DAILY READINGS tu 18 September

fm3097 1.sp18 THREE SPACES .z27

<https://www.dropbox.com/s/1ij0zw13kz1o4mu/fm3097%201.sp18%20THREE%20SPACES%20.z27.docx?dl=0>

fm6052 2.sp18..19 arjuna - COUNCIL OF THE GODS .z39

<https://www.dropbox.com/s/ntsk69sco9krbeo/fm6052%202.sp18-19%20COUNCIL%20OF%20THE%20GODS%20.z39.docx?dl=0>

fm7148 3.sp18 Dreaming and Waking .z33

<https://www.dropbox.com/s/gtusjiboust3zou/fm7148%203.sp18%20Dreaming%20and%20Waking%20.z33.docx?dl=0>

fm7147 3.sp17 mahArambha, This Great Affair .z29

<https://www.dropbox.com/s/hcmnejnykz8d5x0/fm7147%203.sp17%20mahArambha%2C%20This%20Great%20Affair%20.z29.docx?dl=0>

**Oॐ**m



**image not displayed**

**Mahârambha**

**:**

**This Great Affair**

**The muni said—**

**x01**|o/

अनन्तरम् महाबाहो सुषुप्तान् निर्गतस्य मे ।

स्वप्ने जगत्~दृश्यम् इदम् सागरात्\_इव निर्गतम् ॥७।१४७।१॥

आकाश~अङ्गात्\_इव\_उत्कीर्णम् उत्कीर्णम् अवनेः\_इव ।

उत्कीर्णम् इव वा चित्तात्\_उत्कीर्णम् इव वा ड्र्शः ॥२॥

प्रफुल्लम् इव वृक्षेभ्यः सर्गः पूर्वम् अवोत्थितः ।

तरङ्ग-जालम् रोधः\_अब्धेः\_इव वा कचनम् दृशम् ॥३॥

नभस्तलात्\_इव\_आयातम् ककुब्भ्य\* इव च\_आगतम् ।

पर्वतेभ्य\* इव\_उत्कीर्णम् भूमेः\_इव सम्.उत्थितम् ॥४॥

हृदयात्\_इव निष्क्रान्तम् सम्प्रविष्टम् इव\_अम्बरैः ।

प्रसूतम् इव वृक्षेभ्यः\_जातम् वा सस्य.वत्\_भुवः ॥५॥

अङ्गेभ्य\* इव निर्यातम् सम्.उत्कीर्णम् इव\_इन्द्रियैः ।

पटात्\_इव प्रकटितम् मन्दिरात्\_इव निर्गतम् ॥६॥

कुतः\_अपि\_आगत्य पतितम् उड्डीय गमनात्\_इव ।

उपायनम् परे लोके गृहीतम् इव वा भुवः ॥७॥

प्रसूनम् ब्रह्म-वृक्षस्य तरङ्गम् इव वा\_अम्बुधेः ।

अनुत्कीर्ण-प्रकटनात्\_चित्.स्तम्भे चारु-पुत्रिका ॥८॥

anantaram mahAbAho suSuptAn nirgatasya me |

svapne jagat~dRzyam idam sAgarAt\_iva nirgatam ||7|147|1||

.

anantaram mahAbAho x

suSuptAn nirgatasya me |

svapne jagat~dRzyam idam x

sAgarAt\_iva nirgatam - **x**

**.**

**after all this, Master Archer,**

**it is as.if I had emerged**

**out-of a sea of dream into this other dream that is the world**

**.**

anantaram mahAbAho suSuptAn\_nirgatasya me **- x =**

svapne jagad-dRzyam idam sAgarAt\_iva nirgatam - **.**

~मुनिरुवाच - The MUNI: अनन्तरं महाबाहो - Just after this, Master Archer, सुषुप्तान् निर्गतस्य मे - out-of my emergence from Sleep स्वप्ने जगद् दृश्यम् - in dream the world has emerged इदं सागराद् इव निर्गतम् - as.if it had emerged from the sea. -1-

~sv.1 THE SAGE continued: When I had emerged from deep sleep, this world arose in my dream as from an ocean,...

~vlm.1 The sage continued:—Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just a man rising on the surface from the depth of the sea, surveys the heavens above him.

**y02**|o/

**AkAza~aGgAt\_iva\_utkIrNam utkIrNam avane:\_iva |**

**utkIrNam iva vA cittAt\_utkIrNam iva vA Drza: ||2||**

AkAza~aGgAt\_iva\_utkIrNam utkIrNam avane:\_iva |

utkIrNam iva vA cittAt\_utkIrNam iva vA Drza: ||2||

.

AkAz**a~a**GgAt\_iva\_utkIrNam- **x =**

utkIrNam avane:\_iva **- x +**

utkIrNam iva vA cittAt- **x =**

utkIrNam iva vA Drza: **- x.**

~sv.2 ... as a statue emerges from a stone, ...

~vlm.2. I saw the heavens, as hewn out of the etherial vacuum; and I beheld the terrestrials, as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or ocular deception only.

**x**

**z03**|o/

**praphullam iva vRkSebhya: sarga: pUrvam avotthita: |**

**taraGga-jAlam rodha:\_abdhe:\_iva vA kacanam dRzam ||3||**

praphullam iva vRkSebhya: sarga: pUrvam avotthita: |

taraGga-jAlam rodha:\_abdhe:\_iva vA kacanam dRzam ||3||

.

praphullam iva vRkSebhya: **- as.if flourishing on trees =**

sarga.**Creation** = pUrvam – **formerly -** avotthita: **-** ava **x =**

taraGga-jAlam **- a tangle of waves** =

rodha: abdher **- x =**

iva vA kacanam dRzam - **x**

**.**

~sv.3 ... as flowers emerge from the tree, as memory emerges from the mind, as waves emerge from the ocean.

~vlm.3. The world appeared, as the early or long sprung blossom of the arbour of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eye sight.

**x04**|o/

**nabhastalAt\_iva\_AyAtam kakubbhya\* iva ca\_Agatam |**

**parvatebhya\* iva\_utkIrNam bhUme:\_iva sam.utthitam ||4||**

nabhastalAt\_iva\_AyAtam kakubbhya\* iva ca\_Agatam |

parvatebhya\* iva\_utkIrNam bhUme:\_iva sam.utthitam ||4||

.

nabhastalAt iva\_AyAtam - **as.if come-from the sky =**

kakubbhya iva ca\_Agatam **- x =**

parvatebhya iva\_utkIrNam **- x =**

bhUme:\_iva samutthitam **- x =**

#samutthita

#utkIrNa

#kakub

#nabhastala

~sv.4 It was as if they dropped from the sky, as if they arose from the earth, ...

~vlm.4. It seemed to appear from the bosom of the sky above, or to have proceeded from all sides of heaven; it seemed moreover as a masonry carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth or Tartaries.

**x05**|o/

**hRdayAt\_iva niSkrAntam sampraviSTam iva\_ambarai: |**

**prasUtam iva vRkSebhya:\_jAtam vA sasya.vat\_bhuva: ||5||**

hRdayAt\_iva niSkrAntam sampraviSTam iva\_ambarai: |

prasUtam iva vRkSebhya:\_jAtam vA sasya.vat\_bhuva: ||5||

.

hRdayAd iva niSkrAntam - **as.if emerged from the hRdaya.Heart** =

sampraviSTam iva ambarai: **- x =**

prasUtam iva vRkSebhyo - **as.if produced by trees** =

jAtam vA sasyavat\_bhuva: **- or born like grain from the earth.**

#niSkrAnta

#sampraviSTa

~sv.5 ... as if they arose in the heart, as if they were food grains that sprang from the earth, ...

~vlm.5. It seemed also to have sprung out of the heart, as any of its feelings or affections; and to have filled all the space of vacuity, as the all pervading clouds of heaven; methought it likewise as the produce of a large forest, or like seeds or grains growing out of the earth.

**x**

**y06**|o/

**aGgebhya\* iva niryAtam sam.utkIrNam iva\_indriyai: |**

**paTAt\_iva prakaTitam mandirAt\_iva nirgatam ||6||**

aGgebhya\* iva niryAtam sam.utkIrNam iva\_indriyai: |

paTAt\_iva prakaTitam mandirAt\_iva nirgatam ||6||

.

aGgebhya: iva - **x = as.if w the bodies**

niryAtam

samutkIrNam

iva indriyai: - **as.if with the organs**

paTAt iva prakaTitam –

**as on the canvas is painted -**

mandirAt iva nirgatam - **x.**

~sv.6 ... as if the curtain that hid them had been lifted, as if they emerged from a temple.

~vlm.6. As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.

**x07**|o/

**kuta:\_api\_Agatya patitam uDDIya gamanAt\_iva |**

**upAyanam pare loke gRhItam iva vA bhuva: ||7||**

kuta:\_api\_Agatya patitam uDDIya gamanAt\_iva |

upAyanam pare loke gRhItam iva vA bhuva: ||7||

.

\* kutas api\_Agatya - **from where is it come? =** patitam - **fallen =** uDDIya - **it has flown =** gamanAt\_iva - **from such a path.**

upAyanam pare loke gRhItam iva vA -

bhuva: -

~sv.7 From where did the world arrive? One does not know.

~vlm.7. These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents are brought to the presence of prince from different parts of lands, or as the retributions and rewards of one's good or bad deeds in this life, meet him in the next and successive transmigration.

**y08**|o/

**prasUnam brahma-vRkSasya taraGgam iva vA\_ambudhe: |**

**anutkIrNa-prakaTanAt\_cit.stambhe cAru-putrikA ||8||**

prasUnam brahma-vRkSasya taraGgam iva vA\_ambudhe: |

anutkIrNa-prakaTanAt\_cit.stambhe cAru-putrikA ||8||

.

prasUnam brahma-vRkSasya - **budding on the \*brahma-Tree =**

taraGgam iva vA ambudhe: - **or like a wave crossing the sea =**

anutkIrNa-prakaTanAt\_cit.stambhe cAru-putrikA - **.**

~sv.8 It is surely the figure fashioned in the stone called the infinite consciousness.

~vlm.8. The world is but a blossom of the great arbour of Brahma, or a little billow of vast ocean of Eternity; it is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon it. (It is the macrocosm moulded in the mind of God).

#sU - to produce, vivify. —>#sUna -mfn.- born , produced &c, as a son, daughter, flower-bud, etc. [\_pAN.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Pa1n2_%22))8-2 , 45 Sch. •• #prasUna, y7147.008.

**z09**|o/

आकाश-मृन्.मय~अनन्त-कुड्यम् आकाश-पत्तनम् ।

AkAza-mRn.maya~ananta-kuDyam AkAza-pattanam |

मनः\_मत्तः\_गज.मयः\_मिथ्या जीवस्य जीवितम् ॥९॥

mana:\_matta:\_gaja.maya:\_mithyA jIvasya jIvitam ||9||

.

AkAza=mRn.may**a~a**nanta-kuDyam - **Space is its endless wall of clay =**

AkAza-pattanam - **Space Town =**

manas matta: - **Mind gone wild - x =**

gaja.maya: - **in the mode of an elephant - x =**

mithyA - **false =**

jIvasya jIvitam - **is the living of the Living.jIva.**

~sv.9 It is an imaginary city made of walls which are pure space or void.

~vlm.9. The firmament is the ample field, filled with an infinity of worlds, appearing as our earthly abodes in the empty city of air; the mind wanders at random all over it as an infuriate elephant, with an airy empty life, as fickle and fleeting as a breath of air.

It has an endless wall made of space-mud, Space City,--where the Mind runs wild as a horny bull-elephant--false is the living of the Living Jîva. -

**x10**|o/

अभित्तिकम् अरङ्गम् च विचित्रम् चित्रम् अम्बरे ।

शम्बर~ईशस्य सर्वस्वम् अविद्या~आख्यस्य कस्यचित् ॥१०॥

abhittikam araGgam ca vicitram citram ambare |

zambara~Izasya sarvasvam avidyA~Akhyasya kasyacit ||10||

.

abhittikam araGgam ca- **wallless and colorless =**

vicitram citram ambare **- x +**

zambar**a~I**zasya **- of the Lord of Magic** =

sarvasvam- **x =**

avidy**A~A**khyasya kasyacit- **of whatever is called Ignorance.**

~sv.10 It is the trick of the juggler known as ignorance.

~vlm.10. *The edifice of the world appears to be built without its foundation, and is* unsupported by walls*; and the sky appearing so bright and variegated, is* without any colour *or taint of its own; it is the magical power of* the great magician*, that has displayed these wonders and spread a curtain of delusion over* the ignorant *and infatuated world. (Instead of knowledge, man has rather eaten the fruit of the tree of ignorance).*

**x11**|o/

महारम्भम् स्थिरम् अपि देश-काल-विवर्जितम् ।

नाना~आढ्यम् अपि च\_अद्वैतम् नाना~आत्मा\_अपि न किंचन ॥११॥

mahArambham sthiram api deza-kAla-vivarjitam |

nAnA~ADhyam api ca\_advaitam nAnA~AtmA\_api na kiMcana ||11||

.

**this Great Affair, tho firmly known is yet devoid of Place & Time =**

nAn**A~A**Dhyam api ca advaitam - **and tho growing into Variety it is nondual** =

nAn**A~A**tmA api na kiMcana - **there is no Variety in the Self at.all.**

~sv.11 Though it seems to be a firm reality, it is essentially devoid of space and time. Though it seems to be diverse, yet it is non-dual, diverse and nothing at the same time.

~vlm.11. Though the creation seems so exuberant, at all places and in all times; yet it is quite quiescent, and unbounded by any limitation of space and time; and though it appears as multitudinous yet it is the single unity; and though seemingly multifarious, yet is all but one invariable uniformity.

\* mahArambham sthiram api - **this Great Affair, tho firm/solid** **=** deza-kAla-vivarjitam - **devoid of Place and Time =** nAn**A~A**Dhyam api ca advaitam - **and tho grown to Variety it is nondual** = nAn**A~A**tmA api na kiMcana - **there is no Variety in the Self at.all.**

**x**

**z12**|o/

गन्धर्व.पुर-दृष्टान्तस्य अपि\_अवस्तुतया समम् ।

जागरायाम् हि किल तत्\_भ्रान्तम् अप्य् अपलभ्यते ॥१२॥

gandharva.pura-dRSTAntasya api\_avastutayA samam |

jAgarAyAm hi kila tat\_bhrAntam apy apalabhyate ||12||

.

gandharva.pura-dRSTAntasya api – **as the Example of Gandharva.City =**

avastutayA **- thru its insubstantiality** =

samam **– it's the same +**

jAgarAyAm hi kila tad - **x =**

bhrAntam api\_apalabhyate **– x.**

~sv.12 Surely, it can only be compared to a castle in the air: for it is seen and experienced even in the waking state. Though it has never been created, it exists as if it had been created. It is pure consciousness.

~vlm.12. The instance of the fairy land is exactly alike to that of this world, in respect of the unreality of both; and it is the same error which occurs to us in our dream, that possesses us also even in our waking state of dreaming. (Equality of day and night dreams).

**x13**|o/

चित्.भा-मात्रम् अन्.आरब्धम् अपि\_आरब्धम् इव स्थितम् ।

देश.काल-क्रिया-द्रव्य-सर्ग-संहार-संयुतम् ॥१३॥

cit.bhA-mAtram an.Arabdham api\_Arabdham iva sthitam |

deza.kAla-kriyA-dravya-sarga-saMhAra-saMyutam ||13||

.

cit.bhA-mAtram **- apparent measured Consciousness =**

anArabdham – **without beginning =**

api\_Arabdham iva sthitam **– altho it seems to be begun +**

deza.kAla-kriyA-dravya-sarga-saMhAra-saMyutam -

**x place.time**-**activity**-**substance**-**creation**-**destruction**-**connected.**

~sv.13 It seems to be endowed with time, space, matter, activity, creation and destruction.

~vlm.13. It is the reflexion of the mind only, that represents the absent past, as well as the future which is yet to be, as already present before it; whether they relate to aught of time or place, or substance or action or anything relating to its creation or its destruction.

**y14**|o/

सुर.असुर-नर~आधार-गर्भ-गर्भ-मनोहरम् ।

sura.asura-nara~AdhAra-garbha-garbha-manoharam |

पृथक्.कोष्ठ.स्थ-बीज~ओघ-सम्पूर्णम् इव दाडिमम् ॥१४॥

pRthak.koSTha.stha-bIja~ogha-sampUrNam iva dADimam ||14||

.

sur**a~a**sura-narAdhAra-garbha-garbha-manoharam **-**

**x Brightling-Darkling**-**Human**-AdhAra-**womb.to.womb**-manohara **+**

pRthak.koSThastha-bIjaugha-sampUrNam iva -

**as.if** pRthak.koSThastha-bIjaugha-sampUrNa **=**

dADimam - **the pomegranate.**

~sv.14 It has gods, demons, human beings and various other forms of creatures.

~vlm.14. There are numberless beings contained under every species of animals, which contain others ad infinitum in their ovaries, bearing animalcules like seeds of pomegranate fruits.

#dADI •-->#dADima . the pomegranate tree [MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))(n. also its fruit ; daDimAni >danz °मानि दन्श् , to bite pomegranates , said of a hard or unwelcome task [Va1m.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Va1m_%22))iii , 2 , 14). •• #dADimapriya - dADima-priya dADimabhakSaNa -bhakSaNa m. "liking and eating pomegranates", parrot. — y1023.012

**x**

**z15**|o/

नदी-शैल-वन.आदि-स्थ=व्योम.तारा.अभ्र-संकुलम् ।

गीत~अब्धि-रण-पाठ~आढ्य-पवन~आराव-घर्घरम् ॥१५॥

nadI-zaila-vana.Adi-stha=vyoma.tArA.abhra-saMkulam |

gIta~abdhi-raNa-pATha~ADhya-pavana~ArAva-ghargharam ||15||

.

nadI-zaila-vanAdi-stha=vyoma-tAr**A~a**bhra-saMkulam **–**

**m river**.**mountain.forest.&c-set**=**sky-star-cloud-crowd +**

gItAbdhi-raNa-pATh**a~A**Dhya-pavan**a~A**rAva-ghargharam **–**

**m song**-**sea**-raNa-pATh**a~A**Dhya-pavan**a~A**rAva-gharghara**.**

~sv.15 In it are the rivers, mountains, forests, the sky and the stars. I saw this 'field of observation'.

~vlm.15. The rivers, forests and mountains, are seen to be beset by clouds of the sky, and studded with the gemming stars of heaven; and the sea is heard to resound with the loud alarum of battle drums, raised by the warring winds with the conflicting currents.

**x16**|o/

ततः\_विलोकितम् तत्र तन्मया दृश्य-मण्डलम् ।

यावत् तम् एव पश्यामि ग्रामम् प्राक्तनम् आस्पदम् ॥१६॥

tat**a:\_**vilokitam tatra tanmayA dRzya-maNDalam |

yAvat tam eva pazyAmi grAmam prAktanam Aspadam ||16||

.

tat**a:\_**vilokitam tatra **- after that, there is seen by me** =

tanmayA dRzya-maNDalam **- a field of perception** =

yAvat tam eva pazyAmi x

grAmam prAktanam Aspadam - **x**

**.**

दृश्य-मण्डलम् –

यावत् –

**such that** तम् एव पश्यामि ग्रामं –

**I see that very village,** प्राक्तनम् आस्पदम् –

**my former home.**

~sv.16 At the same time I saw there the house I had seen before, ...

~vlm.16. I then behold there a visible sphere before me, amidst which I saw the village of my prior dream, and recognized the spot of my former residence therein.

**y17**|o/

तान् एव सकलान् बन्धून् तथा संस्थान-संस्थितान् ।

तान् पुत्रान् ताम् महेलाम् च तत्\_एव च तदा गृहम् ॥१७॥

tAn eva sakalAn bandhUn tathA saMsthAna-saMsthitAn |

tAn putrAn tAm mahelAm ca tat\_eva ca tadA gRham ||17||

.

tAn\_eva sakalAn\_bandhUn – **every one of those relations =**

tathA saMsthAna-saMsthitAn **- x +**

tAn\_putrAn **- those children =**

tAm mahelAm ca – **and that wife =**

t**at\_ev**a ca tadA gRham - **and that too then, my house.**

~AB. ... mahelAm bhAryAm ||

~sv.17 ... along with all my relatives' buildings, and everything as they were before.

~vlm.17. I saw there all my former friends and relations, at the very spot and of the same age as I had seen then before; I saw my wife and my very children seated in the very same house.

\* तान् एव सकलान् बन्धून् - All those relations, तथा संस्थान-संस्थितान् - thus gathered in the same place तान् पुत्रान् - those children तां महेलां च - and that wife तद् एव च तदा गृहम् - t**at\_ev**a ca tadA gRham - and that too then, my house.

**x**

**z18**|o/

ताम् दृष्ट्वा प्राक्तनीम् ग्राम्याम् आहरत्\_वासनाम् बलात् ।

tAm dRSTvA prAktanIm grAmyAm Aharat\_vAsanAm balAt |

तट.स्थम् मुह्यमान~अङ्गम् इव वीचिः\_महा.अर्णवे ॥१८॥

taTa.stham muhyamAna~aGgam iva vIci:\_mahA.arNave ||18||

.

tAm dRSTvA prAktanIm grAmyAm x

Aharat\_vAsanAm balAt **- x =**

taTa.stham muhyamAn**a~a**Ggam **- a body released on.shore** =

iva vIci:\_mahA.arNave – **like a wave in the Great.Ocean**

**.**

~sv.18 All these had been dragged into the field of observation by the latent vAsanA or psychological tendency.

~vlm.18. Seeing my fellow villagers and my former village scenes, my heart wished to meet them as violently, as the sea-waves swell to meet the shore.

**x19**|o/

अथ\_अहम् अभवम् तत्र तदा\_आलिङ्गन-निर्वृतः ।

गृहीत-वासनः\_नूनम् विस्मृत=प्राक्तन-स्मृतिः ॥१९॥

atha\_aham abhavam tatra tadA\_AliGgana-nirvRta: |

gRhIta-vAsan**a:\_**nUnam vismRta=prAktana-smRti: ||19||

.

**and.so I was there** तदा आलिङ्गन-निर्वृतः –

**then happily giving embraces,** गृहीत-वासनः –

**a grasping Vâsanâ** नूनं विस्मृत=प्राक्तन-स्मृतिः –

**now forgetful of my previous remembrance.**

~sv.19 On account of the vAsanA, I immediately engaged myself in greeting and embracing my relatives etc., having temporarily lost the knowledge that it was illusory.

~vlm.19. I then began to embrace all my relatives, and felt happy at my joining with them; and being enrapt by my desire of seeing more and more, I utterly lost all my remembrance of the past.

#vR ->#vRta •-->#nirvRta . satisfied , happy , tranquil , at ease , at rest [MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))&c; extinguished , terminated , ceased, [\_mArkp.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Ma1rkP_%22)); #nirvRtIbhU - with √भू, P. -भवति, to attain nirvANa निर्वाण, [Sukh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Sukh_%22))

**y20**|o/

बिम्बम् तत्.तत्\_उपादत्ते यत्.यत्\_अग्रे\_अवतिष्ठति ।

यथादर्शः\_चिदादर्शः\_तथा\_एव\_अयम् स्व.भावतः ॥२०॥

bimbam tat.tat\_upAdatte yat.yat\_agre\_avatiSThati |

yathAdarza:\_cidAdarza:\_tathA\_eva\_ayam sva.bhAvata: ||20||

.

bimbam tat.tat\_upAdatte **- x =**

yad.yat\_agre\_avatiSThati **- x =**

yathAdarza: **- x =**

cidAdarza: **- x =**

tathA eva ayam sva.bhAvata: **- x.**

~sv.20 Just as a mirror reflects whatever object is placed in front of it, even so, consciousness takes on the form of whatever is presented to it.

~vlm.20. As a mirror receives the reflexion of whatever is present before it, so the mirror of the mind is wholly occupied with the objects of its future desires, and becomes unmindful of the past.

**x**

**z21**|o/

यः\_तु चिन्मात्र-गगनम् सर्वम् इति\_एव बोधवान् ।

द्वैतेन बोध्यते न\_इह सः\_अङ्ग तिष्ठति केवलः ॥२१॥

ya:\_tu cinmAtra-gaganam sarvam iti\_eva bodhavAn |

dvaitena bodhyate na\_iha s**a:\_**aGga tiSThati kevala: ||21||

.

ya**:\_**tu cinmAtra-gaganam - **x =**

sarvam it**i\_ev**a bodhavAn **- x +**

dvaitena bodhyate **na\_iha** - **x =**

s**a:\_**aGga tiSThati kevala: **- x.**

यः\_तु - But somebody, "चिन्मात्र-गगनं सर्वम्" - "The sky that is measured in consciousness is everything", इति\_एव बोधवान् - just so realizing द्वैतेन बोध्यते न इह - does not realize the duality here; सः अङ्ग तिष्ठति केवलः - he rather rests alone - all-one. -21-

~sv.21 However, one who has realised that everything is the pure, infinite consciousness is not affected by the apparent duality. He remains free, alone and unaffected.

~vlm.21. It is the vacuity of the Intellect, that has the knowledge of everything; nor is there any other principle of understanding beside the intellect, which ever subsists by itself.

**x22**|o/

न नश्यति स्मृतिः\_यस्य विमला बोध-शालिनी ।

अयम् द्वैत-पिशाचः\_तम् मनाक्.अपि न बाधते ॥२२॥

na nazyati smRti:\_yasya vimalA bodha-zAlinI |

ayam dvaita-pizAca:\_tam manAk.api na bAdhate ||22||

.

na nazyati smRti: yasya vimalA bodha-zAlinI **- x =**

ayam dvaita-pizAca**:\_**tam manAg.api na bAdhate - **.**

न नश्यति - He does not perish स्मृतिः\_यस्य - whose Smrti Remembrance is विमला बोध-शालिनी - purely realized. अयं द्वैत-पिशाचस् तं मनाग्.अपि न बाधते - The monster of duality does not trouble him at.all.

~sv.22 One who never loses the knowledge of oneness is not troubled by this goblin known as perception of difference or division.

~vlm.22. He who has not lost his pure understanding, and his remembrance of himself; is never misled by the goblin of dualism or doubt, to think of a duality.

**y23**|o/

येषाम् अभ्यास-योगेन साधु-सत्.शास्त्र-संगमैः ।

उदेति बोध-धिः\_भूयः\_या विस्मरति न\_उदयम् ॥२३॥

yeSAm abhyAsa-yogena sAdhu-sat.zAstra-saMgamai: |

udeti bodha-dhi:\_bhUy**a:\_**yA vismarati na\_udayam ||23||

.

yeSAm abhyAsa-yogena - **of those by whose Practical Yoga** =

sAdhu-sat.zAstra-saMgamai: - **with the best of good company and \*zAstra =**

udeti bodha-dhi:\_bhUyas - **there gradually arises realized thot =**

yA vismarati na\_udayam **– x.**

zgl#tt. abhyAsayoga #as —> #abhyAsa-yoga - Practical Yoga; hard work.

~sv.23 They in whom this knowledge has arisen, due to the company of the holy ones and the study of this scripture, do not lose it again.

~vlm.23. He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his study of good sástras and attendance on divine sages, does not forget his enlightenment any more: (nor relapses to his former ignorance).

**x**

**z24**|o/

अप्रौढा मे तदा सा\_आसीत्\_बोध.धिः\_या तया हता ।

अद्य शक्नोति मे बुद्धिम् हन्तुम् क\* इव दुर्.ग्रहः ॥२४॥

aprauDhA me tadA sA\_AsIt\_bodha.dhi:\_yA tayA hatA |

adya zaknoti me buddhim hantum ka\* iva dur.graha: ||24||

.

a.prauDhA me tadA sA\_AsIt\_bodha.dhi:\_yA tayA hatA **- x =**

adya zaknoti me buddhim hantum ka iva dur.graha: **- x.**

~sv.24 At that time, however, my own understanding had not become clear and firm; hence even I was swayed by the notions of relationship. But now nothing in the world can shake my understanding nor cloud my realisation.

~vlm.24. He who is imperfect in his divine knowledge, and whose mind is bound down by worldly desires; is liable to lose his good understanding, as it were by the influence of an unfavourable planet or inauspicious star.

**x25**|o/

तव\_अपि, व्याध, विद्धि\_इदम् बुद्धिः सत्सङ्ग-वर्जिता ।

द्वैत-बोधेन कष्टेन कृच्छ्रात्\*शान्तिम् उपैष्यति ॥२५॥

tava\_api, vyAdha, viddhi\_idam buddhi: satsaGga-varjitA |

dvaita-bodhena kaSTena kRcchrAt\*zAntim upaiSyati ||25||

.

tava api vyAdha viddhi - **for you, hunter, know** =

idam buddhi: satsaGga-varjitA - **this intellect without Good Company** =

dvaita-bodhena kaSTena - **w/ this wicked duality-realization =**

kRcchrAt\_zAntim upaiSyati **– x.**

~sv.25 Your mind, too, is not steady now, O hunter, because you have not had satsanga, company of the holy ones.

~vlm.25. Know thou, O huntsman! that thy understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve thee thereby to repeated difficulties.

**The HUNTER—**

**y26**|o/

एवम् एतन्\_मुने सत्यम् पावनैः\_त्वत्.विबोधनैः ।

ईदृशैः\_अपि मे बुद्धिः\_न विश्राम्यति सत्पदे ॥२६॥

evam etan\_mune satyam pAvanai:\_tvat.vibodhanai: |

IdRzai:\_api me buddhi:\_na vizrAmyati satpade ||26||

.

evam etan **– so this, = Muni, =** satyam **- is real** =

pAvanai:\_tvat.vibodhanai: **- because of your =**

IdRzai:\_api x

me buddhi: na vizrAmyati satpade– **my buddhi.Intellect does not find rest in BeingSo.**

~sv.26 THE HUNTER said: True indeed, O sage. It is as you say.

~vlm.26. The Huntsman answered:—It is all very true, O sage, that notwithstanding all thy lectures, my understanding does not find its rest in the knowledge of only true One.

**x**

**z27**|o/

स्यात्\_ईदृशम् अथ.उ न स्यात्\_इति संदेह-जालिका ।

न\_एतस्मिन् स्वानुभूते\_अपि वस्तुनि\_अद्य\_अपि शाम्यति ॥२७॥

syAt\_IdRzam atha.u na syAt\_iti saMdeha-jAlikA |

na\_etasmin svAnubhUte\_api vastuni\_adya\_api zAmyati ||27||

.

syAt\_IdRzam - **be it so** =

atho - atha-u - **or again** - <atho> is an intensive like no = na.u =

na syAd - **be it not so =**

iti saMdeha-jAlikA **- x +**

na etasmin\_svAnubhUte\_api- **x =**

vastuni\_adya api zAmyati- **x.**

~sv.27 Therefore, even though I have listened to your illuminating words, there is still some doubt in me,...

~vlm.27. My understanding is still hanging in doubt, as to whether it is so or not; and though I rely in my conception of the truth as you have declared, yet my mind finds no rest in it.

**x28**|o/

अहो बत दुरन्ता\_इयम् अध्यास.सुदृढी.कृता ।

अविद्या विद्यमाना\_एव या शान्ता\_एव न शाम्यति ॥२८॥

aho bata durantA\_iyam adhyAsa.sudRDhI.kRtA |

avidyA vidyamAnA\_eva yA zAntA\_eva na zAmyati ||28||

.

aho bata durantA iyam- **x =**

adhyAsa.sudRDhI-kRtA **- x +**

avidyA vidyamAnA eva yA zAntA eva - **the peaceful \*shAnta whose thinking is still Ignorance =**

na zAmyati - **does not come to peace.**

~sv.28 "Can all this really be true?"

~vlm.28. Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.

**yz29**|o/

सत्.सङ्गतैः पद.पदार्थ-विबुद्ध-बुद्धेः

सत्\*शास्त्र-सत्.क्रम-विचार-मनोहार~अङ्गैः ।

अभ्यास.तः प्रशमम् एति जगत्.भ्रमः\_अयम्

न\_अन्येन केनचित्\_अपि\_इति विनिश्चितिः\_मे ॥२९॥

sat.saGgatai: pada.padArtha-vibuddha-buddhe:

sat\*zAstra-sat.krama-vicAra-manohAra~aGgai: |

abhyAsa.ta: prazamam eti jagat.bhram**a:\_**ayam

na\_anyena kenacit\_api\_iti vinizciti:\_me ||29||

.

satsaGgatai: **- x =**

pada.padArtha-vibuddha-buddhe: **- x =**

sat.zAstra-sat.krama-vicAra-manohAr**a~a**Ggai: **- x =**

abhyAsata: prazamam eti jagat.bhram**a:\_**ayam **- x =**

na\_anyena kenacit\_api\_iti vinizciti:\_me - **.**

~AB. ... vinizciti:\_mizcaya .a. ||

~sv.29 Alas, what a great tragedy! Even when this ignorance seems to be obvious, it is hard to abandon it.

~vlm.29. Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best sástras, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

**oॐm**

DAILY READINGS tu 18 September

fm3097 1.sp18 THREE SPACES .z27

<https://www.dropbox.com/s/1ij0zw13kz1o4mu/fm3097%201.sp18%20THREE%20SPACES%20.z27.docx?dl=0>

fm6052 2.sp18..19 arjuna - COUNCIL OF THE GODS .z39

<https://www.dropbox.com/s/ntsk69sco9krbeo/fm6052%202.sp18-19%20COUNCIL%20OF%20THE%20GODS%20.z39.docx?dl=0>

fm7148 3.sp18 Dreaming and Waking .z33

<https://www.dropbox.com/s/gtusjiboust3zou/fm7148%203.sp18%20Dreaming%20and%20Waking%20.z33.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:||

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+++

सर्ग ७.१४७

मुनिर् उवाच ।

अनन्तरम् महाबाहो सुषुप्तान् निर्गतस्य मे ।

स्वप्ने जगत्~दृश्यम् इदम् सागरात्\_इव निर्गतम् ॥७।१४७।१॥

आकाश~अङ्गात्\_इव\_उत्कीर्णम् उत्कीर्णम् अवनेः\_इव ।

उत्कीर्णम् इव वा चित्तात्\_उत्कीर्णम् इव वा ड्र्शः ॥२॥

प्रफुल्लम् इव वृक्षेभ्यः सर्गः पूर्वम् अवोत्थितः ।

तरङ्ग-जालम् रोधः\_अब्धेः\_इव वा कचनम् दृशम् ॥३॥

नभस्तलात्\_इव\_आयातम् ककुब्भ्य\* इव च\_आगतम् ।

पर्वतेभ्य\* इव\_उत्कीर्णम् भूमेः\_इव सम्.उत्थितम् ॥४॥

हृदयात्\_इव निष्क्रान्तम् सम्प्रविष्टम् इव\_अम्बरैः ।

प्रसूतम् इव वृक्षेभ्यः\_जातम् वा सस्य.वत्\_भुवः ॥५॥

अङ्गेभ्य\* इव निर्यातम् सम्.उत्कीर्णम् इव\_इन्द्रियैः ।

पटात्\_इव प्रकटितम् मन्दिरात्\_इव निर्गतम् ॥६॥

कुतः\_अपि\_आगत्य पतितम् उड्डीय गमनात्\_इव ।

उपायनम् परे लोके गृहीतम् इव वा भुवः ॥७॥

प्रसूनम् ब्रह्म-वृक्षस्य तरङ्गम् इव वा\_अम्बुधेः ।

अनुत्कीर्ण-प्रकटनात्\_चित्.स्तम्भे चारु-पुत्रिका ॥८॥

आकाश-मृन्.मय~अनन्त-कुड्यम् आकाश-पत्तनम् ।

मनः\_मत्तः\_गज.मयः\_मिथ्या जीवस्य जीवितम् ॥९॥

अभित्तिकम् अरङ्गम् च विचित्रम् चित्रम् अम्बरे ।

शम्बर~ईशस्य सर्वस्वम् अविद्या~आख्यस्य कस्यचित् ॥१०॥

महारम्भम् स्थिरम् अपि देश-काल-विवर्जितम् ।

नाना~आढ्यम् अपि च\_अद्वैतम् नाना~आत्मा\_अपि न किंचन ॥११॥

गन्धर्व.पुर-दृष्टान्तस्य अपि\_अवस्तुतया समम् ।

जागरायाम् हि किल तत्\_भ्रान्तम् अप्य् अपलभ्यते ॥१२॥

चित्.भा-मात्रम् अन्.आरब्धम् अपि\_आरब्धम् इव स्थितम् ।

देश.काल-क्रिया-द्रव्य-सर्ग-संहार-संयुतम् ॥१३॥

सुर.असुर-नर~आधार-गर्भ-गर्भ-मनोहरम् ।

पृथक्.कोष्ठ.स्थ-बीज~ओघ-सम्पूर्णम् इव दाडिमम् ॥१४॥

नदी-शैल-वन.आदि-स्थ=व्योम.तारा.अभ्र-संकुलम् ।

गीत~अब्धि-रण-पाठ~आढ्य-पवन~आराव-घर्घरम् ॥१५॥

ततः\_विलोकितम् तत्र तन्मया दृश्य-मण्डलम् ।

यावत् तम् एव पश्यामि ग्रामम् प्राक्तनम् आस्पदम् ॥१६॥

तान् एव सकलान् बन्धून् तथा संस्थान-संस्थितान् ।

तान् पुत्रान् ताम् महेलाम् च तत्\_एव च तदा गृहम् ॥१७॥

ताम् दृष्ट्वा प्राक्तनीम् ग्राम्याम् आहरत्\_वासनाम् बलात् ।

तट.स्थम् मुह्यमान~अङ्गम् इव वीचिः\_महा.अर्णवे ॥१८॥

अथ\_अहम् अभवम् तत्र तदा\_आलिङ्गन-निर्वृतः ।

गृहीत-वासनः\_नूनम् विस्मृत=प्राक्तन-स्मृतिः ॥१९॥

बिम्बम् तत्.तत्\_उपादत्ते यत्.यत्\_अग्रे\_अवतिष्ठति ।

यथादर्शः\_चिदादर्शः\_तथा\_एव\_अयम् स्व.भावतः ॥२०॥

यः\_तु चिन्मात्र-गगनम् सर्वम् इति\_एव बोधवान् ।

द्वैतेन बोध्यते न\_इह सः\_अङ्ग तिष्ठति केवलः ॥२१॥

न नश्यति स्मृतिः\_यस्य विमला बोध-शालिनी ।

अयम् द्वैत-पिशाचः\_तम् मनाक्.अपि न बाधते ॥२२॥

येषाम् अभ्यास-योगेन साधु-सत्.शास्त्र-संगमैः ।

उदेति बोध-धिः\_भूयः\_या विस्मरति न\_उदयम् ॥२३॥

अप्रौढा मे तदा सा\_आसीत्\_बोध.धिः\_या तया हता ।

अद्य शक्नोति मे बुद्धिम् हन्तुम् क\* इव दुर्.ग्रहः ॥२४॥

तव\_अपि, व्याध, विद्धि\_इदम् बुद्धिः सत्सङ्ग-वर्जिता ।

द्वैत-बोधेन कष्टेन कृच्छ्रात्\*शान्तिम् उपैष्यति ॥२५॥

व्याध\* उवाच ।

एवम् एतन्\_मुने सत्यम् पावनैः\_त्वत्.विबोधनैः ।

ईदृशैः\_अपि मे बुद्धिः\_न विश्राम्यति सत्पदे ॥२६॥

स्यात्\_ईदृशम् अथ.उ न स्यात्\_इति संदेह-जालिका ।

न\_एतस्मिन् स्वानुभूते\_अपि वस्तुनि\_अद्य\_अपि शाम्यति ॥२७॥

अहो बत दुरन्ता\_इयम् अध्यास.सुदृढी.कृता ।

अविद्या विद्यमाना\_एव या शान्ता\_एव न शाम्यति ॥२८॥

सत्.सङ्गतैः पद.पदार्थ-विबुद्ध-बुद्धेः

सत्\*शास्त्र-सत्.क्रम-विचार-मनोहार~अङ्गैः ।

अभ्यास.तः प्रशमम् एति जगत्.भ्रमः\_अयम्

न\_अन्येन केनचित्\_अपि\_इति विनिश्चितिः\_मे ॥२९॥

॥

७१४८

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<https://www.dropbox.com/s/gtusjiboust3zou/fm7148%203.sp18%20Dreaming%20and%20Waking%20.z33.docx?dl=0>

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**The Hunter asked–**

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**14|**11|12|13|**03|**26|**15|26|13|19|**16|17|18|20|21|22|23|**17|**24|25|**10|**26|01|27|28|29|01|**03|**02|**11|04|04|13|07|**05|**11|**06|07|08|09|10|11|12|13|14|15|**09|**16|17|18|19|20|21|26|22|23|24|25|**15|07|19|**27|09|**10|**28|13|03|**17|**29|07|**09|**01|02|03|04|05|06|08|09|10|**14|**