत: प्रभृति तम् प्रति ॥४८॥

evam sa-kAraNam sarvam sarvadA dRzya-maNDalam |

yasya sarge yata: kAlAt tata: prabhRti tam prati ||48||

.

evam sa.kAraNam sarvam - **so everything comes with a cause**

sarvadA dRzya-maNDalam - **everywhen the sphere of the Percept**

yasya sarge - **in whose creation +**

yata: kAlAt – **whence after a time**

tata: prabhRti - **thus the beginning =**

tam prati - **that next....**

~vlm.48. Thus then this destiny is the cause of all, and although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production. (This is no more than the unchangeable law of nature).

~sv.48 Thus, this creation has a cause, but only in relation to the one whose creation it is and as long as that creation lasts in relation to him.

**x49**|o/

भाति\_अ.कारणकम् ब्रह्म सर्ग.आत्मा\_अपि\_अबुधम् प्रति ।

तम् प्रति\_एव च भाति\_एव कार्य.कारण-दृक्~भ्रम: ॥४९॥

bhAti\_a.kAraNakam brahma sarga.AtmA\_api\_abudham prati |

tam prati\_eva ca bhAti\_eva kArya.kAraNa-dRk~bhrama: ||49||

.

bhAti akAraNakam - ... **appears causelessly,**

brahma - the **brahman.Immensity**

sarg**a~A**tmA api - CreationSelf even -

abudham prati -

tam prati eva ca -

bhAti - shines -

eva -

kArya-kAraNa-dRg-bhrama: - the Duty-Doer-Seer-illusion -

~sv.49 The ignorant think that Brahman shines or appears as this creation without a cause; and it is again the ignorant that are caught up in this cause-and-effect tangle or deluded notion that causality is inviolably real.

**y50**|o/

काकतालीय.वत् सर्गे स्थिते तु\_आवृत्ति-वृत्तिवत् ।

इदम् इत्थम् इदम् न\_इत्थम् इति\_इयम् नियति: स्थिता ॥५०॥

kAkatAlIya.vat sarge sthite tu\_AvRtti-vRttivat |

idam ittham idam na\_ittham iti\_iyam niyati: sthitA ||50||

.

kAkatAlIya.vat\_x

sarge sthite tv\_AvRtti-vRttivat x

idam ittham idam na\_ittham x

iti\_iyam niyati: sthitA - **x**

**.**

~vlm.50. The wise man however, seeing the sudden appearance of world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny.

~sv.50-51-52-53 The creation takes place as a coincidence — the ripe cocoanut falls accidentally just when a crow alights on it. Then niyati determines 'This is this' and That is that'.

**z51**|o/

स-कारणत्वम् भावानाम् अवश्यम् भाविनि क्रमे ।

जाग्रत्-स्वप्न-दृश:\_न\_इह सम्भवन्ति\_अपकारणा: ॥५१॥

sa-kAraNatvam bhAvAnAm avazyam bhAvini krame |

jAgrat-svapna-dRz**a:\_**na\_iha sambhavanti**\_**apakAraNA: ||51||

.

\*jd.51 -

sa-kAraNatvam bhAvAnAmavazyam-bhAvini krame **- x =**

jAgrat-svapna-dRzo neha sambhavanti**\_**apakAraNA: **- x.**

~vlm.51. So all existent bodies have their special causes, in their primordial destiny, which determines their subsequent lots in endless succession. Hence the occurrences, of our waking state, resembling the visions in our dream, are never without their antecedent causes.

~sv.50-51-52-53 The creation takes place as a coincidence — the ripe cocoanut falls accidentally just when a crow alights on it. Then niyati determines 'This is this' and That is that'.

**x52**|o/

यथा स्वप्ने\_अखिलाम् अम्बु-संक्षोभात्\_प्रलय-भ्रम: ।

दृश्यते कारणम् तत्र श्रूयताम् अनुभूयताम् ॥५२॥

yathA svapne\_akhilAm ambu-saMkSobhAt\_pralaya-bhrama: |

dRzyate kAraNam tatra zrUyatAm anubhUyatAm ||52||

.

yathA svapne - as in sleep -

akhilAm -

ambu-saMkSobhAt -

pralaya-bhrama: -

dRzyate - sees -

kAraNam tatra - the Cause there -

zrUyatAm anubhUyatAm -

~vlm.52. Thus when I dreamt the erroneous dream of the destruction of the world, caused by concussion of the elements and waters I had its cause inbred in me, in my reminiscence of the great deluge I had heard of in traditional narration.

~sv.50-51-52-53 The creation takes place as a coincidence — the ripe cocoanut falls accidentally just when a crow alights on it. Then niyati determines 'This is this' and That is that'.

**yz53**|o/

सर्व-वस्तुषु कचन्ति सर्वदा

sarva-vastuSu kacanti sarvadA

युक्तय: स्फटिक-शुक्तय:\_यथा ।

yuktaya: sphaTika-zuktaya:\_yathA |

भावन~अनुभव\* एव स\* स्वयम्

bhAvana~anubhava\* eva sa\* svayam

शक्तिमान्\_जयति जीवित~आत्मक: ॥५३॥

zaktimAn\_jayati jIvita~Atmaka: ||53||

.

sarva-vastuSu **– in all substances =**

kacanti **– they shine =**

sarvadA – **always** =

yuktaya: **- x =**

sphaTika-zuktaya: **- x =**

yathA – **as =**

bhAvan**a~a**nubhava **– in feeling-experience =**

eva **sa\*** svayam **– only he himself =**

zaktiman **- powerful =**

jayati **– winning.as =**

jIvit**a~A**tmaka: **- a lived-Selfling.**

~vlm.53. In this manner we see the reflexions of almighty power in all things that come under own reflection (or observation), just as we see the crystals and shell-fishes shining with their intrinsical brightness. May this Omnipotent power that is ever-living soul of souls, and known to us in our imperfect notion of him, be glorified for ever and ever.

~sv.50-51-52-53 The creation takes place as a coincidence — the ripe cocoanut falls accidentally just when a crow alights on it. Then niyati determines 'This is this' and That is that'.

**oॐm**

DAILY READINGS wd 13September

fm3094 1.sp13 Everything Comes From the brahman.Immensity .z32

<https://www.dropbox.com/s/70dsnildh0wpto7/fm3094%201.sp13%20Everything%20Comes%20From%20the%20brahman.Immensity%20.z32.docx?dl=0>

fm6050 2.sp13..14 The 8.fold Traveler .z39

<https://www.dropbox.com/s/ji5zzif9sn160c3/fm6050%202.sp13..14%20The%208.fold%20Traveler%20.z39.docx?dl=0>

fm7144 3.sp12..13 Consciousness & Destiny .z53

<https://www.dropbox.com/s/6lhyrj315wgf08b/fm7144%203.sp12..13%20Consciousness%20%26%20Destiny%20.z53.docx?dl=0>

Group Page

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

Complete YVFiles

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

चित् संवित्त्या.उच्यते जीव:

cit saMvittyA \_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

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

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA.iti.Adi .abhidham tata:||

y3067.021/FM.3.67.21

**Oॐ**m

+++

सर्ग ७.१४४

मुनि:\_उवाच ।

सर्वथा\_अ.भाव-भावेषु स्वप्न-संवेदन~आत्मसु ।

नित्य~अ.प्रतिघ-रूपेषु किम् बद्धम् किम् वि.मुच्यते ॥१॥

खे दृष्टि-भासाम् स्फुरणम् यादृशम् तादृशम् जगत् ।

विपर्यस्यति\_अ.विरतम् अ.बोधात्\_लक्ष्यते स्थिरम् ॥०२॥

यत्\_यथा पुर-संस्थानम् चिरै:\_एति तत्\_अन्यताम् ।

जगत्\_अपि\_एवम् अनिशम् वार्य~आवर्त=विवर्तवत् ॥०३॥

भूमि~अम्बु~अम्बर-शैल=आदि भवति\_अ.सत्\_इदम् क्षणात् ।

तस्मिन्\*\_एव क्षण~उदन्तै:\_युग-कल्प~आभिधा: कृता: ॥०४॥

जगत् स्वप्न\* इव\_अशेषम् असत्\_अपि\_अनुभूयते ।

यत्र\_अस्ति चेत् तत्\_निशेषम् चित्\_एव\_इत्थम् कचति\_अलम् ॥०५॥

यथा\_इदम् नो जगत् तद्वत्\*\*शतानाम् खे शतानि हि ।

नृणाम् पश्यन्तु तेषाम् तु न\_अन्योन्यम् अनुभूतय: ॥०६॥

सर:~अब्धि-कूप-भेखानाम् दृष्टा: प्रत्येकम् आस्पदे ।

न ते\_अन्योन्यम् विदन्ति\_अन्या\* दृश्य.आदि-नियतिम् क्वचित् ॥०७॥

यथा जन.शत-स्वप्न-नगराणि\_एक-मन्दिरे ।

तथा जगन्ति खे भान्ति खानि न.उ सन्ति\_असन्ति खे ॥०८॥

कचन्ति नृ.शत-स्वाप्न.पुराणि\_एक.गृहे यथा ।

न च नाम कचन्ति\_एवम् सन्ति\_असन्ति जगन्ति खे ॥०९॥

चित्=चमत्कार-मात्रम् स्वम् स्व.आत्म~अङ्गम् दृश्यम् अद्वयम् ।

स.रूपम् एव नीरूपम् स.कारणम् अ.कारणम् ॥१०॥

दधत्या:\_चित्-स्व.भावाया: संस्कार~आदि=अभिधा: कृता: ।

प्रतिमाया: प्रभाविन्या: न संस्कार~आदय: पृथक् ॥११॥

अ.पूर्वत्वात् स्मृति: स्वप्न: संकल्प~अर्थ=अनुभूतिषु ।

स्व.मृति-अनुभवात्\_या:\_तु दृष्टार्थ-सदृशीषु च ॥१२॥

इदम् सर्ग.आत्म सर्ग~आदौ प्रतिमा\_इव विजृम्भते ।

चित्\_भा-मात्र=आत्मिका स्वस्था न\_अन्यत्\_नाम\_उपपद्यते ॥१३॥

ब्रह्मैव भाति जगत्\_इति\_उक्तम् उक्त्या\_अनया भवेत् ।

न च भातम् नवम् तत्\_च ब्रह्मैव\_इदम् अत: स्थितम् ॥१४॥

कारणम् कार्यम् इति\_उक्त: स\* पूर्व: स\* विशिष्यते ।

संस्कार\* इति तेन\_एष\* संस्कार: कृति:\_उच्यते ॥१५॥

तत् स्वप्न.आदौ\_अ.पूर्व:\_अर्थे दृष्टान्त\* इति भाति य: ।

स-संस्कार.आदि-नाम~उक्त:\_न बाह्य:\_अर्थ:\_अस्ति चेतसि ॥१६॥

वस्तु दृष्टम् न दृष्टम् च सत्\_च\_आस्ते चेतना\_इव खे ।

स्व.भावात्\_भाति ख~आत्मा\_अपि दृष्टवत्\_च\_अतिजृम्भते ॥१७॥

वेदान्त~अर्थ~आत्मकम् पूर्व-सर्ग~अ.भावम् प्रवर्तते ।

ततो वेद्य-व्यवस्था ज्ञै: क्रियते स्व.अर्थ-सिद्धये ॥१८॥

स्वप्ने तु जाग्रत्-संस्कारो\_य:\_तत्.जाग्रत्-कृतम् नवम् ।

अजाग्रत्~जाग्रत्~आभासम् कृतम्\_इति\_एव तत्.विद: ॥१९॥

तत:\_वायौ\_इव\_अ.स्पन्दा:\_चित्ते भावा: स्थिता: स्वत: ।

ते स्वत: सम्.प्रवर्तन्ते का\_अत्र संस्कार-कर्तृता ॥२०॥

एकम् तथा च चिन्.मात्रम् स्वप्ने लक्ष~आट्म तिष्ठति ।

पुन:\_लक्षात्\_यत: स्वप्न\* एकम् आस्ते सुषुप्तकम् ॥२१॥

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

सुषुप्तम् प्रलय: प्रोक्त:\_तस्मात्\_न्याय:\_अयम् एव सन् ॥२२॥

एकम् एव चित्\_आकाशम् स~आकारत्वम् अन्-एककम् ।

स्वरूपम् अजहत्\_धत्ते यत् स्वप्न\* इव तत्\_जगत् ॥२३॥

एवम् चित्.परमाणु-अन्तर्-जगत्\_भावम् इदम् स्थितम् ।

तत्\_अनन्य~आत्म च\_आभोगि स्वप्न~आदर्श-तलेषु\_इव ॥२४॥

चित्.व्योम संविन्.मात्रम् यत्\_परमाणुवत्\_आततम् ।

अन्=आदि.मध्य.पर्यन्तम् तदेव जगत्\_उच्यते ॥२५॥

तस्मात्\_यत्र चित्.आकाशम् अनन्तम् सततम् स्थितम् ।

तत्र\_अस्ति\_इति जगत्.भानम् तत्\_अङ्गानानि\_अ.रूपि यत् ॥२६॥

चिन्.मात्र\* एव भुवनम् त्वम् अहम् चिन्.मयम् जगत् ।

इति न्यायात्\_जगत्\_याति परमाणु~उदरे\_अपि\_अजम् ॥२७॥

तस्मात्\_अहम् पराणु~आत्मा समस्त-जगत्\_आकृति: ।

सर्वत्र\_एव च तिष्ठामि परमाणु~उदरे\_अपि च ॥२८॥

चिन्मात्र-परमाणु: सत्\_जगत्\_आत्मा\_अपि\_अयम् नभ: ।

यत्र तिष्ठामि\_अहम् तत्र पश्यामि भुवन.त्रयम् ॥२९॥

अहम् चित्-परमाणु~आत्मा तेन चित्-परमाणुना ।

एकताम् आगत:\_वारि वारिणा\_इव तत्.ईक्षणात् ॥३०॥

तत्\_ओज: सम्प्रविश्य\_अहम् स्थित:\_तत्\_अनुभूतिवत् ।

अन्तस्थ-त्रिजगत्\_रूप:\_यथा\_अब्जे बीजम् अङ्कुरे ॥३१॥

तत्र मे त्रिजगत्-रुपम् अन्त: कचितम् आत्मनि ।

तथा तत्\_न तु तत्\_वाह्ये विद्यते केन.चित्\_क्व.चित् ॥३२॥

यत्र.यत्र यदा भाति स्वप्ने जाग्रत्\_इति\_इह वा ।

स-बाह्य~अभ्यन्तरम् दृश्यम् निजम् चित्\_भानम् एव तत् ॥३३॥

भाति स्वप्ने यदा जन्तो:\_जगत्\_आनन्दम् आततम् ।

चित्\_अणो:\_एव तत्\_भानम् आत्मन:\_तत्.पद~आत्मना ॥३४॥

अ.कारणम् चेद्\_दृश्यम् तत्\_कथम् एतत्\_प्रसिध्यति ।

स.कारणम् चेद्\_दृश्यम् तत् स्वप्ने सर्ग.आदि-धी: कुत: ॥३५॥

अ.कारणक\* एव\_अयम् सर्ग\* आदौ प्रवर्तते ।

समस्त-कारण~अ.भावात्\_यत: सर्ग.आत्म-चित्.नभ: ॥३६॥

अ.कारणानाम् भावानाम् अत्यन्त~अ.सम्भवात्\_इह ।

क्वचित् स.प्रतिघ: सर्ग: न सम्भवति क:चन ॥३७॥

ब्रह्म\_इदम् इत्थम् आभाति भास्वरम् चित्-स्वभावत: ।

सर्ग.आदि-शब्द-पर्यायम् आदि.अन्त-परिवर्जितम् ॥३८॥

इति\_अकारणके सर्गे कचति ब्रह्म-रूपिणि ।

परस्य\_अवयव~आभास:\_नित्य~आत्मा-अवयव~आत्मना ॥३९॥

अ-नानात्वे\_अपि नानात्वे ब्रह्मणि\_अ-ब्रह्म.रूपिणि ।

अन्.आकारे\_अपि स.आकारे कचति\_अ-प्रतिघम् प्रति ॥४०॥

तत्\_ब्रह्म\_एव निराकारम् चित्\_रूपत्वात् स्फुरत्\_वपु: ।

स~आकारम् इव भात~आत्म भूत्वा स्थावर.जंगमम् ॥४१॥

देव.ऋषि-मुनि-भा.रूपम् करोति नियतिम् क्रमात् ।

विधीन्\_च प्रतिबोधान्\_च देश-काल-क्रिया.आदिकान् ॥४२॥

भाव~अ.भाव-ग्रह~उत्सर्ग-स्थूल-सूक्ष्म-चर.अचरा: ।

अर्था\* व्यभिचरन्ति\_एते नियति:\_न\_अखिला:\_तत: ॥४३॥

तत: प्रभृति भावानाम् स.कारणकताम् विना ।

स~एकतात्\_इव तैलानाम् न सम्भवति सम्भव: ॥४४॥

नियति:\_नायक:\_चैव ब्रह्मत:\_च\_अङ्गम् आत्मना ।

स्व.अङ्गेन संयमयति करेण\_इव निजम् करम् ॥४५॥

अ.बुद्धि-पूर्वम् च\_अन्.इच्छम् एवम् एव प्रवर्तते ।

काकतालीय.वत्-स्पन्दात्\_आवर्ता\* इव वारिणि ॥४६॥

संनिवेश:\_हि नियति:\_ताम् विना प्रतिघ~उदयम् ।

ब्रह्म स्थातुम् न शक्नोति तत्\_च सर्व.आत्मता~अक्षयम् ॥४७॥

एवम् स-कारणम् सर्वम् सर्वदा दृश्य-मण्डलम् ।

यस्य सर्गे यत: कालात् तत: प्रभृति तम् प्रति ॥४८॥

भाति\_अ.कारणकम् ब्रह्म सर्ग.आत्मा\_अपि\_अबुधम् प्रति ।

तम् प्रति\_एव च भाति\_एव कार्य.कारण-दृक्~भ्रम: ॥४९॥

काकतालीय.वत् सर्गे स्थिते तु\_आवृत्ति-वृत्तिवत् ।

इदम् इत्थम् इदम् न\_इत्थम् इति\_इयम् नियति: स्थिता ॥५०॥

स-कारणत्वम् भावानाम् अवश्यम् भाविनि क्रमे ।

जाग्रत्-स्वप्न-दृश:\_न\_इह सम्भवन्ति\_अपकारणा: ॥५१॥

यथा स्वप्ने\_अखिलाम् अम्बु-संक्षोभात्\_प्रलय-भ्रम: ।

दृश्यते कारणम् तत्र श्रूयताम् अनुभूयताम् ॥५२॥

सर्व-वस्तुषु कचन्ति सर्वदा

युक्तय: स्फटिक-शुक्तय:\_यथा ।

भावन~अनुभव\* एव स\* स्वयम्

शक्तिमान्\_जयति जीवित~आत्मक: ॥५३॥

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