y4022\_1.nv25-26 Seeing who Sees .z42

<https://www.dropbox.com/s/9j1zq9qz8x38kxe/Yoga%20Vasishta%20of%20Valmiki%20-%20Valmiki%20-%20ed%20Palotas.docx?dl=0>

fm4022\_1.nv25-26 Seeing who Sees .z42

<https://www.dropbox.com/s/8w371s7oqezgric/fm4022_1.nv25-26%20Seeing%20who%20Sees%20.z42.docx?dl=0>

**Seeing who Sees**

**vasiShTha said**

**—**

**.**

जन्तो: कृत विचारस्य विगलद्\_वृत्ति चेतस: ।

मननम् त्यजतो ज्ञात्वा किम्.चित्\_परिणत-आत्मन: ॥४।२२।१॥

janto: kRta vicArasya vigalad\_vRtti cetasa: |

mananam tyajato jJAtvA kim.cit\_pariNata-Atmana: ||

4|22|01||

**of people who practice vicAra.Enquiry**

**restraining**

**the flow of thought in the chetas.Awareness of things**

**unthinkingly forsaking manana.Mentation**

**—**

**having known**

**something of the mature Self…**

~vlm.1 Vasishtha continued:--Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it\_to its inward cogitation.

~vwv. For\_a person who has made investigation (into the nature of the Self), who has a mind the movements of which are disappearing, who is giving up thinking (or imagination), whose mind is transformed to a certain degree having known the Truth, who is completely giving up visible objects that are fit\_to be abandoned,...

~AS: From this verse until verse 5, a word image is created of one who is liberated even though alive:  
thus, the second line means: one who has stopped deliberating (mananam ), having acquired knowledge and one who has matured within himself (kiMcit\_pariNata-Atmana:) Note that all words are in gen. case because in verse 5 it concludes his soul becomes one with water (AtmA ambhasA ekatvam vrajati). More below:  
#nam -> #pariNam -> #pariNata

दृश्यम् संत्यजतो हेयम्\_उपादेयम्\_उपेयुष: ।

द्रष्टारम् पश्यतो दृश्यम्\_अ-द्रष्टारम्\_अ-पश्यत: ॥४।२२।२॥

dRzyam saMtyajato heyam\_upAdeyam\_upeyuSa: |

draSTAram pazyato dRzyam\_a-draSTAram\_a-pazyata: ||

4|22|02||

dRzyam saMtyajata: heyam

**x**

upAdeyam upeyuSa:

**x**

draSTAram pazyata: dRzyam

**x**

a-draSTAram a-pazyata:

**x**

~moT. heyam ajJAna-bhUmikAbhedam | upadeyam jJAna-bhUmikA-vizeSam upeyuSa: | ...|| ¶ // Mo\_4,22.2 //

~sv.3 He is fully\_awake in the supreme truth; hence he is totally\_asleep, as it were, in the world-appearance.

m.2 When phenomena is given up, the distinction between good and bad phenomena will cease. Then one sees any thing or phenomena as a witness. If not as witness, he will not see anything.

~vlm.2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent\_perceptibles. (i.e. They perceive the noumenon only in the phenomenon).

~vwv.2240-2245/1-4,7-8. For\_a person who has made investigation (into the nature of the Self), who has

a mind the movements of which are disappearing, who is giving up thinking (or imagination), whose mind is transformed to a certain degree having known the Truth, who is completely giving up visible objects that are fit\_to be abandoned,...

जागर्तव्ये परे तत्त्वे जागरूकस्य जीवत: ।

सुप्तस्य घन-संमोहमये संसार-वर्त्मनि ॥४।२२।३॥

jAgartavye pare tattve jAgarUkasya jIvata: |

suptasya ghana-saMmohamaye saMsAra-vartmani ||

4|22|03||

jAgartavye pare tattve

**When to be awakened in the perfect Thatness**

jAgarUkasya

**of the wakeful**

jIvata:

**x**

suptasya

**of sleep**

ghana-saMmohamaye

**/n thickening delusion**

saMsAra-vartmani

**in the present \_saMsAra**

m.3 Such a person will be aware of that\_to be aware, the Supreme self and will live with that awareness. He will deeply\_asleep to the deadly infatuations for the worldly\_activities.

~vlm.3. They\_are dormant amidst\_the thick gloom of error, over-\*spreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilance of the living.

~sv.3 He is fully\_awake in the supreme truth; hence he is totally\_asleep, as it were, in the world-appearance.

~vwv.2240-2245/1-4,7-8. ..., who is wakeful qhilw living in the Highest Truth to which he ought\_to be awake, who is asleep to the way of the world full of dense ignorance (or confusion), who is indifferent\_to objects of enjoyment, agreeable or insipid, which are pleasing (only) until their enjoyment, on account of very great aversion to the limit (towards fleeting pleasures), and who is without desire, 7. when the net of worldly desires is snapped off like a bird-net by\_a rat, when the knot (of ignorance) of the heart is loosened by the force of asceticism, then, the inherent nature of the person clears up (or becomes serene and happy) through the power of Knowledge (or Wisdom), as water clears up having got\_the kataka or clearing nut (whose power cleans up muddy water).

पर्यन्त-अत्यन्त-वैराग्यात्\_स-रसेष्व्\_अ-रसेष्व्\_अपि ।

भोगेष्व्\_आभोग-रम्येषु नीरक्तस्य निराशिष: ॥४।२२।४॥

paryanta-atyanta-vairAgyAt\_sa-raseSv\_a-raseSv\_api |

bhogeSv\_Abhoga-ramyeSu nIraktasya nirAziSa: ||

4|22|04||

paryanta-atyanta-vairAgyAt - **thru complete unlimited dispassion**

sa-raseSu a-raseSu api - **whether with or without pleasure**

bhogeSu Abhoga-ramyeSu **- x =**

nIraktasya nirAziSa: **- x =**

~m.4 With intense disgust for the most\_pleasant\_things, he shall be averse to enjoy even the best of pleasures.

~vwv. ..., who is asleep to the way of the world full of dense ignorance (or confusion), who is indifferent\_to objects of enjoyment, agreeable or insipid, which are pleasing (only) until their enjoyment, on account of very great aversion to the limit (towards fleeting pleasures), and who is without desire, 7. when the net of worldly desires is snapped off like a bird-net by\_a rat, when the knot (of ignorance) of the heart is loosened by the force of asceticism, then, the inherent nature of the person clears up (or becomes serene and happy) through the power of Knowledge (or Wisdom), as water clears up having got\_the kataka or clearing nut (whose power cleans up muddy water).

~vlm.4. They\_are utterly indifferent\_to the sweet\_pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally\_averse to the present and prospective pleasures of both worlds). sv04 His dispassion being pervasive, he is disinterested in pleasure and its opposite.

~sv.4-5 His dispassion being pervasive, he is disinterested in pleasure and its opposite.

व्रजत्य्\_आत्म-अम्भस-एकत्वम् जीर्ण-जाड्ये मनस्य्\_अलम् ।

गलत्य्\_अपगत-अ.सङ्गे हिम-आपूर इव\_आतपे ॥४।२२।५॥

vrajaty\_Atma-ambhasa-ekatvam jIrNa-jADye manasy\_alam |

galaty\_apagatÂsaGge hima-ApUra iva\_Atape ||

4|22|5||

vrajati\_Atma-ambhasa-ekatvam - **forsaking the self-water=oneness =** jIrNa-jADye manasi alam - **when the weakened solidity of Mind freely =** galati - **flows =** apagata-**a.**saGge (fuzzy Â) apagata-**A.**saGge - **departed thru detachment =** hima-ApUre iva\_Atape - **like heat in a heap of snow.**

~m.When the waters of Self unite with the cloud of declining stupidity, the evil fate of attachment will drop of / melt like snow in sun.

~vlm. They\_are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away\_as the ice in a river, by their rigorous austerities, resembling the vigorous heat of the sun.

~VA. he goes to onnessness of Self-waters (mixes with self like water with water?) he melts like ice in heat (of knowledge?) in the sky of old age and inertness????

~AS: He merges totally into space with ignorance worn out (jIrNajADye) causing loss of attachment (to the unreal), just as heap of snow becomes one with water in hot sun. Several word plays are going on here. jADya means cold as well as ignorance. Snow becomes one with water in a total sense not like salt dissolving! Thus, he totally merges into the infinite becomes one with Brahman without leaving any separate identity.   
~moT. keSu satsu prasIdati\_ity\_apekSAyAm Aha vrajaty\_AtmA\_ity.Adi | apagatAsaGge naSTAsaktyAkhyadoSe | jIrNajADye jADyanirgate | ata eva galati galanonmukhe | manasi | AtmAmbhasA paramAtmAkhyajalena saha | ekatvam vrajati sati // Mo\_4,22.5 //

\*jd.5 - vrajati\_Atma-ambhasa-ekatvam - **forsaking the self-water=oneness =** jIrNa-jADye manasi alam - **when the weakened solidity of Mind freely =** galati - **flows =** apagata-**a.**saGge (fuzzy Â) apagata-**A.**saGge - **departed thru detachment =** hima-ApUre iva\_Atape - **like heat in a heap of snow.**

#saGga सङ्ग – in y5068 &c, this term is translated by Swami V. interchangeably with #sakti and #saMsakti as "conditioning ". I prefer the metrically shorter "attachment" or (with VLM) "connexion". Note that the latter term is distinct from "connection". It denotes what has a common nexus, a link or yoga. —> #asaGga, \_a.sanga असङ्ग - free from ties , **independent** \_Up. **•** moving without obstacle \_MBh.&c. **•** having **no attachment** (see also #asakta) **•** **m.** - non-attachment, non-inclination \_Mn. **•** #**asaGgena** असङ्गेन - instr. ind. - without obstacle R. **•** #asaGgAt **असङ्गात्** - abl. ind. unobstructedly , at pleasure Ba1lar. **•** #**AsaGga** आसङ्ग – m. the act of **clinging** to or hooking on **•** association, connection BhP.&c. **•** **attachment**, devotedness \_**KSS.**&c.

तरङ्गितासु कल्लोल-जाल-लोल-आन्तरासु च ।

शाम्यन्तीष्व्\_अथ तृष्णासु नदीष्व्\_इव घन-अत्यये ॥४।२२।६॥

taraGgitAsu kallola-jAla-lola-AntarAsu ca |

zAmyantISv\_atha tRSNAsu nadISv\_iva ghana-atyaye ||

4|22|06||

\*jd.6 - taraGgitAsu - **when they are tossing**

kallola-jAla-lola-antarAsu ca - **and billows**-**net**-**playing**-**within**

zAmyantISu atha **- x =**

tRSNAsu **- in thirst/cravings =**

nadISu iva **- as.if in rivers =**

ghana-atyaye **- x.**

~moT. kasminn iva | Atape tApadeze | sthite himapUre iva | puna: kAsu satISu | atha tadanantaram | tRSNAsu zAmyantISu satISu | kathambhUtAsu | taraGgitAsu vRddhiyuktAsu | kallolajAlai: vikalpasvarUpai: kallolasamUhai: | lolam antaram yAsAm | tA: | tAdRzISu | kAsv iva | nadISv iva | yathA tA: ghanAtyaye zaradi | zAmyanti | tathety\_artha: | puna: kasmin sati | // Mo\_4,22.6 //

~sv.6 His cravings have ceased, even as the restlessness of rivers ceases on their entering the ocean.

~m.6 Inside (lower down) disturbed waters, the waves subside (are not\_there). Similarly (when stupidity declines or knowledge increases) intense desires subside like rivers at\_the end of rainy season (which will become quiet).

~vlm.6. All their restless desires and passions are set\_to rest, at\_the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds. sv06 His cravings have ceased, even as the restlessness of rivers ceases on their entering the ocean.

~VA. his desires and thirst have subsided, like rolling waves in

water\_and like rivers become solid (ice in cold)

~AS: First, there is a typo ghanAyaye -> ghanAtyaye. This means with ghana gone i.e. with the rainy season over. His desires (tRSNA) are being compared with rivers. His desires, like rivers, with rolling waves have calmed down with the rainy season over (or with the clouds of ignorance having vanished).

संसार-वासना-जाले खग-जाल इव\_आखुना ।

त्रोटिते हृदय-ग्रन्थौ श्लथे वैराग्य-रंहसा ॥४।२२।७॥

saMsAra-vAsanA-jAle khaga-jAla iva\_AkhunA |

troTite hRdaya-granthau zlathe vairAgya-raMhasA ||

4|22|7

||

**someone in the samsAra-net of these vAsanA.traces**

**is**

**like a mouse in a net set for birds**

**:**

**when the Heart-strings are broken by fervent Dispassion**

**he gets loose**

**.**

~m.4.22.7 Like mice which bite the bird-cage, complete cessation of desire and distaste for the world loosen the knots of the heart and peck at\_the web of worldly vāsanas.

~vlm.4.22.7 The net of desires, which ensnares men as birds in their traps, is cut asunder by\_a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.

~vwv.2240-2245/1-4,7-8. 7. when the net of worldly desires is snapped off like a bird-net by\_a rat, when the knot (of ignorance) of the heart is loosened by the force of asceticism, then,...).

*~sv.7-8 He has cut\_the net of world-appearance even as a mouse cuts the snare.*

\*jd.7 - saMsAra-vAsanA-jAle - in the **\_saMsAra**-**vAsanA.Engram-net =** khaga-jAle iva AkhunA - **like a mouse in a bird-net =** troTite hRdaya-granthau - **when the Heart-strings are broken =** zlathe vairAgya-raMhasA - **one is loosed by fervent Dispassion.**

कातकम् फलम्\_आसाद्य यथा वारि प्रसीदति ।

तथा विज्ञान-वशत: स्वभाव: सम्प्रसीदति ॥४।२२।८॥

kAtakam phalam\_AsAdya yathA vAri prasIdati |

tathA vijJAna-vazata: svabhAva: samprasIdati ||

4|22|08||

**when you use the kAtaka.nut,**

**your pot of muddy water clears.**

**When you use vijJAna.Understanding,**

**the self-nature comes to perfect repose.**

\*jd.8 - yathA kAtakam phalam AsAdya - **as when the Kataka nut is added =** vAri prasIdati - **water becomes clear =** tathA vijJAna-vazata: - **thus by the power of vijJAna Understanding =** svabhAva: samprasIdati - **the self-nature is calmed.**

~m.4.22.8 When water is treated with 'kātaka' fruit, it becomes clear\_and purified. Similarly when one's nature is influenced by knowledge, that nature will become delightful.

~vwv.2240-2245/1-4,7-8. ... then, the inherent nature of the person clears up (or becomes serene and happy) through the power of Knowledge (or Wisdom), as water clears up having got\_the kataka or clearing nut (whose power cleans up muddy water).

*~sv.7-8 He has cut\_the net of world-appearance even as a mouse cuts the snare.*

~sv.8 As the seeds of kata fruits, serve to purify the foul water; so doth philosophy tend to expurgate human nature, from all its errors.

\*jd.8 - yathA kAtakam phalam AsAdya - **as when the Kataka nut is added =** vAri prasIdati - **water becomes clear =** tathA vijJAna-vazata: - **thus by the power of vijJAna Understanding =** svabhAva: samprasIdati - **the self-nature is calmed.**

नीरागम्\_निरुपासङ्गम्\_निर्द्वन्द्वम्\_निरुपाश्रयम् ।

विनिर्याति मनो मोहाद्\_विहग: पञ्जराद्\_इव ॥४।२२।९॥

nI.rAgam\_nir.upAsaGgam\_nir.dvandvam\_nir.upAzrayam |

viniryAti mano mohAd\_vihaga: paJjarAd\_iva ||

4|22|09||

**passionless, disconnected, and without duality,**

**without dependence upon anything . . .**

**Manas dismisses delusion—a bird escaping from\_its cage.**

nIrAgam\_nirupAsaGgam - **free from passion, free from connections =** nir.dvandvam - **without duality (~vlm. "contention"), independent of things (~vwv. "without support") =** nirupAzrayam - **without support =** viniryAti mano mohAt – **manas.Mind emerges from delusion =** vihaga: paJjarAd\_iva - **like a bird from\_its cage.**

~m.4.22.9 Lack of attachment, lack of sensuous attractions, non-duality\_and lack of dependence (on things) will free one from the cage of self-deluding mind.

~vlm.4.22.9 The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from\_its imprisoning cage. (True freedom\_is the freedom from all cares, concerns and connections, which are but bondages of the soul).

~vwv.2246/9 (Then), the mind which is free from passion, without close attachment, without duality\_and without support, goes out of delusion like a bird out of its cage.

~sv.9. It is only when the mind has become devoid of all attachment, when it is not swayed by the pairs of opposites, when it is not attracted by objects and when it is totally independent of all supports, that it is freed from the cage of delusion.

~AB. ... bhArya.Adi-jana=sAhityam ...

Ø dva -> #**dvaMdva,** #dvandva **-n.-** (the repeated nom. of \*dva) - pair, couple mbh.&c. •• #dvaMdvam, #dvaMdve, or #dvaMdvena **-ind.-** by two, **face to face** (in conflict, or secretly) • • a pair of opposites (e.g. heat and cold, joy and sorrow &c.) mbh.&c. • strife, quarrel • fight (esp. a duel) mbh. •-•> **–m.-** (re #samAsa • rarely n.) - a copulative compound (or any compound in which the members if uncompounded would be in the same case and connected by the conjunction"and"). •• the astro. sign Gemini Gol. •• a complication of two disorders, a compound affection of two humours Lex.

\*jd.9 - nIrAgam\_nirupAsaGgam - **free from passion, free from connections =** nir.dvandvam - **without duality (~vlm. "contention"), independent of things (~vwv. "without support") =** nirupAzrayam - **without support =** viniryAti mano mohAt – **manas.Mind emerges from delusion =** vihaga: paJjarAd\_iva - **like a bird from\_its cage.**

शान्ते संदेह-दौरात्म्ये गत-कौतुक-विभ्रमम् ।

परिपूर्ण-अन्तरम् चेत: पूर्ण-इन्दुर्\_इव राजते ॥४।२२।१०॥

zAnte saMdeha-daurAtmye gata-kautuka-vibhramam |

paripUrNa-antaram ceta: pUrNa-indur\_iva rAjate ||

4|22|10||

zAnte saMdeha-daurAtmye - **when serious doubt is subdued =**

gata-kautuka-vibhramam **- gone is the wandering of curiosity =**

paripUrNa-antaram ceta: **- x =**

pUrNa-indur iva rAjate- **- like the full moon it shines.**

~vwv.2247. When the evil temper of doubt has ceased, the mind, with its confusion and wonder departed and quite full **within (or self-satisfied), shines like the full moon.**

~sv.10 When all doubt comes to rest and when there is neither elation nor depression, then the mind shines like the full moon.

~m.10-11. A mind that is liberated from the evil of doubt and hesitation, that is free from the whirl of vehement desires and pleasures and perfectly contented inside, will shine like full moon. Then an attitude of equality will spread with beauty\_and grandeur. It will be like a vast sea which is calm without any breeze (over it).

~vlm.10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that\_the fullmoon of internal fulness, sheds its lustre over the mind.

Ø #kutukam कुतुक -> #**kautukam** कौतुक **-** curiosity • strong desire for (tasmin or in comp) • eagerness, impatience • public diversion, spectacle • kind or friendly greeting, civility • • #kautukAt **-ind.-** out of curiosity or interest • for amusement, as a relaxation.

जनित-उत्तम-सौन्दर्या दूराद्\_अस्तमय-उन्नता ।

समता\_उदेति सर्वत्र शान्ते वात इव\_अर्णवे ॥४।२२।११॥

janita-uttama-saundaryA dUrAd\_astamaya-unnatA |

samatA\_udeti sarvatra zAnte vAta iva\_arNave ||

4|22|11||

janita-uttama-saundaryA **- x =**

dUrAt **- from afar =**

astamaya-unnatA **- x =**

samatA\_udeti - **samatA.Equality arises =**

sarvatra zAnte - **everywhere calm =**

vAta iva\_arNave - **no wind on the water.**

~vwv.2248. (When the mind is calmed), evenness, giving birth to the greatest beauty\_and with rise or fall in a remote degree, arises everywhere, as (it happens) in an ocean when the wind has subsided.

~vlm.11. As the mind has its true magnanimity, after its setting from the hight of its dignity\_and highmindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.

~sv.11 When the impurities of the mind have ceased to be, there arise in the heart all the auspicious qualities, and there is equal vision everywhere.

~m. Then an attitude of equality will spread with beauty\_and grandeur. It will be like a vast sea which is calm without any breeze (over it).

अन्धकार-मयी मूका जाड्य-जर्जरित-अन्तरा ।

तनुत्वम्\_एति संसार-वासना\_इव\_उदये क्षपा ॥४।२२।१२॥

andhakAra-mayI mUkA jADya-jarjarita-antarA |

tanutvam\_eti saMsAra-vAsanA\_iva\_udaye kSapA ||

4|22|12||

\*jd.12 - andhakAra-mayI mUkA - **blinding-form mute =** jADya-jarjarita-antarA - **stiff and decrepit within =** tanutvam eti - **goes to thinness =** saMsAra-vAsanA **– the samsAric vAsanA.Imprint =** iva udaye kSapA **- like night at dawn.**

~AS: The dark desire for the world (andhakAra.mayI saMsAra-vAsanA), degenerated with ignorance (jADya-jarjarita-antarA), becomes mute and withers away (mUkA tanutvam eti) as dark night vanishes at sunrise.

~vwv.2249. Worldly desire, full of darkness, wretched, with its contents decayed on account of stupidity, attains to thinness as (the darkness of) night at dawn.

~m.12 (On the other hand) if the inside (of a person) is worn out by darkness, stupidity\_and dumbness, worldly vāsanas triumph and overtake a person.

~vlm.12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupefied and broken in the heart, until the sun of inappetency rises to dispel its gloom.

~sv.12-15 Even as darkness is dispelled by the rising sun, the world-illusion is dispelled when the sun of infinite consciousness arises in the heart. Such wisdom as is capable of gladdening the hearts of all beings in the universe manifests and expands. In short, he who has known that which alone is worth knowing transcends all coming and going, birth and death.

\*jd.12 - andhakAra-mayI mUkA - **blinding-form mute =** jADya-jarjarita-antarA - **stiff and decrepit within =** tanutvam eti - **goes to thinness =** saMsAra-vAsanA **– the samsAric vAsanA.Imprint =** iva udaye kSapA **- like night at dawn.**

दृष्ट-चिद्.भास्करा प्रज्ञा पद्मिनी पुण्य-पल्लवा ।

विकसत्य्\_अमल-उद्योता प्रातर्\_द्यौर्\_इव रूपिणी ॥४।२२।१३॥

dRSTa-cid.bhAskarA prajJA padminI puNya-pallavA |

vikasaty\_amala-uddyotA prAtar\_dyaur\_iva rUpiNI ||

4|22|13||

\*jd.13 - dRSTa-cid=bhAskarA - **the Seen-Consciousness=sun =**

prajJA padminI **–lotus-pond of the wise =**

puNya-pallavA **– holy blossomed =**

vikasati amala-uddyotA **- blooms with pure brightness =**

prAtar - **in the morning = like beauty of the sky -** dyaur iva rUpiNI.

~vwv.2250. The lotus-plant of wisdom that has seen the sun of Consciousness and is bearing the blossoms of virtue, blooms with a pure and superior luster, beautful like the sky\_at dawn.

~m.13 The sky will be pure and clear on a clean bright morning. Similarly when the sun of consciousness perception shines, the pond of lotuses of all-wise intelligence with its soft\_petals of virtue will open in full bloom.

~vlm.13. It is by the sunshine of the intellect, that\_the lotus-bed of intelligence, shines in its pure lustre; and unfolds the foliage of its virtues before the dawning light above it.

~sv.12-15 Even as darkness is dispelled by the rising sun, the world-illusion is dispelled when the sun of infinite consciousness arises in the heart. Such wisdom as is capable of gladdening the hearts of all beings in the universe manifests and expands. In short, he who has known that which alone is worth knowing transcends all coming and going, birth and death.

प्रज्ञा हृदय-हारिण्यो भुवन-आह्लादन-क्षमा: ।

सत्त्व-लब्धा: प्रवर्धन्ते स-कल.इन्दोर्\_इव\_अंशव: ॥४।२२।१४॥

prajJA\_ hRdaya-hAriNyo bhuvana-AhlAdana-kSamA: |

sattva-labdhA: pravardhante sa-kala.indor\_iva\_aMzava: ||

4|22|14||

prajJA\_ hRdaya-hAriNya: - **intuitions heart-captivating –**

bhuvana-AhlAdana-kSamA: =

sattva-labdhA: - **having got reality =**

pravardhante **- x =**

sakala-indo: iva aMzava: - **like moonbeams at the full of Moon, past all its phases.**

~vwv.2251. Wisdom or wise sayings which captivate the heart, which are capable of delighting the world and which have been acquired by virtue, grow like beams of light from the full moon.

m.14 When one's heart is stolen by pure intelligence he will be able to delight\_the whole world. A quality of poise, harmony\_and peace will be gained and it will increase like moon-beams.

~vlm.14. Intelligence is charmer of hearts and delighter of all in the world; it is fostered by the quality of goodness (sattwaguna), as the moon becomes full by her increasing digits.

~sv.12-15 Even as darkness is dispelled by the rising sun, the world-illusion is dispelled when the sun of infinite consciousness arises in the heart. Such wisdom as is capable of gladdening the hearts of all beings in the universe manifests and expands. In short, he who has known that which alone is worth knowing transcends all coming and going, birth and death.

~moT. prajJA hRdaya-hAriNya: bhuvana-AhlAdana-kSamA: sattva-labdhA: pra>vardhante sakala-indo: iva aMzava: > hRdaya-hAriNyo manoharA: sattva-guNôpacayAl labdhA: || ¶ sattva-lakSmya: sattva-guNa-sampada: || MoT\_4,22.14 || ... sattvalakSmya: pravartante sakalendor...

बहुना\_अत्र किम्\_उक्तेन ज्ञात-ज्ञेय: महामति: ।

न\_उदेति न\_एव यात्य्\_अस्तम्\_अभूत-आकाश-कोशवत् ॥४।२२।१५॥

bahunA\_atra kim\_uktena jJAta-jJeya: mahAmati: |

na\_udeti na\_eva yAty\_astam\_abhUta-AkAza-kozavat ||

4|22|15

||

**do we need all this chatter**

**?**

**the deep thinker**

**who knows what is to.be.known**

**is**

**like a shell of formless Space that does not rise or come to set**

**.**

~m.15 Why wax eloquent? For one of great mind who knows what is to be known, there is no rising or setting. He is like the pure sky without any elemental states or becomings.

~vlm.15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.

~sv. In short, he who has known that which alone is worth knowing transcends all coming and going, birth and death.

~AB. a-bhUto vAyv-Adi-bhUta-catuSTaya-rahito ya: …

\*jd. bahunA\_atra kim\_uktena - **But why so many words? =** jJAta-jJeya: mahAmati: - **The great\_thinker who has known what's to-be-known =** na\_udeti - **does not rise up =** na\_eva yAty\_astam - **nor ever come to setting =** abhUta-AkAza-kozavat - **like a parcel of nonbeing-Space.**

विचारणा परिज्ञान-स्वभावस्य\_उदित-आत्मन: ।

अनुकम्प्या भवति\_इह ब्रह्मा-विष्ण्व्-इन्द्र-शंकरा: ॥४।२२।१६॥

vicAraNA parijJAna-svabhAvasya\_udita-Atmana: |

anukampyA bhavati\_iha brahmA-viSNv-indra-zaMkarA: ||

4|22|16||

vicAraNA **- making inquiry/investigating/exploring =**

parijJAna-svabhAvasya **- of understanding-nature =**

udita-Atmana: **- @ the arisen self =**

anukampyA bhavati iha **- with =**

**brahmA & viShNu & indra-shamkara.**

\* note how indra butts.in to the Triad of Divinities.

~m.16 Even Brahma, Vishnu and Sankara become pitiable before one whose self is chastened and tempered by knowledge acquired through inquiry.

~sv.16 Even the gods Brahma, Visnu, Indra and Siva are sympathised with and assisted by the holy ones in whom self-knowledge has arisen through self-enquiry or direct observation.

~vlm.16. The mind which is enlightened by reasoning, is as exalted in its nature, as to take pity even on the great gods Hari, Hara, Brahmá, and Indra; (on account of their incessant avocations in the management of the world).



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

प्रकट-आकारम्\_अप्य्\_अन्तर्\_निर्.अहंकार-चेतसम् ।

न\_अप्नुवन्ति विकल्प-अस्तम् मृग-तृष्णाम्\_इव\_एणका: ॥४।२२।१७॥

prakaTa-AkAram\_apy\_antar\_nir.ahaMkAra-cetasam |

na\_apnuvanti vikalpa-astam mRga-tRSNAm\_iva\_eNakA: ||

4|22|17||

\*jd.17 - prakaTa-AkAram api antar **- though in a manifest form =**

nirahaMkAra-cetasam - **cetas\_Awareness without Egoity =**

na apnuvanti vikalpa-astam **- x =**

mRga-tRSNAm\_iva eNakA: - **like a stag in a mirage.**

~m.17 He will be internally free of ego even though he appears (and moves about) as an individual. There will not be any deformations in his mind. It is like a mirage from which an animal cannot drink water.

~vlm.17. They\_are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the parching deer (running to them by mistake).

तरङ्गवद्\_इमे लोका: प्रयान्त्य्\_आयान्ति चेतस: ।

क्रोडी-कुर्वन्ति च\_अज्ञम् ते न ज्ञम् मरण-जन्मनी ॥४।२२।१८॥

taraGgavad\_ime lokA: prayAnty\_AyAnti cetasa: |

kroDI-kurvanti ca\_ajJam te na jJam maraNa-janmanI ||

4|22|18||

**these worlds go forth and back like waves**

**in the cetas\_Awareness, and**

**enter into the unwise; but**

**the wise do not meet death and birth.**

taraGga-vat ime lokA:

**Like waves these worlds**

prayAnti AyAnti cetasa:

**go forth and back in the cetas\_Awareness**

kroDI-kurvanti ca ajJam

**and interiorize the unwise**

te na jJam

**but not\_the wise**

maraNa-janmanI

**in death and birth.**

~vwv.2252. These worlds go forth and come from the mind like waves. They clasp the ignorant\_to the bosom. The death and birth (of the worlds) do not (affect) the wise.

~moT.18 kroDIkuruta: vazIkuruta: | dehAbhimAnAbhAvena tatsthamRtijanmAbhimAnAbhAvAt || MoT\_4,22.18 ||

~AB. AyAnti cAbhita: / kroDIkuruta Atmotthe na jJam ...

m.18 Souls move around and go through death and birth like ripples and waves on a sea. Only ignorant ones fall into this trap not\_the 'jnanis'.

~vlm.18. It is the heart's desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only\_and not\_the wise, to appear\_and disappear like waves of the sea.

~sv.17-22 When there is absence of egoism, there is no confusion in the mind when that mind functions naturally. Just as waves rise and fall in the ocean, the worlds arise and vanish: this deludes the ignorant, but not\_the wise. The space in a pot does not come into being when the pot is brought in, nor is it destroyed when the pot is broken: he who knows that such is the relationship between his body (pot) and the self (space) is not influenced by praise and censure. This glamorous world-appearance haunts one only\_as long as one does not engage oneself in enquiry into the nature of the self. When wisdom arises, delusion sets.

\*jd.18 - taraGga-vat ime lokA: - **like waves these worlds =** prayAnti AyAnti cetasa: - **go forth and back in the cetas\_Awareness =** kroDI-kurvanti ca ajJam - **and interiorize the unwise =** te na jJam - **but not\_the wise =** maraNa-janmanI - **in death and birth.**

आविर्-भाव-तिरो-भावौ संसारो नेतर-क्रम: ।

इति ताभ्याम् समालोको रमते स निबध्यते ॥४।२२।१९॥

Avir.bhAva-tiro.bhAvau saMsAro netara-krama: |

iti tAbhyAm samAloko ramate sa nibadhyate ||

4|22|19||

Avir-bhAva=tiras-bhAvau - **the states of appearance and disappearance = saMsAra** **=**

netara-krama: **- with its et.ceteras =**

iti tAbhyAm **- x =**

samAloka: **- x =**

ramate sa: **- x =**

nibadhyate **- becomes entangled =**

[Death and birth]

~m.19 Manifestation, disappearance, birth and death and such other sequences of the world grip only the ignorant. The wise people with knowledge sail through 'samsara' enjoying it like a play.

~vlm.19. The world presents no other show in its course, except\_that of the appearance and disappearance of bodies, which are now seen to move about at\_the sport of time, and now fall as a prey to it for ever.

~VA. (taking 2 last words from the previous verse) samsara manifests as repeating birth and death, and nothing else, knowing this, he (wise one) looks at\_them with joy, not being bound by them.

~AB. ...|| iti evaMrUpAbhyAm | tAbhyAm AvirbhAva-tirobhAvAbhyAm | sa: | samAloke tat\_tattva-prakAze sati | ramate | na khidyate | jJAtavastutattvo hi vastubhi: ramata eva na khidyate | ajJAtatattvasyaiva rajjvAdiSu sarpAdi-bhaya.kRta-kheda-darzanAt || MoT\_4,22.19 || ... ramate na sa khidyate

न जायते न म्रियते कुम्भे कुम्भ-नभो यथा ।

भूषिते दूषिते वा\_अपि देहे तद्वद्\_इह\_आत्मवान् ॥४।२२।२०॥

na jAyate na mriyate kumbhe kumbha-nabho yathA |

bhUSite dUSite vA\_api dehe tadvad\_iha\_AtmavAn ||

4|22|20||

**not being born, not being dead**

**it's like the pot-space in a broken pot**

**lovely or ugly** **in Body**

**like That here personally**

**.**

~m.20 The one who is in possession of his self will not care for praise or\_abuse. When a pot is broken, the space-in-pot is neither born nor will vanish.

~vlm.20. But\_the spiritual body (the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces. (The vacuous soul is aloof from the body).

~sv. The space in a pot does not come into being when the pot is brought in, nor is it destroyed when the pot is broken: he who knows that such is the relationship between his body (pot) and the self (space) is not influenced by praise and censure.

\*jd.20 - na jAyate na mriyate **- is not born, s.he does not die =** kumbhe kumbha-nabho yathA **- as the pot-space in the pot. =** bhUSite dUSite vA api - **even though blessed or cursed =** dehe - **in the body =** tadvat iha AtmavAn - **that-wise thus here as the Self.**

विवेक उदिते शीते मिथ्या भ्रम-मरु-उदिता ।

क्षीयते वासना साग्रे मृग-तृष्णा मराव्\_इव ॥४।२२।२१॥

viveka udite zIte mithyA bhrama-maru-uditA |

kSIyate vAsanA sAgre mRga-tRSNA marAv\_iva ||

4|22|21||

**when the coolness of viveka.Discernment**

**meets**

**the delusion of the mirage and thirsty deer,**

**its coolness ends the desert heat.**

**viveka udite zIte mithyA bhramamarUditA |**

**kSIyate vAsanA sAgre mRgatRSNA marAviva ||4|22|21||**

**viveka udite zIte mithyA bhrama-maru-uditA |**

**kSIyate vAsanA sAgre mRga-tRSNA marAv\_iva ||4|22|21||**

viveke udite zIte

**When in the cool of viveka.Discernment**

mithyA bhrama-maru-uditA vAsanA

**the false desert-delusion vAsanA is arisen**

kSIyate sAgre

**it is destroyed before it**

mRga-tRSNA marau iva

**like the deer's-thirst=mirage in the desert.**

vwv.2253. When cool discrimination is risen, desire, falsely produced from the sandy desert of delusion, is destroyed like a mirage in a sandy desert at\_the close of the day.

~m.21 When discriminatory intelligence develops, the perplexity of illusion weakens vāsanas will decline as when it is cold a mirage disappears.

~vlm.21. As the understanding rises with its cooling moon-beams within us, it dispels the mist of erroneous desires rising before us like the mirage of the dreary desert.

**When the coolness of viveka.Discernment meets the delusion of the mirage and thirsty deer, its coolness ends the desert heat.**

को\_अहम् कथम्\_इदम् चेति यावन्\_न प्रविचारितम् ।

संसाराडम्बरम् तावद्\_अन्धकार-उपमम् स्थितम् ॥४।२२।२२॥

ko\_aham katham\_idam ceti yAvan\_na pravicAritam |

saMsArADambaram tAvad\_andhakAra-upamam sthitam ||

4|22|22||

**So long as you don't ask**

**"Who am I?**

**How does this come to be?"**

**this hullabaloo.saMsAra**

**finds you sitting on the bottom of a dark well.**

yAvat na pra-vicAritam

**So long as one does not enquire**

ka: aham katham\_idam ca iti

saMsAra-ADambaram tAvat

andhakAra-upamam sthitam

~m.22 As long as one does not inquire into\_awho am I? How did this world arise?' the vain, pompish world-display will remain like darkness.

~vlm.22. So long does the pageant of the world, present its dusky\_appearance to our view, as we do not deign to consider the questions "what am I, and what are all these about me". (That is; whether I or these or\_all other things are true or false)?"

*sv.17-22 When there is absence of egoism, there is no confusion in the mind when that mind functions naturally. Just as waves rise and fall in the ocean, the worlds arise and vanish: this deludes the ignorant, but not\_the wise. The space in a pot does not come into being when the pot is brought in, nor is it destroyed when the pot is broken: he who knows that such is the relationship between his body (pot) and the self (space) is not influenced by praise and censure. This glamorous world-appearance haunts one only\_as long as one does not engage oneself in enquiry into the nature of the self. When wisdom arises, delusion sets.*

मिथ्या-भ्रम-भर-उद्भूतम् शरीरम् पदम्\_आपदाम् ।

आत्म-भावनया न\_इदम् य: पश्यति स पश्यति ॥४।२२।२३॥

mithyA-bhrama-bhara-udbhUtam zarIram padam\_ApadAm |

Atma-bhAvanayA na\_idam ya: pazyati sa pazyati ||

4|22|23||

**Body, its fortunes and misfortunes**

**have come to be**

**being born as false delusions**

**thru Self-affective feeling.**

**One who does not see This**

**s/he sees.**

mithyA-bhrama-bhara-udbhUtam

zarIram padam\_ApadAm

Atma-bhAvanayA na idam

ya: pazyati sa pazyati

**whoever sees it so, sees it.**

~sv.23 VASISTHA continued: O Rama, he sees the truth who sees the body\_as a product of deluded understanding and as the fountain-source of misfortune, and who knows that\_the body is not\_the self.

~m.23 This body, which is born out of host of perplexities is full of calamities. He alone is the true observer of truth who looks at\_this world from the point of view Self.

~vlm.23. He sees rightly, who sees his body\_as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.

MoT. mithyA-bhrama-bhara-udbhUtam zarIram padamApadAm Atma-bhAvanayA na idam ya: pazyati sa pazyati > ...|| ¶ ya: idam deham | AtmabhAvanayA na pazyati | sa: pazyati samyak pazyati iti piNDArtha: || MoT\_4,22.23 ||

देश-काल-वश-उत्थानि न मम\_इति गत-भ्रमम् ।

शरीरे सुख-दु:खानि य: पश्यति स पश्यति ॥४।२२।२४॥

deza-kAla-vaza-utthAni na mama\_iti gata-bhramam |

zarIre sukha-du:khAni ya: pazyati sa pazyati ||

4|22|24||

**"It is arisen by force of Place and Time,**

**not from me"**

—

**thus having got-away from delusion,**

**in the body pleasures and sorrows good and bad Kha Spaces**

ya: pazyati sa pazyati

**who sees, s/he sees. / Whoever sees can see it.**

\*jd.24 - deza-kAla-vaza-utthAni na mama - **"It is arisen by force of Place and Time, not from me" =** iti gata-bhramam - **thus having got-away from delusion =** zarIre sukha-du:khAni - **in the body pleasures and sorrows good and bad Kha Spaces =** ya: pazyati sa pazyati - **who sees, he sees - whoever sees can see it.**

~m.24 24 'I am not\_that which is bound by time and space. All sorrows and joys are for the body' one who sees thus with all the confusions gone, he is the one who perceives (truth).

~vlm.24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different\_times and places, and that it does not answer his purpose of spiritual edification.

~sv.24 He sees the truth who sees that in this body pleasure and pain are experienced on account of the passage of time and the circumstances in which one is placed; and that\_they do not\_pertain to him.

अपार-पर्यन्त-नभो दिक्-काल.आदि-क्रिया.अन्वितम् ।

अहम् एव\_इति सर्वत्र य: पश्यति स पश्यति ॥४।२२।२५॥

apAra-paryanta-nabho dik-kAla.Adi-kriyA.anvitam |

aham eva\_iti sarvatra ya: pazyati sa pazyati ||

4|22|25

||

**I**

**have no shore,**

**I**

**have no bounds**

**I**

**am activity in Place and Time**

**so**

**everywhere**

**:**

**(who sees it sees it)**

**.**

~vlm.25. He sees rightly, who sees the Ego to pervade the infinite space [deza is Place not Space] and time, and as the source of all accidents and events, which incessantly take place in them. (The Ego is ubiquitous).

~sv.25 He sees the truth who sees that he is the omnipresent infinite consciousness which encompasses within itself all that\_takes place everywhere at all times.

\*jd.25 - apAra-paryanta-nabhas **- x =** dik-kAla.Adi-kriyA.anvitam - **direction/place-Time-&c =** aham eva - **I am so" =** iti sarvatra ya: pazyati - **who sees so everywhere =** sa pazyati - **that-one sees.**

~moT. nabhaz ca dik ca kAlaz ca | te Adi: yasya jagata: | tat nabhodikkAlAdi apAra-paryantam pAra-paryanta-rahitam ca tat | nabhodikkAlAdirUpam jagat aham evAsmi | ahantAsArasya cinmAtra-tattvasya eva sarvamayatvena sthitatvAt | anyathAham\_iti sarvatra na sphuret | jaDeSv adarzane 'pi cetanavat sattAbhAktvAvizeSAt | tatrApi tatsphuraNAnumAnasya zakyatvAt na sarvatrety\_asyAnupapatte: | kathambhUtam tat | kriyAnvitam | AdizabdAkSiptAyA api kriyAyA: pRthak nirdeza: prAdhAnyakhyApana-artha: | iti evam | sarvatra sarveSu dezeSu kAleSu ca | ya: pazyati sa: pazyati | nAnya ity\_artha: || MoT\_4,22.26 ||

वालाग्र-लक्ष-भागात्\_तु कोटिश: परिकल्पितात् ।

अहम् सूक्ष्म इति व्यापी य: पश्यति स पश्यति ॥४।२२।२६॥

vAlAgra-lakSa-bhAgAt\_tu koTiza: parikalpitAt |

aham sUkSma iti vyApI ya: pazyati sa pazyati ||

4|22|26||

vAlAgra-lakSa-bhAgAt tu **-**

**tho the ten-thousandth of a hairtip =**

koTiza: parikalpitAt **- x =**

aham sUkSma iti vyApI **- x =**

ya: pazyati sa pazyati **– x.**

~m.26 'I am the one who is the subtle one subtler than the billionth part of end of hair' one, who sees this, is the one who perceives (truth).

~vlm.26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all ever the infinity of space and eternity of time.

~sv.26 He sees the truth who knows that\_the self, which is as subtle as the millionth part of the tip of a hair divided a million times, pervades everything.

#**vAlAgram –**the point of a hair (as a measure Ra1gas = 8 Ra1gas = 64 Parama7n2us) VarBr2S. Ma1rkP. ; mfn. having a hair-like point Shad2vBr. ; n. a kind of dove-cot L. (cf. %{bAlA7gra}) ; %{-potikA} f. a kind of pleasure-house floating on a lake L.

आत्मानम्\_इतरच्\_च\_एव दृष्ट्या नित्य-अ.विभिन्नया ।

सर्वम् चिज्.ज्योतिर्\_एव\_इति य: पश्यति स पश्यति ॥४।२२।२७॥

AtmAnam\_itarac\_ca\_eva dRSTyA nitya-a.vibhinnayA |

sarvam cij.jyotir\_eva\_iti ya: pazyati sa pazyati ||

4|22|27||

AtmAnam\_itarat ca eva **– both self and different =**

dRSTyA nitya-avibhinnayA **- x =**

sarvam cit-jyoti: eva iti **– everything is only the Light of Consciousness =**

ya: pazyati sa pazyati - **whoever sees it so, sees it.**

~moT.27 cijjyoti: zuddhacitprakAzarUpam || MoT\_4,22.25 || ... ca\_eva dRzA ...

m.27 All that appears different from me is only the light of consciousness alone.' one who sees this, is the one who perceives (truth).

~vlm.27. He perceives rightly, who perceives the universal soul to be permeated in all the various objects of his sight; and knows them as sparks of the Intellectual Light.

~sv.27 He sees the truth who sees that\_there is no division at all between the self and the other, and that\_the one infinite light of consciousness exists as the sole reality.

सर्व.शक्तिर्\_अनन्त.आत्मा सर्व.भाव-अन्तर.स्थित: ।

अ-द्वितीयश्\_चिद्\_इत्य्\_अन्तर्\_य: पश्यति स पश्यति ॥४।२२।२८॥

sarva.zaktir\_ananta.AtmA sarva.bhAva-antara.sthita: |

a-dvitIyaz\_cid\_ity\_antar\_ya: pazyati sa pazyati ||

4|22|28||

sarva.zakti: - **the All-Power =** ananta.AtmA - **the boundless Self =** sarva.bhAva-antara.sthita: - **seated within all becomings =** a-dvitIyaz\_cid\_ity\_antar - **is the nondual cit.Consciousness within =** ya: pazyati sa pazyati - **who sees (it so), that-one sees.**

~sv.28 He sees the truth who sees that\_the non-dual consciousness which indwells all beings is omnipotent and omnipresent.

~m.28 'The infinite self is all powerful. It abides in all. In that consciousness there is no second.' one who sees this, is the one who perceives (truth).

~vlm.28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect\_to abide in and preside over\_all.

\*jd.28 - sarva.zakti: - **the All-Power =** ananta.AtmA - **the boundless Self =** sarva.bhAva-antara.sthita: - **seated within all becomings =** a-dvitIyaz\_cid\_ity\_antar - **is the nondual cit.Consciousness within =** ya: pazyati sa pazyati - **who sees (it so), that-one sees.**

आधि-व्याधि-भय-उद्विग्नो जरा-मरण-जन्मवान् ।

देहो\_अहम्\_इति प्राज्ञो न पश्यति स पश्यति ॥४।२२।२९॥

Adhi-vyAdhi-bhaya-udvigno jarA-maraNa-janmavAn |

deho\_aham\_iti prAjJo na pazyati sa pazyati ||

4|22|29

||

**of Affection and Infection**

**the terrifying fears—**

**Age and Death and Birth—**

**a wise man**

**not seeing such a body**

**sees**

**.**

~moT. prAjJa: zuddha-cinmAtra-tattve Atmatva-nizcayavAn || MoT\_4,22.29 || ...janmavAn deho nAham\_iti ...

~m.29. 'I am that embodied one who is shaken by birth, death, old age, disease mental and physical' a wise one, who does not\_perceive thus, is the one who perceives (truth).

~vlm.29. He understands rightly, who understands by his wisdom, that he is not his body, which is subject\_to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

*~sv.29-30 He sees the truth who is not deluded into thinking that he is the body which is subject\_to illness, fear, agitation, old age and death.*

\*jd.29 - Adhi-vyAdhi-bhaya-udvigna: - **Affection-Infection-fears=terrified =** jarA-maraNa-janma-vAn - **Age-Death-Birth=ful =** deha: aham\_iti prAjJa: - **the wise man who thinks, "I am the body" =** na pazyati sa pazyati - **not seeing, sees it so.**

तिर्यग्.ऊर्ध्वम्\_अधस्ताच्\_च व्यापको महिमा मम ।

द्वितीयो न मम\_अस्ति\_इति य: पश्यति स पश्यति ॥४।२२।३०॥

tiryag.Urdhvam\_adhastAc\_ca vyApako mahimA mama |

dvitIyo na mama\_asti\_iti ya: pazyati sa pazyati ||

4|22|30||

**"And because it is above and below and between**

**it is pervasively immense**

**and mine**

**.**

**there is no second to me"**

**=**

**whoever sees it so, sees it**

**.**

tiryaJc-Urdhvam adhastAc ca

**And because it is above and below and between (This is like the Chinese ideogram 王 <wang> "king", with 3 horizontal lines connected by\_a vertical, representing the king as intermediary between heaven and earth.)**

vyApaka:

mahimA

mama

dvitIya: na mama asti

iti ya: pazyati sa pazyati

**whoever sees it so, sees it.**

sv.29-30 He sees the truth who is not deluded into thinking that he is the body which is subject\_to illness, fear, agitation, old age and death.

m.30. The majesty of all this that is spread below, above and middle is mine. There is no other than me' one who sees thus, is the one who perceives (truth).

~vlm.30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor\_an equal to it.

~vlm.30 He understands rightly who understands his soul as stretching above and below and all about him, whose magnitude has no bounds nor equal to it.

मयि सर्वम्\_इदम्\_प्रोतम्\_सूत्रे मणि-गणा इव ।

चित्तम्\_तु न\_अहम्\_इव\_इति य: पश्यति स पश्यति ॥४।२२।३१॥

mayi sarvam\_idam\_protam\_sUtre maNi-gaNA iva |

cittam\_tu na\_aham\_iva\_iti ya: pazyati sa pazyati ||

4|22|31||

**"On me this everything is strung**

**like jewels on a cord; what is**

**only Affection is not 'I'"**

**whoever sees it so, sees it.**

mayi sarvam\_idam protam - **"On me all this is strung =**

sUtre maNi-gaNA: iva - **like a bunch of jewels on a cord =**

cittam tu - **but what is affective mind =**

na aham - **is not I" =**

iva iti - **like this =**

ya: pazyati sa pazyati - **whoever sees it so, sees it.**

~vlm.31 He knows full well who sees his soul as a string to which all things are strung like pearls on a necklace, and that it is not the mind or heart that is seated in the brain or bosom.

~sv.31 He sees the truth who sees that all things are strung in the self as beads are strung on a thread, and who knows 'I am not\_the mind'.

न\_अहम् न च\_अन्यद्\_अस्ति\_इति ब्रह्मैव\_अस्ति निरामयम् ।

इत्थम् सद्-असतोर्\_मध्ये य: पश्यति स पश्यति ॥४।२२।३२॥

na\_aham na ca\_anyad\_asti\_iti brahmaiva\_asti nirAmayam |

ittham sad-asator\_madhye ya: pazyati sa pazyati ||

4|22|32||

**"Not I nor\_any other is.**

**Only the whole Brahman is, so,**

**between what's So and what's notSo.**

**Whoever sees it so, sees it.**

\*jd.32 - na-aham na ca-anyat asti iti - **"Not I nor\_any other is =** brahma eva asti nirAmayam - **only the undecaying Brahman is =** ittham sat-asato: madhye - **thus, between Such and unSuch =** ya: pazyati sa pazyati - **whoever sees it so, sees it.**

~sv.32 He sees the truth who sees that all this is Brahman, neither 'I' nor 'the other'.

~vlm.32 He thinks rightly who imagines neither himself nor anything else as existent except the imperishable- brahman\_, and who knows himself as living between reality and unreality.

~vlm.33 He is right who beholds what they call the three worlds to be only parts of his self, and that the three worlds have been rolling about him like the waves of the sea.

~moT. … aham evêti...|| ¶ iha loke | aham paricchinnadehAdirUpa: aham | nAsmi | anyat matto bhinnatvena sthitam jagat | na cAsti | suSuptau adarzanAt | brahma vyApakam cinmAtratattvam | evAsti paramArthata: sattAm bhajate | sarvathAbhAvasya vaktum azakyatvAt | na hi nirAdiSTo no bhrama: sambhavati | tat brahma | nAsti ca | bAhyAnta:karaNAtItatvAt | ittham evam | sadasato: madhyam sandhibhUtam zuddhacinmAtrAkhyam vastu | ya: pazyati sa pazyati || MoT\_4,22.32 || ... astIha brahmaivAsti na cAsti tat / ... sadasator madhyam ... ||

\*jd.32 - na-aham na ca-anyat asti iti - **"Not I nor\_any other is =** brahma eva asti nirAmayam - **only the undecaying Brahman is =** ittham sat-asato: madhye - **thus, between Such and unSuch =** ya: pazyati sa pazyati - **whoever sees it so, sees it.**

यन्\_नाम किम्.चित्\_त्रैलोक्यम् स एव\_अवयवो मम ।

तरङ्गो\_अब्धौ\_इव\_इत्य्\_अन्तर्\_य: पश्यति स पश्यति ॥४।२२।३३॥

yan\_nAma kim.cit\_trailokyam sa eva\_avayavo mama |

taraGgo\_abdhau\_iva\_ity\_antar\_ya: pazyati sa pazyati ||

4|22|33||

**"Whatever they may call the three worlds,**

**that is just a part of me,**

**a wave within the water"—**

**one who sees it so within,**

**sees it.**

\*jd.33 - yan\_nAma kim.cit\_trailokyam - **"Whatever has-to-do-with the three worlds =** sa eva\_avayavo mama - **that is just a part of me,** taraGga: abdhau iva iti antar - **like a wave in the water" - thus, within = whoever sees it so, sees it.** ya: pazyati sa pazyati.

~vlm.33 He is right who beholds what they call the three worlds to be only parts of his self, and that the three worlds have been rolling about him like the waves of the sea.

~AB. … avayava iti | "pAdo\_asya sarvA bhUtAni" iti zrute: "viSTbhyAham\_idam kRtsnam ekAMzena sthito jagat" iti bhagavad-vacanAc ca iti bhAva: ||

~moT. mama zuddhacinmAtrarUpasya mama | svapne hi cinmAtrAvayava-bhUtam jagat sarvo\_anubhavati || MoT\_4,22.33 || ... trailokyam sa eko\_avayavo mama ... ||

~sv.33 He sees the truth who sees all beings in the three worlds as his own family, deserving of his sympathy\_and protection.

\*jd.33 - yan\_nAma kim.cit\_trailokyam - **"Whatever has-to-do-with the three worlds =** sa eva\_avayavo mama - **that is just a part of me,** taraGga: abdhau iva iti antar - **like a wave in the water" - thus, within = whoever sees it so, sees it.** ya: pazyati sa pazyati.

शोच्या पाल्या मया\_एव\_इयम् स्वसा\_इयम् मे कनीयसि ।

त्रिलोकी पेलवा\_इत्य्\_उच्चैर्\_य: पश्यति स पश्यति ॥४।२२।३४॥

zocyA pAlyA mayA\_eva\_iyam svasA\_iyam me kanIyasi |

trilokI pelavA\_ity\_uccair\_ya: pazyati sa pazyati ||

4|22|34||

zocyA - **w/ glowing flame**

**protector**

pAlyA **- x =**

mayA\_eva\_iyam **- x =**

svasA - **sister =**

iyam me kanIyasi **- x =**

trilokI pelavA **- x =**

ity\_uccair **- x =**

ya: pazyati sa pazyati **- x =**

~m.34 'This triple of worlds is like my younger sister. I am the elder one who take its sorrow and nourish and protect it ' one who sees thus, is the one who perceives (truth).

~vlm.34. He is wise, who looks with pity upon the frail world, and compassionates the earth as his younger sister.

~sv.34-36. He sees the truth who knows that\_the self alone exists and that\_there is no substance in objectivity.

आत्मता-परते त्वत्तामत्ते यस्य महात्मन: ।

bhaवाद्\_उपरते नूनम् स पश्यति सुलोचन: ॥४।२२।३५॥

AtmatA-parate tvattAmatte yasya mahAtmana: |

bhavAd\_uparate nUnam sa pazyati sulocana: ||

4|22|35||

AtmatA-aparate - **Selfness and Otherness**

tvattA-matte - **You-ness and I-ness**

yasya mahAtmana: **- of which Great Souls =**

bhavAt uparate nUnam **– have stopped becoming now =**

sa pazyati su-locana: - **sees it so with unclouded eyes**

~m.35 Those great souls who consider 'you and I' from the high ground of absorption in self and thus abstain from enjoyment, their perception is the right\_perception.

~vlm.35. That great soul looks brightly upon the earth, who has withdrawn his mind from\_it, by retrenching his reliance on his egoism or tuism, (i. e. both on his subjectivity\_and objectivity).

~sv.34-36. He sees the truth who knows that\_the self alone exists and that\_there is no substance in objectivity.

~VA. great soul who enjoys in absolute atman, who stopped notions of the world, he sees (the truth)

~AS: The great soul, for whom the dual notions of "self and other" (AtmatA-parate dual nom. form of AtmatA-paratA) and "you and I" (tvattA-matte dual nom. form of tvattA-mattA) have stopped arising (bhavAd uparate) he, with great vision (sulocana:) is the seer (pazyati).

\*mo. bhAvAt manasa: | sarvatra cin.mAtratva-darzanAd iti bhAva: || MoT\_4,22.35 ||

चेत्या-आनुपात-रहितम् चिद्.भैरवमयम् वपु: ।

आपूरित-जगज्-जालम् य: पश्यति स पश्यति ॥४।२२।३६॥

cetyA-AnupAta-rahitam cid.bhairavamayam vapu: |

ApUrita-jagaj-jAlam ya: pazyati sa pazyati ||

4|22|36||

cetya-anupAta-rahitam **- x =**

cid bhairava-mayam vapu: **- Consciousness is a vapus.body made by bhairava.shiva the Terrible =**

ApUrita-jagat-jAlam **– overflowing the world-net =**

ya: pazyati sa pazyati **– who sees it sees it.**

~m.36 'The web of the worlds is flooded with consciousness. It is the auspicious body of Siva, the terrible. It is free of the flow of objects' one who sees thus, is the one who perceives (truth).

~vlm.36. He sees the truth, who finds his body\_and the whole world, filled by the colossus figure of the Intellect, without\_the opposition of any sensible object.

~sv.34-36. He sees the truth who knows that\_the self alone exists and that\_there is no substance in objectivity.

सुखम् दु:खम् भवो भावो विवेक-कलनाश्\_च या: ।

अहम्\_एव\_इति वा नूनम् पश्यन्.न्\_अपि न हीयते ॥४।२२।३७॥

sukham du:kham bhavo bhAvo viveka-kalanAz\_ca yA: |

aham\_eva\_iti vA nUnam pazyan.n\_api na hIyate ||

4|22|37||

\*jd.37 -

sukham du:kham – [\*or] **Pleasure, sorrow,**

bhava: bhAva: **- bhava.Becoming, bhAva.Feeling =**

viveka-kalanA: - **Discernment, Fancy** = ca yA: **- all these =**

aham eva iti vA\*  **- are only "I" =**

nUnam **- then =**

pazyan api na hIyate **– seeing so ze does not disappear.**

~m.37 'Joy\_and sorry, being and non-being, discrimination and fancy\_all these are I'- one who sees thus, is the one who perceives (truth).

~vlm.37. He that looks on the states of misery\_and happiness, which attend on worldly life, to be but\_the fluctuating conditions of the ego, has no cause to repine or rejoice at\_them.

~sv.37-38 He is unaffected who knows that\_pleasure, pain, birth, death, etc., are all the self only.

~moT. sukham du:kham bhava: abhAva: viveka-kalanAz cAham asmi iti pazyan | etan na vAsmi iti vA pazyan | na parihIyate na hAnim prApnoti | ubhayathApi zuddha-cinmAtra-svarUpatva-Apte: | na hi zuddhacinmAtram vinA kazcid vyApaka: uttIrNo vA bhavati || MoT\_4,22.37 || sukham du:kham bhavo\_abhAvo viveka... aham na veti nUnam vA pazyan na parihIyate

#bhava: adhikAri-dehas tatra bhAvo

स्व.आत्म-सत्ता-पर-आपूर्णे जगत्य्\_अंशेन वर्तिना ।

किम् मे हेयम् किम्\_आदेयम्\_इति पश्यन्\_सुदृङ्-नर: ॥४।२२।३८॥

sva.Atma-sattA-para-ApUrNe jagaty\_aMzena vartinA |

kim me heyam kim\_Adeyam\_iti pazyan\_sudRG-nara: ||

4|22|38||

sva.Atma-sattA-parApUrNe **- in the fulness of his own self-being =**

jagati **- x =**

aMzena vartinA **- x =**

kim me heyam **- what's not to be done by me? =**

kim Adeyam **- what's to be done? =**

iti pazyan - **so seeing =**

sudRG-nara: **- a man sees well.**

~m.38 'This world is an aspect of that infinite which exists by itself. If one moves in this, what is agreeable and what is disagreeable?' one who sees thus is one who is a good person of right\_perception.

~vlm.38. He is the right-sighted man, who sees himself situated amidst\_the world, which is filled with the divine spirit, (and the endless joy emanating from\_it); he has nothing to desire or dislike in this (or in his future) state of existence.

~VA. he who in the real greatest fullness of own self stays in world as its part, who sees he has nothing to gain or reject, he is great seer.

~AS: The man who thinks "this world is filled with my soul and (hence) I am only partly in it; (so) in it what do I need to reject or obtain?" is the seer!

~moT. Atma-saatayaiva...|| svAtmana: zuddhacinmAtrarUpasya svAtmana: | yA sattA sphUrtirUpA sattA | tayA parApUrNe sAratvena sthitatvAt nirbharite | anyathAham\_iti sphuraNAyogAt | tathA anyena cinmAtravyatiriktena | varjite jagati | kim heyam bhavati | svAtmana: heyatvAyogAt na kim.cid apIty\_artha: | kim Adeyam bhavati | svAtmana: sarvadA prAptatvAt na kim.cid apIty\_artha: | iti evam | pazyan anubhavan | nara: | sadRk dRSTisahito | bhavati | anye'ndhA ity\_artha: || MoT\_4,22.38 || ... jagaty\_anyena varjite ...

अ-प्रतर्क्यम् अन्-आभासम् सन्-मात्रम्\_इदम्\_इत्य्\_अलम् ।

हेय-उपादेय-कलना यस्य क्षीणा स वै पुमान् ॥४।२२।३९॥

a-pratarkyam an-AbhAsam san-mAtram\_idam\_ity\_alam |

heya-upAdeya-kalanA yasya kSINA sa vai pumAn ||

4|22|39||

\*jd.39 - a-pratarkyam - **"Beyond logical conjecture =** an-AbhAsam - **beyond manifestation" =** sat-mAtram\_idam - **this is a measure of what-is-So =** iti alam - **enough such =** heya-upAdeya-kalanA yasya - **for one whose pros and cons =** kSINA - **have been worn-away =** sa vai pumAn - **he is indeed a puman.Human.**

~m.39 'All this is beyond conjecture, beyond any likeness or reflection.' with this knowledge if ones fancy\_and imagination are beyond the agreeable and disagreeable syndrome, such a one is a real being.

~vlm.39. He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him\_in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception. (The world being full with the presence of God, we have nothing to like or dislike, or to take or shun in it).

~sv.39-41 He is firmly established in the truth who feels: "What should I acquire, what should I renounce, when all this is the one self?"

~moT. idam jagat | apratarkyam tarkitum azakyam | anAbhAsam zAnte svasvarUpe sthitatvAd AbhAsarahitam | sanmAtram evAsti | iti anena nizcayena | yasya puruSasya | heyopAdeya.kalanA kSINA | aham tam puruSam | namAmi | sa eva sarvebhya utkRSTa iti bhAva: || MoT\_4,22.39 || ... kSINA namAmi tam

\*jd.39 - a-pratarkyam - **"Beyond logical conjecture =** an-AbhAsam - **beyond manifestation" =** sat-mAtram\_idam - **this is a measure of what-is-So =** iti alam - **enough such =** heya-upAdeya-kalanA yasya - **for one whose pros and cons =** kSINA - **have been worn-away =** sa vai pumAn - **he is indeed a puman.Human.**

य आकाश.वद्\_एकात्मा सर्व.भाव-गतो\_अपि सन् ।

न भाव-रञ्जनाम्\_एति स महात्मा महेश्वर: ॥४।२२।४०॥

ya AkAza.vad\_ekAtmA sarva.bhAva-gato\_api san |

na bhAva-raJjanAm\_eti sa mahAtmA mahezvara: ||

4|22|40||

AkAzavad ekAtmA **– what is the Space.like One.Self =** sarva-bhAva-gata: api sat **– all-feeling-gone even So =** na bhAva-raJjanAm eti **– not to feeling-pleased he goes =** sa: mahAtmA mahezvara: **- he's a Great Soul, a Great Lord.**

~m.40 One who is one self like the sky\_and who does not indulge in any thing, though he knows about all things, such a great soul is the Supreme Lord himself.

~vlm.40. That great-souled man is a great god, whose soul like the all-pervading sky extends over\_all, and penetrates through every state of existence, without receiving the tincture of any. (Who is informed with all and untinged by\_any).

~sv.39-41 He is firmly established in the truth who feels: "What should I acquire, what should I renounce, when all this is the one self?"

\*jd.40 - ya: AkAzavad ekAtmA **– what is the Space.like One.Self =** sarva-bhAva-gata: api sat **– all-feeling-gone even So =** na bhAva-raJjanAm eti **– no feeling-pleased =** sa: mahAtmA mahezvara: **- he's a Great Soul, a Great Lord.**

तम:-प्रकाश-कलना-मुक्त: काल-आत्मताम् गत: ।

य: सौम्य: सुसम: स्वस्थस्\_तम् नौमि पदम्\_आगतम् ॥४।२२।४१॥

tama:-prakAza-kalanA-mukta: kAla-AtmatAm gata: |

ya: saumya: susama: svasthas\_tam naumi padam\_Agatam ||

4|22|41||

tama:-prakAza-kalanA-mukta: **-**

**tamas**.**prakAza**-**division=free =**

kAla-Atma-tAm gata: **- the sense of personal time gone.away =**

ya: saumya: **- who's cool as the moon =**

su.sama: **- so the same =**

svastha: **- himself =**

tam naumi - **I salute him =**

padam Agatam **- come to his feet.**

~m.41 One who is liberated from light and darkness, one in whom the sense of time is not, such a gentle equal person will arrive at\_the supreme state.

~vlm.41. I bow down to that great soul, which has passed beyond the states of light, darkness and fancy, (i. e. the state of waking or life, sleep or death, and dreaming or transmigration, and which is situated in a state of brightness and tranquility in supreme felicity or heavenly bliss.

~moT. tama: suSupti: prakAzo jAgara: kalanA svapna-sthair\_yukta: | ...|| ¶ ya: | tama:prakAzayo: jADyacittvayo: | yA kalanA | tayA mukta: | kAlasya kriyAvaicitryarUpasya kAlasya | AtmatAm sattAdAyakatvena svarUpatAm | gata: | somya: zItala: | svastha: svasvarUpe eva sthita: | bhavati | tam padam Agatam naumi | apUrvaz cAtra sUrya ukta: || MoT\_4,22.41 || ... ya: somya: susama: ...

यस्य उदय-अस्तमय-संकलनाकलासु

चित्रासु चारु-विभवासु जगद्-रतासु ।

वृत्ति: सदैव सकल-एक-मतेर्\_अनन्ता

तस्मै नम: परम-बोधवते शिवाय ॥४।२२।४२॥

yasya udaya-astamaya-saMkalanAkalAsu

citrAsu cAru-vibhavAsu jagad-ratAsu |

vRtti: sadaiva sakala-eka-mater\_anantA

tasmai nama: parama-bodhavate zivAya ||

4|22|42||

\*jd.42 - yasya **- of whom =**

udaya-astamaya-saMkalanA-kalAsu **-**

**i/ the rising.falling-compulsive phases =**

citrAsu cAru-vibhavAsu **- x =**

jagad-ratAsu **– i/ the world- =**

vRtti:  **- x =**

sadA\_eva  **- evermore =**

sakala-eka-mate: anantA **– of the whole-one=thinking (ze) boundless =**

tasmai nama: **- to that be praise =**

parama-bodhavate **- as perfectly realized =**

zivAya **- shiva.**

~m.42 I bow to him who is settled in the belief that all this world of multifarious risings and settings, charming manifestations is that great infinite, the Absolute. I bow to that Siva. I bow to that Supreme Knower\_and enlightened Siva, who is knowledge itself.

~vlm.42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wondrous and beauteous grandeurs of nature.

~sv.42 Salutations to that abode of auspiciousness, who is filled with the supreme realisation that\_the entire universe is truly Brahman alone, which remains unchanged during all the apparent creation, existence and dissolution of the universe.

**oॐm**

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

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

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

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

**+++**

**++**

**+**

**Comments and suggestions**

are welcome at

[das.jiva@gmail.com](mailto:das.jiva@gmail.com)

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

**+**

**The complete YVFiles**,

including the Concordant Glossary, and every Sarga/Canto,

in their most recent update,

can be downloaded at:

All YVFiles:

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

Concordant Glossary (CGl1405)

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

**oॐm**

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

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

y4022\_1.nv25-26 On Seeing who Sees

v.14::nv26::2100h. -wd- **49**p/**17**Kwd/**145**KB// -1p/-1Kwd/**+25**KB •• norm +3/+0, today +1°C.

v.14::nv26::2100h. -wd- **49**p/**17**Kwd/**145**KB// -1p/-1Kwd/**+25**KB •• norm +3/+0, today +1°C. v.14::nv25::2100h. -tu- **48**p/**18**Kwd/**120**KB// -17p/+1Kwd/**+28**KB •• 100k winds. norm +19/+4, today +1°C.

v.13nv26- tu 1500h +**0**p=+65p/16.9Kwd +**4**KB =92KB ah-**3**=+2 / al**6**=8C° wrist21-COLDWAVE3 v.13nv24- sn 1400h +**19**p=+70p/18.7Kw +**23**KB =88KB ah-**5**=+0 / al**10**=12C° wrist19-COLDWAVE!

v.12nv26:0900-mn- 48pp 65KB +1p/+13K +3/-1°C. pr. av -2/+1 v.120514 47 pp. 42 zl. 52KB -1p/

v.110729 33 pp. 42 zl. 52KB -1p/ v.110414 34 pages

v.101117 p23 v.091119 p22 atr v.090611 p14 +20/+14 zwr setup

**v.070612 p 7 w 1798**

**z42**

**11|31|29|02|06|26|04|39|01|**28|12|**16|17|15|35|10|41|27|38|24|05|**36|40|**19|18|09|20|25|07|13|33|**42|

**THE MICE: Invasion or Visitation?**

**15nv26:2100h.**

**Ive had a curious visit**

**& since it has a touch of fabulosity**

**(have I ever lied to you before?)**

**trust me**

**what I have summarized So.Far**

**is unembellished**

**and what follows the summary is more or less Live**

**so**

**[Mouse4 has announced his presence**

**and as quickly disappeared to**

**Mouse.mauna, the muteness of the mouse]**

**so**

**I have befriended cockroaches**

**taught them to move from finger to finger of my hand**

**but my landlord has destroyed their city**

**&**

**with detachment from compassion**

**for him**

**I have assisted him**