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**Oॐ**m



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**FIRE-CREST'S REPOSE**

**zikhidhvaja.FIRECREST said—**

आ-ब्रह्म-स्तम्ब.पर्यन्तम् यद्य्\_अयम् भासते भ्रम: ।

A-brahma-stamba.paryantam yadi\_ayam bhAsate bhrama: |

अर्थ-क्रिया-समर्थश्\_च तत्\_कथम् दुःख-जारणम् ॥६।९५।१॥

artha-kriyA-samartha:\_ca tat\_katham du:kha-jAraNam ||6|95|01||

.

~jd.

A-brahma-stamba.paryantam **–**

**from brahmA to a pillar.post =**

yadi\_ayam bhAsate bhrama: **-**

**if this appears as delusion** **=**

artha-kriyA-samartha:\_ca **–**

**x =**

tat\_katham du:kha-jAraNam **-**

**how is that sorrowful decay?**

From Brahmâ down to a post

if This appears as delusion

when considered as its purpose and activity

how does That become grievous and decaying?

~vlm.1 SIKHIDHWAJA said:—If the view of the whole universe is but a phantom, and our knowledge of myself, thyself and of this and that, is but an error of our mind, then why is it that should be concerned about or sorry for anything.

~sv.1 SIKHIDHVAJA asked: If all this from the Creator to the pillar is unreal, how has this real sorrow come into being?

एवम् जगद्-भ्रमस्य\_अस्य भावनम् तावद्\_आततम् । शिली.भूतस्य शीतेन सलिलस्य\_इव रूक्षता ॥६।९५।२॥

evam jagat-bhramasya\_asya bhAvanam tAvat\_Atatam | zilI.bhUtasya zItena salilasya\_iva rUkSatA ||02||

.

evam jagad-bhramasya asya –

**thus of this world-delusion**

bhAvanam tAvat Atatam - **the becoming/experience thusly is extended =** zilI-

**as water in the cold turns.into ice**

**.**

~vlm.2. Kumbha replied:—The erroneous impression of the existence of the world, has so firmly laid hold of the minds of men; as the frozen water appearing as crystal, is believed as dry land by people.

~sv.2 KUMBHA replied: This delusion of the world-existence attains expansion by its repeated affirmation: when water is frozen into a block it serves as a seat!

\*jd.2 - evam jagad-bhramasya asya - **thus of this world-delusion =** bhAvanam tAvat Atatam - **the becoming/experience thusly is extended =** zilI-bhUtasya - **as of a solidified nature =** zItena - **with cooling =** salilasya iva rUkSatA - **the water dryness.**

#rUS ‑> #rUkSa . rough, arid, dreary, \_zbr. &c.; thin, suzr.; rough to the taste, \_mbh.; not greasy or oily (as food or medicine) \_kathAs.; harsh, cruel (as a person or speech) \_mbh. &c.

अज्ञानम् शिथिली-भूतम् एवम् नष्टम् विदुर्\_बुधा: । न नाशेन विना\_उदेति सर्व-संस्थान-विच्युति: ॥६।९५।३॥

ajJAnam zithilI-bhUtam evam naSTam vidu:\_budhA: | na nAzena vinA\_udeti sarva-saMsthAna-vicyuti: ||03||

.

\*jd.3

ajJAnam zithilI-bhUtam - **becoming untied detachment from Ignorance/unWisdom is =** evam naSTam - **thus its destruction =** vidur budhA: - **as the wise know =** na nAzena vinA udeti - **there does not arise, without its destruction =** sarva-saMsthAna-vicyuti: - **separation from the all-construction.**

~vlm.3. It is said by the learned, that the knowledge of gross matter is lost with the dispersion of ignorance; and that there is no other way of getting rid of this long contracted prejudice, withot our riddance from ignorance.

~sv. Only when ignorance is dispelled does one realise the truth; only then does the original state manifest itself. When the perception of diversity is attenuated, then this samsara ceases to be experienced and you shine in your own original glory. Thus, you are the supreme primordial being. This body, this form, etc., have come into being on account of ignorance and misunderstanding.

\*jd.3 - ajJAnam zithilI-bhUtam - **becoming untied detachment from Ignorance/unWisdom is =** evam naSTam - **thus its destruction =** vidur budhA: - **as the wise know =** na nAzena vinA udeti - **there does not arise, without its destruction =** sarva-saMsthAna-vicyuti: - **separation from the all-construction.**

#zithilatA f. #zithilatvam looseness, laxity, relaxation, want of energy or care, indifference, languor (zIthilatAm >gam or >vraj, "to undergo indifference", be neglected)

#cyut #vicyut #vicyuti -f- विच्युतिः Falling down from, severance, separation • Miscarriage, failure; as in #garbhavicyuti गर्भविच्युतिः.

तनुत्वम् सर्व.बोधस्य यत्.तद्\_एव हि कारणम् । सर्ग-उपशम-संपत्तौ प्रतिपन्ने परे पदे ॥६।९५।४॥

tanutvam sarva.bodhasya yat.tat\_eva hi kAraNam | sarga-upazama-sampattau pratipanne pare pade ||04||

.

tanutvam sarva.bodhasya yat **- x =**

tat eva hi kAraNam **– for that only is the cause =**

sarga-upazama-sampattau **- x =**

pratipanne pare pade **- x.**

~vlm.4. It is the acuteness of the understanding, which is the only means of our coming to the knowledge of truth; that the creation and dissolution of the world, are dependant on the will and causality of the supreme Being.

~sv. Only when ignorance is dispelled does one realise the truth; only then does the original state manifest itself. When the perception of diversity is attenuated, then this samsara ceases to be experienced and you shine in your own original glory. Thus, you are the supreme primordial being. This body, this form, etc., have come into being on account of ignorance and misunderstanding.

तानवम् दृश्यते यस्य तस्य\_अनुक्रमत: स्वयम् । पूर्व-संस्थान-विगमात्\_प्रशमो\_अप्य्\_उपपद्यते ॥६।९५।५॥

tAnavam dRzyate yasya tasya\_anukramata: svayam | pUrva-saMsthAna-vigamAt\_prazamo\_api\_upapadyate ||05||

.

tAnavam dRzyate

yasya

tasya

anukramata: svayam

pUrva-saMsthAna-vigamAt

prazama: api\_upapadyate

~vlm.5. He whose understanding becomes, is sure to loose his rooted prejudice by degrees; and come to the knowledge of the nillility of the material world.

~sv. Only when ignorance is dispelled does one realise the truth; only then does the original state manifest itself. When the perception of diversity is attenuated, then this samsara ceases to be experienced and you shine in your own original glory. Thus, you are the supreme primordial being. This body, this form, etc., have come into being on account of ignorance and misunderstanding.

अनेन\_एव क्रमेण\_एवम् त्वम् आदि-पुरुषो\_ नृप: ।

anena\_eva krameNa\_evam tvam Adi-puruSa:\_ nRpa: |

भ्रम-आकार-उदयम् विद्धि मृगतृष्ण-अम्बुवत् स्थितम् ॥६।९५।६॥

bhrama-AkAra-udayam viddhi mRgatRSNa-ambuvat sthitam ||06||

.

anena eva krameNa evam

**so in this very way**

tvam Adi-puruSo nRpa:

bhramAkAra-udayam viddhi

mRgatRSNAmbuvat sthitam **- x =**

~vlm.6. In this way of refining your mind from its prepossession of gross ideas, you will come to find the erroneous conception of a prime male (ádipurusha), as that of Brahmá (or Adam) as the first creative power, to be as false as the water in the mirage.

~sv. All these notions of a creator and of a creation of diverse beings have not been proved to be real.

एषा पितामहाभावे\_अप्य्\_असती भूत-संतति: । न कदा.चन तत्\_सिद्धम् यद्\_अ.सिद्धेन साध्यते ॥६।९५।७॥

eSA pitAmahAbhAve\_api\_asatI bhUta-saMtati: | na kadA.cana tat siddham yat\_a.siddhena sAdhyate ||07||

.

\*jd.7 –

eSA – **this =**

pitAmahA-abhAve api **– even in the absence of the Ancestor =**

asatI bhUta-saMtati: **- x =**

na kadA.cana **– not anywhen =**

tat siddham **- x =**

yat\_a.siddhena sAdhyate **- x.**

~vlm.7. The greatgrandfather of the world being a nullity, the creation of all creatures by him (who is thence called prajápatih or lord of creatures); is likewise as false and null, as it is absurd for all impossibility to come into being.

~sv. All these notions of a creator and of a creation of diverse beings have not been proved to be real.

अयम् भूत-उपलम्भो हि मृगतृष्ण-अम्ब्व्\_इव\_उदित: । विचारद्\_विलयम् याति शुक्तौ रजत-धीर्\_इव ॥६।९५।८॥

ayam bhUta-upalambho hi mRgatRSNa-ambu\_iva\_udita: | vicArat\_vilayam yAti zuktau rajata-dhI:\_iva ||08||

.

**the apprehension of being is like mirage-water.**

**if you inquire, you put an end to it,**

**like seeing silver in a seashell**

**.**

~vlm.8. The preception of a thing in esse [in being], is as false as the conception of water in the mirage; a little reflexion is enough to remove this error, like the mistake of silver in cockles and conchshells.

~sv. All these notions of a creator and of a creation of diverse beings have not been proved to be real.

\*jd.8 –ayam bhUta-upalambha: hi **- for this apprehension of being =** mRgatRSNa-ambu iva udita: - **arisen like mirage-water =** vicArat vilayam yAti - **inquiring brings subsidence an end to it =** zuktau rajata-dhI: iva **- - like the thought of silver in a shell.**

कारणाभवत: कार्यम् अभूत्वा भवति\_इति यत् । मिथ्याज्ञानाद्\_ऋते तस्य न रूपम् उपपद्यते ॥६।९५।९॥

kAraNAbhavata: kAryam abhUtvA bhavati\_iti yat | mithyAjJAnAt\_Rte tasya na rUpam upapadyate ||09||

.

kAraNAbhavata: **- x =**

kAryam abhUtvA **- x =**

bhavati\_iti **- x =**

yat **- x =**

mithyAjJAnAt Rte **- x =**

tasya **- x =**

na rUpam upapadyate **- x.**

~vwv.1534/9. The effect (or phenomenon) not having come into being on account of the absence of a cause, its appearance as existing is not possible except through false knowledge.

~vlm.9. Any work which appears to exist without its cause, is only a phantom of fallacy, and has no essential form whatever in reality.

~sv.9-10 When the cause is unproven how can one take the effect to be real? All these diverse creatures are but appearances, like water in the mirage. Such a deceptive appearance ceases on being enquired into.

मिथ्यादृष्टि-प्रेक्षितम् तु न कदा.चन विद्यते । मृगतृष्णा-अम्भसा केन घटका: परिपूरिता: ॥६।९५।१०॥

mithyAdRSTi-prekSitam tu na kadA.cana vidyate | mRgatRSNA-ambhasA kena ghaTakA: paripUritA: ||10||

.

mithyA-dRSTi-prekSitam tu

A false sight may be regarded, but

na kadA.cana vidyate

it is not seen-to-be anywhen.

mRgatRSNa ambhasA

By mirage-water

kena ghaTakA: paripUritA:

how is a pot filled?

#IkS #prekS #prekSita

~vlm.10. Whatever is done by once erroneous knowledge or mistake of a thing, comes to be of no use to him; as the attempt to fell a pot with the water of the mirage, proves to be utterly vain.

~sv.9-10 When the cause is unproven how can one take the effect to be real? All these diverse creatures are but appearances, like water in the mirage. Such a deceptive appearance ceases on being enquired into.

Delusion may be seen, but it's

not seen-to-be: for how can you

fill a pot with mirage-water?

स्रष्टुर्\_आद्यस्य परमम् ब्रह्म कस्मान्\_न कारणम् ।

sraSTu:\_Adyasya paramam brahma kasmAt\_na kAraNam |

अनन्तम् अजम् अव्यक्तम् अम्बरम् शान्तम् अच्युतम् ॥६।९५।११॥

anantam ajam avyaktam ambaram zAntam acyutam ||11||

.

sraSTur Adyasya - **x** =

paramam brahma

**of the primal creator, the Supreme Brahman,**

kasmAn na kAraNam

**how is there not a cause?**

an-antam

**boundless**

a-jam

**unborn**

avyaktam ambaram

zAntam

acyutam

x

#sRj —> #sraSTR, #sraSTA -m.- one who emits or discharges (water &c) \_mbh; a maker, author; a creator, the creator of the universe (applied to #brahmA, #ziva &c) \_zvetup. • #sraSTRtA, #sraSTRtvam creatorship. ••—> #saMsraSTR one who engages in battle or contest \_rv.10.103, 3; united or connected with or concerned in anything, a partaker (opp. to #paridraSTR, a beholder) \_mbh • one who mixes together or commingles.

~vlm.11. Sikhidhwaja said:—Why cant we call the supreme Brahma, to be the cause of Brahmá-the first creater of the world who is called the son of God, the one unborn and without end, and the inexpressible and everlasting.

~sv.11 SIKHIDHVAJA asked: Why can it not be said that the supreme self or the infinite consciousness (Brahman) is the cause whose effect is the Creator?

हेतुत्व-अभावतो\_ ब्रह्म कार्यत्व-अभावतस्\_तथा । अद्वैतेन अतिगन्तात्मा न च कार्यम् न कारणम् ॥६।९५।१२॥

hetutva-abhAvata:\_ brahma kAryatva-abhAvata:\_tathA | advaitena atiganta.AtmA na ca kAryam na kAraNam ||12||

.

hetutva-abhAvatas

**because of the lack of causation**

brahma

**the brahman.Immensity**

kAryatva-abhAvatas

**because of the lack of effectuation**

tathA

**thus**

**likewise**

advaitena atiganta-AtmA

**the transcendent Self, through nonDuality**

na ca kAryam na kAraNam

**is neither effect nor cause.**

~vlm.12. Kumbha replied:—The God Brahma, being neither the cause nor the effect of any action, is but an invariable unity and transcendant spirit, and is never the cause or effect of anything.

~sv. KUMBHA replied: Brahman or the supreme self is one without a second, without a cause and without an effect, for it has no reason (motivation or need) to do anything, to create anything. It is therefore not the doer, neither is there any action, instrument nor seed for such activity. Hence it is not the cause for this creation or the Creator.

अकर्तृ-कर्म-करणम् अकारणम् अबीजकम् । अप्रतर्क्यम् अविज्ञेयम् ब्रह्म कर्तृ\_कथम् भवेत् ॥६।९५।१३॥

a-kartR.karma.karaNam a-kAraNam a-bIjakam | a-pratarkyam a-vijJeyam brahma kartR\_katham bhavet ||13||

.

**when it has no connection with the doer, doing, or the deed; when it is causeless, seedless; when it's indefinable, beyond understanding;--how then can it be said to be the Doer?**

akartR-karma-karaNam

**what is without doer, doing, and deed,**

akAraNam abIjakam

**causeless and seedless**

a-pratarkyam a-vijJeyam brahma

kartR\_katham bhavet

~vwv.1493. How could \_brahman, the Absolute Reality, which is not a doer, action or instrument, which is causeless, without a seed, and not fit to be discussed or understood, become a creator (of the world)?

~vlm.13. How can the incomprehensible and unknowable Brahma, be designated as the creator, when he is not predicable by any of the predicates of the creator or created or as the instrument or cause of anything.

~sv. KUMBHA replied: Brahman or the supreme self is one without a second, without a cause and without an effect, for it has no reason (motivation or need) to do anything, to create anything. It is therefore not the doer, neither is there any action, instrument nor seed for such activity. Hence it is not the cause for this creation or the Creator.

अ-कारणत्वात्\_कार्यत्व-रहितम् तज्\_जगद्\_भवेत् । अ=द्वैत-ऐक्यम् अन्=आद्य्-अन्तम् तद्\_आद्यम् उपलम्भनम् ॥६।९५।१४॥

a-kAraNatvAt\_kAryatva-rahitam tat\_jagat\_bhavet | a=dvaita-aikyam an=Ady-antam tat\_Adyam upalambhanam ||14||

akAraNatvAt

**because of causelessness**

kAryatva-rahitam

**being without effect,**

taj jagad bhavet

**That becomes the world**

advaita-aikyam

**It is non-dual oneness**

anAdyantam

**without beginning or end,**

tad Adyam upalambhanam

**that primal apprehension.**

~vlm.14. The world having no separate cause, is no separate product of any causality whatever; it is no duality but one with the unity, without its begining or end, and co-eternal with the eternal one. (Topan—God is all in all).

~sv. KUMBHA replied: Brahman or the supreme self is one without a second, without a cause and without an effect, for it has no reason (motivation or need) to do anything, to create anything. It is therefore not the doer, neither is there any action, instrument nor seed for such activity. Hence it is not the cause for this creation or the Creator.

Being causeless, this world is thus without effect, a non-dual unity. without beginning or end, the primal awareness.

अ-प्रतर्क्यम् अ-विज्ञेयम् तच्\_छिवम् शान्तम् अव्ययम् । तत्\_कथम् कस्य केन\_एव कर्तृ भोक्तृ कदा भवेत् ॥६।९५।१५॥

a-pratarkyam a-vijJeyam tat\_zivam zAntam avyayam | tat\_katham kasya kena\_eva kartR bhoktR kadA bhavet ||15||

.

a-pratarkyam a-vijJeyam tat\_zivam zAntam avyayam

tat\_katham kasya kena\_eva

**how is That, whose, and why?**

kartR bhoktR kadA bhavet

**When is there a doer or Enjoyer?**

~vlm.15. He that is inconceivable and unknowable, is perfect felicity, tranquility and ever undecaying, and can never be the active or passive agent of anything, on account of the immutability of his nature.

~sv. KUMBHA replied: Brahman or the supreme self is one without a second, without a cause and without an effect, for it has no reason (motivation or need) to do anything, to create anything. It is therefore not the doer, neither is there any action, instrument nor seed for such activity. Hence it is not the cause for this creation or the Creator.

अतो\_ न\_इदम् कृतम् किम्.चिज्\_जगद्.आदि न विद्यते । न कर्ता\_sसि न भोक्ता\_sसि सर्वम् शान्तम् अजम् शिवम् ॥६।९५।१६॥

ato na\_idam kRtam kim.cit\_jagat.Adi na vidyate | na kartA\_asi na bhoktA\_asi sarvam zAntam ajam zivam ||16||

.

ata:

**hence this is not done**

na\_idam kRtam

**anthing like the world is not known.to.be**

kiMcit\_jagat.Adi na vidyate

na kartA\_asi

**you're not a Doer, you're not an enjoyer**

na bhoktA\_asi

**entirely at peace, an unborn shiva.**

sarvam zAntam ajam zivam

~vlm.16. Hence there is nothing as a creation, and the visible world is but a nihility, and the Lord God is neither an active nor passive agent, but quite still and full of bliss.

~sv. Hence, there is no such thing as creation. You are therefore neither the doer of actions nor the enjoyer of experiences. You are the all, ever at peace, unborn and perfect. Since there is no cause (reason for creation), there is no effect known as the world; the world-appearance is but delusion.

कारण-अभावत: कार्यम् न कस्य.चिद् इदम् जगत् । अ-कारणत्वात् कार्यत्वम् भ्रमाद्\_विद्धि त्व्\_इदम् जगत् ॥६।९५।१७॥

kAraNa-abhAvata: kAryam na kasya.cid idam jagat | a-kAraNatvAt kAryatvam bhramAt\_viddhi tu\_idam jagat ||17||

.

**because it has no cause, this world is not, in any way, effect.**

**lacking causation, such effectuation is delusion too.**

.

~vwv.1535/17. On account of the absence of a cause, this world is not the work of anybody. Due to the absence of causality, there is also the absence of effect. Know this world as (appearing) on account of delusion.

~vlm.17. There being no causal power, the world is not the production of any body; it is our error only that this world as a production without any assignable cause.

~sv. Since there is no cause (reason for creation), there is no effect known as the world; the world-appearance is but delusion.

#kR ‑> #kara ‑> #karaNa deed ‑> #kAraNa effect #kArya action

अकार्यत्वाच्\_च न\_अस्त्य्\_एतत्\_सर्ग इत्थम् न विद्यते । यदा न कस्य.चित्\_कार्यम् कारणस्य जगत्\_तदा ॥६।९५।१८॥

akAryatvAc\_ca na\_asti\_etat sarga ittham na vidyate | yadA na kasya.cit\_kAryam kAraNasya jagat\_tadA ||18||

.

akAryatvAt\_ca na\_asti\_etat sarga  **- x =**

ittham na vidyate  **- x =**

yadA na kasya.cit\_kAryam  **- when not of anything is there effect =**

kAraNasya jagat tadA  **- x.**

~vlm.18. The uncaused world is the product of nothing, and therefore nothing in itself; for if it be the production of nobody, it is a nullity like its cause also.

~sv. Hence, there is no such thing as creation. You are therefore neither the doer of actions nor the enjoyer of experiences. You are the all, ever at peace, unborn and perfect. Since there is no cause (reason for creation), there is no effect known as the world; the world-appearance is but delusion.

पदार्थ-भाव-संसिद्धिस्\_तत्\_सिद्धौ कस्य वेदनम् । एवम् तु वेदनाभावे नास्त्य्\_अहंत्वस्य कारणम् ॥६।९५।१९॥

padArtha-bhAva-saMsiddhis\_tat siddhau kasya vedanam | evam tu vedanAbhAve nAsti\_ahaMtvasya kAraNam ||19||

अत: शुद्धो विमुक्तो\_असि का\_एव\_उक्तिर्\_बन्ध.मोक्षयो: ।

ata: zuddho vimukto\_asi kA\_eva\_ukti:\_bandha.mokSayo: |

.

~jd.

padArtha-bhAva-saMsiddhi:  **- x =**

tat siddhau kasya vedanam **- x =**

evam tu vedanAbhAve **- x =**

na asti ahaMtvasya kAraNam **– there is no cause of egoity =**

ata: zuddha: vimukta: asi **- so you are pure and released =**

kA eva ukti: bandha.mokSayo: **- what then of Bondage and Freedom?**

~vlm.19. The non-existence of anything or the not being of everything (except that of the supreme Being), being proved as a certain truth; we can have no conception of anything, and the absence of such conception, it is in vain to suppose the existence of an egoism or tuism.

~sv. SIKHIDHVAJA said: Lord, by the wise and well-reasoned words which you have uttered I have been fully awakened. I realise that, since there is no cause, Brahman is not the doer of anything nor the creator of anything.

**FIRECREST said—**

बुद्धो\_अस्मि भगवन् युक्ति.युक्तम् उक्तम् त्वया\_उत्तमम् ॥६।९५॥२०॥

buddha:\_asmi bhagavan yukti.yuktam uktam tvayA\_uttamam |||20||

.

~jd.

buddha: asmi bhagavan - **I am awakened, Lord =**

yuktiyuktam uktam tvayA\_uttamam - **having heard the Highest from you convincingly.**

~vlm.20. Sikhidhwaja said:—Sir, I now perceive the truth, and find the reasonableness of all that you have said; I see now that I am the pure and free soul, and quite aloof of any bondage or its liberation from bonds.

~sv.19-20a When thus the objectivity of the world is seen to be unreal, what is experience and of what? When there is no experience, there is no experiencer (the egosense). Thus, you are pure and liberated. Bondage and liberation are mere words.

~sv. SIKHIDHVAJA said: Lord, by the wise and well-reasoned words which you have uttered I have been fully awakened. I realise that, since there is no cause, Brahman is not the doer of anything nor the creator of anything.

#muc ‑> #vimuc ‑> #**vimukta‑** विमुक्त -p.p. -Set free, released, liberated. • Abandoned, given up, quitted, left, let loose • Freed from.

कारणाभावत: कर्तृ न\_इदम् ब्रह्मेति वेद्म्य्\_अहम् ।

kAraNAbhAvata: kartR na\_idam brahmeti vedmi\_aham |

कर्त्रभावाज्\_जगन्\_न\_अस्ति तेन न\_अस्ति पदार्थ-दृक् ॥६।९५।२१॥

kartrabhAvAj\_jagan\_na\_asti tena na\_asti padArtha-dRk ||21||

.

~jd.

kAraNa-abhAvata:  **-**

**thru the absence of a cause =**

kartR na idam brahmA

**the doer is not brahmA**

iti vedmi aham **– so I know =**

kartR-abhAvAt **– thru the lack of a doer =**

jagat na asti

**the world is not**

tena na asti padArtha-dRk **– x.**

~vlm.21. I understand Brahma as no cause of anything, for his entire want of causulity; and the world is a nullity for its want of a cause; and therefore there is no being whatever which we reckon as a category.

~sv. SIKHIDHVAJA said: Lord, by the wise and well-reasoned words which you have uttered I have been fully awakened. I realise that, since there is no cause, Brahman is not the doer of anything nor the creator of anything.

न\_अतश्\_चित्त.आदि तद्\_बीजम् न\_अतो\_sहन्ता.आदि किम्.चन । एवम्.स्थिते विशुद्धो\_sस्मि विबुद्धो\_sस्मि शिवो\_sस्मि वा ॥६।९५।२२॥

na\_ata:\_citta.Adi tat\_bIjam na\_ata:\_ahantA.Adi kim.cana | evam.sthite vizuddha:\_asmi vibuddha:\_asmi zivo\_asmi vA ||22||

.

*In such a state, I am pure;*

*I am totally awakened, or, in other words,*

*I am Shiva.*

hence Chitta &c the affective complex is not the seed of That

nor too Ahantâ &c the "I"-complex anyhow

when so-situate

I am pure/clear

I am fully awakened

or—in other words--I am \_ziva.

na atas citta.Adi tat bIjam  **- x =**

na\_ato\_ahantA.Adi kim.cana **- x =**

evam.sthite vizuddha: asmi **- x =**

vibuddha: asmi **- x =**

ziva: asmi vA **– x.**

~vlm.22. Thence there is no such category as the mind or its seed, nor its growth nor decay; I therefore bow down to myself of which alone I have a consciousness in me.

~sv. Hence, there is no mind nor an egosense. Such being the case, I am pure, I am awakened. I salute my self, there is naught which is the object of my consciousness.

Affective mind is not the seed of That,

nor is Egoity.

मनो\_ मह्यम् परम् चेत्यम् न किम्.चिद्\_इति बोधित: । पदार्थ-वेदनाद्\_इत्थम् असद्\_एव\_अवभासते ।

अहम् आद्यन्तम् एतेन शान्तम् आसे ख-कोशवत् ॥६।९५।२३॥

mana:\_ mahyam param cetyam na kim.cit\_iti bodhita: | padArtha-vedanAt\_ittham asat\_eva\_avabhAsate | aham Adyantam etena zAntam Ase kha-kozavat ||23||

.

~jd.

manas mahyam param cetyam **- x =**

na kim.cit\_iti bodhita: **- x =**

padArtha-vedanAt ittham x

asat eva avabhAsate **– is only projection of unreality =**

aham Adyantam etena zAntam Ase kha-kozavat  **- x.**

~vlm.23. I am alone conscious of myself, existence in myself and have no real knowledge of any else beside me, and which appear as fleeting clouds in the womb of the sky.

~sv. Hence, there is no mind nor an egosense. Such being the case, I am pure, I am awakened. I salute my self, there is naught which is the object of my consciousness.

जगत्-पदार्थ-प्रविभाग-दृष्टि:

jagat-padArtha-pravibhAga-dRSTi:

स=देश-दिक्-काल-कला-क्रियौघा ।

sa=deza-dik-kAla-kalA-kriyaughA |

अहो नु कालेन चिरेण शान्ता

aho nu kAlena cireNa zAntA

ब्रह्मैव शान्तम् स्थितम् अव्ययात्म ॥६।९५।२४॥

brahmaiva zAntam sthitam avyayAtma ||24||

.

jagat-padArtha-pravibhAga-dRSTi:  **- x =**

sa=deza-dik-kAla-kalA-kriyA-oghA **- x =**

aho nu kAlena cireNa zAntA **- x =**

brahma eva zAntam sthitam avyayAtma **– x.**

#pravibhAga

~vlm.24. The distinct knowledge of the different categories of time, place, action in the world, is now entirely blended in the knowledge of the unity of the tranquil spirit of brahmA (which composes all varities in itself).

~sv. Hence, there is no mind nor an egosense. Such being the case, I am pure, I am awakened. I salute my self, there is naught which is the object of my consciousness.

शाम्यामि निर्वामि परिस्थितो\_sस्मि

zAmyAmi nirvAmi paristhito\_asmi

न यामि न\_उदेमि न च\_अस्तम् एमि ।

na yAmi na\_udemi na ca\_astam emi |

तिष्ठामि तिष्ठ स्व.यथा-स्थित=आत्मा

tiSThAmi tiSTha sva.yathA-sthita=AtmA

शिवम् शुभम् पावन-मौनम् अस्मि ॥६।९५।२५॥

zivam zubham pAvana-maunam asmi ||25||

.

~jd.

I'm at peace, I'm free, I'm all around, I do

not proceed, I don't go.to rising nor go.to

setting. I rest. Rest, my own self just as you

are. I am #ziva the Splendid, the silent Air.

zAmyAmi  **- I am at peace** =

nirvAmi - **I am free (nirvANa) =**

paristhita:\_asmi - **I'm all around =**

na yAmi - **I don't proceed** =

na\_udemi - **I don't go.to up (rising) =**

na ca\_astam emi - **nor go.to setting =**

tiSThAmi - **I rest. =**

tiSTha – **rest** =

sva.yathA-sthita=AtmA  **- x =**

zivam zubham - **my own self just as you are =**

pAvana-maunam asmi - **I am ziva the Splendid, the silent Air.**

~vlm.25. I am tranquil, calm and quiet and settled in the spirit of God; I do not rise nor fall from nor move about this prop. [? das.jiva@gmail.com ] I remain as you do in immovable spirit of god, which is all quiet, holiness and felicity in itself.

~AB. parita: pUrNabhAvena sthito'smi ... ||

**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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<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)

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