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**vasiShTha said—**

यत्र\_अन्.उदित-रूप=आत्म सर्वम्\_अस्ति\_इदम्\_आततम् ।

yatra\_an.udita-rUpa=Atma sarvam\_asti\_idam\_Atatam |

मयूर इव बीजे अन्तस्\_तद्\_अहंता-दिग्=आदि च ॥६।४८।१॥

mayUra iva bIje antas\_tad\_ahaMtA-dig=Adi ca ||6|48|1||

.

**where there is Self without arisen form is this whole outspreading expanse** **like a peacock in an eggshell**

**:**

**it is #ahantA."I"ness pervading the directions**

**.**

~vlm. That which contains this wide extended universe within itself, and without manifesting its form unto us, is very like the egg of the peahen and contains all space and individual bodies in its yolk.

~sv. All these — the egosense and the space, etc. — have acquired the nature of real substances though they have not been created at all.

यत्र न\_अभ्युदितम् किंचित्\_तत्र सर्वम् च विद्यते ।

yatra na\_abhyuditam kiMcit\_tatra sarvam ca vidyate |

तद्\_अत्र\_अप्य्\_अङ्गिरा: स्वर्ग-सुख=सारेण बिम्बति ॥६।४८।२॥

tad\_atra\_apy\_aGgirA: svarga-sukha=sAreNa bimbati ||2||

.

**where nothing whatever is arisen**

**yet**

**there everything is known**

**.**

**That here becomes embodied**

**with the essence of heavenly pleasure it reflects**

**.**

~VA - Where nothing was created, everything is seen, it is reflection of part of omnipresent great bliss.

~AS: The whole world exists in a place where nothing ever arose (abhyuditam), yet (in this body) the illuminator of the body shines with heavenly bliss. The word अङ्गिरस् is usually a famous sage, but here it is used in the sense of जीव or प्राण which activates the body (अङ्ग).

तथा च मुनयो देवा गणा: सिद्धा: महर्षय: ।

आस्वादयन्त: स्वम् रूपम् सदा तुर्य-पदे स्थिता: ॥६।४८।३॥

tathA ca munayo devA gaNA: siddhA: maharSaya: | AsvAdayanta: svam rUpam sadA turya-pade sthitA: ||3||

.

tathA ca - **and thus -**

munaya: - **the silent.munis** -

devA: - **the deva.Gods** =

gaNA: - the gaNa.Companions of .shiva -

siddhA: - the .siddha.Adepts -

maharSaya: - the Maharshis -

AsvAdayanta: svam rUpam - enjoying their own form -

sadA turya-pade sthitA: - are ever situate in the Fourth State.

~vlm.3. It is in this manner that the gods and sages, saints and holy-men, the siddhas and great Rishis, meditate on the true and self subsistent form of god, as find themselves seated in their fourth state of bliss above the third heaven.

~sv.3-4. Even so, the sages, gods and the perfected ones remain in their transcendental consciousness, tasting the bliss of their own nature. They have abandoned the illusion of duality of the observer and the object, and the consequent movement of thought. Their gaze is fixed and unwinking.

एते ये स्तब्ध-नयन-दृष्टयो निर्निमेषिण: ।

ete ye stabdha-nayana-dRSTayo nirnimeSiNa: |

ते दृश्य.दर्शन-अ.सङ्ग=स्पन्द-त्यागे व्यवस्थिता: ॥६।४८।४॥

te dRzya.darzana-a.saGga=spanda-tyAge vyavasthitA: ||4||

.

**those who are** स्तब्ध-नयन-दृष्टयः –

**clear-sighted ones** निर्.निमेषिणः –

**un.blinking,** ते दृश्य.दर्शन-अ.सङ्ग=स्पन्द-त्यागे –

**they are detached in their vision**

**without emotion**

**firmly based**

**.**

~vlm.4. These devout personages set with their half shut eyes, and without the twinkling of their eyelids; and continue to view in their inward souls, the visible glory of god shining in its full light.

~sv.3-4. They have abandoned the illusion of duality of the observer and the object, and the consequent movement of thought. Their gaze is fixed and unwinking.

#miS —> #nimiS —>#nimeSa –m.- shutting the eye , twinkling , winking [TS.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_TS_%22))[Mn.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Mn_%22))[Ya1jn5.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Ya1jn5_%22))[MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))&c (also as a measure of time i.e. a moment ; °षाद् इव , in a moment [MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))[R.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_R_%22))&c ; °षं निमेषम् , every moment [S3Br.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_S3Br_%22)); as a disease [Sus3r.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Sus3r_%22))). •• #nirnimeSin - unblinking.

#sthA - to stand —>#>avasthA —>#>vyavasthA —>#vyavasthita व्यवस्थित p.p. - Placed in order, arranged. • Settled, fixed; • Based on, resting on. •-• Comp. being in or on or at (tasmin or comp.); based or dependent on (loc.); resolved upon (tasmin); persevering in (tasmin) or comp.; with vAkye, "abiding in what is said", obeying); •-• #v.-viSaya . limited in sphere or range.

#stambh —>#stabdha -adj.- firmly fixed, supported • reaching up to (tasmin) • stiff, rigid • senseless, dull • #stabdham -ind.- solidified (as water) • puffed up, proud, arrogant • obstinate, stubborn, hard-hearted.

न\_आस्थिता भावना येषाम् स्थितानाम्\_अपि कर्मसु ।

na\_AsthitA bhAvanA yeSAm sthitAnAm\_api karmasu |

संवित्-संवेद्य-संबन्ध-स्पन्द-त्यागे च ये स्थिता: ॥६।४८।५॥

samvit-samvedya-sambandha-spanda-tyAge ca ye sthitA: ||5||

.

**what they feel they do not underake**

**tho engaged in karmic activities**

**=**

.ca ye sthitA: - **and those/which are situate =**

samvit.samvedya-sambandha=spanda+tyAge. - **in/when awareness.known-connexion=vibrancy+forsaking =**

~sv.5 Though these sages are active here, they do not entertain the least notion of illusory existence. They are firmly rooted in the abandonment of the relationship between the knower and the known (subject and object).

~vlm.5. Thus enrupt in their conscious presence of god, they are unconscious of any other thought in their minds; though when employed in the acts of life, remain without the respiration of their vital breath.

~AB. ... karmasu vyavahAreSu sthitAnAm\_api yeSAm SaSTAdi.bhUmikAgatAnAm bAhyArtha.satyatA-bhAvanA na AsthitA ISad\_api sthitA | ... ||

प्राणो न स्पन्दते येषाम् चित्र.स्थ-वपुषाम् इव ।

prANo na spandate yeSAm citra.stha-vapuSAm iva |

मनो न स्पन्दते येषाम् चित्र.स्थ-वपुषाम् इव ॥६।४८।6||

mano na spandate yeSAm citra.stha-vapuSAm iva ||6||

.

**those whose prANa.Air does not vibrate**

**like figures in a picture**

**whose Mind does not vibrate,**

**like bodies in a statue**

**...**

~vlm.6. They sit quiet as figures in a painting, without respiration of their breath, and remain as silent as sculptured statues, without the action of their minds.

चित्त-चेत्य-समासङ्ग-त्यागे ते स्वपदे स्थिता: ।

स्पन्दात्\_सम्साधयन्त्य्\_अर्थम् तेन-अंशेन\_ईश्वरो\_ यथा ॥७॥

citta-cetya-samAsaGga-tyAge te svapade sthitA: | spandAt\_saMsAdhayanty\_artham tena-aMzena\_Izvaro\_ yathA ||7||

.

citta.cetya-samAsaGga=tyAge - **when forsaking =**

te sva.pade sthitA: - **they are situate in the self-state =**

spandAt saMsAdhayanti artham **- x =**

tena aMzena Izvaro yathA **- x =**

#samAsaGga –m.- the committing or entrusting (of business) to any one (loc.) \_[R.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_R_%22)) •-•

~vlm.7. They remain in their state of holy rapture, without the employment of their minds in their fleeting thoughts, and whenever they have any agitation they can effect anything, as the Lord god works all things at the slightest nod.

~sv.6-8 Their life-force is not agitated. It is as if they were painted pictures; their mind does not move, even as the mind of painted figures does not move. For, they have abandoned the conceptualising tendency of the consciousness. They engage themselves in appropriate activity by a little movement of thought in consciousness (even as the Lord does).

तथा\_एव चित्त.चेत्य-आदि=स्पन्दात्\_कुर्वन्ति संस्थितिम् ।

tathA\_eva citta.cetya-Adi=spandAt\_kurvanti saMsthitim |

यथा ह्लादयति स्वच्छ: पल्लवम् रश्मिर्\_ऐन्दव: ॥६।४८।८॥

yathA hlAdayati svaccha: pallavam razmir\_aindava: ||8||

.

**thus indeed**

**thru vibrant Affection and its Affects**

**they make a stable seat**

**as the coolly crystal.clear moonbeams delight a budding shoot**

**.**

~vlm.8. Even when their minds are employed in meditative thoughts, they are usually attended with a charming gladness, like that of the charming moonbeams falling on and gladding the leafy branches of trees.

तथा\_आत्मा ह्लादयत्य्\_अन्तर्\_दृश्य.दर्शन-संगमे ।

बिम्बाद्\_दूरं प्रयातस्य भित्ताव्\_अ.पतितस्य च ॥६।४८।९॥

tathA\_AtmA hlAdayaty\_antar\_dRzya.darzana-samgame | bimbAd\_dUram prayAtasya bhittAv\_a.patitasya ca ||9||

.

tathA\_AtmA hlAdayati\_antar - **thus the Self delights within =**

dRzya.darzana-samgame - **in the congress of seen and sight =**

bimbAt\_dUram prayAtasya bhittAv\_a.patitasya ca **- x =**

dRzya-darzana-samgame - **in the conjoining of sights and scenes - percepts and perception =**

bimbAd - **from the reflection/projection =**

dUre prayAtasya - of what has come from afar -

bhittAv apatitasya ca **- x =** / bhitta-avapatitasya ca **- x =**

~vlm.9. The soul is as enraptured with the view of the holy light of god, as the mind is delighted at the sight of the cooling moonbeams, emitted afar from the lunardisc. (The gloss explains the distant moonlight to be less dazzling than the bright disc of that luminary).

~sv.9 However, such movement of thought and the experiencing of the contact of the observer with the object also produce great joy in them. Their consciousness is absolutely pure, purified of all images (concepts and notions).

~VA. as moon light is not affected by reflection and breaking it into

pieces, so also the pure Consciousness (is not affected by reflections

and their perturbancies).

~AS: The pure consciousness is like the form of the Moon's brilliance which has gone far from the Moon (बिम्बात् दूरम्) and has not fallen on a wall. The idea is that near the globe of Moon or in a reflection form, the Moon light is distorted by various external things. Otherwise in its undisturbed uniform subtle appearance, it shows its true nature.

यद्\_इन्दोस्\_तेजसो रूपम् तद्\_रूपम् शुद्ध-संविद: ।

न दृश्यम् न उपदेश-अर्हम् न अत्यासन्नम् न दूरगम् ॥६।४८।१०॥

yad\_indos\_tejaso rUpam tad\_rUpam zuddha-samvida: | na dRzyam na upadeza-arham na atyAsannam na dUragam ||10||

.

yad indo: tejasa: rUpam - **what is the form of the fiery moon - illusory, when the moon is cool =**

tad rUpam zuddha-samvida: - that is the form of pure samvit.Awareness =

na dRzyam - **it is not a dRshya.Percept =**

na upadeza-Arham - **not something that should be taught =**

na aty-Asannam - **not over-near =**

na dUragam - **not far away.**

~vwv.1187/6.48.10b,11a. The pure conscious nature of the Self is obtainable by exclusive experience. It is not a visible object. It is not fit for specification (i.e. it is indescribable). It is not very near, nor is it far removed.

~vlm.10. The aspect of pure conscience is as clear, as the fair face of the bright moon; it is neither visible nor in need of admonition, nor is it too near nor far from us. (The gloss is silent on the inappropriateness of the simile).

~sv.10 Such a state of purity of the self, the true nature of the infinite consciousness, is not a vision (an experience of the mind and the senses). It is incapable of being taught. It is not very easy nor is it far distant or impossible. It is attained by direct experience alone.

केवल-अनुभव-प्राप्यम् चिद्.रूपम् शुद्धम्\_आत्मन: ।

kevala-anubhava-prApyam cid.rUpam zuddham\_Atmana: |

न देहो न\_इन्द्रिय-प्राणौ न चित्तम् न च वासना ॥६।४८।११॥

na deho na\_indriya-prANau na cittam na ca vAsanA ||11||

.

**it**

**is to be got entirely thru experience**

**- the pure Conscious.form of the Self -**

:

**there is no body,**

**neither the sense.organs nor prANa.Airs;**

**not the Affective mind nor its vAsanAs**

**...**

~sv.11 That alone exists, naught else: neither the body nor the senses and life-force, neither the mind nor the storehouse of memory or latent tendencies, neither the jiva nor even a movement in consciousness, neither consciousness nor the world.

~vlm.11. It is *by* one's self cogitation alone that the pure intellect can be known, and not by the bodily organs, or living spirit or mind, *or by our desire* of knowing it.

न जीवो न\_अपि च स्पन्दो न संवित्तिर्\_न वै जगत् ।

न तत्र\_आसन्न मध्यम् च शून्य\_अ.शून्यम् न चैव हि ॥६।४८।१२॥

na jIvo na\_api ca spando na samvittir\_na vai jagat | na tatra\_Asanna madhyam ca zUnya\_a.zUnyam na caiva hi ||12||

.

na jIvo **– not the Living.jIva =**

na\_api ca spanda: **- not too the spanda.Vibration =**

na samvittir\_na vai – **nor also its samvitti.Becoming-aware =**

jagat – **the world is =**

na tatra - **not there =**

asan\_na - **not unreal = /** Asanna – **seated/near =**

madhyam ca - **nor in.between =**

zUnya\_a.zUnyam na caiva hi - **not even the Void nor the nonVoid.**

~vwv.1156/6.48.12,7.31.36. It is neither existence nor non-existence nor intermediate. It is not also emptiness or the absence of it. It does not exist nor does it not exist. It is not quite within the scope of speech.

~sv.12-13 It is neither real nor unreal nor something in-between, neither void nor non-void, neither time nor space nor substantiality. Free from all these and free from a hundred veils in the heart, one should experience the self in all that is seen.

~vlm.12. It is not the living soul nor its consciousness, nor the vibrations of the body, mind, or breath. It is not the world nor its reality or unreality, or its vacuity or solidity, or the centre of any thing.

#sad —> #Asad —>#Asanna -mfn.- seated down , set down AV.; • near, proximate MBh. R.; •• -n.- nearness , vicinity , proximity R.&c..

न देश-काल-वस्त्व्-आदि तद्\_एव\_अस्ति न च\_इतरत् ।

एतै: सर्वैर्\_विनिर्मुक्तम् हृदि कोश-शतेन च ॥६।४८।१३॥

na deza-kAla-vastv-Adi tad\_eva\_asti na ca\_itarat | etai: sarvair\_vinirmuktam hRdi koza-zatena ca ||13||

.

na deza-kAla-vastu-Adi - **... not place-time-substance-&c =**

tad eva asti - **That only is =**

na ca itarat - **and not otherwise =**

etai: sarvai: - **w/ all these =**

vinirmuktam **– released/escaped =**

hRdi koza-zatena ca **– & in the Heart with a thousand coverings.**

~sv.12-13 It is neither real nor unreal nor something in-between, neither void nor non-void, neither time nor space nor substantiality. Free from all these and free from a hundred veils in the heart, one should experience the self in all that is seen.

~vlm.13. It is not time or space or any substance at all, nor is it a god or any other being, whatever is quite free from all these and unconfined in the heart or any of the sheaths inside the body.

यत्र एतत्\_स्पन्दते दृश्यम् तत्.तद्\_आत्म-पदम् भवेत् ।

yatra etat\_spandate dRzyam tat.tad\_Atma-padam bhavet |

यच्\_च न\_आद्यम् न कल्पान्तम् न वस्त्व्.आद्य्-अनिल.आदिभि: ॥६।४८।१४॥

yac\_ca na\_Adyam na kalpAntam na vastv.Ady-anila.Adibhi: ||14||

.

**where This vibrates as dRshya.Percept**

**That becomes that self-state**

**which is neither at Origin nor Doomsday**

**nor with substantiality**

**.**

~sv.14 It is neither the beginning nor the end.

~vlm.14. That is call the soul in which all things are moving, and which is neither the beginning nor end of any thing, but exists from eternity to eternity, and is no characterised by any of the elementary bodies of air and the rest.

इह च\_अमुत्र सद्-रूपाद्\_अन्यथा भवति क्वचित् ।

iha ca\_amutra sad-rUpAd\_anyathA bhavati kvacit |

जायन्ते च म्रियन्ते च देह-कुम्भा: सहस्र.श: ॥६।४८।१५॥

jAyante ca mriyante ca deha-kumbhA: sahasra.za: ||15||

.

**here and hereafter it becomes otherwise than the real form**

**wherever thousands of bodies are.born and die**

**as.if in a potter's factory**

**.**

~vlm.15. The soul is an entity that is never annihilated in this or the next world, though the sentient bodies may be born and die away a thousand times like earthen pots here below.

~sv.15-17 Thousands are born and thousands die: but the self which is everywhere, inside and outside, is not affected. It remains in all these bodies, etc., as if it were just a little different from the infinite.

स.बाह्य-अभ्यन्तरस्य\_अस्य न\_आत्मा\_आकशस्य खण्डना ।

तच्\_च देह.आदि सकलम् आत्मा\_एव\_आत्म.विदाम् वर ॥६।४८।१६॥

sa.bAhya-abhyantarasya\_asya na\_AtmA\_Akazasya khaNDanA | tac\_ca deha.Adi sakalam AtmA\_eva\_Atma.vidAm vara ||16||

.

sa.bAhya-abhyantarasya\_asya na\_AtmA\_Akazasya khaNDanA **- x =**

tac\_ca deha.Adi sakalam AtmA\_eva\_Atma.vidAm vara **– x.**

स-बाह्याभ्यन्तरस्य अस्य - Of this. inside-and-out, न आत्म-आकशस्य - not of Self-Space खण्डना - the reduction/destruction तच् च देहादि सकलम् - and That is all these bodies &c. आत्मा एव - the Self alone आत्मविदां वर - o best of Self-knowers. -16-

~vlm.16. There is no removal of this vacuous spirit from its seat, both in the inside and out side of every body; for know, O thou best of spiritualists, all bodies to be equally situated in the all pervading spirit.

~sv.15-17 Thousands are born and thousands die: but the self which is everywhere, inside and outside, is not affected. It remains in all these bodies, etc., as if it were just a little different from the infinite.

केवलम् बोध-वैरूप्याद्\_ईषत्-पृथग्\_इव स्थितम् ।

विष्वग्-आत्म.मयम् विश्वम् ज्ञातम् बुद्ध्या सु.सिद्धया ॥६।४८।१७॥

kevalam bodha-vairUpyAd\_ISat-pRthag\_iva sthitam | viSvag-Atma.mayam vizvam jJAtam buddhyA su.siddhayA ||17||

.

kevalam bodha-vairUpyAd –

**entirely thru mistaken bodha.Realization**

ISat-pRthag iva sthitam - as-if situate somehow apart ??? -

viSvag-Atma.mayam vizvam - a universal-self-constructed universe - composed of individual selves -

jJAtam buddhyA susiddhayA - is known by the Buddhi Intellect so-attaining ??? -

~vlm.17. It is the imperfeetion of our understanding! that creates the difference between the spirit and the body; but it shows the perfection of our judgement, when we believe the universal soul, to be diffused throughout the universe.

~sv.15-17 Thousands are born and thousands die: but the self which is everywhere, inside and outside, is not affected. It remains in all these bodies, etc., as if it were just a little different from the infinite.

प्रज्वलन्.न्\_अपि कार्येषु निर्वाणो निर्ममो भव ।

prajvalan.n\_api kAryeSu nirvANo nirmamo bhava |

यद्\_इदम् दृश्यते किम्.चिज्\_जगत्-स्थावर-जंगमम् ॥६।४८।१८॥

yad\_idam dRzyate kim.cij\_jagat-sthAvara-jaMgamam ||18||

.

prajvalan.n\_api kAryeSu **- x =**

nirvANa: nirmama: bhava **– nirvANa, "mine"less you should be +**

yad\_idam dRzyate kiMcit **– whatever This is seen.to.be =**

jagat-sthAvara-jaMgamam **– as the still & going world ... is =**

~vlm.18. Though warmly engaged in business, yet remain unaddicted to worldliness by your indifference to the world, and to all moving and unmoving things that there exists on earth.

~sv.18-20 Though radiantly engaged in diverse activities, remain free from the sense of I-ness and mine-ness. For whatever is seen in this world is Brahman, free from characteristics and qualities; it is eternal, peaceful, pure and utterly quiescent.

तत्\_सर्वम् ब्रह्म निर्धर्म निर्गुणम् निर्मल-आत्मकम् ।

tat\_sarvam brahma nirdharma nirguNam nirmala-Atmakam |

निर्विकारम्\_अनाद्यन्तम् नित्यम् शान्तम् सम-आत्मकम् ॥६।४८।१९॥

nirvikAram\_anAdyantam nityam zAntam sama-Atmakam ||19||

.

**That All**

**- the brahman.Immensity –**

**is without a dharmic nature**

**is without guNa.Qualities**

**is of untainted self character**

**:**

**changeless**

**unbounded by beginning or end**

**ever at peace**

**a bit of the same Self**

**.**

**of the nature of Sameness**

**.**

~vlm. ... always tranquil and in the same state.

काल-क्रिया-करण-कर्तृ-निदान-कार्य-

kAla-kriyA-karaNa-kartR-nidAna-kArya-

जन्म-स्थिति-प्रलय-संस्मरण-आदि सर्वम् ।

janma-sthiti-pralaya-saMsmaraNa-Adi sarvam |

ब्रह्मेति दृष्टवत एव तव.आत्म-दृष्ट्या

brahmeti dRSTavata eva tava.Atma-dRSTyA

भूयो\_अपि किम् भ्रमणम्\_अङ्ग समङ्ग एव ॥६।४८।२०॥

bhUyo\_api kim bhramaNam\_aGga samaGga eva ||20||

.

kAla.kriyA-karaNa.kartR=nidAna.kArya+janma.sthiti-pralaya-saMsmaraNa.Adi –

**activity in time**

**cause & doer originate effect**

**but in the state of birth recollections subside**

**.**

**the All, =**

brahma iti - **is "brahmA/a" =**

dRSTavata eva tava Atma dRSTyA **- x =**

bhUyo 'pi kim bhramaNam - **x =**

aGga samaGga eva **– x.**

~vlm.20. Now Ráma! as you have known by your spiritual vision (clairvoyance), all things including time and action, and all causality, causation and its effect, together with the production, sustentation and dissolution of all, to be composed of the spirit of god, you are freed from your wanderings in the world in your bodily form.

~sv.18-20 Though radiantly engaged in diverse activities, remain free from the sense of I-ness and mine-ness. For whatever is seen in this world is Brahman, free from characteristics and qualities; it is eternal, peaceful, pure and utterly quiescent.

**oॐm**

.z20

**17||04||**01||**17||**09||05||12||10||15||17||05||18||01||**18||**16 20||07||13||10||09||11||03||12||04||20||03||**18||**07 13||16||04||01 17||09||05||03 12||04||20||**13||**03||**18||**16 20||07||**09||13||**10||**09||**12||10||17||05||18||01||**18||**

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