BU

**y4019\_1.nv21 Waking, Dreaming, Sleeping, & Fourth .z45**

Canto 4.19: On Waking, Dream, Sleep, & the Fourth

**vasiShTha said—**

जीव-बीजम् परम् ब्रह्म सर्वत्र खम्\_इव स्थितम् ।

तेन जीव-उदर-जगत्य्\_अपि जीवो\_अस्त्य्\_अन्-एकधा ॥४।१९।१॥

jIva-bIjam param brahma sarvatra kham\_iva sthitam |

tena jIva-udara-jagaty\_api jIvo\_asty\_an-ekadhA ||4|19|1||

**jIva-bIjam param brahma sarvatra kham\_iva sthitam |**

**tena jIva-udara-jagaty\_api jIvo\_asty\_an-ekadhA ||4|19|1||**

jIva-bIjam param brahma

**The \_jIva-seed is the perfect brahman.Immensity**

sarvatra kham iva sthitam

**everywhere located as~if personal kha.Space**

tena

**by That**

jIva-udara.jagaty

**in the \_jIva-womb.world**

api jIva: asti an-eka.dhA

**so the \_jIva is not-single.fold.**

vwv.362.y4.19.1. The origin of the individual soul is the Supreme Brahman (or the **Ultimate Reality**) existing everywhere like the sky. Therefore, even within the world inside the **individual** soul, monads (or **individual** souls) exist variously.

sv.1 VASISTHA continued: The very seed for all jivas, which is the absolute Brahman, exists everywhere; and within the jivas there are countless other jivas.

m. O Rāma, the origin and source of Siva, the Parabrahman, is everywhere. He abides as consciousness-ether. And so is the case with whatever is in the womb of Siva. There are many worlds in the womb of a Siva.

चिद्.घन-एक.घन=आत्मत्वात्\_जीव.अन्तर्-जीव=जातय: ।

कदली-दलवत्\_सन्ति कीटा इव धर-उदरे ॥४।१९।२॥

cid.ghana-eka.ghana=AtmatvAt\_jIva.antar-jIva=jAtaya: |

kadalI-dalavat\_santi kITA iva dhara-udare ||4|19|2||

**cid.ghana-eka.ghana=AtmatvAt\_jIva.antar-jIva=jAtaya: |**

**kadalI-dalavat\_santi kITA iva dhara-udare ||4|19|2||**

cid.ghana-eka.ghana=AtmatvAt

**x**

jIva.antar-jIva=jAtaya:

**x**

kadalI-dalavat\_santi

**x**

kITA iva dhara-udare

**x**

चिद्.घन-एक.घन=आत्मत्वात् From their nature as a cloud of consciousness in the one consciousness

जीव-अन्तर्ँजीव-जातयः there are varieties of #jIva-s within the #jIva

कदली-दलवत्\_सन्ति being like the layers of a plantain

कीटा इव धर-उदरे or insects in their earth-womb. -2-

vwv.363.y4.19.2. Within the individual soul, (several) classes of individual souls exist like the covers of a plantain tree and like worms in the interior of the earth, on account of their permanent nature being only the Supreme Consciousness.

\*\*m.2 Because the dense luminous seed-state of Divine consciousness (chidghana) there arise Siva within Siva, like banana stem layers and like insects in the womb of earth.

\*\*vlm.2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

\*\*sv.2-3 All this is because the entire universe is totally permeated with the infinite consciousness.

यो यो नाम यथा ग्रीष्मे कल्क-स्वेदाद्\_भवेत्\_कृमि: ।

यद्\_यद्\_दृश्यम् शुद्ध-चित्.खम् तज्\_जीवो भवति स्वत: ॥४।१९।३॥

yo yo nAma yathA grISme kalka-svedAd\_bhavet\_kRmi: |

yad\_yad\_dRzyam zuddha-cit.kham taj\_jIvo bhavati svata: ||4|19|3||

**yo yo nAma yathA grISme kalka-svedAd\_bhavet\_kRmi: |**

**yad\_yad\_dRzyam zuddha-cit.kham taj\_jIvo bhavati svata: ||4|19|3||**

**However those Living \_jIvas**

**strive for perfection in themself,**

**thusever they at-once become,**

**according-with their Intention.**

yo yo nAma

**Whatever namely**

yathA grISme

**thus in the heat**

kalka-svedAt

**from sweaty scum**

bhavet kRmi:

**becomes a worm**

yad yad dRzyam

**whatever the perceptual**

zuddha-cit.kham

**pure\_cit.sky**

taj\_jIvo bhavati svata:

**that \_jIva itself becomes.**

vwv.360.y4.19.3. Whatever visible **object**, which is **(of the nature of)** the sky of pure **Consciousness, exists, that becomes an individual soul by itself, as a worm, whatever by name, could be born in summer out of filth and perspiration.**

\*\*m.3 3 Whatever that Pine consciousness perceives as a phenomenon that becomes a Siva, it is like the scores of insects that are born out of sweat in summer.

\*\*vlm.3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings. (Even the dirty worms, are full with the holy spirit of god).

\*\*sv.2-3 All this is because the entire universe is totally permeated with the infinite consciousness.

3\*\*VA. as indeed warm juices in spring become worms and insects, so

that jiva becomes on its own visible (world), which is truly pure

space of cit.

AS: First, I think there is a typo kalpa-> kalka as visible from the AB commentary. He translates kalka=mala, sveda = sweat (body emission) and interprets as internal or external places of generation. In the warm season (grISme) as an insect is born from dirt or sweat, likewise from any visible part of the world (dRzyam) in the space of pure Chit jIvas are born. In other word, the jIva has origin in Chit but living space in the world.

यथा यथा यतन्ते ते जीवका: स्व.आत्म-सिद्धये ।

तथा तथा भवन्त्य्\_आशु विचित्र-उपासन-क्रमै: ॥४।१९।४॥

yathA yathA yatante te jIvakA: sva.Atma-siddhaye |

tathA tathA bhavanty\_Azu vicitra-upAsana-kramai: ||4|19|4||

**However those Living \_jIvas**

**strive for perfection in themselves,**

**thusever they at-once become,**

**according-with their Intention.**

yathA yathA

**However**

yatante te jIvakA:

**those Living \_jIvas strive**

svAtma-siddhaye

**for perfection in their own-self**

tathA tathA bhavanti Azu

**thusever they at-once become**

vicitra-upAsana-kramai:

**by their various-worship-systems.**

#upAsana -upa-Asana उपासनम् ना Service, attendance; Engaging in, being intent on; Worship, meditation. upAsanam -the being intent on or engaged in.

\*\*MoT. te AkAzamayA: | jIvakA: | svAtma-siddhaye yathA yathA yatante vicitra-upAsanAkramai: yatana-rUpai: nAnA-vidhair upAsanAkramai: | tathA tathA bhavanti ||4|19| MoT\_4,19.4 ||4|19| > Comm. —

\*\*m.4. As these Sivas put in effort to realise their own selves, they achieve the goal adopting various kinds of practice.

\*\*vlm.4. According as living beings strive for their progress, so they prosper in thir lives, agreeably to the various scope of their thoughts and actions.

\*\*sv.4 Upon their appearance as the jivas, whatever type of contemplation they adopt, they soon become of the same nature.

देवान्\_देव-यजो यान्ति यक्षा यक्षान्\_व्रजन्ति हि ।

ब्रह्म ब्रह्म-यजो यान्ति यद्\_अ.तुच्छम् तद्\_आश्रयेत् ॥४।१९।५॥

devAn\_deva-yajo yAnti yakSA yakSAn\_vrajanti hi |

brahma brahma-yajo yAnti yad\_a.tuccham tad\_Azrayet ||4|19|5||

devAn deva-yajo yAnti

**The god-worshippers come-to the gods**

yakSA: yakSAn vrajanti hi

**and the demonic to demons**

brahma brahmayajo yAnti

**the Brahman-worshippers come to the brahman.Immensity**

yad atuccham

**what is not trifling**

tad Azrayet

**That should be resorted-to.**

m.5. Those who worship 'devas' (luminous gods), become gods. Those who worship 'yakshas' become\_ayakshas'. Those who worship Brahma become Brahma. One should choose the best course (and goal).

\*\*vlm.5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahma ascend to Brahmaloka. Resort therefore to what is best and the greatest refuge.

\*\*sv.5. They who are devoted to the gods, reach the gods; they who adore the demigods, attain the demigods. They who contemplate the absolute Brahman, become Brahman. Hence, one should resort to that which is not limited, conditioned or finite.

स मुक्तो भृगु-पुत्रो\_अपि हि निर्मलत्वात्\_स्वसंविद: ।

बद्ध: प्रथम-दृष्टेन दृश्येन\_आशु स्वभावत: ॥४।१९।६॥

sa mukto bhRgu-putro\_api hi nirmalatvAt\_svasaMvida: |

baddha: prathama-dRSTena dRzyena\_Azu svabhAvata: ||4|19|6||

sa mukto bhRgu-putro\_api

**The son of Bhrgu is free**

hi nirmalatvAt svasaMvida:

**only because of his pure self-awareness**

baddha: prathama-dRSTena

**having been bound by his former perception** — the Apsara-form —

dRzyena Azu svabhAvata:

by the percept innate to him. ???

m.6. Sukra, the son of Bhrigu, is a liberated one because of his knowledge and purity. He became bound with his first look due to the very nature of perception.

\*\*vlm.6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

\*\*sv.6-7 By contemplating the form of the nymph, Sukra was bound; and when he realised the purity of his self which is infinite consciousness, he was instantly liberated.

\*\*AB. … prathama-dRSTena -apsaro-rUpeNa zukro baddho\_abhUd i.a. ||4|19|

भुवि जाता परिम्लाना बाला यत्\_प्रथमम् पुर: ।

संवित्\_प्राप्नोति तद्-रूपा भवत्य्\_अन्या न काचन ॥४।१९।७॥

bhuvi jAtA parimlAnA bAlA yat\_prathamam pura: |
saMvit\_prApnoti tad-rUpA bhavaty\_anyA na kAcana ||4|19|7||

bhuvi jAtA parimlAnA bAlA yat

**x**

prathamam

**x**

pura: saMvit

**x**

prApnoti tad-rUpA

**x**

bhavat*i\_*anyA na kAcana

**does not become anything else.**

jd>#mlai —> #parimlai —> #**parimlAna** **-adj.-**faded, withered • exhausted, gone • **-n.-**change of countenance by fear or grief • soil, stain. •-•> parimlāna—emaciated \_[SB4.8.66](http://prabhupadabooks.com/sb/4/8/66?d=1) • dried up \_[SB8.7.7](http://prabhupadabooks.com/sb/8/7/7?d=1) • aparimlāna—never faded \_[SB5.25.7](http://prabhupadabooks.com/sb/5/25/7?d=1).

m.7 So long as the original knowledge does not wither due to the earthly improprieties and actions, one will retain the original form itself.

\*\*vlm.7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise,

\*\*VA. children born (and dead??) on earth, being at first of original pure consiousness, become that form which they desire?, not anything else.

\*\*AS. Note that jAtA parimlAnA are both fem. singular words, even though the second can be masc. plural by sandhi rules (but not jAtA). Also, the singular form prApnoti requires that bAlA cannot be plural either! So, it must be an adjective of saMvit along with the other two. Thus, the meaning is: Whatever weak (parimlAnA) ignorant (bAlA) perception (saMvit) arises first in the world, a similar perception is acquired later and nothing (radically different). In other words, the development is gradual. This explains the "baddha: prathamadRzyena" in verse 6.

**\_raama said—**

जाग्रत्.स्वप्न-दशा=भेदम् भगवन्\_वक्तुम्\_अर्हसि ।

कथम् च जाग्रज्\_जाग्रत्\_स्यात्\_स्वप्नो जागद्-भ्रम: कथम् ॥४।१९।८॥

jAgrat.svapna-dazA=bhedam bhagavan\_vaktum\_arhasi |
katham ca jAgraj\_jAgrat\_syAt\_svapno jAgad-bhrama: katham ||4|19|8||

jAgrat-svapna-dazAbhedam

**The different states of waking and dream**

bhagavan vaktum arhasi

**Bhagavan, please explain**

katham ca jAgraj\_jAgrat syAt

**x**

svapno jAgad-bhrama: katham -

**x**

m.8 O Sage, Bhagawan, please elaborate for me the difference between waking and dream states. How are we conscious of the material world in the waking state? How is the illusion of wakefulness caused in dream state?

\*\*vlm.8. Ráma said:—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

\*\*sv.8 RAMA asked: Holy sir, pray tell me of the true nature of the waking and the dreaming states. What constitutes the waking state, and how does dream, or delusion in the waking state, arise?

**vasiShTha said—**

स्थिर-प्रत्यय-युक्तम् यत्\_तज्\_जाग्रद्\_इति कथ्यते ।

अस्थिर-प्रत्ययम् यत्\_स्यात्\_तत्\_स्वप्न: समुदाहृत: ॥४।१९।९॥

sthira-pratyaya-yuktam yat\_taj\_jAgrad\_iti kathyate |

asthira-pratyayam yat\_syAt\_tat\_svapna: samudAhRta: ||4|19|9||

sthira-pratyaya-yuktam yat

**x**

tat jAgrad iti kathyate

**x**

asthira-pratyayam yat syAt

**x**

tat svapna: samudAhRta:

**x**

vwv.304. That is described as waking which is endowed with (or accompanied by) stable **experience**. That is declared as dreaming which is (of the nature of) unstable **experience**.

\*\*m.9. O Rāma, waking state is that which is firmly believed with conviction that it is stable, durable and permanent. That state which is transient, unstable and not durable is called dream state.

\*\*vlm.9. Vasishtha answered:—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and are believed to be untrue.

\*\*sv.9 VASISTHA said: That state which endures is known as the waking state; and that which is transient is the dream state.

MoT. sthira-pratIti...|| ¶ zrIvasiSTha uttaram kathayati | sthirapratyayena sa evAyam ity evaMrUpapratyabhijJAyAm kSameNa sthirajJAnena | yuktam yat bhavati | paNDitai: taj\_jAgrad iti kathyate | yat asthirapratyayam pratyabhijJAkSamAsthirajJAnayuktam | syAt | paNDitai: sa: svapna: samudAhRta: kathita: || syAt sa svapna: ...

जाग्रत्त्वे क्षण-दृष्ट: स्यात्\_स्वप्न: काल-अन्तरे स्थित: ।

तज्\_जाग्रत्-स्वप्नताम्\_एति स्वप्नो जाग्रत्त्वम्\_ऋच्छति ॥४।१९।१०॥

jAgrattve kSaNa-dRSTa: syAt\_svapna: kAla-antare sthita: |

taj\_jAgrat-svapnatAm\_eti svapno jAgrattvam\_Rcchati ||4|19|10||

jAgrattve kSaNa-dRSTa:

**In waking-state seen instantaneously**

syAt

**it would be**

svapna: kAla-antare sthita:

**a dream set within time.**

tat jAgrat-svapnatAm eti

**That goes to a waking.dream-state.**

svapna: jAgrattvam Rcchati

**Dream turns to wakefulness.**

jd>#**R** -cl.1.3.5. P. Rcchati, #iyarti, #RNoti, and #RNvati. (only Ved); #Ara, #ariSyati, #Arat, and #ArSIt, -to go, move, rise, tend upwards; to go towards, meet with, fall upon or into, reach, obtain; to fall to one's share, occur, befall (with tam); to advance towards a foe, attack, invade; to hurt, offend; to move, excite, erect, raise, (#iyarti vAcam, he raises his voice \_rv.2.42.2; #stomAn iyarmi, I sing hymns \_rv.1.116.1): Caus. -arpayati, to cause to move, throw, cast av.10.9.1; to cast through, pierce av; to put in or upon, place, insert, fix into or upon, fasten; to place on, apply; to direct or turn towards; to deliver up, surrender, offer, reach over, present, give; to give back, restore \_mn.8.191: Ved. Intens. #alarti. \_rv.8.48.8; (2. sg. #alarSi. \_rv.8.1.7 pAN.7-4.65); — to move or go towards with speed or zeal: Class. Intens. Atm. arAryate (pAN.7-4.30), to wander about, haste towards; ||4|19|cf. Gk.: Zend #ir.: Lat. #or-ior.: Goth. #argan.: Angl. Sax. #Ar.: Old High Germ. #ruo-dar, #ar-an.: Lith. #ir-ti, "to row"; #ar-ti, "to plough."||. — R -ind. -an interj.expressing laughter; a particle implying abuse; a sound inarticulate or reiterated as in stammering.

#ṛcchanti—attain \_[SB 3.33.11](http://prabhupadabooks.com/sb/3/33/11?d=1)• #ṛcchasi—you will achieve. \_[SB 3.24.39](http://prabhupadabooks.com/sb/3/24/39?d=1) • #ṛcchati—attains. \_[Bg 2.72](http://prabhupadabooks.com/bg/2/72?d=1), [SB 3.29.23](http://prabhupadabooks.com/sb/3/29/23?d=1) • achieves. [Bg 5.29](http://prabhupadabooks.com/bg/5/29?d=1), [SB 4.11.14](http://prabhupadabooks.com/sb/4/11/14?d=1) • enjoys. [SB 3.9.33](http://prabhupadabooks.com/sb/3/9/33?d=1) • obtains [SB 3.28.35](http://prabhupadabooks.com/sb/3/28/35?d=1) • crosses. • obtains [SB 5.13.11](http://prabhupadabooks.com/sb/5/13/11?d=1) • accepts [SB 8.3.8-9](http://prabhupadabooks.com/sb/8/3/8-9?d=1) • na ṛcchati—are neglected. [SB 4.4.20](http://prabhupadabooks.com/sb/4/4/20?d=1) • #ṛcchet—he deserves. [SB 8.22.23](http://prabhupadabooks.com/sb/8/22/23?d=1)

\*\*vwv.305.y4.19.10. That which was seen for a moment in the waking state might remain a dream at a different time. Such waking attains to the nature of a dream; the dream (also) tends towards the waking state.

\*\*m.10. After a period of time even a dream can be perceived as waking state provided it displays those characteristics. That is called dream-waking state.

\*\*vlm.10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

\*\*VA. dream seen for a moment, during dream becomes like waking, waking becomes dreamlike and dream may become like waking.

\*\*AS: Whatever is seen only briefly in a waking state, that waking state becomes like a dream; by contrast, whatever dream stays for a long time, it becomes like a waking state. In other words, the distinction between waking state and dream state is only the relative duration.

\*\*Mo. ... jAgratsvapnayo: kadAcitsambhavayuktam svapnajAgrattvam kathayati | jAgral lakSaNayA jAgrajjJAnaviSayIbhUtam vastu | cet yadi | kSaNadRSTa: kSaNam eva dRSTa: | syAt | arthAt tata: naSTa: | tathA svapna: svapnajJAnaviSayIbhUtam vastu | kAlAntarasthita: svapnakAlAd anyasmin kAle\_api sthita: | cet syAt | kadAcid dhi svapnadRSTam api vastu prabhAte pratyakSam dRzyate | tat tadA | jAgrat jAgradvastugrAhakam jJAnam | svapnatAm eti asthirapratyayatvAt | svapna: svapnavastugrAhakam jJAnam | jAgrattvam Rcchati sthirapratyayatvAt ||

जग्रत्-स्वप्न-दशा-भेदो न स्थिर-अ.स्थिरते विना ।

सम: सदा\_एव सर्वत्र समस्तो\_अनुभवो\_अनयो: ॥४।१९।११॥

jagrat-svapna-dazA-bhedo na sthira-a.sthirate vinA |

sama: sadA\_eva sarvatra samasto\_anubhavo\_anayo: ||4|19|11||

**jagrat-svapna-dazA-bhedo na sthira-a.sthirate vinA |**

**sama: sadA\_eva sarvatra samasto\_anubhavo\_anayo: ||4|19|11||**

jAgrat-svapna-dazAbheda:

**x**

na sthira-asthirate vinA

**x**

sama: sadA eva sarvatra

**x**

samasta: anubhava: anayo:

**x**

vwv.303.y4.19.11. There is no difference between waking and dreaming states except stability and instability. The combined (or whole) **experience of these two is the same always and everywhere.**

\*\*m.11. In fact, there is not much difference between waking and dream states but for the level of durability and stability. In both the experiences are similar.

\*\*vlm.11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

\*\*MoT. jAgrat-svapna-dazAbheda: na sthira-asthirate vinA sama: sadA eva sarvatra samasta: anubhava: anayo: = > ...|| ¶ nanu katham etad ity | atrAha— yata: jAgratsvapnadazAbheda: sthiratAsthiratAm vinA na bhavati | ata: kSaNikajAgrata: svapnatvam sthirasvapnasya jAgrattvam yuktam eveti bhAva: | atra samastAnubhavam pramANatvena kathayati sama iti | anayo: jAgratsvapnayo: | samasteSu sthita: anubhava: samastAnubhava: | sadA sarveSu kAleSu | sarvatra sarveSu dezeSu | sama: eva bhavati | sthirAsthiratAm vineti atrApi sambandhanIyam ||4|19| MoT\_4,19.11 ||4|19| ... na sthirAsthiratAm vinA ...||

स्वप्नो\_अपि स्वप्न-समये स्थैर्याज्\_जाग्रत्त्वम्\_ऋच्छति ।

अस्थैर्याज्\_जाग्रद्\_एव\_आस्ते स्वप्नस्\_तादृश-बोधत: ॥४।१९।१२॥

svapno\_api svapna-samaye sthairyAj\_jAgrattvam\_Rcchati |
asthairyAj\_jAgrad\_eva\_Aste svapnas\_tAdRza-bodhata: ||4|19|12||

**Dream, though it is a dream,**

**out-of a firm conviction, seems to be the waking state.**

**But when waking is without this firmness,**

**it is experienced as dream.**

svapna:\_api

**x**

svapna-samaye

**x**

sthairyAt

**x**

jAgrattvam\_Rcchati
**x**

a-sthairyAt

**x**

jAgrat eva Aste

**x**

svapna:

**x**

tAdRza-bodhata:

**x**

स्वप्नः\_अपि स्वप्न-समये A dream, though being a dream,

स्थैर्यात्\_जाग्रत्त्वम्\_ऋच्छति from its firmness (an important term in YV: firm, solid, substantial. It is ghana become apparent and enduring) appears as the waking state

अ-स्थैर्यात् जाग्रद् एव अस्ते When waking is without this firmness – of conviction

स्वप्नस् तादृश-बोधतः then dream is the realized experience. -12-

vwv.306.y4.19.12. Even a dream, at the time of dreaming, tends toward the waking state on account of its stability (for the time being). Waking remains only as dreaming on account of (temporary) instablility arising from such perception.

\*\*YVPersp. The pure consciousness posits itself as dream-other in space, time, action, and substance <deza-kAla-kriyA-dravyaiH> The waking state is considered by us as associated with permanent convictions <sthira-pratyaya>; not so the dream. Dream is real when we sleep, waking when we wake; the only difference is that waking states are relatively persistent, continuous, and permanent <sthira>, while dreams are changeful and impermanent <asthira>.

\*\*m.12 Even a dream becomes waking due to the stability during the dreaming time. If the experience is unstable even a waking state becomes a dream.

\*\*vlm.12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

स्वप्नो\_अपि जाग्रद्.बुद्ध्य्-अंशो जाग्रत्त्वम् अनुगच्छति ।

स्वप्नता स्वप्न-बुद्ध्या तु यथा-संवेदनम् स्थितम् ॥४।१९।१३॥

svapno\_api jAgrad.buddhy-aMzo jAgrattvam anugacchati |

svapnatA svapna-buddhyA tu yathA-saMvedanam sthitam ||4|19|13||

svapno api

**Dreaming is just**

jAgra*d.*buddh*y-*aMza:

**a bit of waking intellection**

jAgrattvam anugacchati

**that follows wakefulness**

svapnatA svapna-buddhyA tu

**but dreamfulness is by dream-intellection**

yathA-saMvedanam sthitam

**situate acccording-with its #samvedana cognition/**impression.

zgl#vid —> #saMvid —> #**saMvedana** **-n.-**the act of perceiving or feeling, [exercising Samvit Awareness], perception, sensation; making known, communication, announcement, information. • #saMvedanIya adj. to be perceived or felt \_nyAyas. • #saMvedita **-adj.-**(fr. Caus) made known, informed, instructed. • #saMvedya **-adj.-**to be known or understood or learnt; intelligible; to be communicated to (tasmin); -tA **-f.-**intelligibility • -tva **-n.-**• sensation \_nyAyas. •• Cognition, Analytical Perception —"... 'thinking' ... [but] much more than mere thinking. Cognition, comprehension, feeling, experience and knowledge are also implied by 'samvedanam'." SV

vwv.307.y4.19.13. Even a dream, having as its part the impression of waking (such as stability of experience), resembles the waking state; but on account of tyhe impression of dreaming (resembles) the dream-state (due to instability). It stands according to perception.

\*\*m.13 Even a dream can become waking in parts due to the level of firm awareness. Waking or dream depends on the level of awareness in a state.

\*\*vlm.13. A dream which is understood as an occurrence of the waking state, is believed as waking, (as the prolonged dream of Harish chandra); but the inward consciousness of dreaming makes it a dream.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

\*\*VA. dream becomes like waking if perceived like waking, but by perception as a dream it is felt like dream.

\*\*AS: It is stronger than "perceived like waking". If you get a very realistic experience in a dream, then it becomes like a waking state. AB gives example of harizacandra, but a more appropriate example is that of lavaNa who experienced several years of very realistic dream in a span of couple of hours and managed to verify it as having corroborating proof of true existence (in a worldly sense, of course).

\*\*jd. Viewers of Star Trek TNG will recall an episode where Picard experiences an entire lifetime in an induced dream. (Perhaps the #lavana tale was its source.)

यत् तु यावत् स्थिरम् बुद्धम् तत् तावज्\_जग्रद् उच्यते ।

क्षण-भङ्गात्\_तु तत्\_स्वप्नो यथा भवति तच्\_छृणु ॥४।१९।१४॥

yat tu yAvat sthiram buddham tat tAvaj\_jagrad ucyate |

kSaNa-bhaGgAt\_tu tat\_svapno yathA bhavati tac\_chRNu ||4|19|14||

yat tu yAvat sthiram buddham

**What is whatwise firmly intellected**

tat tAvaj\_jagrad ucyate

**that is thatwise called Waking.**

kSaNa-bhaGgAt tu tat svapno

**x**

yathA bhavati tat zRNu

**x**

m.14. To the extent the awareness if firm and stable, to that extent it is called working state. If the awareness is transient and fragile, it becomes a dream. Hear about this.

\*\*vlm.14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

जीव-धातु: शरीरे\_अन्तर्\_विद्यते येन जीव्यते ।

तेजो वीर्यम् जीव-धातुर्\_इत्य्-आद्य्\_अभिधम्\_अङ्ग यत् ॥४।१९।१५॥

jIva-dhAtu: zarIre\_antar\_vidyate yena jIvyate |

tejo vIryam jIva-dhAtur\_ity-Ady\_abhidham\_aGga yat ||4|19|15||

**Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.**

jIva-dhAtu:

**The \_jIva-root/principle**

zarIre antar

**within the body**

vidyate

**is known**

yena jIvyate

**by which it is enlivened**

abhidham aGga yat

**that indeed is known as**

tejo vIryam jIva-dhAtur ity-Ady

tejas Heat/Energy, Vîrya Strength/Energy, the \_jIva-Root, &c.

m.15 The primary humours and constituent elements, by which one lives, are known as 'tejas', semen, living substances etc.

\*\*vwv.863/15 There exists within the body a life-element, by which one is alive. It has the applications such as luster, energy and vital element.

\*\*sv.15-16 When the life-force in the body stirs, the various organs of thought, word and deed perform their functions.

व्यवहारी यदा कायो मनसा कर्मणा गिरा ।

भवेत्\_तदा मरुन्नुन्नो जीव-धातु: प्रसर्पति ॥४।१९।१६॥

vyavahArI yadA kAyo manasA karmaNA girA |

bhavet\_tadA marunnunno jIva-dhAtu: prasarpati ||4|19|16||

**vyavahArI yadA kAyo manasA karmaNA girA |**

**bhavet\_tadA marunnunno jIva-dhAtu: prasarpati ||4|19|16||**

vyavahArI yadA

**x**

kAyo manasA karmaNA girA

**x**

bhavet tadA marunn unno

**x**

jIvadhAtu: prasarpati

**x**

nunna = nutta, sent/pushed away

#unna —¶mw -mfn. wetted , wet , moistened , moist Ka1tyS3r. &c. ; kind , humane L.

m.14. When this body is active with mind, actions and speech the primary living substances (Sivadhatus) circulate in the body through the nervous system and other bodily systems.

\*\*vlm.16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

= vyavahArI yadA kAya: manasA karmaNA girA – bhavet tadA marunnunno jIva-dhAtu: prasarpati = > astu dehe ...|| ¶ yadA yasmin kAle | kAya: | manasA karmaNA svAzritayA kriyayA | girA ca | vyavahArI vyavahArayukto | bhavet | tadA sa: jIvadhAtu: sampanna: sampUrNa: san | prasarpati sarvasmiJ zarIre saJcAram karotIty artha: || ... tadA sa sampanno jIva...

तस्मिन्\_प्रसर्पत्य्\_अङ्गेषु सर्वा संविद्\_उदेति हि ।

दृष्तत्वात्\_प्रैति चित्त-आख्याम्\_अन्तर्लीन-जगद्-भ्रमम् ॥४।१९।१७॥

tasmin\_prasarpaty\_aGgeSu sarvA saMvid\_udeti hi |

dRStatvAt\_praiti citta-AkhyAm\_antarlIna-jagad-bhramam ||4|19|17||

**tasmin\_prasarpaty\_aGgeSu sarvA saMvid\_udeti hi |**

**dRStatvAt\_praiti citta-AkhyAm\_antarlIna-jagad-bhramam ||4|19|17||**

tasmin prasarpati aGgeSu

**x**

sarvA saMvit udeti hi

**x**

dRSta-tvAt praîti citta-AkhyAm

**x**

antar-lIna-jagad-bhramam

**x**

m.17 When this 'Sivadhatu' (primary living substance) spreads through all the limbs, they become conscious and awareness capability emerges. Because of the perceptural ability (of this relative consciousness), there forms what is called 'chitta', the basic mental consciousness with embedded perplexity of the mutable world.

\*\*vlm.17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

\*\*vwv.865/17 17 When it is circulating within the parts of the body, all knowledge (or awareness) arises. The delusion of the world lurking within, on account of its having been perceived, goes forth to that called citta (the conscious base of the mind which is the storehouse of memory).

\*\*sv.17 They flow towards their objects of perception in accordance with the deluded notions that prevail in the mind.

17 \*\*VA. by this vital force advancing in organs awareness of everything arises

of visible (objects) being reflected inside the consciousness, giving

illusion of the world (outside)

AS: I agree. Of course, this is a description of the dream experience.

IkSaNAdiSu randhreSu prasarantI bahirmayam |

MoT. tata: kim ity Aha | — tasmin saMvinmaye jIvadhAtau | prasarpati sati | aGgeSu sparzAt jIvadhAtusparzAt | hi nizcaye | saMvit jIvadhAtuspandabhUtA zItoSNAdisaJcetanarUpA saMvit | udeti prAdurbhavati | sA saMvit | antarlIna-jagad-bhramA satI | puSTatvAt jIvadhAtu-prasarpaNena puSTatvAt | cittAkhyAm eti | nanu antarlIna-jagad-bhramatvam saMvida: katham iti cet | satyam | saMvit tAvat jIvadhAto: utpadyate | jIvadhAtuz\_ca pitRjIvadhAto: utthAnasamaye jagadbhramayukta eva uttiSThati | pitRjIvadhAtor antarlInajagadbhramatvAt | ata: saMvido\_apy antarlInajagadbhramatvam siddham || ... aGgeSu sparzAt saMvid ... // Mo\_4,19.15 //

ईक्षण-आदिषु रन्ध्रेषु प्रसरन्ती बहिर्.मयम् ।

नाना-आकार.विकार=आढ्यम् रूपम्\_आत्मनि पश्यति ॥४।१९।१८॥

IkSaNa-AdiSu randhreSu prasarantI bahir.mayam |

nAnA-AkAra.vikAra=ADhyam rUpam\_Atmani pazyati ||4|19|18||

**IkSaNa-AdiSu randhreSu prasarantI bahir.mayam |**

**nAnA-AkAra.vikAra=ADhyam rUpam\_Atmani pazyati ||4|19|18||**

IkSaNa-AdiSu randhreSu

**x**

prasarantI

**x (awareness)**

bahir.mayam

**x**

nAnA-AkAra.vikAra=ADhyam rUpam

**x**

Atmani pazyati

**x**

sv.18 This life-force perceives diverse forms within the self.

\*\*m.18 Expanding into the outside world through eyes and such openings, this consciousness perceives form, which is full of numerous deformations and formations, within itself.

\*\*vlm.18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

\*\*vwv.866/18 Spreading within the openings of the eyes and other sense-organs, (this consciousness) perceives the forms consisting of the outside world, abounding in various shapes and modifications, in the self (or mind).

 \*\*VA. this life force sees various forms in itself, as if outside, moving out through sense organs (eyes etc). Why prasarantI with long vowel at the end?

AS: Because it is an adjective of the fem. sing. **saMvid** introduced in the earlier verse.
The meaning is:
That perception (generating the dream) spreads through various doors of the body like eyes etc. and sees the external world endowed with its multiple forms.

तत्स्थिरत्वात्\_तया\_एव\_अथ जाग्रद्\_इत्य्\_अवगम्यते ।

जाग्रत्-क्रम इति प्रोक्त: सुषुप्त.आदि-क्रमम् शृणु ॥४।१९।१९॥

tatsthiratvAt\_tayA\_eva\_atha jAgrad\_ity\_avagamyate |

jAgrat-krama iti prokta: suSupta.Adi-kramam zRNu ||4|19|19||

**tatsthiratvAt\_tayA\_eva\_atha jAgrad\_ity\_avagamyate |**

**jAgrat-krama iti prokta: suSupta.Adi-kramam zRNu ||4|19|19||**

tat-sthiratvAt

**from the stability of That**

tayA eva atha

**thereby indeed thus**

jAgrat iti

**the "Waking" state**

avagamyate

**is understood**

jAgrat-krama: iti

**as a phase of Waking**

prokta:

**known.**

suSupta-Adi-kramam

**The phases of Sleep &c**

zRNu

**hear now.**

vwv.867/19 And it is regarded as waking on account of its stability in that manner.

\*\*sv.19 Since this perception seems to be of an enduring nature, it is known as the waking state.

\*\*m.19 Because of stability and durability of these formations, it becomes a state of working. This is called the waking state. Now hear about the deep sleep state and such others.

\*\*vlm.19. As long as these forms, remain permament[\*\*permanent] in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

MoT. < ... tayA eva saMvidA eva | na tv anyena dehAdinA jaDena | tat nAnAkAra-vikArADhyam nijam svarUpam | sthiratvAt kam api kAlam tathaiva sthitatvAt | jAgrad ity avagamyate jJAyate | jAgrat-prakriyôpasaMhAra-pUrvam suSuptAdi-prakriyAm vaktum pratijAnIte jAgrat-krama iti || sthira-tvAt tat tathA eva atha jAgrad ity ... ||

मनसा कर्मणा वाचा यदा क्षुभ्यति नो वपु: ।

शान्त-आत्मा तिष्ठति स्वस्थ: जीव.धातुस्\_तदा त्व्\_असौ ॥४।१९।२०॥

manasA karmaNA vAcA yadA kSubhyati no vapu: |

zAnta-AtmA tiSThati svastha: jIva.dhAtus\_tadA tv\_asau ||4|19|20||

**manasA karmaNA vAcA yadA kSubhyati no vapu: |**

**zAnta-AtmA tiSThati svastha: jIva.dhAtus\_tadA tv\_asau ||4|19|20||**

yadA kSubhyati na-u vapu:

when the **vapus.Body** is not-at-all disturbed

manasA karmaNA vAcA

**by mind, deed, and speech**

zAnta-AtmA tiSThati svastha:

**the peaceful-self as self remains**

jIva-dhAtu: tadA tu asau

**and it is then called the \_jIva-dhâtu Life-element.**

MoT.20. vAcika-kAyika-vikSepôparame ...|| ¶ suSupta-Adi-kramam eva kathayati | na kSubhyati zrAntatvAt | vyavahAram na karotîty artha: | tadA tasmin kAle | jIvadhAtu: svaccha: supta-prasarpaNAkhyamala: | ata eva zAnta: kSobha-rahita: | A samantAt | tiSThati | tu-zabdo nizcaye | yady api suSupta-viSaya: zrIrAma-kRta: prazno nAsti tathApi jAgrat-svapnayor avazyam madhya-vartitvAt suSupt-inirNaya: | na hi jAgrata: nirgatya suSuptim agatvA svapna-gamanam puruSasya yuktam | setuvat sarvatra maryAdAtvena suSupte: sthitatvAt | yady api zuddha-cid api sarvatra madhye setutvena vartata eva tathApi vidyud-dyota-ratnavat sthUla-dRSTyaviSayatvAt tasyA: setutvAkathanam | sUkSma-dRSTIn prati tv anupayogAt kathanam na yuktam ||

\*\*vwv.868/20 When the body is not distrubed by the mind, by action or by word, then that life-element remains calm and self-abiding (or at ease).

\*\*sv.20 20-21 But, when the life-force (jiva-cetana) is not thus diverted by the mind and body, it remains rooted in peace within the heart.

\*\*m.20 When a body stays unruffled in mind, word and deed the Sivadhatu stays passive by itself in the body.

\*\*vlm.20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

समताम्\_आगतैर्\_वातै: क्षोभ्यते न हृद्-अम्बरे ।

निर्वात-सदने दीपो यथा\_आलोक-एक-कारक: ॥४।१९।२१॥

samatAm\_Agatair\_vAtai: kSobhyate na hRd-ambare |

nirvAta-sadane dIpo yathA\_Aloka-eka-kAraka: ||4|19|21||

**samatAm\_Agatair\_vAtai: kSobhyate na hRd-ambare |**

**nirvAta-sadane dIpo yathA\_Aloka-eka-kAraka: ||4|19|21||**

sama-tAm Agatai: vAtai:

**w/ the Vâta Airs having come into balance**

kSobhyate na hRt-ambare

**do not cause disturbance in the Heart-space**

nir-vAta=sadane dIpa: yathA

**as a light in an airless place**

Aloka.eka-kAraka: \light.only-cause.

**gives a single undisturbed light.**

MoT. samatAm manaH-kRta-kSobhAbhAvAt samavAhitvam | Agatai: vAtai: prANai: | asau jIva-dhAtu: hRd-antare na kSobhyate kSobha-yukto na kriyate | anena mano-nAzena prANa-rodha: prANarodhena ca manonAza: sampatsyate iti sUcitam | tatrApi keSAJcit prANarodhena manonAza: mata: | asmAkam tu samyagjJAnasAdhitena manonAzenaiva prANarodha: | sa cet tatra sahakArI tan na doSa: | tata: sarvathA manonAza: prANarodhena | manonAzas tu madirAdiprayuktamanonAzavan nAtyantika iti matam | atra pratibhAnvitA eva pramANam ity alam bahunA | jIvadhAtu: ka iva | dIpa iva | yathA nirvAtasadane vAtai: AlokaikakAraka: dIpo na kSobhyate | tathety artha: | tadA kim sampatsyate ity | atrAha— ||4|19| MoT\_4,19.19 ||4|19| ... na hRdantare / ...||

\*\*vwv.869/21 (The life-element) is not agitated in the sky (or space) of the heart by the vital airswhich have attained evenness (samatA), as a lamp in a windless house is producing only light (without getting agitated).

\*\*sv.21 20-21 But, when the life-force (jiva-cetana) is not thus diverted by the mind and body, it remains rooted in peace within the heart.

तत: सरति न\_अङ्गेषु संवित्\_क्षभ्यति तेन नो ।

न च\_ईक्षण.आदीन्य्\_आयाति रन्ध्राण्य्\_आयाति नो बहि: ॥४।१९।२२॥

tata: sarati na\_aGgeSu saMvit\_kSabhyati tena no |

na ca\_IkSaNa.AdIny\_AyAti randhrANy\_AyAti no bahi: ||4|19|22||

tata: sarati na\_aGgeSu saMvit\_kSabhyati tena na.u

na ca\_IkSaNa.AdIny\_AyAti randhrANy\_AyAti no bahi:

**x**

m.22 These airs do not move about around the limbs. Awareness and knowledge will not be disturbed by such (immobile) airs. Perceptions do not look out of the holes/sense organs. (Consciousness of life stays totally within).

\*\*vlm.22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

\*\*vwv.870/22 Therefore, consciousness does not flow in the parts of the body. Consequently, one (who is asleep) is not agitated. The consciousness (saMvid) neither arrives at the eyes and other openings (of the sense-organs) nor reaches outside.

\*\*sv.22-24 There is no movement of consciousness in the nerves of the body nor does the life-force activate the senses.

जीवो\_अन्तर्\_एव स्फुरति तैल-संविद्\_यथा तीले ।

शीत-संविद् द्-हिम इव स्नेह-संविद्\_यथा घृते ॥४।१९।२३॥

jIvo\_antar\_eva sphurati taila-saMvid\_yathA tIle |

zIta-saMvid d-hima iva sneha-saMvid\_yathA ghRte ||4|19|23||

jIva: antar eva sphurati

**x**

taila-saMvit yathA tIle

**x**

zIta-saMvit dhima: iva

**x**

sneha-saMvit yathA ghRte

**x**

MoT.23. nanu "sattA somya tadA saMpanno bhavati svamapIto bhavati" iti zrutyA ... ||4|19| ¶ tadAsau kutra tiSThatIty apekSAyAm Aha— asau saMvit jIve\_anta: svadharmibhUtajIvamadhye eva | sphurati | kA iva | tailasaMvid iva tailAkArA saMvit | tailasaMvit tailam iti yAvat | yathA sA tile sphurati | tathety artha: | evam anyasmin dRSTAntadvaye\_api yojyam || There is within us a principle of pure consciousness, which is also the vital principle <jIva-dhAtu>, vitality <vIrya>, and body heat <tejas>. In the waking state <jAgrat> the <jIva-dhAtu> moves through the body, giving rise to knowledge. In deep sleep <suSupta> the body is not disturbed: <jIva-dhAtu> is still and potential like the oil in sesame seed <taila-saMvid yathA tile>. When <jIva-dhAtu> is very much disturbed, we have dream.-Dasgupta < Comm

\*\*m.23 Siva then flashes within itself like a sesame seed which holds its oil within itself. It is like cold in dew and snow. It is like oiliness in ghee.

\*\*vlm.23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

\*\*vwv.871/23 (In that state of deep sleep), the jIva (or individualized consciousness) shines only wthin, like the principle of oil in sesamum seed, the principle of oil in sesamum seed, the principle of coldness in ice and the principle of oiliness in clarified butter.

\*\*sv.22-24 There is no movement of consciousness in the nerves of the body nor does the life-force activate the senses.

जीव-आकारा कला का.चिच्\_चिति: स्वच्छतया\_आत्मनि ।

दशाम्\_आयाति सौषुप्तिम् सौम्यवताम् विचेतनाम् ॥४।१९।२४॥

jIva-AkArA kalA kA.cic\_citi: svacchatayA\_Atmani |

dazAm\_AyAti sauSuptim saumyavatAm vicetanAm ||4|19|24||

jIva-AkArA kalA kA.cic\_citi: svacchatayA\_Atmani

dazAm\_AyAti sauSuptim

saumyavatAm vicetanAm

**x**

m.24 A certain Siva-shaped consciousness gets to the state of deep sleep due to its purity and the vital airs, which are in equilibrium, being inactive.

\*\*vlm.24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

\*\*vwv.872/24 A certain conscious part in the form of the individual soul, on account of its clarity (due to the absence of limiting adjuncts) attains, in itself, to the state of deep sleep which is devoid of sense-consciousness and in which the vital airs are gentle.

\*\*sv.22-24 There is no movement of consciousness in the nerves of the body nor does the life-force activate the senses.

VA. at some time consciousness in the form of jiva goes within itself by purifying itself (of notions?) to the state of deep sleep, calm and devoid of self-consciousness

AS: A certain state of mind in the shape of a jIva due to its purity goes into peaceful deep sleep free of any sensations (vicetanA).

ज्ञात्वा वै\_चित्य्\_उपरते साम्यम् लव-हरन्.न्\_अपि ।

जाग्रत्-स्वप्न-सुषुप्तेषु संबुद्धस्\_तुर्यवान्\_मृत: ॥४।१९।२५॥

jJAtvA vai\_city\_uparate sAmyam lava-haran.n\_api |
jAgrat-svapna-suSupteSu saMbuddhas\_turyavAn\_mRta: ||4|19|25||

jJAtvA vai\_city\_uparate sAmyam lava-haran.n\_api
jAgrat-svapna-suSupteSu saMbuddhas\_turyavAn\_mRta:

**x**

TPS. var. jJAtvatvacityuparate ...

\*\*m.25 Knowing this is equivalent to ceasing of thought. Such an enlightened person is known as established in the\_aturya', superconscient state, even if he is active in waking, dream and deep sleep states.

\*\*vlm.25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be turiya or deadened in life.

\*\*sv.25 However, that consciousness which is awake even in deep sleep and which is also the light that shines in waking and dreaming, is the transcendental consciousness, turiya.

 \*\*VA. truly, having known in non-existence of mind?, being the same

in actions?,

awakened in waking, dream and deep sleep is called turyavan.

AS: First a typo (in the original too) vaicityuparate -> vai cituparate [sic???] Having experienced the withdrawal of the mind (from the world) and practicing equanimity even in the three states--awake, sleeping, deep sleep, if he is enlightened (saMbuddhaH), he is known as in the final fourth state (turyavAn smRtaH). This is description of the final liberated state!

सुषुप्ते सौम्यताम् यातै: प्रानै: संचाल्यते यदा ।

स जीव-धातु: सा संवित्\_ततश्\_चित्ततया\_उदिता ॥४।१९।२६॥

suSupte saumyatAm yAtai: prAnai: saMcAlyate yadA |
sa jIva-dhAtu: sA saMvit\_tataz\_cittatayA\_uditA ||4|19|26||

suSupte

saumyatAm yAtai: prAnai:

samcAlyate yadA

sa jIva-dhAtu:

sA saMvit

tataz

cittatayA uditA

**is arisen thru the Affective process.**

m.26 Attaining equilibrium in the deep sleep state, if a Sivadhatu (primary living substance) is driven by such vital airs, such one and the associated awareness will emerge as mind-stuff or basic mental consciousness.

\*\*vlm.26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (i.e. when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

\*\*vwv.873/26 In deep sleep, when that life-element is caused to stir by the vital currents which have become gentle, then that consciousness is risen (or manifests itself) with the nature of the mind.

\*\*sv.26-28 When again the seeds of ignorance and delusion expand, there arises the first thought — which is the thought 'I am'.

26 \*\*VA. when in deep sleep calmness become disturbed by vital airs,

coming to move again,

living principle, consciousness, grows as awareness

AS: I generally agree, except saumyatAm yAtai: prANai: = by the subdued vital airs.
It is starting to describe how one awakens from deep sleep into the dream sleep.

स्व.अन्त:संस्थ-जगज्-जालम् भाव-अ.भावै: क्रम-भ्रमै: ।

पश्यति स्वान्तर्\_एव\_आशु स्फारम् बीज इव द्रुमम् ॥४।१९।२७॥

sva.anta:saMstha-jagaj-jAlam bhAva-a.bhAvai: krama-bhramai: |
pazyati svAntar\_eva\_Azu sphAram bIja iva drumam ||4|19|27||

sva.anta:saMstha-jagaj-jAlam

bhAva-abhAvai: krama-bhramai:
pazyati svAntar eva Azu

sphAram bIja iva drumam

**x**

m.27 And then that 'chitta' sees within itself the web of worlds, in a sequence of existing and non-existent states. It is like tree being in a seed.

\*\*vlm.27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

\*\*vwv.874/27 It quickly perceives, only within itself, the collection of the worlds situated internally, with their becomings and their absence and the delusions of a regular course, as if (perceiving) a large tree with a seed.

\*\*sv.26-28 When again the seeds of ignorance and delusion expand, there arises the first thought — which is the thought 'I am'.

जीव-धातुर्\_यदा वातै: किंचित् संक्षुभ्यते भृशम् ।

ततो\_अस्म्य्\_अहम् सुप्त इति पश्यत्य्\_आत्मनि खे गतिम् ॥४।१९।२८॥

jIva-dhAtur\_yadA vAtai: kiMcit saMkSubhyate bhRzam |
tato\_asmy\_aham supta iti pazyaty\_Atmani khe gatim ||4|19|28||

jIva-dhAtu: yadA

**When the essential Living Jiiva** – the term dhAtu is well-known as the > root of a word.

vAtai: kiMcit saMkSubhyate bhRzam

**somehow becomes somewhat disturbed by its airs**

tato\_asmy aham supta iti

**then "I am in dream"**

pazyati\_Atmani khe gatim

**it knows its way in the self-sky.**

m.28 If, in such a state, the living substance is perturbed a little, it experiences the thought 'I am here in a sleep state'? And it sees itself as sky space within itself.

\*\*vlm.28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-\*existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

\*\*vwv.875/28 When the life-element is a little agitated by the vital airs, then one perceives (or experiences), "I am asleep"; when it is intensely agitated (by the vital airs), then, one perceives in oneself motion in the sky.

\*\*sv.26-28 When again the seeds of ignorance and delusion expand, there arises the first thought — which is the thought 'I am'.

यदा\_अम्भसा प्लाव्यते\_असौ तदा वार्यादि-संभ्रमम् ।

अन्तर् एव\_अनुभवति स्व.आमोदम् कुसुमम् यथा ॥४।१९।२९॥

yadA\_ambhasA plAvyate\_asau tadA vAryAdi-saMbhramam |
antar eva\_anubhavati sva.Amodam kusumam yathA ||4|19|29||

**yadA\_ambhasA plAvyate\_asau tadA vAryAdi-saMbhramam |
antar eva\_anubhavati sva.Amodam kusumam yathA ||4|19|29||**

yadA ambhasA plAvyate\_asau

**When it is aubmerged in water**

tadA vAryAdi-saMbhramam

**then there is the delusion of liquidity**

antar eva anubhavati

**it is experienced only within**

sva-Amodam kusumam yathA

**like a flower and its own aroma.**

vlm.29. When it is immerged in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

\*\*vwv.876/29 When that (life-element) is bathed by water (or the liquid-element), then one experiences the delusion of water and the like only internally (during a dream), as a flower (experiencing) its own fragrance.

\*\*sv.29-32 Then, one perceives thought-forms within the mind in dreams.

यदा पित्त.आदिना\_आक्रान्तस्\_तदा ग्रीष्म.आदि-संभ्रमम् ।

अन्तर्\_एव\_अनुभवति स्फारम् बहिर्\_इव\_अखिलम् ॥४।१९।३०॥

yadA pitta.AdinA\_AkrAntas\_tadA grISma.Adi-saMbhramam |
antar\_eva\_anubhavati sphAram bahir\_iva\_akhilam ||4|19|

30||

yadA pitta-AdinA AkrAnta:

**When overrun with Pitta, the bilious humor,**

tadA grISma-Adi-saMbhramam

**then there is the delusion of heat,** - and similarly for the other Humors -
antar eva anubhavati sphAram

**though interior, it is experienced in extension,**

bahir iva akhilam

**as if it were entirely outside.**

vwv.877/30 When (that life-element) is seized by the bile and the like, then, one experiences the delusion of the hot season and the like only internally (in a dream), as if it were outside entirely and abundantly.

m.30 When these veins and arteries are full of blood, one sees time and space outside of oneself and gets immersed in the outside.

vlm.30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

sv.29-32 Then, one perceives thought-forms within the mind in dreams.

रक्त-आपूर्णो रक्त-वर्णान्\_देशान्\_कालान्\_बहिर्\_यथा ।

पश्यत्य्\_अनुभव-आत्मत्वात्\_तत्रैव च निमज्जति ॥४।१९।३१॥

rakta-ApUrNo rakta-varNAn\_dezAn\_kAlAn\_bahir\_yathA |

pazyaty\_anubhava-AtmatvAt\_tatraiva ca nimajjati ||4|19|

31||

rakta-ApUrNa:

**Blood-full**

rakta-varNAn dezan kAlAn

**\_blood-color places and times**

bahir yathA

**as outside**

pazyati

**it sees**

anubhava-AtmatvAt

**through the nature of its self-experience**

tatra eva ca nimajjati

**there is is quite immersed**

vwv.878/31 One perceives places red in color and periods of time with a red outward appearance (when the life-element) is filled with blood, as (one perceives it) outside. He also merges there itself on account of its experiential nature.

MoT. yadA raktApUrNa: raktapUrita: | syAt | tadA bahi: raktavarNAn dezakAlAn pazyati | na kevalam pazyati | tatraiva ca nimajjati || ... dezakAlAn ...

vlm.4.19.31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

सेवते वासना याम् ताम् सो\_अन्त: पश्यति निद्रित: ।

पवन-क्षोभितो रन्ध्रैर् बहिर् अKस.आदिभिर् यथा ॥४।१९।३२॥

sevate vAsanA yAm tAm so\_anta: pazyati nidrita: |

pavana-kSobhito randhrair bahir aKsa.Adibhir yathA ||4|19|32||

**sevate vAsanA yAm tAm so\_anta: pazyati nidrita: |**

**pavana-kSobhito randhrair bahir aKsa.Adibhir yathA ||4|19|32||**

**Whatever Vaasanaa may be**

**concerned, that is just what one knows.**

**The agitated airs appear**

**to be, become as-if outside,**

**through orifices like the eyes.**

sevate vAsanA yAm tAm

**Whatever a Vâsanâ is associated-with**

sa: anta: pazyati

**that within sees/knows**

nidrita: pavana-kSobhita:

**sleeping Pavana Air-shaken**

yathA bahir

**as outside**

randhra-i: aKsa Adibhi:

**w/ orifices like the eyes &c**

m.4.19.32 Without being seized by the sense organs, if the Sivadhatu gets ruffled within the body, then the awareness that is experienced is called a dream (state).

\*\*vlm.4.19.32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

\*\*vwv.879/32 Whatever desire one pursues, he perceives that asleep internally, agitated by the vital airs, as (one perceives) externally by the openings of the organs of sense.

\*\*sv.29-32 Then, one perceives thought-forms within the mind in dreams.

अन्.आक्रान्त-इन्द्रिय.च्-छिद्रो यत: क्षुब्धो\_अन्तर्\_एव स: ।

संविदा\_अनुभवत्य्\_आशु स स्वप्न इति कथ्यते ॥४।१९।३३॥

an.AkrAnta-indriya.c-chidro yata: kSubdho\_antar\_eva sa: |

saMvidA\_anubhavaty\_Azu sa svapna iti kathyate ||4|19|33||

**an.AkrAnta-indriya.c-chidro yata: kSubdho\_antar\_eva sa: |**

**saMvidA\_anubhavaty\_Azu sa svapna iti kathyate ||4|19|33||**

anAkrAnta-indriya-chidra:

**x**

yata:

**x**

kSubdha: antar eva sa:

**x**

saMvidA anubhavati Azu

**x**

sa svapna iti kathyate

**x**

<CG: #chidra #svapna def>

\*\*vlm.33. When the organs are not beseiged[\*\*besieged] by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

\*\*vwv.880/33 That person whose openings of the senses are not taken possession of, since he is agitated only within, quickly experiences (his objects of desire) through this (mental) consciousness. That is described as a dream.

\*\*sv.33 At this time the external sense-organs do not function, but the inner senses function and there is perception within oneself. This is the dream state.

समाक्रान्त-इन्द्रिय.च्-छिद्रो य: क्षुब्धो वायुना यदा ।

परिपश्यति तज्\_जाग्रद्\_इत्य्\_आहुर्\_मुनि-सत्तमा: ॥४।१९।३४॥

samAkrAnta-indriya.c-chidro ya: kSubdho vAyunA yadA |
paripazyati taj\_jAgrad\_ity\_Ahur\_muni-sattamA: ||4|19|34||

**samAkrAnta-indriya.c-chidro ya: kSubdho vAyunA yadA |
paripazyati taj\_jAgrad\_ity\_Ahur\_muni-sattamA: ||4|19|34||**

samAkrAnta-indriya--chidra: ya:

**… which, occupying a sensory opening,**

kSubdho vAyunA yadA

**when it is disturbed by an Air**

paripazyati

**perceives**

taj\_jAgrad ity Ahur muni-sattamA:

**that is called "Waking" by the best of Munis.**

\*\*m.34 O Rāma, I have now clarified to you about all the states. We, who are intelligent, should not give credence to the unreal world. If given, such thoughts we shall be open to the guilt of entertaining deadly and false feelings.

\*\*vlm.34. But when the organs are besieged by outward objects, and the mind is moved by flatulence (vAyu), to their sight and perception, it is called the state of waking.

\*\*sv.34-35 When the life-force again activates the sense-organs, once again there is wakefulness.

इति विदितवता त्वया\_अधुना\_अन्त:

प्रथित-महामतिना\_इह सत्यता-आख्या ।

अ.सति जगति न\_एव भावनीया

मृति-हति-संहृति-दोष-भावनी या ॥४।१९।३५॥

iti viditavatA tvayA\_adhunA\_anta:
prathita-mahAmatinA\_iha satyatA-AkhyA |
a.sati jagati na\_eva bhAvanIyA
mRti-hati-saMhRti-doSa-bhAvanI yA ||4|19|35||

**iti viditavatA tvayA\_adhunA\_anta:
prathita-mahAmatinA\_iha satyatA-AkhyA |
a.sati jagati na\_eva bhAvanIyA
mRti-hati-saMhRti-doSa-bhAvanI yA ||4|19|35||**

iti viditavatA tvayA\_adhunA\_anta:
prathita-mahAmatinA\_iha satyatA-AkhyA
a.sati jagati na\_eva bhAvanIyA
mRti-hati-saMhRti-doSa-bhAvanI yA

**x**

vlm.35. Now O great-minded Ráma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

\*\*sv.34-35 When the life-force again activates the sense-organs, once again there is wakefulness.

35 \*\*VA. this is being told for your understanding, o great-minded,

here is no more truth in words.

in non-existing world not even conceived notions of death,

destruction, end, mistake or existence.

AS: You, having known all this and thus having a great understanding firmly established in your mind, should never ever in your mind hold the declaration of truth about the world which leads to the faulty notions of death (mRti spiritual demise) bodily harm (hati worldly harm) destruction (saMhRti harm due to natural or out worldly causes).

**oॐm**

wn4019

a4

````y4019.001

**\*\*vasiSTha uvAca |
jIvabIjam param brahma sarvatra khamiva sthitam |
tena jIvodarajagatyapi jIvo'styanekadhA ||4|19|1||**
**jIva-bIjam param brahma sarvatra kham\_iva sthitam |**

**tena jIva-udara-jagaty\_api jIvo\_asty\_an-ekadhA ||4|19|1||**

jIva-bIjam param brahma

**The \_jIva-seed is the perfect brahman.Immensity**

sarvatra kham iva sthitam

**everywhere located as~if personal kha.Space**

tena

**by That**

jIva-udara.jagaty

**in the \_jIva-womb.world**

api jIva: asti an-eka.dhA

**so the \_jIva is not-single.fold.**

vwv.362.y4.19.1. The origin of the individual soul is the Supreme Brahman (or the **Ultimate Reality**) existing everywhere like the sky. Therefore, even within the world inside the **individual** soul, monads (or **individual** souls) exist variously.

sv.1 VASISTHA continued: The very seed for all jivas, which is the absolute Brahman, exists everywhere; and within the jivas there are countless other jivas.

m. O Rāma, the origin and source of Siva, the Parabrahman, is everywhere. He abides as consciousness-ether. And so is the case with whatever is in the womb of Siva. There are many worlds in the womb of a Siva.

`y4019.002

**चिद्घनैकघनात्मत्वाज्जीवान्तर्जीवजातयः ।**

**कदलीदलवत्सन्ति कीटा इव धरोदरे ॥४।१९।२॥**

चिद्.घन-एक.घन=आत्मत्वात्\_जीव.अन्तर्-जीव=जातयः ।

कदली-दलवत्\_सन्ति कीटा इव धर-उदरे ॥४।१९।२॥

**cid.ghana-eka.ghana=AtmatvAt\_jIva.antar-jIva=jAtaya: |**

**kadalI-dalavat\_santi kITA iva dhara-udare ||4|19|2||**

cid.ghana-eka.ghana=AtmatvAt

**x**

jIva.antar-jIva=jAtaya:

**x**

kadalI-dalavat\_santi

**x**

kITA iva dhara-udare

**x**

चिद्.घन-एक.घन=आत्मत्वात् From their nature as a cloud of consciousness in the one consciousness

जीव-अन्तर्ँजीव-जातयः there are varieties of #jIva-s within the #jIva

कदली-दलवत्\_सन्ति being like the layers of a plantain

कीटा इव धर-उदरे or insects in their earth-womb. -2-

vwv.363.y4.19.2. Within the individual soul, (several) classes of individual souls exist like the covers of a plantain tree and like worms in the interior of the earth, on account of their permanent nature being only the Supreme Consciousness.

\*\*m.2 Because the dense luminous seed-state of Divine consciousness (chidghana) there arise Siva within Siva, like banana stem layers and like insects in the womb of earth.

\*\*vlm.2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

\*\*sv.2-3 All this is because the entire universe is totally permeated with the infinite consciousness.

`````y4019.003

yoyo nAma yathA grISme kalpasvedAdbhavetkRmi |
yadyaddRzyam zuddhacitkham tajjIvo bhavati svata: ||4|19|3||
**yo yo nAma yathA grISme kalka-svedAd\_bhavet\_kRmi: |**

**yad\_yad\_dRzyam zuddha-cit.kham taj\_jIvo bhavati svata: ||4|19|3||**

yo yo nAma

**Whatever namely**

yathA grISme

**thus in the heat**

kalka-svedAt

**from sweaty scum**

bhavet kRmi:

**becomes a worm**

yad yad dRzyam

**whatever the perceptual**

zuddha-cit.kham

**pure\_cit.sky**

taj\_jIvo bhavati svata:

**that \_jIva itself becomes.**

vwv.360.y4.19.3. Whatever visible **object**, which is **(of the nature of)** the sky of pure **Consciousness, exists, that becomes an individual soul by itself, as a worm, whatever by name, could be born in summer out of filth and perspiration.**

\*\*m.3 3 Whatever that Pine consciousness perceives as a phenomenon that becomes a Siva, it is like the scores of insects that are born out of sweat in summer.

\*\*vlm.3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings. (Even the dirty worms, are full with the holy spirit of god).

\*\*sv.2-3 All this is because the entire universe is totally permeated with the infinite consciousness.

3\*\*VA. as indeed warm juices in spring become worms and insects, so

that jiva becomes on its own visible (world), which is truly pure

space of cit.

AS:
First, I think there is a typo kalpa-> kalka as visible from the AB commentary.
He translates kalka=mala, sveda = sweat (body emission) and interprets as internal or external places of generation. In the warm season (grISme) as an insect is born from dirt or sweat, likewise from any visible part of the world (dRzyam) in the space of pure Chit jIvas are born. In other word, the jIva has origin in Chit but living space in the world.

**However those Living \_jIvas**

**strive for perfection in themself,**

**thusever they at-once become,**

**according-with their Intention.**

y4019.004

yathA yathA yatante te jIvakA: svAtma-siddhaye |

tathA tathA bhavantyAzu vicitropAsanakramai: ||4|19|4||

**yathA yathA yatante te jIvakA: sva.Atma-siddhaye |**

**tathA tathA bhavanty\_Azu vicitra-upAsana-kramai: ||4|19|4||**

yathA yathA

**However**

yatante te jIvakA:

**those Living \_jIvas strive**

svAtma-siddhaye

**for perfection in their own-self**

tathA tathA bhavanti Azu

**thusever they at-once become**

vicitra-upAsana-kramai:

**by their various-worship-systems.**

#upAsana -upa-Asana उपासनम् ना Service, attendance; Engaging in, being intent on; Worship, meditation. upAsanam -the being intent on or engaged in.

\*\*vwv.304.y4.19.9.

\*\*MoT. te AkAzamayA: | jIvakA: | svAtma-siddhaye yathA yathA yatante vicitra-upAsanAkramai: yatana-rUpai: nAnA-vidhair upAsanAkramai: | tathA tathA bhavanti ||4|19| MoT\_4,19.4 ||4|19| > Comm. —

\*\*m.4. As these Sivas put in effort to realise their own selves, they achieve the goal adopting various kinds of practice.

\*\*vlm.4. According as living beings strive for their progress, so they prosper in thir lives, agreeably to the various scope of their thoughts and actions.

\*\*sv.4 Upon their appearance as the jivas, whatever type of contemplation they adopt, they soon become of the same nature.

**However those Living \_jIvas**

**strive for perfection in themselves,**

**thusever they at-once become,**

**according-with their Intention.**

y4019.005

devAndevayajo yAnti yakSA yakSAnvrajanti hi |

brahma brahmayajo yAnti yadatuccham tadAzrayet ||4|19|5||

devAn\_deva-yajo yAnti yakSA yakSAn\_vrajanti hi |

brahma brahma-yajo yAnti yad\_a.tuccham tad\_Azrayet ||4|19|5||

devAn deva-yajo yAnti

**The god-worshippers come-to the gods**

yakSA: yakSAn vrajanti hi

**and the demonic to demons**

brahma brahmayajo yAnti

**the Brahman-worshippers come to the brahman.Immensity**

yad atuccham

**what is not trifling**

tad Azrayet

**That should be resorted-to.**

m.5. Those who worship 'devas' (luminous gods), become gods. Those who worship 'yakshas' become\_ayakshas'. Those who worship Brahma become Brahma. One should choose the best course (and goal).

\*\*vlm.5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahma ascend to Brahmaloka. Resort therefore to what is best and the greatest refuge.

\*\*sv.5. They who are devoted to the gods, reach the gods; they who adore the demigods, attain the demigods. They who contemplate the absolute Brahman, become Brahman. Hence, one should resort to that which is not limited, conditioned or finite.

y4019.006

sa mukto bhRguputro hi nirmalatvAtsvasaMvida: |
baddha: prathamadRSTena dRzyenAzu svabhAvata: ||4|19|6||
sa mukto bhRgu-putro\_api hi nirmalatvAt\_svasaMvida: |

baddha: prathama-dRSTena dRzyena\_Azu svabhAvata: ||4|19|6||

sa mukto bhRgu-putro\_api

**The son of Bhrgu is free**

hi nirmalatvAt svasaMvida:

**only because of his pure self-awareness**

baddha: prathama-dRSTena

**having been bound by his former perception** — the Apsara-form —

dRzyena Azu svabhAvata:

by the percept innate to him. ???

m.6. Sukra, the son of Bhrigu, is a liberated one because of his knowledge and purity. He became bound with his first look due to the very nature of perception.

\*\*vlm.6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

\*\*sv.6-7 By contemplating the form of the nymph, Sukra was bound; and when he realised the purity of his self which is infinite consciousness, he was instantly liberated.

\*\*AB. … prathama-dRSTena -apsaro-rUpeNa zukro baddho\_abhUd i.a. ||4|19|

y4019.007

**bhuvi jAtA parimlAnA bAlA yatprathamam pura: |
saMvitprApnoti tadrUpA bhavatyanyA na kAcana ||4|19|7||**

bhuvi jAtA parimlAnA bAlA yat\_prathamam pura: |
saMvit\_prApnoti tad-rUpA bhavaty\_anyA na kAcana ||4|19|7||

bhuvi jAtA parimlAnA bAlA yat

prathamam

pura: saMvit

prApnoti tad-rUpA

bhavat*i\_*anyA na kAcana

**does not become anything else.**

jd>#mlai —> #parimlai —> #**parimlAna** **-adj.-**faded, withered • exhausted, gone • **-n.-**change of countenance by fear or grief • soil, stain. •-•> parimlāna—emaciated \_[SB4.8.66](http://prabhupadabooks.com/sb/4/8/66?d=1) • dried up \_[SB8.7.7](http://prabhupadabooks.com/sb/8/7/7?d=1) • aparimlāna—never faded \_[SB5.25.7](http://prabhupadabooks.com/sb/5/25/7?d=1).

m.7 So long as the original knowledge does not wither due to the earthly improprieties and actions, one will retain the original form itself.

\*\*vlm.7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise,

\*\*VA. children born (and dead??) on earth, being at first of original pure consiousness, become that form which they desire?, not anything else.

\*\*AS. Note that jAtA parimlAnA are both fem. singular words, even though the second can be masc. plural by sandhi rules (but not jAtA). Also, the singular form prApnoti requires that bAlA cannot be plural either! So, it must be an adjective of saMvit along with the other two. Thus, the meaning is: Whatever weak (parimlAnA) ignorant (bAlA) perception (saMvit) arises first in the world, a similar perception is acquired later and nothing (radically different). In other words, the development is gradual.
This explains the "baddha: prathamadRzyena" in verse 6.

y4019.008

\*\*rAma uvAca |
jAgratsvapnadazAbhedam bhagavanvaktumarhasi |
katham ca jAgrajjAgratsyAtsvapno jAgadbhrama: katham ||4|19|8||

\*\*rAma uvAca |
**jAgrat.svapna-dazA=bhedam bhagavan\_vaktum\_arhasi |
katham ca jAgraj\_jAgrat\_syAt\_svapno jAgad-bhrama: katham ||4|19|8||**

jAgrat-svapna-dazAbhedam

**The different states of waking and dream**

bhagavan vaktum arhasi

**Bhagavan, please explain**

katham ca jAgraj\_jAgrat syAt

**x**

svapno jAgad-bhrama: katham -

**x**

m.8 O Sage, Bhagawan, please elaborate for me the difference between waking and dream states. How are we conscious of the material world in the waking state? How is the illusion of wakefulness caused in dream state?

\*\*vlm.8. Ráma said:—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

\*\*sv.8 RAMA asked: Holy sir, pray tell me of the true nature of the waking and the dreaming states. What constitutes the waking state, and how does dream, or delusion in the waking state, arise?

y4019.009

\*\*vasiSTha uvAca |
sthirapratyayayuktam yattajjAgraditi kathyate |
asthirapratyayam yatsyAttatsvapna: samudAhRta: ||4|19|9||
**sthira-pratyaya-yuktam yat\_taj\_jAgrad\_iti kathyate |**

**asthira-pratyayam yat\_syAt\_tat\_svapna: samudAhRta: ||4|19|9||**

sthira-pratyaya-yuktam yat

**x**

tat jAgrad iti kathyate

**x**

asthira-pratyayam yat syAt

**x**

tat svapna: samudAhRta:

**x**

vwv.304. That is described as waking which is endowed with (or accompanied by) stable **experience**. That is declared as dreaming which is (of the nature of) unstable **experience**.

\*\*m.9. O Rāma, waking state is that which is firmly believed with conviction that it is stable, durable and permanent. That state which is transient, unstable and not durable is called dream state.

\*\*vlm.9. Vasishtha answered:—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and are believed to be untrue.

\*\*sv.9 VASISTHA said: That state which endures is known as the waking state; and that which is transient is the dream state.

MoT. sthira-pratIti...|| ¶ zrIvasiSTha uttaram kathayati | sthirapratyayena sa evAyam ity evaMrUpapratyabhijJAyAm kSameNa sthirajJAnena | yuktam yat bhavati | paNDitai: taj\_jAgrad iti kathyate | yat asthirapratyayam pratyabhijJAkSamAsthirajJAnayuktam | syAt | paNDitai: sa: svapna: samudAhRta: kathita: || syAt sa svapna: ...

y4019.010

jAgrattve kSaNadRSTa: syAtsvapna: kAlAntare sthita: |
tajjAgratsvapnatAmeti svpno jAgrattvamRcchati ||4|19|10||
**jAgrattve kSaNa-dRSTa: syAt\_svapna: kAla-antare sthita: |**

**taj\_jAgrat-svapnatAm\_eti svapno jAgrattvam\_Rcchati ||4|19|10||**

jAgrattve kSaNa-dRSTa:

**In waking-state seen instantaneously**

syAt

**it would be**

svapna: kAla-antare sthita:

**a dream set within time.**

tat jAgrat-svapnatAm eti

**That goes to a waking.dream-state.**

svapna: jAgrattvam Rcchati

**Dream turns to wakefulness.**

jd>#**R** -cl.1.3.5. P. Rcchati, #iyarti, #RNoti, and #RNvati. (only Ved); #Ara, #ariSyati, #Arat, and #ArSIt, -to go, move, rise, tend upwards; to go towards, meet with, fall upon or into, reach, obtain; to fall to one's share, occur, befall (with tam); to advance towards a foe, attack, invade; to hurt, offend; to move, excite, erect, raise, (#iyarti vAcam, he raises his voice \_rv.2.42.2; #stomAn iyarmi, I sing hymns \_rv.1.116.1): Caus. -arpayati, to cause to move, throw, cast av.10.9.1; to cast through, pierce av; to put in or upon, place, insert, fix into or upon, fasten; to place on, apply; to direct or turn towards; to deliver up, surrender, offer, reach over, present, give; to give back, restore \_mn.8.191: Ved. Intens. #alarti. \_rv.8.48.8; (2. sg. #alarSi. \_rv.8.1.7 pAN.7-4.65); — to move or go towards with speed or zeal: Class. Intens. Atm. arAryate (pAN.7-4.30), to wander about, haste towards; ||4|19|cf. Gk.: Zend #ir.: Lat. #or-ior.: Goth. #argan.: Angl. Sax. #Ar.: Old High Germ. #ruo-dar, #ar-an.: Lith. #ir-ti, "to row"; #ar-ti, "to plough."||. — R -ind. -an interj.expressing laughter; a particle implying abuse; a sound inarticulate or reiterated as in stammering.

#ṛcchanti—attain \_[SB 3.33.11](http://prabhupadabooks.com/sb/3/33/11?d=1)• #ṛcchasi—you will achieve. \_[SB 3.24.39](http://prabhupadabooks.com/sb/3/24/39?d=1) • #ṛcchati—attains. \_[Bg 2.72](http://prabhupadabooks.com/bg/2/72?d=1), [SB 3.29.23](http://prabhupadabooks.com/sb/3/29/23?d=1) • achieves. [Bg 5.29](http://prabhupadabooks.com/bg/5/29?d=1), [SB 4.11.14](http://prabhupadabooks.com/sb/4/11/14?d=1) • enjoys. [SB 3.9.33](http://prabhupadabooks.com/sb/3/9/33?d=1) • obtains [SB 3.28.35](http://prabhupadabooks.com/sb/3/28/35?d=1) • crosses. • obtains [SB 5.13.11](http://prabhupadabooks.com/sb/5/13/11?d=1) • accepts [SB 8.3.8-9](http://prabhupadabooks.com/sb/8/3/8-9?d=1) • na ṛcchati—are neglected. [SB 4.4.20](http://prabhupadabooks.com/sb/4/4/20?d=1) • #ṛcchet—he deserves. [SB 8.22.23](http://prabhupadabooks.com/sb/8/22/23?d=1)

\*\*vwv.305.y4.19.10. That which was seen for a moment in the waking state might remain a dream at a different time. Such waking attains to the nature of a dream; the dream (also) tends towards the waking state.

\*\*m.10. After a period of time even a dream can be perceived as waking state provided it displays those characteristics. That is called dream-waking state.

\*\*vlm.10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

\*\*VA. dream seen for a moment, during dream becomes like waking, waking becomes dreamlike and dream may become like waking.

\*\*AS: Whatever is seen only briefly in a waking state, that waking state becomes like a dream; by contrast, whatever dream stays for a long time, it becomes like a waking state. In other words, the distinction between waking state and dream state is only the relative duration.

\*\*Mo. ... jAgratsvapnayo: kadAcitsambhavayuktam svapnajAgrattvam kathayati | jAgral lakSaNayA jAgrajjJAnaviSayIbhUtam vastu | cet yadi | kSaNadRSTa: kSaNam eva dRSTa: | syAt | arthAt tata: naSTa: | tathA svapna: svapnajJAnaviSayIbhUtam vastu | kAlAntarasthita: svapnakAlAd anyasmin kAle\_api sthita: | cet syAt | kadAcid dhi svapnadRSTam api vastu prabhAte pratyakSam dRzyate | tat tadA | jAgrat jAgradvastugrAhakam jJAnam | svapnatAm eti asthirapratyayatvAt | svapna: svapnavastugrAhakam jJAnam | jAgrattvam Rcchati sthirapratyayatvAt ||

jAgrattve kSaNa-dRSTa: **In waking-state seen instantaneously**

syAt **it would be**

svapna: kAla-antare sthita: **a dream set within time.**

tat jAgrat-svapnatAm eti **That goes to a waking.dream-state.**

svapna: jAgrattvam Rcchati **Dream turns to wakefulness.** -10-

y4019.011

jAgratsvapnadazAbhedo na sthirAsthirate vinA |

sama: sadaiva sarvatra samasto'nubhavo'nayo: ||4|19|11||

**jagrat-svapna-dazA-bhedo na sthira-a.sthirate vinA |**

**sama: sadA\_eva sarvatra samasto\_anubhavo\_anayo: ||4|19|11||**

jAgrat-svapna-dazAbheda:

**x**

na sthira-asthirate vinA

**x**

sama: sadA eva sarvatra

**x**

samasta: anubhava: anayo:

**x**

vwv.303.y4.19.11. There is no difference between waking and dreaming states except stability and instability. The combined (or whole) **experience of these two is the same always and everywhere.**

\*\*m.11. In fact, there is not much difference between waking and dream states but for the level of durability and stability. In both the experiences are similar.

\*\*vlm.11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

\*\*MoT. jAgrat-svapna-dazAbheda: na sthira-asthirate vinA sama: sadA eva sarvatra samasta: anubhava: anayo: = > ...|| ¶ nanu katham etad ity | atrAha— yata: jAgratsvapnadazAbheda: sthiratAsthiratAm vinA na bhavati | ata: kSaNikajAgrata: svapnatvam sthirasvapnasya jAgrattvam yuktam eveti bhAva: | atra samastAnubhavam pramANatvena kathayati sama iti | anayo: jAgratsvapnayo: | samasteSu sthita: anubhava: samastAnubhava: | sadA sarveSu kAleSu | sarvatra sarveSu dezeSu | sama: eva bhavati | sthirAsthiratAm vineti atrApi sambandhanIyam ||4|19| MoT\_4,19.11 ||4|19| ... na sthirAsthiratAm vinA ...||

y4019.012

**स्वप्नोऽपि स्वप्नसमये स्थैर्याज्जाग्रत्त्वमृच्छति ।**

**अस्थैर्याज्जाग्रदेवास्ते स्वप्नस्तादृशबोधतः ॥४।१९।१२॥**

स्वप्नो\_अपि स्वप्न-समये स्थैर्याज्\_जाग्रत्त्वम्\_ऋच्छति ।

अस्थैर्याज्\_जाग्रद्\_एव\_आस्ते स्वप्नस्\_तादृश-बोधतः ॥४।१९।१२॥

svapno\_api svapna-samaye sthairyAj\_jAgrattvam\_Rcchati |
asthairyAj\_jAgrad\_eva\_Aste svapnas\_tAdRza-bodhata: ||4|19|12||

svapna:\_api

**x**

svapna-samaye

**x**

sthairyAt

**x**

jAgrattvam\_Rcchati
**x**

a-sthairyAt

**x**

jAgrat eva Aste

**x**

svapna:

**x**

tAdRza-bodhata:

**x**

स्वप्नः\_अपि स्वप्न-समये A dream, though being a dream,

स्थैर्यात्\_जाग्रत्त्वम्\_ऋच्छति from its firmness (an important term in YV: firm, solid, substantial. It is ghana become apparent and enduring) appears as the waking state

अ-स्थैर्यात् जाग्रद् एव अस्ते When waking is without this firmness – of conviction

स्वप्नस् तादृश-बोधतः then dream is the realized experience. -12-

\*\*vwv.306.y4.19.12. Even a dream, at the time of dreaming, tends toward the waking state on account of its stability (for the time being). Waking remains only as dreaming on account of (temporary) instablility arising from such perception.

\*\*YVPersp. The pure consciousness posits itself as dream-other in space, time, action, and substance <deza-kAla-kriyA-dravyaiH> The waking state is considered by us as associated with permanent convictions <sthira-pratyaya>; not so the dream. Dream is real when we sleep, waking when we wake; the only difference is that waking states are relatively persistent, continuous, and permanent <sthira>, while dreams are changeful and impermanent <asthira>.

\*\*m.12 Even a dream becomes waking due to the stability during the dreaming time. If the experience is unstable even a waking state becomes a dream.

\*\*vlm.12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

**Dream, though it is a dream,**

**out-of a firm conviction, seems to be the waking state.**

**But when waking is without this firmness,**

**it is experienced as dream.**

`y4019.013

**स्वप्नोऽपि जाग्रद्बुद्ध्यंशो जाग्रत्त्वमनुगच्छति ।**

**स्वप्नता स्वप्नबुद्ध्या तु यथा संवेदनं स्थितम् ॥४।१९।१३॥**

स्वप्नो ऽपि जाग्रद्ँबुद्ध्य्-अंस्हो जाग्रत्त्वम् अनुगच्छति ।

स्वप्नता स्वप्न-बुद्ध्या तु यथा-संवेदनं स्थितम् ॥४।१९।१३॥

**svapno\_api jAgrad.buddhy-aMzo jAgrattvam anugacchati |**

**svapnatA svapna-buddhyA tu yathA-saMvedanam sthitam ||4|19|13||**

svapno api

**Dreaming is just**

jAgra*d.*buddh*y-*aMza:

**a bit of waking intellection**

jAgrattvam anugacchati

**that follows wakefulness**

svapnatA svapna-buddhyA tu

**but dreamfulness is by dream-intellection**

yathA-saMvedanam sthitam

**situate acccording-with its #samvedana cognition/**impression.

zgl#vid —> #saMvid —> #**saMvedana** **-n.-**the act of perceiving or feeling, [exercising Samvit Awareness], perception, sensation; making known, communication, announcement, information. • #saMvedanIya adj. to be perceived or felt \_nyAyas. • #saMvedita **-adj.-**(fr. Caus) made known, informed, instructed. • #saMvedya **-adj.-**to be known or understood or learnt; intelligible; to be communicated to (tasmin); -tA **-f.-**intelligibility • -tva **-n.-**• sensation \_nyAyas. •• Cognition, Analytical Perception —"... 'thinking' ... [but] much more than mere thinking. Cognition, comprehension, feeling, experience and knowledge are also implied by 'samvedanam'." SV

vwv.307.y4.19.13. Even a dream, having as its part the impression of waking (such as stability of experience), resembles the waking state; but on account of tyhe impression of dreaming (resembles) the dream-state (due to instability). It stands according to perception.

\*\*m.13 Even a dream can become waking in parts due to the level of firm awareness. Waking or dream depends on the level of awareness in a state.

\*\*vlm.13. A dream which is understood as an occurrence of the waking state, is believed as waking, (as the prolonged dream of Harish chandra); but the inward consciousness of dreaming makes it a dream.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

\*\*VA. dream becomes like waking if perceived like waking, but by perception as a dream it is felt like dream.

\*\*AS: It is stronger than "perceived like waking". If you get a very realistic experience in a dream, then it becomes like a waking state. AB gives example of harizacandra, but a more appropriate example is that of lavaNa who experienced several years of very realistic dream in a span of couple of hours and managed to verify it as having corroborating proof of true existence (in a worldly sense, of course).

\*\*jd. Viewers of Star Trek TNG will recall an episode where Picard experiences an entire lifetime in an induced dream. (Perhaps the #lavana tale was its source.)

y4019.014

yattu yAvatsthiram buddham tattAvajjagraducyate |

kSaNabhaGgAttu tatsvapno yathA bhavati tacchRNu ||4|19|14||

**yat tu yAvat sthiram buddham tat tAvaj\_jagrad ucyate |**

**kSaNa-bhaGgAt tu tat svapno yathA bhavati tac chRNu ||4|19|14||**

yat tu yAvat sthiram buddham

**What is whatwise firmly intellected**

tat tAvaj\_jagrad ucyate

**that is thatwise called Waking.**

kSaNa-bhaGgAt tu tat svapno

**x**

yathA bhavati tat zRNu

**x**

m.14. To the extent the awareness if firm and stable, to that extent it is called working state. If the awareness is transient and fragile, it becomes a dream. Hear about this.

\*\*vlm.14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

\*\*sv.10-14 During the period of even the dream, it takes on the characteristic of the waking state; and when the waking state is realised to be of a fleeting nature, it gets the characteristic of dream. Otherwise, the two are the same.

`````y4019.015

jIvadhAtu: zarIre'ntarvidyate yena jIvyate |
tejo vIryam jIvadhAturityAdyabhidhamaGga yat ||4|19|15||
**jIva-dhAtu: zarIre\_antar\_vidyate yena jIvyate |**

**tejo vIryam jIva-dhAtur\_ity-Ady\_abhidham\_aGga yat ||4|19|15||**

jIva-dhAtu:

**The \_jIva-root/principle**

zarIre antar

**within the body**

vidyate

**is known**

yena jIvyate

**by which it is enlivened**

abhidham aGga yat

**that indeed is known as**

tejo vIryam jIva-dhAtur ity-Ady

tejas Heat/Energy, Vîrya Strength/Energy, the \_jIva-Root, &c.

m.15 The primary humours and constituent elements, by which one lives, are known as 'tejas', semen, living substances etc.

\*\*vwv.863/15 There exists within the body a life-element, by which one is alive. It has the applications such as luster, energy and vital element.

\*\*sv.15-16 When the life-force in the body stirs, the various organs of thought, word and deed perform their functions.

**Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.**

y4019.016

vyavahArI yadA kAyo manasA karmaNA girA |

bhavettadA marunnunno jIvadhAtu: prasarpati ||4|19|16||

**vyavahArI yadA kAyo manasA karmaNA girA |**

**bhavet\_tadA marunnunno jIva-dhAtu: prasarpati ||4|19|16||**

vyavahArI yadA

**x**

kAyo manasA karmaNA girA

**x**

bhavet tadA marunn unno

**x**

jIvadhAtu: prasarpati

**x**

nunna = nutta, sent/pushed away

#unna —¶mw -mfn. wetted , wet , moistened , moist Ka1tyS3r. &c. ; kind , humane L.

m.14. When this body is active with mind, actions and speech the primary living substances (Sivadhatus) circulate in the body through the nervous system and other bodily systems.

\*\*vlm.16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

= vyavahArI yadA kAya: manasA karmaNA girA – bhavet tadA marunnunno jIva-dhAtu: prasarpati = > astu dehe ...|| ¶ yadA yasmin kAle | kAya: | manasA karmaNA svAzritayA kriyayA | girA ca | vyavahArI vyavahArayukto | bhavet | tadA sa: jIvadhAtu: sampanna: sampUrNa: san | prasarpati sarvasmiJ zarIre saJcAram karotIty artha: || ... tadA sa sampanno jIva...

y4019.017

tasminprasarpatyaGgeSu sarvA saMvidudeti hi |

dRStatvAtpraiti cittAkhyAmantarlInajagadbhramam ||4|19|17||

tasmin\_prasarpaty\_aGgeSu sarvA saMvid\_udeti hi |

dRStatvAt\_praiti citta-AkhyAm\_antarlIna-jagad-bhramam ||4|19|17||

tasmin prasarpati aGgeSu

**x**

sarvA saMvit udeti hi

**x**

dRSta-tvAt praîti citta-AkhyAm

**x**

antar-lIna-jagad-bhramam

**x**

m.17 When this 'Sivadhatu' (primary living substance) spreads through all the limbs, they become conscious and awareness capability emerges. Because of the perceptural ability (of this relative consciousness), there forms what is called 'chitta', the basic mental consciousness with embedded perplexity of the mutable world.

\*\*vlm.17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

\*\*vwv.865/17 17 When it is circulating within the parts of the body, all knowledge (or awareness) arises. The delusion of the world lurking within, on account of its having been perceived, goes forth to that called citta (the conscious base of the mind which is the storehouse of memory).

\*\*sv.17 They flow towards their objects of perception in accordance with the deluded notions that prevail in the mind.

17 \*\*VA. by this vital force advancing in organs awareness of everything arises

of visible (objects) being reflected inside the consciousness, giving

illusion of the world (outside)

AS: I agree. Of course, this is a description of the dream experience.

IkSaNAdiSu randhreSu prasarantI bahirmayam |

MoT. tata: kim ity Aha | — tasmin saMvinmaye jIvadhAtau | prasarpati sati | aGgeSu sparzAt jIvadhAtusparzAt | hi nizcaye | saMvit jIvadhAtuspandabhUtA zItoSNAdisaJcetanarUpA saMvit | udeti prAdurbhavati | sA saMvit | antarlIna-jagad-bhramA satI | puSTatvAt jIvadhAtu-prasarpaNena puSTatvAt | cittAkhyAm eti | nanu antarlIna-jagad-bhramatvam saMvida: katham iti cet | satyam | saMvit tAvat jIvadhAto: utpadyate | jIvadhAtuz\_ca pitRjIvadhAto: utthAnasamaye jagadbhramayukta eva uttiSThati | pitRjIvadhAtor antarlInajagadbhramatvAt | ata: saMvido\_apy antarlInajagadbhramatvam siddham || ... aGgeSu sparzAt saMvid ... // Mo\_4,19.15 //

`````y4019.018

IkSaNAdiSu randhreSu prasarantI bahirmayam |

nAnAkAravikArADhyam rUpamAtmani pazyati ||4|19|18||

**IkSaNa-AdiSu randhreSu prasarantI bahir.mayam |**

**nAnA-AkAra.vikAra=ADhyam rUpam\_Atmani pazyati ||4|19|18||**

IkSaNa-AdiSu randhreSu

**x**

prasarantI

**x (awareness)**

bahir.mayam

**x**

nAnA-AkAra.vikAra=ADhyam rUpam

**x**

Atmani pazyati

**x**

sv.18 This life-force perceives diverse forms within the self.

\*\*m.18 Expanding into the outside world through eyes and such openings, this consciousness perceives form, which is full of numerous deformations and formations, within itself.

\*\*vlm.18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

\*\*vwv.866/18 Spreading within the openings of the eyes and other sense-organs, (this consciousness) perceives the forms consisting of the outside world, abounding in various shapes and modifications, in the self (or mind).

 \*\*VA. this life force sees various forms in itself, as if outside, moving out through sense organs (eyes etc). Why prasarantI with long vowel at the end?

AS: Because it is an adjective of the fem. sing. **saMvid** introduced in the earlier verse.
The meaning is:
That perception (generating the dream) spreads through various doors of the body like eyes etc. and sees the external world endowed with its multiple forms.

y4019.019

tatsthiratvAttayaivAtha jAgradityavagamyate |

jAgratkrama iti prokta: suSuptAdikramam zRNu ||4|19|19||

tatsthiratvAt\_tayA\_eva\_atha jAgrad\_ity\_avagamyate |

jAgrat-krama iti prokta: suSupta.Adi-kramam zRNu ||4|19|19||

tat-sthiratvAt – from the stability of That —

tayA eva atha – thereby indeed thus —

jAgrat iti – the "Waking" state —

avagamyate is understood —

jAgrat-krama: iti – as a phase of Waking —

prokta: – known. —

suSupta-Adi-kramam – The phases of Sleep &c —

zRNu – hear now. —

vwv.867/19 And it is regarded as waking on account of its stability in that manner.

\*\*sv.19 Since this perception seems to be of an enduring nature, it is known as the waking state.

\*\*m.19 Because of stability and durability of these formations, it becomes a state of working. This is called the waking state. Now hear about the deep sleep state and such others.

\*\*vlm.19. As long as these forms, remain permament[\*\*permanent] in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

MoT. < ... tayA eva saMvidA eva | na tv anyena dehAdinA jaDena | tat nAnAkAra-vikArADhyam nijam svarUpam | sthiratvAt kam api kAlam tathaiva sthitatvAt | jAgrad ity avagamyate jJAyate | jAgrat-prakriyôpasaMhAra-pUrvam suSuptAdi-prakriyAm vaktum pratijAnIte jAgrat-krama iti || sthira-tvAt tat tathA eva atha jAgrad ity ... ||

y4019.020

manasA karmaNA vAcA yadA kSubhyati no vapu: |

zAntAtmA tiSThati svastho jIvadhAtustadA tvasau ||4|19|20||

manasA karmaNA vAcA yadA kSubhyati no vapu: |

zAnta-AtmA tiSThati svastha: jIva.dhAtus\_tadA tv\_asau ||4|19|20||

yadA kSubhyati na-u vapu:

when the **vapus.Body** is not-at-all disturbed

manasA karmaNA vAcA

**by mind, deed, and speech**

zAnta-AtmA tiSThati svastha:

**the peaceful-self as self remains**

jIva-dhAtu: tadA tu asau

**and it is then called the \_jIva-dhâtu Life-element.**

MoT.20. vAcika-kAyika-vikSepôparame ...|| ¶ suSupta-Adi-kramam eva kathayati | na kSubhyati zrAntatvAt | vyavahAram na karotîty artha: | tadA tasmin kAle | jIvadhAtu: svaccha: supta-prasarpaNAkhyamala: | ata eva zAnta: kSobha-rahita: | A samantAt | tiSThati | tu-zabdo nizcaye | yady api suSupta-viSaya: zrIrAma-kRta: prazno nAsti tathApi jAgrat-svapnayor avazyam madhya-vartitvAt suSupt-inirNaya: | na hi jAgrata: nirgatya suSuptim agatvA svapna-gamanam puruSasya yuktam | setuvat sarvatra maryAdAtvena suSupte: sthitatvAt | yady api zuddha-cid api sarvatra madhye setutvena vartata eva tathApi vidyud-dyota-ratnavat sthUla-dRSTyaviSayatvAt tasyA: setutvAkathanam | sUkSma-dRSTIn prati tv anupayogAt kathanam na yuktam ||

\*\*vwv.868/20 When the body is not distrubed by the mind, by action or by word, then that life-element remains calm and self-abiding (or at ease).

\*\*sv.20 20-21 But, when the life-force (jiva-cetana) is not thus diverted by the mind and body, it remains rooted in peace within the heart.

\*\*m.20 When a body stays unruffled in mind, word and deed the Sivadhatu stays passive by itself in the body.

\*\*vlm.20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

y4019.021

samatAmAgatairvAtai: kSobhyate na hRdambare |
nirvAtasadane dIpo yathA''lokaikakAraka: ||4|19|21||
samatAm\_Agatair\_vAtai: kSobhyate na hRd-ambare |

nirvAta-sadane dIpo yathA\_Aloka-eka-kAraka: ||4|19|21||

sama-tAm Agatai: vAtai:

**w/ the Vâta Airs having come into balance**

kSobhyate na hRt-ambare

**do not cause disturbance in the Heart-space**

nir-vAta=sadane dIpa: yathA

**as a light in an airless place**

Aloka.eka-kAraka: \light.only-cause.

**gives a single undisturbed light.**

MoT. samatAm manaH-kRta-kSobhAbhAvAt samavAhitvam | Agatai: vAtai: prANai: | asau jIva-dhAtu: hRd-antare na kSobhyate kSobha-yukto na kriyate | anena mano-nAzena prANa-rodha: prANarodhena ca manonAza: sampatsyate iti sUcitam | tatrApi keSAJcit prANarodhena manonAza: mata: | asmAkam tu samyagjJAnasAdhitena manonAzenaiva prANarodha: | sa cet tatra sahakArI tan na doSa: | tata: sarvathA manonAza: prANarodhena | manonAzas tu madirAdiprayuktamanonAzavan nAtyantika iti matam | atra pratibhAnvitA eva pramANam ity alam bahunA | jIvadhAtu: ka iva | dIpa iva | yathA nirvAtasadane vAtai: AlokaikakAraka: dIpo na kSobhyate | tathety artha: | tadA kim sampatsyate ity | atrAha— ||4|19| MoT\_4,19.19 ||4|19| ... na hRdantare / ...||

\*\*vwv.869/21 (The life-element) is not agitated in the sky (or space) of the heart by the vital airswhich have attained evenness (samatA), as a lamp in a windless house is producing only light (without getting agitated).

\*\*sv.21 20-21 But, when the life-force (jiva-cetana) is not thus diverted by the mind and body, it remains rooted in peace within the heart.

y4019.022

tata: sarati nAGgeSu saMvitkSabhyati tena no |

na cekSaNAdInyAyAti randhrANyAyAti no bahi: ||4|19|22||

**tata: sarati na\_aGgeSu saMvit\_kSabhyati tena no |**

**na ca\_IkSaNa.AdIny\_AyAti randhrANy\_AyAti no bahi: ||4|19|22||**

tata: sarati na\_aGgeSu saMvit\_kSabhyati tena na.u

na ca\_IkSaNa.AdIny\_AyAti randhrANy\_AyAti no bahi:

**x**

m.22 These airs do not move about around the limbs. Awareness and knowledge will not be disturbed by such (immobile) airs. Perceptions do not look out of the holes/sense organs. (Consciousness of life stays totally within).

\*\*vlm.22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

\*\*vwv.870/22 Therefore, consciousness does not flow in the parts of the body. Consequently, one (who is asleep) is not agitated. The consciousness (saMvid) neither arrives at the eyes and other openings (of the sense-organs) nor reaches outside.

\*\*sv.22-24 There is no movement of consciousness in the nerves of the body nor does the life-force activate the senses.

tata: sarati nAGgeSu saMvitkSabhyati tena no |

na cekSaNAdInyAyAti randhrANyAyAti no bahi: ||4|19|22||

y4019.023

jIvo'ntareva sphurati tailasaMvidyathA tIle |

zItasaMviddhima iva snehasaMvid yathA ghRte ||4|19|23||

jIvo\_antar\_eva sphurati taila-saMvid\_yathA tIle |

zIta-saMvid d-hima iva sneha-saMvid\_yathA ghRte ||4|19|23||

jIva: antar eva sphurati

**x**

taila-saMvit yathA tIle

**x**

zIta-saMvit dhima: iva

**x**

sneha-saMvit yathA ghRte

**x**

MoT.23. nanu "sattA somya tadA saMpanno bhavati svamapIto bhavati" iti zrutyA ... ||4|19| ¶ tadAsau kutra tiSThatIty apekSAyAm Aha— asau saMvit jIve\_anta: svadharmibhUtajIvamadhye eva | sphurati | kA iva | tailasaMvid iva tailAkArA saMvit | tailasaMvit tailam iti yAvat | yathA sA tile sphurati | tathety artha: | evam anyasmin dRSTAntadvaye\_api yojyam || There is within us a principle of pure consciousness, which is also the vital principle <jIva-dhAtu>, vitality <vIrya>, and body heat <tejas>. In the waking state <jAgrat> the <jIva-dhAtu> moves through the body, giving rise to knowledge. In deep sleep <suSupta> the body is not disturbed: <jIva-dhAtu> is still and potential like the oil in sesame seed <taila-saMvid yathA tile>. When <jIva-dhAtu> is very much disturbed, we have dream.-Dasgupta < Comm

\*\*m.23 Siva then flashes within itself like a sesame seed which holds its oil within itself. It is like cold in dew and snow. It is like oiliness in ghee.

\*\*vlm.23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

\*\*vwv.871/23 (In that state of deep sleep), the jIva (or individualized consciousness) shines only wthin, like the principle of oil in sesamum seed, the principle of oil in sesamum seed, the principle of coldness in ice and the principle of oiliness in clarified butter.

\*\*sv.22-24 There is no movement of consciousness in the nerves of the body nor does the life-force activate the senses.

y4019.024

jIvAkArA kalA kAcicciti: svacchatayA''tmani |

dazAmAyAti sauSuptim saumyavatAm vicetanAm ||4|19|24||

**jIva-AkArA kalA kA.cic\_citi: svacchatayA\_Atmani |**

**dazAm\_AyAti sauSuptim saumyavatAm vicetanAm ||4|19|24||**

jIva-AkArA kalA kA.cic\_citi: svacchatayA\_Atmani

dazAm\_AyAti sauSuptim

saumyavatAm vicetanAm

**x**

m.24 A certain Siva-shaped consciousness gets to the state of deep sleep due to its purity and the vital airs, which are in equilibrium, being inactive.

\*\*vlm.24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

\*\*vwv.872/24 A certain conscious part in the form of the individual soul, on account of its clarity (due to the absence of limiting adjuncts) attains, in itself, to the state of deep sleep which is devoid of sense-consciousness and in which the vital airs are gentle.

\*\*sv.22-24 There is no movement of consciousness in the nerves of the body nor does the life-force activate the senses.

24 \*\*VA. at some time consciousness in the form of jiva goes within

itself by purifying itself (of notions?) to the state of deep sleep,

calm and devoid of self-consciousness

AS: A certain state of mind in the shape of a jIva due to its purity goes into peaceful deep sleep free of any sensations (vicetanA).

y4019.025

jJAtvA vaicityuparate sAmyam lavaharannapi |
jAgratsvapnasuSupteSu saMbuddhasturyavAnmRta: ||4|19|25||

**jJAtvA vai\_city\_uparate sAmyam lava-haran.n\_api |
jAgrat-svapna-suSupteSu saMbuddhas\_turyavAn\_mRta: ||4|19|25||**

jJAtvA vai\_city\_uparate sAmyam lava-haran.n\_api
jAgrat-svapna-suSupteSu saMbuddhas\_turyavAn\_mRta:

**x**

TPS. var. jJAtvatvacityuparate ...

\*\*m.25 Knowing this is equivalent to ceasing of thought. Such an enlightened person is known as established in the\_aturya', superconscient state, even if he is active in waking, dream and deep sleep states.

\*\*vlm.25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be turiya or deadened in life.

\*\*sv.25 However, that consciousness which is awake even in deep sleep and which is also the light that shines in waking and dreaming, is the transcendental consciousness, turiya.

 \*\*VA. truly, having known in non-existence of mind?, being the same

in actions?,

awakened in waking, dream and deep sleep is called turyavan.

AS: First a typo (in the original too) vaicityuparate -> vai cituparate [sic???] Having experienced the withdrawal of the mind (from the world) and practicing equanimity even in the three states--awake, sleeping, deep sleep, if he is enlightened (saMbuddhaH), he is known as in the final fourth state (turyavAn smRtaH). This is description of the final liberated state!

y4019.026

suSupte saumyatAm yAtai: prAnai: saMcAlyate yadA |
sa jIvadhAtu: sA saMvittatazcittatayoditA ||4|19|26||

suSupte saumyatAm yAtai: prAnai: saMcAlyate yadA |
sa jIva-dhAtu: sA saMvit\_tataz\_cittatayA\_uditA ||4|19|26||

suSupte

saumyatAm yAtai: prAnai:

samcAlyate yadA

sa jIva-dhAtu:

sA saMvit

tataz

cittatayA uditA

**is arisen thru the Affective process.**

m.26 Attaining equilibrium in the deep sleep state, if a Sivadhatu (primary living substance) is driven by such vital airs, such one and the associated awareness will emerge as mind-stuff or basic mental consciousness.

\*\*vlm.26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (i.e. when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

\*\*vwv.873/26 In deep sleep, when that life-element is caused to stir by the vital currents which have become gentle, then that consciousness is risen (or manifests itself) with the nature of the mind.

\*\*sv.26-28 When again the seeds of ignorance and delusion expand, there arises the first thought — which is the thought 'I am'.

26 \*\*VA. when in deep sleep calmness become disturbed by vital airs,

coming to move again,

living principle, consciousness, grows as awareness

AS: I generally agree, except saumyatAm yAtai: prANai: = by the subdued vital airs.
It is starting to describe how one awakens from deep sleep into the dream sleep.

y4019.027

svAntaHsaMsthajagajjAlam bhAvAbhAvai: kramabhramai: |
pazyati svAntarevAzu sphAram bIja iva drumam ||4|19|27||

**sva.anta:saMstha-jagaj-jAlam bhAva-a.bhAvai: krama-bhramai: |
pazyati svAntar\_eva\_Azu sphAram bIja iva drumam ||4|19|27||**

sva.anta:saMstha-jagaj-jAlam

bhAva-abhAvai: krama-bhramai:
pazyati svAntar eva Azu

sphAram bIja iva drumam

**x**

m.27 And then that 'chitta' sees within itself the web of worlds, in a sequence of existing and non-existent states. It is like tree being in a seed.

\*\*vlm.27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

\*\*vwv.874/27 It quickly perceives, only within itself, the collection of the worlds situated internally, with their becomings and their absence and the delusions of a regular course, as if (perceiving) a large tree with a seed.

\*\*sv.26-28 When again the seeds of ignorance and delusion expand, there arises the first thought — which is the thought 'I am'.

y4019.028

jIvadhAturyadA vAtai: kiMcitsaMkSubhyate bhRzam |
tato'smyaham supta iti pazyatyAtmani khe gatim ||4|19|28||

jIva-dhAtur\_yadA vAtai: kiMcit saMkSubhyate bhRzam |
tato\_asmy\_aham supta iti pazyaty\_Atmani khe gatim ||4|19|28||

jIva-dhAtu: yadA

**When the essential Living Jiiva** – the term dhAtu is well-known as the > root of a word.

vAtai: kiMcit saMkSubhyate bhRzam

**somehow becomes somewhat disturbed by its airs**

tato\_asmy aham supta iti

**then "I am in dream"**

pazyati\_Atmani khe gatim

**it knows its way in the self-sky.**

m.28 If, in such a state, the living substance is perturbed a little, it experiences the thought 'I am here in a sleep state'? And it sees itself as sky space within itself.

\*\*vlm.28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-\*existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

\*\*vwv.875/28 When the life-element is a little agitated by the vital airs, then one perceives (or experiences), "I am asleep"; when it is intensely agitated (by the vital airs), then, one perceives in oneself motion in the sky.

\*\*sv.26-28 When again the seeds of ignorance and delusion expand, there arises the first thought — which is the thought 'I am'.

y4019.029

yadAmbhasA plAvyate'sau tadA vAryAdisaMbhramam |
antarevAnubhavati svAmodam kusumam yathA ||4|19|29||

**yadA\_ambhasA plAvyate\_asau tadA vAryAdi-saMbhramam |
antar eva\_anubhavati sva.Amodam kusumam yathA ||4|19|29||**

yadA ambhasA plAvyate\_asau

**When it is aubmerged in water**

tadA vAryAdi-saMbhramam

**then there is the delusion of liquidity**

antar eva anubhavati

**it is experienced only within**

sva-Amodam kusumam yathA

**like a flower and its own aroma.**

vlm.29. When it is immerged in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

\*\*vwv.876/29 When that (life-element) is bathed by water (or the liquid-element), then one experiences the delusion of water and the like only internally (during a dream), as a flower (experiencing) its own fragrance.

\*\*sv.29-32 Then, one perceives thought-forms within the mind in dreams.

y4019.030

yadA pittAdinAkrAntastadA grISmAdisaMbhramam |
antarevAnubhavati sphAram bahirivAkhilam ||4|19|30||

yadA pitta.AdinA\_AkrAntas\_tadA grISma.Adi-saMbhramam |
antar\_eva\_anubhavati sphAram bahir\_iva\_akhilam ||4|19|30||

yadA pitta-AdinA AkrAnta:

**When overrun with Pitta, the bilious humor,**

tadA grISma-Adi-saMbhramam

**then there is the delusion of heat,** - and similarly for the other Humors -
antar eva anubhavati sphAram

**though interior, it is experienced in extension,**

bahir iva akhilam

**as if it were entirely outside.**

vwv.877/30 When (that life-element) is seized by the bile and the like, then, one experiences the delusion of the hot season and the like only internally (in a dream), as if it were outside entirely and abundantly.

m.30 When these veins and arteries are full of blood, one sees time and space outside of oneself and gets immersed in the outside.

vlm.30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

sv.29-32 Then, one perceives thought-forms within the mind in dreams.

y4019.031

raktApUrNo raktavarNAndezAnkAlAnbahiryathA |

pazyatyanubhavAtmatvAttatraiva ca nimajjati ||4|19|31||

**rakta-ApUrNo rakta-varNAn\_dezAn\_kAlAn\_bahir\_yathA |**

**pazyaty\_anubhava-AtmatvAt\_tatraiva ca nimajjati ||4|19|31||**

rakta-ApUrNa:

**Blood-full**

rakta-varNAn dezan kAlAn

**\_blood-color places and times**

bahir yathA

**as outside**

pazyati

**it sees**

anubhava-AtmatvAt

**through the nature of its self-experience**

tatra eva ca nimajjati

**there is is quite immersed**

vwv.878/31 One perceives places red in color and periods of time with a red outward appearance (when the life-element) is filled with blood, as (one perceives it) outside. He also merges there itself on account of its experiential nature.

MoT. yadA raktApUrNa: raktapUrita: | syAt | tadA bahi: raktavarNAn dezakAlAn pazyati | na kevalam pazyati | tatraiva ca nimajjati || ... dezakAlAn ...

vlm.4.19.31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

y4019.032

sevate vAsanAm yAm tAm so'nta: pazyati nidrita: |
pavanakSobhito randhrairbahirakSAdibhiryathA ||4|19|32||
**sevate vAsanA yAm tAm so\_anta: pazyati nidrita: |**

**pavana-kSobhito randhrair bahir aKsa.Adibhir yathA ||4|19|32||**

sevate vAsanA yAm tAm

**Whatever a Vâsanâ is associated-with**

sa: anta: pazyati

**that within sees/knows**

nidrita: pavana-kSobhita:

**sleeping Pavana Air-shaken**

yathA bahir

**as outside**

randhra-i: aKsa Adibhi:

**w/ orifices like the eyes &c**

m.4.19.32 Without being seized by the sense organs, if the Sivadhatu gets ruffled within the body, then the awareness that is experienced is called a dream (state).

\*\*vlm.4.19.32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

\*\*vwv.879/32 Whatever desire one pursues, he perceives that asleep internally, agitated by the vital airs, as (one perceives) externally by the openings of the organs of sense.

\*\*sv.29-32 Then, one perceives thought-forms within the mind in dreams.

**Whatever Vaasanaa may be**

**concerned, that is just what one knows.**

**The agitated airs appear**

**to be, become as-if outside,**

**through orifices like the eyes.**

y4019.033

anAkrAntendriyacchidro yata: kSubdho'ntareva sa: |
saMvidAnubhavatyAzu sa svapna iti kathyate ||4|19|33||
an.AkrAnta-indriya.c-chidro yata: kSubdho\_antar\_eva sa: |

saMvidA\_anubhavaty\_Azu sa svapna iti kathyate ||4|19|33||

anAkrAnta-indriya-chidra:

**x**

yata:

**x**

kSubdha: antar eva sa:

**x**

saMvidA anubhavati Azu

**x**

sa svapna iti kathyate

**x**

<CG: #chidra #svapna def>

\*\*vlm.33. When the organs are not beseiged[\*\*besieged] by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

\*\*vwv.880/33 That person whose openings of the senses are not taken possession of, since he is agitated only within, quickly experiences (his objects of desire) through this (mental) consciousness. That is described as a dream.

\*\*sv.33 At this time the external sense-organs do not function, but the inner senses function and there is perception within oneself. This is the dream state.

y4019.034

samAkrAntendriyacchidro ya: kSubdho vAyunA yadA |
paripazyati tajjAgradityAhurmunisattamA: ||4|19|34||

samAkrAnta-indriya.c-chidro ya: kSubdho vAyunA yadA |
paripazyati taj\_jAgrad\_ity\_Ahur\_muni-sattamA: ||4|19|34||

samAkrAnta-indriya--chidra: ya:

**… which, occupying a sensory opening,**

kSubdho vAyunA yadA

**when it is disturbed by an Air**

paripazyati

**perceives**

taj\_jAgrad ity Ahur muni-sattamA:

**that is called "Waking" by the best of Munis.**

\*\*m.34 O Rāma, I have now clarified to you about all the states. We, who are intelligent, should not give credence to the unreal world. If given, such thoughts we shall be open to the guilt of entertaining deadly and false feelings.

\*\*vlm.34. But when the organs are besieged by outward objects, and the mind is moved by flatulence (vAyu), to their sight and perception, it is called the state of waking.

\*\*sv.34-35 When the life-force again activates the sense-organs, once again there is wakefulness.

y4019.035

iti viditavatA tvayAdhunAntaH
 prathitamahAmatineha satyatAkhyA |
asati jagati naiva bhAvanIyA
 mRtihatisaMhRtidoSabhAvanI yA ||4|19|35||

**iti viditavatA tvayA\_adhunA\_anta:
prathita-mahAmatinA\_iha satyatA-AkhyA |
a.sati jagati na\_eva bhAvanIyA
mRti-hati-saMhRti-doSa-bhAvanI yA ||4|19|35||**

iti viditavatA tvayA\_adhunA\_anta:
prathita-mahAmatinA\_iha satyatA-AkhyA
a.sati jagati na\_eva bhAvanIyA
mRti-hati-saMhRti-doSa-bhAvanI yA

vlm.35. Now O great-minded Ráma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

\*\*sv.34-35 When the life-force again activates the sense-organs, once again there is wakefulness.

35 \*\*VA. this is being told for your understanding, o great-minded,

here is no more truth in words.

in non-existing world not even conceived notions of death,

destruction, end, mistake or existence.

AS: You, having known all this and thus having a great understanding firmly established in your mind, should never ever in your mind hold the declaration of truth about the world which leads to the faulty notions of death (mRti spiritual demise) bodily harm (hati worldly harm) destruction (saMhRti harm due to natural or out worldly causes).

**oॐm**

saMtoSa: paramo lAbha: sat-saGga: paramA gati: |

vicAra: paramam jJAnam zamo hi paramam sukham ||3|103|19||

**Contentment is the highest gain, Good Company the highest course,**

**Enquiry the highest wisdom, and Peace the highest enjoyment. 2.16.19**

**+++**

**++**

**+**

**Comments and suggestions**

are welcome at

das.jiva@gmail.com

Please begin the Subject line with the relevant \_sarga/canto Number, e.g. "re**:** y5084".

**+**

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Concordant Glossary (CGl1405)

<https://www.dropbox.com/s/mats7olf4xfvsnm/CGl.1405.docx?dl=0>

**oॐm**

"Rare Ramana video", with a wise Cow, and a monkey Prince!

[http://www.youtube.com/watch?v=w814-Pj3b*m*8](http://www.youtube.com/watch?v=w814-Pj3bM8)

**y4019\_1.nv21 On Waking, Dream, Sleep, & the Fourth**

v.14::nv21::2200h. -fr- **46**p/16Kwd/**107**KB// -**7**p/-?Kwd/**+29**KB •• massivesnowstorm ends? in Buffalo; thaw and flood expected. norm -3/-8, today -3°C.

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v.100626 p29 atr

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