work in progress .v17

work in progress .v15,16

latest update:

fm6032 2ag19...21 pury.aShThaka—the Subtle Body .z53

<https://www.dropbox.com/s/09iqqoygb3wl9hm/fm6032%202ag19...21%20pury.aShThaka%E2%80%94the%20Subtle%20Body%20.z53.docx?dl=0>

**Oॐ**m



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\*Ott. #**puryaSTaka** - purI-aSTaka • **AtivAhika.Traveler,** another name for the Subtle Body. •• **ramaNa, Talk** 629. D.: Enquiry into the Self seems to take one into the subtle body (\*AtivAhika zarIra or #puryaSTaka or #jIvAtma). Am I right? M.: They are different names for the same state, but they are used according to the different points of view. After some time puryaSTaka (the eight fold subtle body) will disappear and there will be the #eka (one) only. #vRtti-jJAna alone can destroy #ajJAna (ignorance). Absolute jJAna is not inimical to ajJAna. There are two kinds of vRitti.s (modes of mind). (1) #viSaya-vRtti (objective) and (2) #Atma-vRtti (subjective). The first must give place to the second. That is the aim of #abhyAsa (practice), which takes one first to the #puryaSTaka and then to the One Self. "•• cf. #puryaSTaka analysis in y6050.014 ff • **and see Persp. p60** \* 'the town with eight gates', "the subtle body .. (five tanmAtras, ahaMkAra, buddhi, and manas [चित् #citta?]). "– Dasgupta - y3005012 -> #anta:karaNa-trayam [the 3 mental Inner.Functions, **buddhi.Intellect**, **ahaMkAra."I"dentity**, **citta.Affection]** & the 5 That.measures (gross or subtle) tanmAtra-paJcakam iti-svarUpam puryaSTakaM. MoT 3,5.12 •• as the manifesting `kuNDalinI, #ahaMkAra AtmatAM yAtA sA eSA puryaSTakA abhidhA.

**Lord Ishvara declared—**

01 o/

मुने शृणु कथं कार्य-कारिणी स्पन्द-शालिनी ।

mune zRNu katham kArya-kAriNI spanda-zAlinI |

चरन्ती च तनु पुंसामुपैति परमाभिधाम् ॥१॥

carantI ca tanu pumsAm upaiti parama-abhidhAm ||6|32|1||

.

**muni,**

**hear how**

**performing actions**

**as the form of Spanda Vibration**

**and moving the body of people**

**it attains what is called Supreme**

**.**

\*jd.1 मुने शृणु कथं – **\***m**uni, hear how** = कार्य-कारिणी – **perfor**m**ing actions** = स्पन्द-शालिनी – **as the for**m **of Spanda Vibration** = चरन्ती च – **and** m**oving** = तनु पुंसाम् – **the body of** m**en =** उपैति परम-अभिधा-म् – **approaches what is called supre**m**e.**

~vlm.1. Hear me, holy sage! now relate to you, how the active and oscillating principle of the intellect, acts on the human body and actuates it to all its actions, whereby it receives the noble title of its active agent. (The disembodied and nameless intellect, gets many appellations in its embodied state, according to its various temporal and spiritual avocations and occupations in life. gloss).

**02**

प्राक्तनेस्\_तैर् निहन्त्य्\_एव स्व.मनो-मनन-ईहितै: ।

कर्म-व्रातैर् विचित्र-ईहै: परिपीवरताम् गतै: ॥२॥

prAktanes\_tair\_nihanti\_ eva sva.mano-manana-Ihitai: |

karma-vrAtair\_vicitra-Ihai: paripIvaratAm gatai: ||02||

\*jd.2 prAktanes\_tai:\_nihanti\_eva - **x =**

sva-mano-manana-Ihitai: **- x +**

karma-vrAtair\_vicitra-Ihai: - **x =**

paripIvaratAmgatai: - **x.**

#**prAktani**

~vlm.2. But the mind of man which is impelled by its former (or pristine) propenseties, prevails over the (good) intellect; and being hardened in its vicious deeds, pursues its changeful wishes and desires. (The former evil propensities refer to those of past lives, and allude to the original depravity of human nature and will),

**~**sv.1-5 the LORD said: But for the mind and prana the body is an inert mass.

03

मनस्तया गता शक्ति: सज्-जडा\_इव\_आगता चिते: ।

सा स्फुरत्य् अनया ब्रह्मन्-न्\_उचिता शक्ति-भूतया ॥३॥

manastayA gatA zakti: saj-jaDA\_iva\_AgatA cite: |

sA sphurati\_ anayA brahman-n\_ucitA zakti-bhUtayA ||03||

\*jd.3 manastayA – by manas.Mind —

gatA zakti: – gone its Shakti —

sat-jaDA iva – like inert Suchness —

AgatA cite: – come out of Chit —

ucitA – so understood —

sA sphuraty anayA – it vibrates by this —

zakti-bhUtayA –Shakti-BhUti Power-Being —

brahman – BrAhmana –

~vlm.3. the mind being strengthened by illusion (máyá), the intellect becomes dull and stultified as stone; and this power of delusion growing stronger by divine despension, displayed the universe to view. (The máyá is otherwise called Brahma Sakti Divine omnipotence, which overpowers on the omniscience of god in the acts of creation, &c. Hence the neutral omniscience is called the Intellect chit, and the active omnipotence is styled the mind).

**~**sv.1-5 the LORD said: But for the mind and prana the body is an inert mass.

04

अस्याः प्रसादादिह सा चित्कलङ्कवती मुने ।

जगद्गन्धर्व-नगरं करोति न करोति च ॥४॥

asyA: prasAdAd\_iha sA cit\_kalaGkavatI mune | jagad-gandharva.nagaram karoti na karoti ca ||04||

\*jd.4 asyA: prasAdAd\_iha - **because of its grace here =** sA cit\_kalaGkavatI mune - **that conta**m**inated consciousness, \***m**uni =** jagad-gandharva.nagaramkaroti na karoti ca - m**akes and un**m**akes a world-Gandharva.city making, not making too.**

~vlm.4. It is by the good grace of this power, that the intellect is allowed to perceive sometimes, the fallacy of the aerial city of this world, and at others to think it as a reality, (i. c. It comes to detect the fallacy by exercise of its intellection, and thinks it real by its subjection-illusion).

05

चित्ताद्यसत्तया देहो मूकस्तिष्ठति कुड्यवत् ।

तत्सत्तया हि स्फुरति नभःसंप्रेरिताश्मवत् ॥५॥

citta.AdyasattayA deho mUkas\_tiSThati kuDyavat | tat.sattayA hi sphurati nabha:samprerita-azmavat ||05||

\*because of the non-being.So of the Affective organs

the body rests dumb as a wall

for thru the affected primal being.So it is projected

like a stone flung into the air.

**In the absence of states of** m**ind,**

**the body sits still as a wall;**

**but when That co**m**es to being.So,**

**it's like a stone thrown in the air.**

~vlm.5. the body remains as dumb as stone, without the presence of the intellect, the mind and its egoism in it; and it moves about with their presence in it, as when a stone is flung in the air.

06

यथा स्फुरत्य् अति.जडमयो\_ऽयस्कान्त-सम्निधौ ।

yathA sphurati\_ ati.jaDamayo\_ ayaskAnta-samnidhau |

तथा स्फुरति जीवो\_ऽयम् सति सर्वगते परे ॥६॥

tathA sphurati jIvo\_ ayamsati sarvagate pare ||06||

**as so**m**ething very solid projects toward a present magnet,**

**thus the the Living.jIva vibrates/**m**oves in the o**m**nipresent perfect Suchness.**

~vlm.6. As the dull iron is made to move, by its contiguity to or attraction of the loadstone; so doth the living soul jína act its parts, by the presence of the omnipresent soul in it.

**~**sv.6-10 Just as a piece of iron moves in the presence of a magnet, even so the jiva moves in the very presence of consciousness which is infinite and omnipresent. the body is inert and dependent; it is made to function by the consciousness which believes itself to be similar to the vital airs (prana).

सर्व.स्थया\_आत्म.शक्त्या\_एव जीव\_ एष\_ स्फुरत्य् अलम् ।

sarva.sthayA\_Atma.zaktyA\_eva jIva\_ eSa\_ sphurati\_ alam |

मुकुरो\_ बिम्बम् आदत्ते द्रव्य-आत्मन्य्\_अ-स्थिताद्\_अपि ॥७॥

mukuro\_ bimbam Adatte dravya-Atmani\_ a-sthitAd\_api ||07||

\*jd.7 sarva.sthayA\_Atma.zaktyA\_eva **– only thru ubiquitous Soul.Power =**

jIva\_ eSa\_ sphurati\_ alam **– does this Living.jIva project about =**

mukura:\_ bimbam Adatte **– a** m**irror assu**m**es a reflection =**

dravya-Atmani\_a-sthitAt\_api **– tho it doesn't exist in the** m**aterial Soul. =**

#sphurati #mukura #bimba #dravya

**~**sv.6-10 Just as a piece of iron moves in the presence of a magnet, even so the jiva moves in the very presence of consciousness which is infinite and omnipresent. the body is inert and dependent; it is made to function by the consciousness which believes itself to be similar to the vital airs (prana).

*~vlm.7. It is by the power of the all pervading soul, that the living principle shoots out in infinity forever, as the germs of trees sprout forth the seed in all places. And as the recipient mirror receives the reflexion of objects situated at a distance from it, so the living soul gets the reflex or image of the distant supreme spirit in itself. (God made man in his own image)*

प्रविस्मृतस्वभावत्वाज्जीवोऽयं जडतां गतः ।

pravismRta-svabhAvatvAj\_jIva:\_ayam jaDatAm gata: |

मोहाद्विस्मृतभावत्वाच्छूद्रतामिव दीनताम् ॥८॥

mohAt\_vismRta-bhAvatvAt\_zUdratAm iva dInatAm ||08||

pravismRta-svabhAvatvAt - **thru first forgetting hir own condition,** = jIva: ayam jaDatAm gata: - **this Living.jIva co**m**es to inertness,** = mohAt\_vismRta-bhAvatvAt - **fro**m **delusion, forgetting his condition, -** zUdratAm iva dInatAm - **co**m**es to** m**isery like a shUdra's.**

~vlm.8. It is by forgetfullness of its own and real nature, that the living soul contracts its foul gross object, as a legitimate twice born man, mistakes himself for a sudra by forgetting his birth by such error or illusion.

**~**sv.6-10 Just as a piece of iron moves in the presence of a magnet, even so the jiva moves in the very presence of consciousness which is infinite and omnipresent. the body is inert and dependent; it is made to function by the consciousness which believes itself to be similar to the vital airs (prana).

\*jd.8 pravismRta-svabhAvatvAt - **thru first forgetting hir own condition,** = jIva: ayam jaDatAm gata: - **this Living.jIva co**m**es to inertness,** = mohAt\_vismRta-bhAvatvAt - **fro**m **delusion, forgetting his condition, -** zUdratAm iva dInatAm - **co**m**es to** m**isery like a shUdra's.**

09 **Ø**

प्रविस्मृत-स्वभावा हि चिच्-चित्तत्वम् उपागता ।

pravismRta-svabhAvA hi cit cittatvam upAgatA |

महापहत-चित्तत्वात् सुमहान् इव दीनताम् ॥९॥

mahA\_ apahata-cittatvAt su.mahAn iva dInatAm ||09||

.

pravismRta-svabhAvA hi -

cic-cittatvam upAgatA -

mahA.apahata-cittatvAt -

sumahAn\_iva dInatAm -

#han —>#apahan – to destroy, repel. —>#**apahata** . destroyed, warded off, killed. •• #**apahati** - **-f.-** removing, destroying \_aitBr.&c

~vlm.9. It is by unmindfulness of its own essence, that the intellect is transformed to the sensuous mind; as some great souls are deceived to believe their miserableness in the distractedness of their intellect percipience. (Men are often misled to believe themselves otherwise than what they are, as it was the

case with the princes Lavana, Gádhi, and Haris chandra mentioned before and as it turns out with all miserable mortals, who forget their immortal and celestial natures).

**~**sv.6-10 Just as a piece of iron moves in the presence of a magnet, even so the jiva moves in the very presence of consciousness which is infinite and omnipresent. the body is inert and dependent; it is made to function by the consciousness which believes itself to be similar to the vital airs (prana).

जडया\_ऽवशया देहो\_ वात.शक्ति-समानया । सम्चाल्यते तद्\_अनया वारि\_इव वीचि-मालया ॥१०॥

jaDayA\_'vazayA deho\_ vAta.zakti-samAnayA | samcAlyate tad\_anayA vAri\_iva vIci-mAlayA ||10||

jaDayA avazayA deha: vAta-zakti-samAnayA **- x =**

samcAlyate tad\_anayA **– that is** m**oved by this =**

vAri\_iva vIci.mAlayA – **like water w/ a strea**m **of waves**.

~vlm.10. It is the intellect which moves the dull and inert body, as the force of the winds shakes the waters of the deep to roll and range about in chains and trains of waves.

**~**sv.6-10 Just as a piece of iron moves in the presence of a magnet, even so the jiva moves in the very presence of consciousness which is infinite and omnipresent. the body is inert and dependent; it is made to function by the consciousness which believes itself to be similar to the vital airs (prana).

jaDayA’vazayA deho vAtazaktisamAnayA |

saMcAlyate tadanayA vArIva vIcimAlayA || 10

~VA - the body is moved by equally inert and impotent life energy

(prana), like water becomes soiled by waves.

AS: The body is moved by this (prana) power which is material (jaDa) and uncontrolled (avaza), like water is moved by series of waves.
This is a very good analogy. The individual water molecules are moved in place as the wave travels, the movement of prANa is similar!



<http://en.wikipedia.org/wiki/Sailing_stone>

कर्म-आत्मना वराकेण जीवेन मनसा\_अमुना ।

चाल्यन्ते देह-यन्त्राणि पाषाणा\_ इव वायुना ॥११॥

karma-AtmanA varAkeNa jIvena manasA\_amunA |

cAlyante deha-yantrANi pASANA:\_ iva vAyunA ||11||

\*jd.11 karma-AtmanA varAkeNa jIvena manasA\_amunA - **with hir self-kar**m**a, by the wretched Living.jIva, with this** m**anas.Mind =** cAlyante deha-yantrANi - **the body-**m**achines are** m**ade to** m**ove** = pASANA: iva vAyunA - **like stones moved by the wind.**

~vlm.11. the active mind which is always prone to action, leads the machine of the body together, with the passive and helpless living soul at random, as the winds drive about in different directions, together with the inert stones (ballast) contained in it. (i. e. the mind is the mover of both the body and soul, but the intellect is the primum mobile of all).

**~**sv.11-18 Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. \*jd.11 karma-AtmanA varAkeNa jIvena manasA\_amunA - **with hir self-kar**m**a, by the wretched Living.jIva, with this** m**anas.Mind =** cAlyante deha-yantrANi - **the body-**m**achines are** m**ade to** m**ove** = pASANA: iva vAyunA - **like stones by the wind.**

#vR – to hinder —>#**varAka,** #varAkI **-adj.-** wretched, low, miserable, pitiable (mostly said of persons); vile, impure (as money). **~**\* w.r. for #varaka, a cloak.

#paS\* —>#**pASANa –**m**.-** a stone; large pebble. •• #**pASI -f.- =** #silA, a stone; or #zakti, a spear. **~** Stoneworld y7092 &c.

#hval – to go astray. —>#vihval – to shake, tremble. —>#vihvala **-adj.-** overcome with fear. —>#**avihvala** **-adj.-** not disquieted, merry; not hesitating, having courage.

#cal —>#cAlayati – caus. —> #**cAlyate –** passive – s/he is caused to move, shaken. • ripur mahAn baddha-balo na cAlyate, [SB10.4.38](http://prabhupadabooks.com/sb/10/4/38?d=1). • cAlyante deha-yantrANi pASANA iva vAyunA, y6032.011.

karmAtmanA varAkeNa jIvena manasAmunA |

cAlyante dehayantrANi pASANA iva vAyunA || 11

~VA - The mechanisms of the body are moved by the limited

consciousness/jiva, which takes itself to be the active and suffering

mind, like winds move ship with stones o\_O .

AS:
The mechanism of the body is operated by the living mind (jIvena manasA), the poor thing (varAka) with nature of action, just as stones are moved by wind.
AB fills in the image where the stones are on a boat with sails and the wind is driving the sails. In some sense, this "remote action" matches the mind action; namely the mind induces the organs through thoughts in the brain and they move the body.
JD's suggestion of moving stones in the field is also interesting and fitting. As I read it, the real cause of motion is ice sheet. Thus, the wind is like mind and the ice sheet is like the organs.

**zarIrazakaTANA**m **hi karSaNe para**m**At**m**anA |**

m**ana: prANodayau brah**m**ankRtau kar**m**akRtau dRDhau ||12||**

zarIra-zakaTANAmhi karSaNe paramAtmanA |

mana: prANa-udayau brahman\_kRtau karma-kRtau dRDhau ||12||

\*jd.12 zarIra-zakaTANAmhi – Of body-carts -

karSaNe paramAtmanA -

mana: prANa-udayau –

brahman – o BrAhmana -

kRtau karma-kRtau dRDhau –

#zakaTa: zakaTam – शकटः टम् [>zak शक्-अटन् Uṇ.4.81] A cart, carriage, wagon; रोहिणीशकटम् Pt.1.213,211,212; Y.3.42. . zakaTa: -टः a military wedge formation; Ms.7.187. ‑2 A measure of capacity, cart-load equal to 2 palas. ‑Comp. — ‑अक्षः the axle of a cart. . -सार्थः a train of carts; caravan. —¶a ##m/n. ‑ a cart, wagon, car, carriage; (with <prAjApatyam>, or <rohiNyAH> cf. <rohiNI-z->) the five stars forming the asterism `rohiNI compared to a cart &c.; (only); . n. ‑ a partic. configuration of stars and planets (when all the planets are in the Ist and 7th house) —¶mw -

~vlm.12. the body is the vehicle, and god has employed the mind and the vital breath, as the two horses or bullocks for driving it. (The mind is said also to be its driver, the soul its rider, and the breaths are its coursers).

**~**sv.11-18 Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. It is, however, the supreme self itself that has ordained both the mind and the prana as the promoters of life in the body. It is the consciousness itself, assuming inertia, which rides the mind as the jiva.

चिज्\_जडम् तु\_उररी.कृत्य रूपम् जीवत्वम् एव च ।

cij\_jaDam tu\_urarI.kRtya rUpam jIvatvam eva ca |

मनोरथम् उपारुह्य वहत्-प्राण-तुरम्.गमम् ॥१३॥

manoratham upAruhya vahat-prANa-turam.gamam ||13||

.

**the inert consciousness having given affect to for**m **and its existence,**

**having** m**ounted the chariot of** m**anas.Mind,**

**driving the swift \*prANa Horse...**

~vlm.13. Others say, that the rarified intellect assumes a compact form, which becomes the living soul; and this riding on the car of the mind, drives it by the vital airs as its racers.

\*jd.13 चिज्\_जडं तु उररी-कृत्य रूपं जीवत्वम् एव च – the **inert consciousness having given affect to for**m **and its existence,** = मनोरथम् उपारुह्य – **having** m**ounted the chariot of** m**anas.Mind,** = वहत् प्राण-तुरंगमम् – **driving the swift \*prANa Horse,...**

#kR -> #urarIkR -> #urarIkaraNa-m, urarIkAra: - the act of admitting, adopting, admission, zarvad. — #urarIkRta . given affective consent; nir-IheNa nir-aMzena nir-ahaMkRtinA tvayA | satA vApy asatA vApi kartRtvam urarI.kRtam || y5036.076 • urarIkRtya – having given consent (with the word "OM") - ity om-ity urarI.kRtya yad icchasi tad Acara, y6093.058.

***~****sv.11-18 Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. It is, however, the supreme self itself that has ordained both the mind and the prana as the promoters of life in the body. It is the consciousness itself, assuming inertia, which rides the mind as the jiva.*

14|**Ø**

क्वचिज् जात-पदार्थत्वम् क्वचिन् नष्ट-पदार्थताम् ।

kvacit\_ jAta-padArthatvam kvacit\_ naSTa-padArthatAm |

क्वचिद् बहु-पदार्थत्वम् क्वचिद् एक-पदार्थताम् ॥१४॥

kvacit\_ bahu-padArthatvam kvacit\_ eka-padArthatAm ||14||

.

kvacit\_jAta=pada.arthatvam- **... so**m**ewhere/ti**m**es it is born=so**m**ething.ness,** -

kvacit\_naSTa-pada.arthatAm - **so**m**eti**m**es destroyed=so**m**ething.ness,** -

kvacit\_bahu-pada.arthatvamkvacid - **so**m**ewhere/ti**m**es it has the nature of so**m**ething** m**any,** -

kvacit eka-pada.arthatAm - **so**m**ewhere/ti**m**es it is the nature of so**m**ething one....**

~vlm.14. Sometimes the intellect seems as something born and to be in being, as in its state of waking and witnessing the objects all around; at others it seems to be dead and lost as in the state of its profound sleep. Again it appears as many, as in its dreaming state; and at last it comes to know itself as one and a unit, when it comes to the knowledge of truth and of its identity with the sole unity.

**~**sv.11-18 Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. It is, however, the supreme self itself that has ordained both the mind and the prana as the promoters of life in the body. It is the consciousness itself, assuming inertia, which rides the mind as the jiva.

15

गता\_इव भिन्ना\_इव\_अस्त्य्\_एवम् अ.त्यजन्ती निजम् पदम् ।

जलता\_इव तरङ्गत्वम् सा\_एव\_असद्\_असद्\_आ\_उदिता ॥१५॥

gatA\_iva bhinnA\_iva\_asti\_ evam a.tyajantI nijam padam | jalatA\_iva taraGgatvam sA\_eva\_asad\_asad\_A\_uditA ||15||

gatA iva **- as.if gone =** bhinnA iva **- as.if divided =**

asti\_evam atyajantI – **it is so detaching =**

nijampadam **– its nor**m**al state =**

jalatA iva **– like wateriness =**

taraGgatvam **– the wave.state =**

sA eva asad\_asad\_A uditA **– it is the unreal arisen fro**m **the unreal.**

**~**AB. … asaj jAgrad iva vyavahAra-dRzA apy asat svapna iva ca A uditA ISad-vikasitA ity artha: ||

~vlm.15. Sometimes it seems to be of a different form, without forsaking its own nature; as the milk becomes the butter and curd &c. and as the water appears in the shape of a billow or wave or of its foam or froth.

16

उपजीव्य\_आत्मनो रूपम् परम् स्फुरति वृत्तिषु ।

आलोकम् उपजीव्य\_इमम् रूप-श्री: दृश्य-गा यथा ॥१६॥

upajIvya\_Atmano rUpam param sphurati vRttiSu | Alokam upajIvya\_imam rUpa-zrI: dRzya-gA yathA ||16||

upajIvya\_Atmana: rUpam param sphurati vRttiSu -

Alokam upajIvya\_imamrUpa-zrI: dRzya-gA yathA - **x** -16-

~vlm.16. As all things depend upon light, to show their different forms and colours to view, so the mental powers and faculties, do all of them depend upon the intellectual soul for their several actions. (The intellect in the form of the soul, directs and exhibits the actions of the mind).

**~**sv.11-18 Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. It is, however, the supreme self itself that has ordained both the mind and the prana as the promoters of life in the body. It is the consciousness itself, assuming inertia, which rides the mind as the jiva.

upajIvyAtmano rUpaM paraM sphurati vRttiSu |

AlokamupajIvyemaM rUpazrIrdRzyagA yathA || 16

~VA - being dependent on the self/cit, form later manifests in

thoughts, like many forms become visible because of the light.

AS: I agree, except the subject is unclear. It should be the reflection of the cit in the jiva.
Also, rUpazrI should probably mean "full splendor" rather than "many forms".

17

परम.आत्मनि चित्तत्वे स्थिते सति निरामये ।

parama.Atmani cittatve sthite sati nirAmaye |

जीवो\_ जीवति स.आलोकम् दीपे सति गृहम् यथा ॥१७॥

jIvo\_ jIvati sa=Alokam dIpe sati gRham yathA ||17

||

.

**in the Supreme Self**

**—being existent in Affective mind, untainted by formation—**

**the Living.jIva lives in light**

**as in a house lit by a la**m**p**

**.**

*~vlm.17. Again the Supreme Spirit being situated in the mind within the body, the animal soul has its life and action; as all things appear to sight, while the lighted lamp shines inside the room.*

18|o/

आधयो व्याधयश् च.एव प्रयान्त्य् अस्य प्रपीनताम् ।

Adhayo\_ vyAdhaya:\_ ca.eva prayAnti\_asya prapInatAm |

अपाम् इव तरङ्गत्वं वीचित्वस्य.इव फेनता ॥१८॥

apAm iva taraGgatvam vIcitvasya .iva phenatA ||

.

\*Ott. "Affection" - #Adhi = #dhyai, to meditate #Adhyai upon -> #**Adhi** - A.dhi – the "germ/virus" of psychosomatic disease • an obsessive attachment • Affection (of thought), Assumption (of state or condition). -> #**vyAdhi** – vi.A-dhi - bodily illness. • Infection (of body), Presumption (of state). • in modern terms, Affective disorder.

Adhaya: vyAdhaya:\_ca\_eva - **Affections and Infections too =**

prayAnti\_asya prapInatAm - **proceed to its to swelling** -

apAm iva taraGgatvam - **like waveness fro**m **the waters** -

vIcitvasya\_iva phenatA - **like foa**m**ness fro**m **billowness.** -18-

#pI #prapI #prapIta . = #prapIna . swollen out , swollen up , distended RV.

~vlm.18. the ungoverned mind gives rise to all diseases and difficulties, that rise as fastly and thickly, as the perturbed waters rise in waves, which foam out with thickening froth.

**~**sv.11-18 Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. It is, however, the supreme self itself that has ordained both the mind and the prana as the promoters of life in the body. It is the consciousness itself, assuming inertia, which rides the mind as the jiva.

\

आधि-व्याधिभिर् आकीर्ण-शरीर\_अम्भोज-षट्पद: ।

Adhi-vyAdhibhi:\_ AkIrNa-zarIra-ambhoja-SaTpada: |

जीवो वैषम्य आयाति तरङ्गत्वे यथा पय: ॥१९॥

jIvo\_ vaiSamya\* AyAti taraGgatve yathA paya: ||19||

.

**disease and depression come like bees to browse the body.lotus**

**and the Living.jIva comes to distress**

**as water comes to be a wave**

**.**

**\***sv. Once this limitation is established, then other consequences follow. they are the physical and mental diseases! This is like waves first arising on the surface of the ocean and then creating ripples and so forth.

*~vlm.19. the living soul dwelling like the bee in the lotus-bed of the body, is also subject to diseases and difficulties as the bee to the rains and flood; and it is as disturbed by the casualties of life, as the calm sea-water are perturbed to waves by the blowing winds.*

Øtt. #Adhi = #dhyai, to meditate #Adhyai upon –> #**Adhi** - A.dhi – mental illness. • Affection (of thought), Assumption (of state). • in modern terms, a bacterium or virus • or an obsessive attachment. -> #**vyAdhi** – vi.A-dhi - mental illness. • Infection (of body), Presumption (of state). • in modern terms, Affective disorder.

#sama -> #viSama -> #**vaiSamyam** ‑ unevenness (of ground) • inequality, oddness (opp. to "evenness"), diversity, disproportion zrS. • trouble, distress, calamity • injustice, unkindness, harshness r. • impropriety, wrongness Sarvad. • an error in or about (tasmin or comp.) • solitariness, singleness — y1019018, y1029012 —

\*jd.19 Adhi-vyAdhibhi: **- w/ disease and depression =** AkIrNa-zarIra-ambhoja-SaTpada: **- a bee browsing the body-lotus =** jIva: vaiSamya\_ AyAti **– the Living.jIva to distress comes =** taraGgatve yathA paya: **- when conditioned.to a wave, as water** does **=**

20

चित्.शक्ति: सर्व.शक्तित्वान्\_न\_अहम् चिद्\_इति भावनात् ।

अत्र सा\_एव\_इति वैवश्यम् सूर्यो दीप्तैर् इव\_अम्बुदै: ॥२०॥

cit.zakti: sarva.zaktitvAn\_na\_aham cid\_iti bhAvanAt | atra sA\_eva\_iti vaivazyam sUryo dIptair\_iva\_ambudai: ||20||

\*jd.20 cit.zakti: - "**The power of Consciousness** ##

sarva-zaktitvAt - **because it is All-power** -

na ahamcit - **I a**m **not Consciousness"** -

iti bhAvanAt - **because of such a feeling** -

atra sA eva iti vaivazyam-

sUrya: dIptai:\_iva ambudai: - **like the sun by bright clouds.** -20-

#vaivazyam - n. (fr. वि-वश) want of self-control, \_rAjat.

~vlm.20. the dubitation that, "the divine soul is omnipotent, and the living soul is impotent and limited in its powers; and therefore the human soul is not the same with the Divine; is the cause of our woe, and serves to darken the understanding; as the clouds raised by the sunlight, serve to obscure the solar disk: (this doubt leading to dualism, cuts us from god and exposes us to all

the calamities of life).

**~**sv.19-21 Once this limitation is established, then other consequences follow. they are the physical and mental diseases! This is like waves first arising on the surface of the ocean and then creating ripples and so forth. the consciousness as jiva becomes dependent, having abandoned the self-knowledge as consciousness.

वैवश्याच्\_च्यवती मौढ्यान्\_न विन्दत्य् आत्म-सम्विदम् ।

घन-जाद्य-पराभूत: स्वाङ्गावदलनम् यथा ॥२१॥

vaivazyAc\_cyavatI mauDhyAn\_na vindati\_ Atma-samvidam | ghana-jAdya-parAbhUta: svAGgAvadalanamyathA ||21||

vaivazyAt\_cyavatI mauDhyAn - **x =**

na vindati Atma-samvidam **- x +**

ghana-jAdya-parAbhUta: - **x =**

svAGgAvadalanamyathA - **x.**

~vlm.21. the sentient soul passes under many transmigrations in its insensibility, and in utter want of its self consciousness; like one subdued to dull obtuseness by some morphic drug, which makes him insensible of the pain inflicted upon his own person, (This drug is some anaesthetic agent as opium, chloroform and the like).

**~**sv.19-21 Once this limitation is established, then other consequences follow. they are the physical and mental diseases! This is like waves first arising on the surface of the ocean and then creating ripples and so forth. the consciousness as jiva becomes dependent, having abandoned the self-knowledge as consciousness.

#muh #mUDha – mfn. stupefied , bewildered , perplexed , confused , uncertain or at a loss about (loc. or comp.) AV.&c &c. #m**auDhya**m - stupidity, ignorance , folly MBh.Ka1v.&c; stupor, swoon.

प्राप्य च\_अप्य्\_अनुसंधानम् अस्या\_ मोहो\_ विनश्यति ।

घन-मोह-रतो\_ जन्तु: स्व.कार्य-स्मरणम् यथा ॥२२॥

prApya ca\_api\_ anusamdhAnam asyA\_ moho\_ vinazyati |

ghana-moha-rato\_ jantu: sva.kArya-smaraNam yathA ||22||

prApya ca api\_anusamdhAnam - m**oreover inquiry having-got** =

asyA: moha:\_ vinazyati

ghana-moha-rata:

jantu:

sva.kArya-smaraNamyathA -

Øtt.yoga #**anusa**m**dhAna -n.-** investigation, **inquiry**, setting in order, arranging, planning; •• In **logic**, a specific example: the anusamdhAna.Example is one of the steps necessary in a logical argument--one which is not employed in traditional Western Logic. For example, "1. there is smoke on the mountain; 2. Where there is smoke there is fire; therefore 3. there is fire on the mountain." But we should also require an Application, or Example—otherwise we may be talking about either something unique (a tautology), or the impossible nonexistent. So the \*nyAya logician would have us say "Where there's smoke is fire, as, for example, in the kitchen". In y2010.006, when reasoning about the identity of the **Living.jIva** and the brahman.Immensity, the \*anusamdhAna is the student hirself.

~vlm.22. But as it comes to know itself afterwards by some means or other, it recovers from its dull insensibility, and regains its state of original purity; as a drunken or deluded person turns to his duty, after he comes to remember himself. (So the lost and stray sheep, returns to its fold and master).

**~**sv.22-26 Labouring under a thick veil of ignorance, it is foolishly unable to recognise the harm that it has brought upon itself, even as a drunkard wielding a sword cuts his own leg. However, even as the drunkard can soon become sober, this consciousness can soon regain self-knowledge.

यदा\_अङ्ग-सम्विदाम् वात-स्पन्द-शक्ति: प्रमोषत: ।

न करोत्य् अनुसम्धानम् कुष्ठी स्पन्द-एषणम् यथा ॥२३॥

yadA\_aGga-samvidAm vAta-spanda-zakti: pramoSata: |

na karoti\_ anusamdhAnam kuSThI spanda-eSaNam yathA ||23||

\*jd.23 yadA\_aGga-samvidAm **- x =**

vAta-spanda-zakti: **- x =**

pramoSata: **- x =**

na karoti\_anusamdhAnam kuSThI spanda-eSaNam yathA - s/**he** m**akes no inquiry, as a leper has no i**m**pulsive energy/vibrancy.** -23-

#m**uS** – to steal #pramuS – and steal some-more, #**pra**m**oSa**: – stealing or taking away \_BhP.

#**sthA** – to stand #**stha** – standing in #**kuSTha** – a bad place - **leprosy** #**kuSThita** – made leprous, one is #**kuSThin**, #kuSTI – leprous; a leper.

#iS – to wIS: —>#eS – A>iS – wishing toward —>#**eSaNa** - seeking for; • an iron arrow \_Lex.; •• #**eSaNA** **-f.-** impulse, desire, begging, solicitation, request \_ rAjat. &c. •• #**eSaNa**m – impulse, desire, the act of seeking, begging.

~vlm.23. the sentient soul that fills the body, and is employed in enlivening all its members, does not strive to know the cause of its consciousness; as a leper never attempts to make use of any part of his body, which he is incapable to raise. (So the soul that is drowned in ignorance and dead in its sin, will never rise to reclaim its redemption by reproving itself).

**~**sv.22-26 Labouring under a thick veil of ignorance, it is foolishly unable to recognise the harm that it has brought upon itself, even as a drunkard wielding a sword cuts his own leg. However, even as the drunkard can soon become sober, this consciousness can soon regain self-knowledge.

yadAGgasaMvidAM vAtaspandazaktiH pramoSataH |

na karotyanusaMdhAnaM kuSThI spandaiSaNaM yathA || 23

~VA - when the vital energy of consciousness goes away, the body cannot move,

like leper, (even) desiring to move, does not move his limbs.

AS:
When the power of stimulation (vAtaspandazaktiH) no longer attends to the sensation of limbs; like a leper (no longer pays attention to his limbs which are fallen)

अ=सम्वित्-स्पन्दतो देहे पद्म-पत्रम् हृदि स्थितम् ।

a=samvit-spandato dehe padma-patramhRdi sthitam |

न स्फुरत्य् अपरामृष्टम् दारु-पात्रम् यथा बहि: ॥२४॥

na sphurati\_ aparAmRSTamdAru-pAtramyathA bahi: ||24||

a=samvit-spandato dehe – **thru the lack of vibrant awareness in a body =**

padma-patramhRdi sthitam **- x +**

na sphurati\_ aparAmRSTam **- x =**

dAru-pAtramyathA bahi: - **x.**

~vlm.24. When the soul is devoid of its consciousness, it does not enable the tube of the lotus-like heart to beat and vibrate with the breath of respiration; but makes it as motionless as a sacrificial vessel unhandled by the priest.

**~**sv.22-26 Labouring under a thick veil of ignorance, it is foolishly unable to recognise the harm that it has brought upon itself, even as a drunkard wielding a sword cuts his own leg. However, even as the drunkard can soon become sober, this consciousness can soon regain self-knowledge.

नि:स्पन्दे पद्मपत्रे\_ऽन्त: प्राणा: शान्तिम् प्रयान्त्य्\_अमी ।

ताल-वृन्ते यथा\_ऽस्पन्दे बहि: पवन-शक्तय: ॥२५॥

ni:spande padmapatre\_'nta: prANA: zAntimprayAnti\_ amI | tAla-vRnte yathA\_'spande bahi: pavana-zaktaya: ||25||

ni:spande padmapatre\_anta: - **within the nonvibrant lotuspetal** =

prANA: zAntimprayAnti\_amI - **these \*prANa Airs co**m**e to rest.** =

tAla-vRnte - **at the foot of the groundstalk =**

yathA\_'spande bahi: - **as nonvibrant outside =**

pavana-zaktaya: - **the Air.powers... =**

~vlm.25. the action of the lotiform heart having ceased, the motion of the vital breaths is stopped also; as the fanning of the palmleaf fan being over, there is no more the current of the outer air.

**~**sv.22-26 Labouring under a thick veil of ignorance, it is foolishly unable to recognise the harm that it has brought upon itself, even as a drunkard wielding a sword cuts his own leg. However, even as the drunkard can soon become sober, this consciousness can soon regain self-knowledge.

प्राने शान्त-इतर-स्पर्शे जीवो निष्पूर्ण-मूकताम् ।

याति शान्ते नभोवायौ न दृश्यत्वम् यथा रज: ॥२६॥

prAne zAnta-itara-sparze jIvo niSpUrNa-mUkatAm | yAti zAnte nabhovAyau na dRzyatvamyathA raja: ||26||

prAne - **i the prANa.Air =**

zAnta-itara-sparze - **x =**

jIvo niSpUrNa-mUkatAm **- x +**

yAti zAnte - **comes to peace =**

nabho-vAyau – **in the nabhas.sky Wind =**

na dRzyatvamyathA raja: - **not to be seen like dust.**

~vlm.26. the cessation of the vital air in the body, and its flight to some other form, sets the life to silence and sink in the original soul; just as the suspension of the blowing winds, sets the flying dusts to rest on the ground.

**~**sv.22-26 Labouring under a thick veil of ignorance, it is foolishly unable to recognise the harm that it has brought upon itself, even as a drunkard wielding a sword cuts his own leg. However, even as the drunkard can soon become sober, this consciousness can soon regain self-knowledge.

27

विरजं विगताधारं मनो हि शिष्यते मुने ।

virajamvigatAdhArammano hi ziSyate mune |

तिष्ठत्यात्मपदं लब्ध्वा जलादितरुबीजवत् ॥२७॥

tiSThati\_ AtmapadamlabdhvA jalAdi-taru-bIjavat ||27

||

.

**passionless, without support,**

**Mind remains so, muni**

**:**

**it rests**

**:**

**having reached the Self-state**

**it's like a seed in humid ground**

**.**

~vlm.27. At this time, O.sage, the mind alone remains on its unsullied state and without its support; until it gets another body, wherein it rests as the embryonic seed lies in the earth and water.

28

इति वैकल्यम् आयतैः कारन-ओघैः समन्त.तः ।

iti vaikalyam Ayatai: kArana-oghai: samanta.ta: |

पुर्यष्टके शमम् याते देहम् पतति निश्चलः ॥२८॥

puryaSTake zamam yAte deham patati nizcala: ||28||

**so they become weak**

**ness** = कारन-ओघैः समन्त.तः - **with an ocean of causes on all sides. =** पुर्यष्टके शमम् याते - **when the #puryaSTaka. the eightfold subtle body has co**m**e to #za**m**a Peace** = देहम् पतति निश्चलः - **the body falls-into stillness.**

#**kR**

—>#**karaNa** – the act of causing.

—>#**kAraNa** – the action of causing

•-• kArana-**ogha**

zgl#part. #**sa**m**anta -**m**fn.-**"being on every side", universal , whole , entire , all (स्/अमन्तम् #samantam **-ind.-** "in conjunction with", "together with"; समन्त्/अम् **-ind.-** or #samantAt °तात् **-ind.-** or #**sa**m**antatas** °त-तस् **-ind.-** "on all sides, around", "or, wholly, completely" ; °तेन ind. " all round " ; with न = "nowhere") AV.&c

#kR —>#karaNa - a.-I - doing, making, effecting, causing (esp. end-comp.; cf. #antakaraNa, #uSNaM-k., &c.); clever, skilful; - m. a helper, companion

#**kR** —>#karaNa —>**#kAraNa -n.-** cause, reason, the cause of anything (tasya, also often tasmin); instrument; motive origin, principle; a cause (in phil.i.e. that which is invariably antecedent to some product

#R\* —>#pR —>#**puryaSTaka** - purI-aSTaka; another name for \_AtivAhika the Traveller, the Subtle Body. •• **Ra**m**ana, Talk** 629. D.: Enquiry into the Self seems to take one into the subtle body (#AtivAhika zarIra or #puryaSTaka or #jIvAtma). Am I right? M.: they are different names for the same state, but they are used according to the different points of view. After some time puryaSTaka (the eight fold subtle body) will disappear and there will be the #eka (one) only. #vritti-jJAna alone can destroy #ajJAna (ignorance). Absolute jJAna is not inimical to ajJAna. there are two kinds of vRitti-s (modes of mind). (1) #viSaya-vRtti (objective) and (2) #Atma-vRtti (subjective). the first must give place to the second. That is the aim of #abhyAsa (practice), which takes one first to the #puryaSTaka and then to the One Self."•• cf. #puryaSTaka analysis in y6050.014 ff; **and see Persp. p60** **~**\* 'the town with eight gates', "the subtle body .. (five tanmAtras, ahaMkAra, buddhi, and manas [#citta?])."– Dasgupta — y3005012 — #antaHkaraNa-trayamtanmAtra-paJcakam iti-svarUpampuryaSTakaM. MoT\_3,5.12 — the manifesting KundalinI, #ahaMkAra\_AtmatAmyAtA sA eSA puryaSTakA\_abhidhA. y6081.004.

#kal #vikal #vikala #**vaikalya**m– imperfection , weakness , defectiveness, defect , frailty (also -ता f. R.; w.r. वैकल्प-ता) Mn.MBh.&c

~vlm.28. Thus the causes of life being deranged on all sides, and the eight principles of the body inert and extinct (in their actions); the body droops down and becomes defunct and motionless. (The eight principles called the puryashtakas).

**~**sv.27-29 When the mind is divested of its support, it remains alone in the self. When the puryastaka (the subtle body) is rid of all its supports, it attains a state of quiescence and falls motionless. When consciousness, on account of objectification, becomes deluded, the latent psychological tendencies become active; identifying with these, consciousness forgets its essential nature.

29

चिच्-चेत्य-चेतनान्\_मोहात्\_स्पन्दम् आयान्ति वासना: ।

cic-cetya-cetanAn\_mohAt\_spandam AyAnti vAsanA: |

तद्\_ईरिता स्मरत्य् अन्तर् अन्यद्\_विस्मरति स्वयम् ॥२९॥

tad\_IritA smarati\_ antar\_anyad\_vismarati svayam ||29||

cic-cetya-cetanAt\_mohAt - **Out of delusive consciousness, conception, and sentience** -

spandam AyAnti \*vAsanA: - **the VAsanAs co**m**e to vibration** -

tad\_IritA smarati\_antar\_anyad\_vismarati svayam -

~vlm.29. Forgetfulness of the intellect, the intelligible (truth) and intelligence, produces the desires of them to vibrate; these give to remembrances of the past, and their want buries them to oblivion.

**~**sv.27-29 When the mind is divested of its support, it remains alone in the self. When the puryastaka (the subtle body) is rid of all its supports, it attains a state of quiescence and falls motionless. When consciousness, on account of objectification, becomes deluded, the latent psychological tendencies become active; identifying with these, consciousness forgets its essential nature.

~VA - because of delusion of knower-knowable-knowledge, vasanas

start vibrating, waking other memories and making (the consciousness)

forget the own nature.

AS:
I agree, except there seems something wrong with tadIritA.
If it is an adjective for vAsanAs then it should have a visarga at the end, for the plural.
I cannot think of a suitable substitute either, so the usual "ArSa" epithet may be used(:-))

30

हृत्.पद्म-पत्र-स्फुरणात्\_स्फुटम् पुर्यष्टकम् भवेत् ।

hRt.padma-patra-sphuraNAt\_sphuTam puryaSTakam bhavet |

हृत्.पद्म-यन्त्रे वहनाद्\_रुद्धे पुर्यष्टकम् क्षयि ॥३०॥

hRt.padma-yantre vahanAd\_ruddhe puryaSTakam kSayi ||30||

hRt.padma-patra=sphuraNAt - **fro**m **the opening of the Heart.lotus-petals** = sphuTam puryaSTakam bhavet - **clearly the Puryashtaka subtle body co**m**es to be** = hRt.padma-yantre - **in the heart.lotus-**m**achine** ##

vahanAt -

ruddhe puryaSTakam kSayi - **x** -30-##

#sphur —>#**sphuraNa -n.-** स्फुरणम् [स्फुर्-ल्युट्] - Throbbing, quivering, trembling in general; of certain parts of the body (indicating good or bad luck). • Breaking forth, bursting into view. • Gleaming, flashing on the mind. • Expansion, manifestation, sphuraNAj jIva-cakratvam eti, y3067.019.

jd#puryaSTaka – Ramana, Talk 629. D.: Enquiry into the Self seems to take one into the subtle body (#AtivAhika zarIra or #puryaSTaka or #jIvAtma). Am I right? M.: they are different names for the same state, but they are used according to the different points of view. After some time puryaSTaka (the eight fold subtle body) will disappear and there will be the \_eka (one) only. #vritti-jJAna alone can destroy #ajJAna (ignorance). Absolute jJAna is not inimical to ajJAna. there are two kinds of vRitti-s (modes of mind). (1) #viSaya-vRtti (objective) and (2) #Atma-vRtti (subjective). the first must give place to the second. That is the aim of #abhyAsa (practice), which takes one first to the puryaSTaka and then to the One Self. #puryaSTa, puryaSTaka puri-aSTa-ka —¶mw\* - n. the eight constituent parts of the body, on mn.1.56. ——¶jd - puryaSTaka analysis in y6050014 ff — see Persp. p60 —; 'the town with eight gates', "the subtle body .. (five tanmAtras, ahaMkAra, buddhi, and manas)."– Dasgupta — y3005012 — <antaHkaraNa-trayamtanmAtra-paJcakam iti-svarUpampuryaSTakaM> MoT\_3,5.12 — the manifesting KundalinI, <ahaMkAra^AtmatAmyAtA sA eSA puryaSTakA^abhidhA> y6081.004 —

~vlm.30. the expansion of the lotus-like heart, causes the puryashtaka body to expand also; but when the organ of the heart ceases to blow and breathe, the body ceases to move.

**~**sv.30-34 When the lotus of the heart unfolds, the puryastaka functions; when that lotus folds, the puryastaka ceases to function. As long as the puryastaka functions in the body, the body lives; when it ceases to function, the body dies. This cessation can be caused by some form of inner conflict between the impurities and inner awakening.

31

देहे पुर्यष्टकम् यावदस्ति तावत्स जीवति ।

शान्ते पुर्यष्टके देहो मृत इत्युच्यते द्विज ॥३१॥

dehe puryaSTakamyAvadasti tAvatsa jIvati |

zAnte puryaSTake deho mRta ityucyate dvija ||31||

~vlm.31. As long as the puryashtaka elements remain in the body, so long it lives and breathes; but these elementary powers being quiet and still, the body becomes inert and is said to be dead.

**~**sv.30-34 When the lotus of the heart unfolds, the puryastaka functions; when that lotus folds, the puryastaka ceases to function. As long as the puryastaka functions in the body, the body lives; when it ceases to function, the body dies. This cessation can be caused by some form of inner conflict between the impurities and inner awakening.

32

विरुद्ध-मल-सम्बोधाच्\_छेद-भेद-दशावशात् ।

viruddha-mala-sambodhAc\_cheda-bheda-dazAvazAt |

न प्रस्फुरति हृत्पद्म-यन्त्रम् अभ्यन्तरे यदा ॥३२॥

na prasphurati hRtpadma-yantram abhyantare yadA ||32||

viruddha-mala-sambodhAt - **x =**

cheda-bheda-dazAvazAt - **x =**

na prasphurati hRtpadma-yantram abhyantare yadA - **x.**

~vlm.32. When the contrary humours, the feelings and passions and sensible perceptions, and the outward wounds and strokes. cause the inward action of the organic heart to stop:--

**~**sv.30-34 When the lotus of the heart unfolds, the puryastaka functions; when that lotus folds, the puryastaka ceases to function. As long as the puryastaka functions in the body, the body lives; when it ceases to function, the body dies. This cessation can be caused by some form of inner conflict between the impurities and inner awakening.

33

तदा पुर्यष्टकम् शान्तम् उपैति गगने शनै: ।

tadA puryaSTakamzAntam upaiti gagane zanai: |

सम्रोधिते वात-यन्त्रे यथा पवन-सम्तति: ॥३३॥

saMrodhite vAta-yantre yathA pavana-samtati: ||33||

tadA **- then =**

puryaSTakamzAntam upaiti **– the Octagon approaches peace =**

gagane zanai: **- x =**

saMrodhite - **x =**

vAta-yantre yathA - **as in a bellows =**

pavana-samtati: **- x.**

~vlm.33. then the puryashtaka forces are pent up in the cavity of the heart, as the force of the blowing winds, is lost in the hollow of a pair of blowing bellows.

**~**sv.30-34 When the lotus of the heart unfolds, the puryastaka functions; when that lotus folds, the puryastaka ceases to function. As long as the puryastaka functions in the body, the body lives; when it ceases to function, the body dies. This cessation can be caused by some form of inner conflict between the impurities and inner awakening.

34 **Ø**

स्व.सम्वित्ति-वशाज् जीवो वैवश्यम् उपगच्छति ।

sva.samvitti-vazAt\_ jIvo\_ vaivazyam upagacchati |

पद्म-यन्त्रम् शरीर.स्थम् प्रवाहम् याति नित्यदा ॥३४॥

padma-yantram zarIra.stham pravAham yAti nityadA ||34||

.

sva.samvitti-vazAt\_jIva: - **fro**m **the effect of of its own awareness the Living.jIva** -

vaivazyam upagacchati – **becomes unrestrained** —

padma-yantram – **the Lotus Machine** —

zarIra-stham– **situate in the body** —

pravAham yAti – **comes in a stream** —

nityadA – **unceasingly**.

~vlm.34. When a living body has its inward consciousness, and becomes inert and motionless in its outer parts and members, it is still alive by the action of breathing in the inner organ of the heart.

**~**sv.30-34 When the lotus of the heart unfolds, the puryastaka functions; when that lotus folds, the puryastaka ceases to function. As long as the puryastaka functions in the body, the body lives; when it ceases to function, the body dies. This cessation can be caused by some form of inner conflict between the impurities and inner awakening.

35

वासना विमला येषाम् हृदयान्\_न अपसर्पति ।

vAsanA vimalA yeSAm hRdayAn\_na\_apasarpati |

स्थिर-एक-रूप-जीवास्\_ते जीवन्-मुक्ताश्\_चिर-आयुष: ॥३५॥

sthira-eka-rUpa-jIvAs\_te jIvan-muktAz\_cira-AyuSa: ||35||

vAsanA vimalA yeSAm– **of those whose \*vAsanA.s are uneffected =** hRdayAn na apa.sarpati – **it does not recede fro**m **the Heart** = sthira-eka-rUpa-jIvAs te – **they are fir**m**/settled-one.for**m **\*jIva.s** = jIvan-muktA: cira-AyuSa: – **Living Free and long-of-life.**

~vlm.35. Those whose pure and holy desires never forsake their hearts, they live in one quiet and even state of life, and are known as the living liberated and long living seers.

**~**sv.35 If only pure vasanas or tendencies fill one's heart all conflicts cease and there are harmony, liberation and longevity.

36 **Ø**

संरुद्धे पद्म-यन्त्रे हि प्राणे शान्तिम् उपागते ।

देह: पतत्य् अधैर्यो ऽयम् काष्ठ-लोष्ट-सम: क्षितौ ॥३६॥

संरुद्धे पद्म-यन्त्रे हि प्राणे शान्तिम् उपागते ।

देह: पतत्य् अधैर्यो ऽयम् काष्ठ-लोष्ट-सम: क्षितौ ॥३६॥

saMruddhe padma-yantre hi prANe zAntim upAgate |

deha: patati\_ adhairyo\_ ayam kASTha-loSTa-sama: kSitau ||36||

.

**when the Lotus.Machine is blocked**

**and when the \*prANa reaches its peace**

**the body falls.away, infirm, this one, like a stick or stone**

**into destruction**

**.**

~vlm.36. When the action of the lotus like machine of the heart has ceased, and the breath ceases to circulate in the body, it loses its steadiness, and falls unsupported on the ground as a block of wood or stone.

37 **Ø**

यथा.एव व्योम मरुति लीनम् पुर्यष्टकम् भवेत् ।

yathA.eva vyoma maruti lInam puryaSTakam bhavet |

तथा.एव तत्र.एव तदा लयम् एति मनो मुने ॥३७॥

tathA.eva tatra.eva tadA layam eti mano mune ||37||

.

yathA.eva vyoma maruti lInam puryaSTakam bhavet |

tathA.eva x

tatra.eva x

tadA layam eti mano mune x

.

~vlm.37. As the octuple body mixes with the air in the vacUm of the sky, so is the mind also absorbed in it at the same time.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

सुचिराभ्यस्तभावं तु वासनाखचितं मनः ।

यत्र तत्र भ्रमत्स्वर्गनरकादि प्रपश्यति ॥३८॥

sucira-abhyasta-bhAvam tu \*vAsanA-khacitam mana: |

yatra tatra bhramat\_svarga-narakAdi prapazyati ||

sucira-abhyasta-bhAvamtu - **But its state being long practiced** -

\*vAsanA-khacitammana: - **the VAsanA(trace)-projected Mind (set with VAsanA traces)** -

yatra tatra bhramat - **wherever wandering** -

svarga-narakAdi prapazyati - **beholds heaven and hell and the like.** -38-

#**khac** ‑ खच् I. 1, 9 P. (खचति, #khacati खच्नाति #khacnAti, खचित #khacita) - To come forth, appear. • To be born again. • To purify. -II. 1 \_u. (खचयति khacayati, खचित khacita) - cl. 1. P. #**khacati** (only p.p. khacat), to come forth, project (as teeth) KathAs. xxIi; xxvi: cl. 9. P. khacJAti, to be born again; to cause prosperity; to purify DhAtup. xxxi, 59 : cl. 10. P. khacayati, to fasten, bind ib. xxxv, 84 •• —>#khacita . खचित p.p. [खच्-क्त .khac-kta] — Fastened, joined, full of, intermixed with; शकुन्त-नीड-खचितं बिभ्रज्जटा-मण्डलम् Ś.7.11 (v. l.). • (end-comp. or with instr.) inlaid, set, studded (e.g. maNi-kh, inlaid with jewels) \_mbh. vI; xIi \_hariv. \_megh. &c. (= karambita, "combined with"L.) —¶cp - a. glittering, shining; inlaid, adorned with (—-).

~vlm.38. But being accompanied with the thoughts, to which it has been long accustomed, it continues to wander about in the air, and amidst the regions of heaven and hell, which it has long believed to await on its exit from the body.

**~**sv. ... However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones....

39

शरीरं शवतामेति मनोमारुतवर्जितम् ।

zarIram zavatAm eti mano-mAruta-varjitam |

गते गृहजने दूरं गृहं संशून्यतामिव ॥३९॥

gate gRha-jane dUram gRham samzUnyatAm iva ||39

||

.

**the body co**m**es to be a corpse**

**deprived of Mind and Airs**

**:**

**when the householder has gone far away**

**there is a very vacant house**

**.**

40

सर्वगा चिच्\_चेतन.तो\_ जीवी.भूय मन:स्थिता ।

पुर्यष्टक-वपुर् भूत्वा सा\_ऽतिवाहिक.देहनी ॥४०॥

sarvagA cic\_cetana.to\_ jIvI.bhUya mana:sthitA | puryaSTaka-vapur\_bhUtvA sA\_'tivAhika.dehanI ||40||

sarvagA cic\_cetana.tas x

jIvI.bhUya mana:sthitA |

puryaSTaka-vapur\_bhUtvA - **it is the Traveler Body =**

sA\_'tivAhika.dehanI ~vlm.40. the all pervading intellect, becomes by its power of intellection both the living soul as well as the mind; and after passing from its embodied form (of puryashtaka), it assumes its spiritual (átiváhika) nature afterwards.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

#puryaSTaka – sarvagA cic cetana-to jIvI.bhUya mana:sthitA | puryaSTaka-vapurbhUtvA sA''tivAhikadehanI || y6032.040

#cetana – sarvagA cic cetana-to jIvI.bhUya mana:sthitA | puryaSTaka-vapurbhUtvA sA''tivAhikadehanI || y6032.040

#AtivAhika –#AtivAhikadeha - sarvagA cic cetana-to jIvI.bhUya mana:sthitA | puryaSTaka-vapurbhUtvA sA''tivAhikadehanI || y6032.040

41

तन्मात्र-पञ्चकम् चित्तम् क्रोडी.कृत्य व्यवस्थिता ।

स्वप्न-भ्रमवद्\_आकारम् भावात्\_स्थूलम् प्रपश्यति ॥४१॥

tanmAtra-paJcakam cittam kroDI.kRtya vyavasthitA | svapna-bhramavad\_AkAram bhAvAt\_sthUlam prapazyati ||41||

tanmAtra-paJcakamcittam **- x =**

kroDI.kRtya vyavasthitA **- x =**

svapna-bhramavad **– like the delusion of a drea**m **=**

AkArambhAvAt sthUlamprapazyati **– beholds things from the feeling of gross embodiment.**

~vlm.41. It fosters in its bosom the quintessence (pancha tan mátram) of the subtile elemental mind, which assumes a grosser form afterwards, as the thoughts of things appear in dream.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

#kroDa: क्रोड kroDam –the breast, chest, bosom (of men and animals) (e.g. kalyANa-kroDA ‑ a woman with a well-formed breast); the flank, hollow above the hip; the lap (= aGka) L.

#kRtya – a. to be done, fit, proper, right; n. impers. it imports or matters (w. gen. of pers. & instr. of th.). – kRtya: - a suffix of the fut. pass. part. f. {kRtyA3} act, action, deed; magic, spell. – kRtyam - business, task, duty, purpose, end. • "The taNDava nRtya expresses the completion of the **five kRtya**-s: sRSTi [creation], sthiti [preservation], samAhAra [destruction], tirodhAna [illusion], and anugraha or mokSa." [Akhil Chandra]. – these phases correspond to the divisions of YV into Books y3 through y7. #kroDIkRtya – to-be-formed in the chest, e.g. the Chitta Affection, tanmAtra-paJcakamcittamkroDI.kRtya vyavasthitA | svapna-bhramavad AkArambhAvAt sthUlamprapazyati, y6032.041 —¶jd -•

42 **Ø**

दृढ-भावनया पश्चात् तत्रैव रस-शालिनी ।

dRDha-bhAvanayA pazcAt tatra\_eva rasa-zAlinI |

आतिवाहिक-देहत्वम् विस्मरत्य् अखिलम् क्षणात् ॥४२॥

AtivAhika-dehatvamvismarati\_ akhilamkSaNAt ||42||

.

dRDha-bhAvanayA pazcAt - **thru intense feeling =**

pazcAt\_tatra eva rasa-zAlinI **– next there is only affective feeling =**

AtivAhika-dehatvamvismarati **– forgetting the Traveler Body =** akhilamkSaNAt **– entirely at.once.**

~vlm.42. then as the intensity of its thoughts, makes the unreal world and all its unrealities, appear as real before it, it comes to forget and forsake its spiritual nature, and transform itself to a gross body.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

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अस्तया.इव शरीरे ऽस्मिन् कृत.कृत्रिम-भावना ।

astayA\_iva zarIre\_asmin\_kRta-kRtrima-bhAvanA |

नयत्य् अ.सत्यम् सत्यत्वम् सत्यम् च.अ.सत्यताम् अपि ॥४३॥

nayati\_asatyam satyatvam satyam ca\_a-satyatAm api ||43||

.

**as.if dormant in this body**

**a Feeling made Effective**

**brings the unreal to reality**

**and the real too to unrealness**

**.**

\* suffix –tA = "-ness" / suffix –tvam = "-ity"

Affective / Effective

~vlm.43. It thinks by mistake the unreal body as substantial, and believes the unreal as real and the real as unreal.

44 **Ø**

सर्वगा हि चिद्.अंशेन जीवी.भूयाभवन्-मन: ।

sarvagA hi cid.aMzena jIvI.bhUya .abhavan-mana: |

मन: पूर्यष्टक-रथम् आक्रामति ततो जगत् ॥४४॥

mana: pUryaSTaka-ratham AkrAmati tato jagat ||44||

.

sarvagA hi - **for it goes everywhere =**

cid.aMzena **– as a flash of Consciousness =**

jIvI.bhUyA - **jIva-become =**

abhavan mana: **- having been Mind** =

pUryaSTaka-ratham - **on its Octagon Chariot =**

AkrAmati tato jagat **- it overcomes thereby the world.**

~vlm.44. It is but a particle of the all pervading Intellect, that makes the living soul, which reflects itself afterwards in the form of the intelligent mind.

(...the mind then ascends on the vehicle of the octuple body, and surveys the phenomenal world as a sober reality. (i, e. the senses of the body, represent the universe as real).

**\**

पुर्यष्टकम् वातमयम् देहम् उत्थापयत्य् अलम् ।

puryaSTakam vAtamayam deham utthApayati\_ alam |

हृत्.स्पन्दि-वेताल इव जीवति.इत्य् उच्यते तदा ॥४५॥

hRt.spandi-vetAla\* iva jIvati\_iti\_ucyate tadA ||45||

.

**the Octagon.body composed of wind stands.up well.enuf**

**—like a Zombie with a heartbeat—**

**living**

**(so it is said)**

**then**

**...**

~vlm.45. the intellect is the prime mobile power, that gives force to the octuple material (puryashtaka) body to move itself; and the action of the breath in the heart which is called life, resembles the spiritual force of a ghost raising an inert body.

\* puryaSTakam vAtamayam deham **– the Octagon.body made of wind =** utthApayati\_ alam **– stands.up well.enuf =** hRt.spandi-vetAla\_ iva **– like a Zombie with a heartbeat =** jIvati **- living =** iti\_ ucyate tadA **– so it is said - then... =**

46

क्षीणे पुर्यष्टके चित्तम् यदा व्योमनि लीयते ।

kSINe puryaSTake cittamyadA vyomani lIyate |

तदा स्फुरति देहो\_ऽयम् मृत इत्य् उच्यते\_ऽपि च ॥४६॥

tadA sphurati deho\_ ayammRta iti\_ ucyate\_'pi ca ||46||

.

...

kSINe puryaSTake - **when the Octagon wanes =**

cittam - **mental affection =**

yadA vyomani lIyate - **when it dissolves in spacious sky +**

tadA sphurati deha: ayam - **then projects a body — this one — =**

mRta iti\_ ucyate\_'pi ca - **even tho it is said.to.be dead.**

~vlm.46. When the aerial mind flies into the vacuous air, after the material frame is weakened and wornout; then the lifeless body ramains as a block of wood or stone, and is called a dead mass by those that are living.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

47

स्वभाव-वशतो\_ जीवो\_ विस्मृत्या शक्तिम् ऋच्छति ।

svabhAva-vazato\_ jIvo\_ vismRtyA zaktim Rcchati |

वैवश्यात्\_काल-वशत: पर्णम् जर्जरताम् इव ॥४७॥

vaivazyAt\_kAla-vazata: parNam jarjaratAm iva ||47||

sva.bhAva-vazata: - the **own.being-perforce** = **Living.jIva** = vismRtyA zaktim **– having forgotten its zakti.Power =**

Rcchati -

vaivazyAt -

kAla-vazata: - **by force of Ti**m**e** = parNamjarjaratAm iva - **like a leaf to witheredness.**

~vlm.47. As the living soul forgets its spiritual nature, and becomes decayed in course of time and according to the frail nature of material things; so it fades and falls away in the manner of the withered leaves of trees.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

48

जीव-शक्त्या परामृष्टे निरुद्धे पद्म-यन्त्रके ।

प्राणे सम्रोधम् आयाते म्रियते मानवो मुने ॥४८॥

jIva-zaktyA parAmRSTe niruddhe padma-yantrake |

prANe saMrodham AyAte mriyate mAnavo mune ||48||

.

**when affectation of**

**by the Life.power**

**is obstructed**

**when the prANa is stopped in the Lotus.Machine,**

**muni,**

**the human is dead**

**.**

~vlm.48. When the vital power forsakes the body, and the action of the pericardium is stopped; the breath of life becomes extinct, and the animated being is said to die away.

49

यथा जातानि जातानि च\_अन्यान्य्\_अन्यानि कालत: ।

yathA jAtAni jAtAni ca\_anyAni\_ anyAni kAlata: |

वृक्षात् पर्णानि शीर्यन्ते शरीराणि तथा नृणाम् ॥४९॥

vRkSAt parNAni zIryante zarIrANi tathA nRNAm ||49||

yathA - **as =**

jAtAni jAtAni ca - **births and more births =**

anyAni\_ anyAni kAlata: **- one after another in the course of time +**

vRkSAt parNAni zIryante – **from a tree the leaves scatter =**

zarIrANi - **bodies are =**

tathA - **thus =**

nRNAm – **for humans.**

~vlm.49. As all beings that are born and have come to life, fade away in time like all created things in the world; so do human bodies also fade and fall away in time, like the withered leaves of trees.

**~**sv. Otherwise, when the puryastaka ceases to function, the body dies and the subtle body chooses another suited to fulfil the hidden vasanas. Due to these vasanas, the puryastaka forges new links with the new subtle body, forgetting its nature as pure consciousness. However, since consciousness is infinite and omnipresent, the mind riding the puryastaka roams everywhere. Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

50

जायन्ते च म्रियन्ते च शरीराणि शरीरिणाम् । पादपानम् च पर्णानि का तत्र परिदेवना ॥५०॥

jAyante ca mriyante ca zarIrANi zarIriNAm | pAdapAnAm ca parNAni kA tatra paridevanA ||50||

जायन्ते च म्रियन्ते च –

and they live and they die,

the bodies of the embodied and the leaves of trees

. का तत्र परिदेवना – **What's wrong with that**?

**~**AS: the phrase tatra kA paridevanA (तत्र का परिदेवना) is a standard Sanskrit
idiom and has the meaning "So why worry about that?". It is also used in the derived meaning "Who cares?", or "Why should one care?" Here, the last phrase has nothing to do with trees. It is a general comment, based on all the content of the whole verse, or previous discussion. • the full meaning is: the bodies of the living are born and die, so do the leaves of trees. Why worry about it?
~vlm.50. the bodies of all embodied beings, are equally doomed to be born and die also in their time; as the leaves of trees, are seen to be incessantly growing and falling off at all seasons; why then should we lament at the loss of what is surely to be lost.

**~**sv. ...Bodies are taken up and abandoned by the jiva even as trees sprout new leaves and discard old ones. Wise men do not set any store by these changes.

**What's to be troubled about with that?**

#div —>#paridiv —>##**paridevana** **-n.-** #**paridevanA** - lamentation , bewailing , complaint \_MBh.&c. - (w.r. #parivedana).

51

चिद्.अम्बुधौ स्फुरन्त्य्\_एता\_ देह-बुद्बुद-पङ्क्तय: ।

cid.ambudhau sphuranti\_ etA\_ deha-budbuda-paGktaya: |

इतश्\_च\_अन्या\_ इतश्\_च\_अन्या\_ एतास्व्\_आस्था न धीमत: ॥५१॥

itaz\_ca\_anyA\_ itaz\_ca\_anyA\_ etAsv\_AsthA na dhImata: ||51

||

.

**in the ocean of Consciousness they project**

**as this procession of body-bubbles here & there and this & that**

**the wise do not depend on them**

**.**

52

सर्वगा अपि चिद्\_एतस्मिंश्\_चेतसि प्रतिबिम्बति ।

पदार्थम् अन्तरादत्ते न अन्यो हि मुकुराद्\_ऋते ॥५२॥

sarvagA api cid\_etasmiMz\_cetasi pratibimbati | padArtham antarAdatte na anyo hi mukurAd\_Rte ||52||

sarvagA api cit - **tho Consciousness goes everywhere =**

etasmin cetasi pratibimbati - **in this affectivity it is projected =**

padArtham antarAdatte – the thing pr**esented within it is =**

na anya: hi mukurAd Rte - **not other than the** m**irror.**

~vlm.52. the all-pervading intellect reflects itself only in the mind of man, and no where else; as it is the mirror only that receives the reflexions of objects, and no other opaque substance besides.

53 o/

चिद्-अमल-नभसि प्रयत्न-रूपा:

cid-amala-nabhasi prayatna-rUpA:

परिवितते तद्-अतन्-मया: स्फुरन्ति ।

parivitate tad-atan-mayA: sphuranti |

कलकल-मुखरा: स्फुट-अभिरामा

kalakala-mukharA: sphuTa-abhirAmA

विविध-शरीर-विमोह-तापनाय ॥५३॥

vividha-zarIra-vimoha-tApanAya ||53||

.

cid-amala-nabhasi **–**

**in the clear sky of Consciousness =**

**the for**m**s of active effort (volitions) =**

parivitate tad-atan-mayA: sphuranti **- x +**

kalakala-mukharA: sphuTa-abhirAmA - **x =**

vividha-zarIra-vimoha-tApanAya - **x.**

~vlm.53. the acts and fates of men are all imprinted in the spacious and clear page of the Divine intellect, and yet are all embodied beings loud in their cries and complaints against the decrees of Heaven which is owing to their ignorance, and tending to their better grief and vain lamentation.

~VA - in the pure space of cit, various bodies spreaded, which are results of efforts, confused and beautiful, for suffering from delusion.

AS: I don't think the "bodies" are being talked about here.
The subject is the multitudes of thoughts/ideas which flicker under the pure stretched sky of cit, having the forms of actions, some involved with tat (brahman) while some not, full of discussions and clarifications to relieve the pain from confusions of bodies (people).

**oॐ**m

DAILY READINGS tu 15August

fm3075 1.ag15 sUchI.Pin Regains her Body .z21

<https://www.dropbox.com/s/xuhzcykbvdsfj49/fm3075%201.ag15%20sUchI.Pin%20Regains%20her%20Body%20.z21.docx?dl=0>

fm6030 2.ag14-16 How Consciousness Projects .z109

<https://www.dropbox.com/s/67ss4q3ta0g1wjg/fm6030%202.ag14...16%20How%20Consciousness%20Projects%20.z109.docx?dl=0>

fm7128 3.ag14..15 What Happened to the Scholar King .z46

<https://www.dropbox.com/s/ylgk5z8lorpxhu1/fm7128%203.ag14..15%20What%20Happened%20to%20the%20Scholar%20King%20.z46.docx?dl=0>

Group Page

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

Complete YVFiles

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

चित् संवित्त्या.उच्यते जीव:

cit saMvittyA \_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

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

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA.iti.Adi .abhidham tata:||

y3067.021/FM.3.67.21

**Oॐ**m

Wordviewer is a free tool from Microsoft

that permits proper formatting

if you are not a Word user

downloadable at

<https://www.dropbox.com/s/2mpmf55zplst5ru/WordViewer.docx?dl=0>

**sarga 6.32**

मुने शृणु कथं कार्य-कारिणी स्पन्द-शालिनी ।

चरन्ती च तनु पुंसामुपैति परमाभिधाम् ॥१॥

**02 03 04 05 06 07 08**

प्रविस्मृत-स्वभावा हि चिच्-चित्तत्वम् उपागता ।

महापहत-चित्तत्वात् सुमहान् इव दीनताम् ॥९॥

**10 11 12 13**

क्वचिज् जात-पदार्थत्वम् क्वचिन् नष्ट-पदार्थताम् ।

क्वचिद् बहु-पदार्थत्वम् क्वचिद् एक-पदार्थताम् ॥१४॥

**15 16 17**

आधयो व्याधयश् च.एव प्रयान्त्य् अस्य प्रपीनताम् ।

अपाम् इव तरङ्गत्वं वीचित्वस्य.इव फेनता ॥१८॥

आधि-व्याधिभिर् आकीर्ण-शरीर\_अम्भोज-षट्पद: ।

जीवो वैषम्य आयाति तरङ्गत्वे यथा पय: ॥१९॥

**20 21 22 23 24 25 26 27 28 29 30 31 32 33**

स्व.सम्वित्ति-वशाज् जीवो वैवश्यम् उपगच्छति ।

पद्म-यन्त्रम् शरीर.स्थम् प्रवाहम् याति नित्यदा ॥३४॥

**35 36**

यथा.एव व्योम मरुति लीनम् पुर्यष्टकम् भवेत् ।

तथा.एव तत्र.एव तदा लयम् एति मनो मुने ॥३७॥

**38 39 40 41**

दृढ-भावनया पश्चात् तत्रैव रस-शालिनी ।

आतिवाहिक-देहत्वम् विस्मरति अखिलम् क्षणात् ॥४२॥

अस्तया.इव शरीरे ऽस्मिन् कृत.कृत्रिम-भावना ।

नयत्य् अ.सत्यम् सत्यत्वम् सत्यम् च.अ.सत्यताम् अपि ॥४३॥

सर्वगा हि चिद्.अंशेन जीवी.भूयाभवन्-मन: ।

मन: पूर्यष्टक-रथम् आक्रामति ततो जगत् ॥४४॥

पुर्यष्टकम् वातमयम् देहम् उत्थापयत्य् अलम् ।

हृत्.स्पन्दि-वेताल इव जीवति.इत्य् उच्यते तदा ॥४५॥

**46 47 48 49 50 51 52**

चिद्-अमल-नभसि प्रयत्न-रूपा:

परिवितते तद्-अतन्-मया: स्फुरन्ति ।

कलकल-मुखरा: स्फुट-अभिरामा

विविध-शरीर-विमोह-तापनाय ॥५३॥

**||**

**Canto 6.32**

01

**02 03 04 05 06 07 08**

09

**10 11 12 13**

14

**15 16 17**

18

19

**disease and depression come like bees to browse the body.lotus**

**and the Living.jIva comes to distress**

**as water comes to be a wave**

**.**

**20 21 22 23 24 25 26 27 28 29 30 31 32 33**

34

**35 36**

37

**38 39 40 41**

42

43

**as.if dormant in this body**

**a Feeling made Effective**

**brings the unreal to reality**

**and the real too to an unreal state**

**.**

\* suffix –tA = "-ness", state / suffix –tvam = "-ity", condition

Affective / Effective

44

45

**the Octagon.body composed of wind stands.up well.enuf**

**—like a Zombie with a heartbeat—**

**living**

**(so it is said)**

**then**

**...**

**46 47 48 49 50 51 52**

53

||

.z53

**04|05 06|07|08|**09|18|\***10 11|12|13|\*14|15 16 17|**18|**20 21 22|**36|**23|24|25|26 27 28 29 30 31|\*32 33|34|35|**42|\*36|44|\***37|38|39 40 41|**42|44|**45 46|47 48 49 50 51|**53|\***52|**53|01 02|03|**14|\***04|05|06|07 08 09|10 11|12 13|**14|**15|**34|\***16 17 18|20 21 22 23 24 25 26 27|**45|\***28|29 30|31 32 33|**34|**35|**48|\***36|37 38|39|01|\*40 41|42|44|**45|**46|47|**48|**49 50 51 52 53|\*01|**02 03|**09|