work in progress .v17

work in progress .v15,16

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**Oॐ**m



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**FIRECREST & The BOY**

**shikhidhvaja.FIRECREST said—**

\

सर्गे स्फुरद्भिर् मत्.पुण्यैर् मन्ये संप्रेषितो भवान् ।

sarge sphuradbhi:\_ mat.puNyai:\_ manye sampreSita:\_ bhavAn |

अलक्ष्यै: सम्भृतैर् अद्रौ बृहद्वातैर् इव.अम्बुद: ॥१॥

alakSyai: sambhRtai:\_ adrau bRhadvAtai: \_iva\_ ambuda: ||01||

.

**it is the flowering of my past good works that brings you here, good Sir**

**:**

**you're like the gathered winds upon a mountain-top,**

**that rise and bring refreshment to the sea**

**.**

~vlm. ... as an unforeseen hurricane drives the waters of the sea on the dry mountain tops.

**02**|o/

अद्य तिष्ठाम्य् sहम् साधो धन्यानाम् धुरि धर्मत: ।

अमृत-स्यन्दि-वचसा यत् त्वया .अस्मि समागत: ॥२॥

adya tiSThAmi\_ aham sAdho dhanyAnAm dhuri dharmata: |

amRta-syandi-vacasA yat tvayA\_asmi samAgata: ||02||

.

now I sit here, sAdhu, and in

the presence of your wealth of wise

dharma that pours from you, in your

deathless nectarine-flowing-speech!

adya tiSThAmi aham sAdho

**Now I sit here,**

sAdhu,

dhanyAnAm dhuri dharmata:

**in the presence of your wealth of dharma**

amRta-syandi-vacasA

**with nectar-flowing-speech**

yat tvayA asmi samAgata:

**which by you I am brought-together-with.**

#syandin - mfn. flowing, running [VarBr2S.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_VarBr2S_%22))[Kuval.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Kuval_%22)); emitting liquid, oozing, trickling, dropping (comp.) [MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))[Ka1v.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Ka1v_%22))&c

#dhur top, summit, front, place of honour (loc. at the head, in front, in presence of) [MBh.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_MBh_%22))[Ka1v.](javascript:winls(%22mwauth_SktDevaUnicode.html%22,%22record_Ka1v_%22))&c

~sv.1-4. SIKHIDHVAJA said: It is truly by the fruition of the good deeds done in many past incarnations that I have obtained your company today and am able to drink the nectar of your wisdom! Nothing in the world gives that peace which the company of the holy ones bestows on man.

~vlm.2. I reckon myself as highly blest among the blessed today to be thus favoured by your presence, and cooled by your speech distilling as ambrosial dews from your lips.

**03**|**Ø**

न केचन तथा भावाश् चेत: शीतलयन्ति मे ।

na kecana tathA bhAvA:\_ ceta: zItalayanti me |

राज्य-लाभ-आदयो sप्य् एते यथा साधु-समागम: ॥३॥

rAjya-lAbha-Adaya:\_api\_ete yathA sAdhu-samAgama: ||03||

.

never before have my feelings

been cooled like this: not by kingship

and not by conquest: For such is

the company of you sAdhus!

na kecana tathA

**And\* not anywhen thus**

bhAvA: \*ceta: zItalayanti me - I read \*ca ita: rather than cetas - ??? - my feelings are cooled in this way -

rAjya-lAbha-Adaya: api ete

**even more than kingdom, conquest, &c.**

yathA sAdhu-samAgama:

**such is the company of a sAdhu.**

~vlm.3. Never did a more sensible speech, touch and cool my soul to such a degree as your's ere this; wherefore I deem your holy presence as more precious to me, than the gaining of a kingdom.

~sv.1-4. SIKHIDHVAJA said: It is truly by the fruition of the good deeds done in many past incarnations that I have obtained your company today and am able to drink the nectar of your wisdom! Nothing in the world gives that peace which the company of the holy ones bestows on man.

**04**|**Ø**

निरर्गल-रसो यत्र सामान्येन विजृम्भते ।

nirargala-raso\_ yatra sAmAnyena vijRmbhate |

मुक्त-रागा.आदि-मननम् तत्-कल्पन-सुखाव् sहम् ॥४॥

mukta-rAgA.Adi-mananam tat-kalpana-sukhau\_ aham ||04||

.

nirargala-rasa: yatra  **- x =**

sAmAnyena vijRmbhate  **- x =**

mukta-rAga-Adi-mananam  **- x =**

tat-kalpana-sukhAv aham  **- x =**

nirargala  **- x.**

~vlm.4. The unrestrained delight which is felt in general (from the words of the wise), which are free from self-interest and selfish motives; is far superior to the self-restricted pleasure of sovereignty, which is delightful once in imagination only: (and not in its actual possession).

~sv.1-4. SIKHIDHVAJA said: It is truly by the fruition of the good deeds done in many past incarnations that I have obtained your company today and am able to drink the nectar of your wisdom! Nothing in the world gives that peace which the company of the holy ones bestows on man.

~VA- meeting with sadhus is free flow of nectar expands the thinking

free from raga-dvesha etc,

as (in case of wordly gain) with common people flow of imaginary joy expands?

~AS: I see the following meaning:  
No other feelings pacify my mind, not even acquisition of a Kingdom and other pleasures, as much as being in the company of good people, since usually (सामान्येन) there flows  unfettered nectar of thoughts of freedom from राग-द्वेष etc. (and) it is pleasurable.  
This is different from AB, but I don't quite see the details of AB commentary.

**vasiShTha said—**

\

एवं-वादिनि सा.एव .अस्य वाक्यम्-आक्षिप्य भूपते: ।

evaM-vAdini sA\_eva\_asya vAkyam-AkSipya bhUpate: |

भूय: प्रोवाच चूडाला मुनि-दारक-रूपिणि ॥५॥

bhUya: provAca cUDAlA muni-dAraka-rUpiNi ||5||

.

**this being said**

**she had a problem with the EarthLord's words**

**so Topknot soon replied**

**(in the form of the muni.boy)**

**:**

~vlm.5. Vasishtha said:--As the prince was uttering these encomiums, the brahman boy Kumbha passed over them in silence; and enterrupted him by saying:--

#kSip -> #AkSip - #**AkSipya** – having objected +

**The BOY (Topknot) said—**

\

आस्ताम् एषा कथा तावत् सर्वम् ते वर्णितम् मया ।

AstAm eSA kathA tAvat sarvam te varNitam mayA |

त्वम् मे कथय हे साधो कस् त्वम् अद्रौ करोषि किम् ॥६॥

tvam me kathaya he sAdho ka:\_tvam adrau karoSi kim ||6||

.

**enough of this, put it to rest.**

**tell me instead, sAdhu, what brings you to this mountain**

**.**

~vlm.6. Chudálá said:--Please put a stop, sir, to these words of yours, and give me an account of yourself as I have given mine to you; and tell me who you are, and what you do in this lonely mountain.

~sv.5-7. THE BRAHMANA (CUDALA) said: I have told you my life-story. Pray, now tell me who you are and what you are doing here.

\* AstAm eSA kathA tAvat sarvam te varNitam mayA x tvam me kathaya he sAdho ka:\_tvam adrau karoSi kim x आस्ताम् एषा कथा तावत् that would be enough of this story. = सर्वं ते वर्णितं मया It has - all been told to you by me = त्वं मे Who are you? कथय हे साधो tell me = o sAdhu = कस् त्वम् अद्रौ करोषि किम् what are you doing on this mountain?

**07**|o/

कियत् पर्यवसानेयम् भवतो वन-वासिता ।

kiyat pary.avasAneyam bhavata:\_ vana-vAsitA |

सत्यम् कार्यम् च नो सत्यम् वक्तुम् जानन्ति तापसा: ॥७॥

satyam kAryam ca na.u\_ satyam vaktum jAnanti tApasA: ||07||

.

kiyat pary.avasAneyam  **- x =**

bhavato vana-vAsitA  **- x =**

satyam kAryam ca no satyam  **- x =**

vaktum jAnanti tApasA:  **- x.**

~vlm.7. How long is it that you have passed in this forester's life of yours, and what is your main object in view. Tell me the bare truth, because it is beyond the probity of an ascetic, to utter anything but the plain troth. (The ascetics are names of satyabrata or vowed to truth).

~sv.5-7. THE BRAHMANA (CUDALA) said: I have told you my life-story. Pray, now tell me who you are and what you are doing here. How long have you been here? Tell me everything truthfully, for recluses do not speak anything but the truth.

**FIRECREST said—**

**08**|o/

देवपुत्रो sसि जानासि सर्वम् एव यथास्थितम् ।

लोक-वृत्तान्त=तज्ज्ञो sसि किम् अन्यत् कथयाम्य् sहम् ॥८॥

devaputra:\_asi jAnAsi sarvam eva yathAsthitam |

loka-vRttAnta=tajjJa:\_asi kim anyat kathayAmi\_aham ||08||

.

deva-putra:\_asi

**you're the son of a god**

jAnAsi sarvam eva yathA-sthitam

**you know-about everything as-it-is**

loka-vRttAnta=tajjJa: asi **x**

kim anyat kathayAmi aham

~sv.8 SIKHIDHVAJA replied: O son of the gods, you know everything as it is. What else shall I tell you?

~vlm.8. Sikhidhwaja replied--Lord as you are the offspring of a God, everything must be well known to you; and as the Gods are full well acquainted with the secrets and circumstances of all people, I have very little to relate to you about me.

**09**|o/

संसार-भय=भीतत्वान्\_निवसामि वन-अन्तरे ।

जानतो sपि हि माम् आर्यम् कथयाम्य्\_एव ते मनाक् ॥९॥

saMsAra-bhaya=bhItatvAn\_nivasAmi vana\_antare |

jAnata:\_api hi mAm Aryam kathayAmi\_eva te manAk ||09||

.

from fear of this fearsome saMsAra

I dwell within the forest.

Tho you know of my nobility

I'll tell you something more.

~sv.9 I dwell in this forest on account of my fear of this samsara (world-cycle or the cycle of birth and death). Though you know all this, I shall briefly relate my story to you.

~vlm.9. It is from my fear of the world (and its temptations), that I have abandoned it and taken my abode amidst this forest; and this though you well know, will I now briefly state unto you.

\

शिखिध्वजो sहम् भूपालस् त्यक्त्वा राज्यम् इह .आस्थित: ।

zikhidhvaja:\_aham bhUpAla:\_tyaktvA rAjyam iha\_Asthita: |

भृशम् भीतो sस्मि तत्त्वज्ञ संसृतौ जन्मत: पुन: ॥१०॥

bhRzam bhIta:\_asmi tattvajJa saMsRtau janmata: puna: ||10||

.

**I**

**am zikhi.dhvaja-Fire.crest,**

**Protector of the Earth.**

**having abandoned my kingdom**

**I settled here, That.Knower, full of fear for another birth in saMsAra**

**.**

~sv.10 I am king Sikhidhvaja. I have abandoned my kingdom. I dread this samsara in which one repeatedly and alternately experiences pleasure and pain, birth and death.

~vlm.10. I am sikhidbwaja the ruler of a country, which I have long relinquished for a seat in the forest; and know O knower of all truths, that it is my fear of the trap-doors of the world and future transmigration in it, that has driven me to this retired wilderness.

**11**|o/

सुखम् पुन: पुनर् दु:खम् पुनर्=मरण-जन्मनी ।

भवतस् तेन तप्ये sहम् तत्त्व.ज्ञ वन-वीथिषु ॥११॥

sukham puna: puna:\_du:kham punar=maraNa-janmanI |

bhavata:\_tena tapye\_'ham tattva.jJa vana-vIthiSu ||11||

.

sukham puna: puna:\_du:kham - **pleasure again, again sorrow** =

punar.maraNa-janmanI - **again death and birth** =

bhavata: tena tapye aham  **- x =**

tattva.jJa vana-vIthiSu **- x.**

~vlm.11. It is no more than the reiteration of pain and pleasure, and of life and death in this accursed world; and it is to evade all these, that I have betaken myself to my austerities in these solitary woods.

~sv.11-12 However, though I have wandered everywhere and though I perform intense austerities, I have not found peace and tranquillity. My mind is not at rest.

**12**|o/

भ्रमन्.न् sपि दिगन्तेषु caरन्.न् sपि परम्.तप: ।

न\_आसादयामि विश्रान्तिम् एकाम् निधिम् इव\_आधन: ॥१२॥

bhraman\_api diganteSu caran\_api param.tapa: |

na\_AsAdayAmi vizrAntim ekAm nidhim iva\_Adhana: ||12||

.

bhraman api diganteSu **- while wandering in all directions =**

caran api param.tapa: **- while practicing perfect tapas =**

na AsAdayAmi vizrAntim x

ekAm x

nidhim iva Adhana: **- x.**

~vlm.12. I wander about on all sides, and perform my rigorous austerities without any respite; and I give no rest to myself, but keep my vigils like a miser over his little stock.

**13**|o/

अयत्नो sप्य् अफलो sप्य् एको\_ ह्य्\_ अपूर्णो sप्य् अस्त-संगति: ।

शुष्याम्य् अत्र वने साधो घुण-क्षुण्णा\_ इव द्रुम: ॥१३॥

ayatna:\_ api\_aphala:\_api\_eka:\_ hi\_ apUrNa:\_api\_asta-saMgati: |

zuSyAmi\_atra vane sAdho ghuNa-kSuNNA:\_ iva druma: ||13||

.

ayatna:\_api –

**without any effort =** aphala:\_api –

**without any fruit =** eko hi –

**One only =** apUrNa:\_api –

**without any Fulness =** asta-saMgati: -

**come to setting =** zuSyAmi –

**I wither =** atra vane sAdho –

**here in the forest, sAdhu =** ghuNa-kSuNNA –

**woodlouse-eaten =** iva druma: -

**like a tree**

**.**

~vlm.13. I am without any effort or attempt, and so without any fruit and fruction also; I am lonely, and so helpless likewise; I am poor and therefore friendless also, and know me Divine personage! to be pining in this forest like a withered tree perforated by worms.

~sv.13 I do not indulge in activities nor do I seek to gain anything, I am alone here and unattached to anything; yet I am dry and devoid of fulfilment.

\*jd.13 - ayatna:\_api - **without any effort =** aphala:\_api - **without any fruit =** eko hi - **One only =** apUrNa:\_api - **without any Fulness =** asta-saMgati: - **come to setting =** zuSyAmi - **I wither =** atra vane sAdho - **here in the forest, sAdhu =** ghuNa-kSuNNA - **woodlouse-eaten =** iva druma: - **like a tree.**

**14**|o/

इमाम् अखण्डिताम् सम्यक् क्रियाम् संपादयन्.न् अपि ।

दु:खाद् गच्छामि दु:ख-ओघम् अमृतम् मे विषम् स्थितम् ॥१४॥

imAm a-khaNDitAm samyak kriyAm sampAdayan\_ api |

du:khAt\_ gacchAmi du:kha-ogham a-mRtam me viSam sthitam ||14||

.

imAm akhaNDitAm –

**this unbroken =** samyak kriyAm –

**entire kriyA Activity =** sampAdayan api –

**undertaking so =** du:khAt\_ gacchAmi du:kha-ogham –

**from sorrow I go-to Sorrow Ocean =** amRtam me viSam sthitam –

**Nectar to-me is situate in poison**.

~vlm.14. I observe strictly all my sacred rites without any fail or falure, and yet I fall from one sorrow into a sea of sorrows; and have grown too pensive, that even the ambrosial draught is unpleasant to me.

~sv.14 I have practised all the kriyas (yogic methods) uninterruptedly. But I only progress from sorrow to greater sorrow; and even nectar turns into poison for me.

\*jd.14 - imAm akhaNDitAm - **this unbroken =** samyak kriyAm - **entire kriya Activity =** sampAdayan api - **undertaking so =** du:khAt\_ gacchAmi du:kha-ogham - **from sorrow I go-to Sorrow Ocean =** amRtam me viSam sthitam - **Nectar to-me is situate in poison**.

**The BOY (chUDAlA.Topknot) said—**

**15**|o/

पितामहम् अहम् पूर्वम् कदा.चित् पृष्टवान् इदम् ।

यत् क्रिया-ज्ञान-योर् एकम् श्रेयस् तद् ब्रूहि मे प्रभो ॥१५॥

pitAmaham aham pUrvam kadA.cit pRSTavAn idam |

yat kriyA-jJAna-yo:\_ekam zreya:\_tat\_brUhi me prabho ||15||

.

aham pRSTavAn pitAmaham idam –

**I asked my grandfather/Grandfather this =** pUrvam kadA.cit –

**sometime long ago =** kriyA-jJAnayor –

of **kriyA.Action** and **jJAna.Wisdom** **=** yat ekam zreyas –

**which is the better one? =** tad brUhi me prabho –

**Tell me that, Lord.**

~vlm.15. Chudálá said:--It was once on a time that I had my great proginitor (Brahma) to tell me which of the two, the observance of duties or their non-observance for the sake of knowledge (i.e. whether practice or theoretical knowledge); is the more useful to and preferable by mankind.

~sv.15 THE BRAHMANA (CUDALA) said: I once asked my grandfather, "Which is superior, kriya (action, the practice of a technique) or jnana (self-knowledge)?" And, he said to me:

\*jd.15 - aham pRSTavAn pitAmaham idam - **I asked my grandfather/Grandfather this =** pUrvam kadA.cit - **sometime long ago =** kriyA-jJAnayor - of **kriyA.Action** and **jJAna.Wisdom** **=** yat ekam zreyas - **which is the better one? =** tad brUhi me prabho - **Tell me that, Lord.**

**brahmA said—**

**16**|o/

ज्ञानम् हि परमम् श्रेय: कैवल्यम् तेन वेत्त्यलम् ।

कालातिवाहनायैव विनोदायोदिता क्रिया ॥१६॥

jJAnam hi paramam zreya: kaivalyam tena vetti\_ alam |

kAla\_ati.vAhanAya\_eva vina\_udAya\_uditA kriyA ||16||

.

jJAnam hi parama zreya: **- for Wisdom is the highest good =**

kaivalyam tena vetti alam- **Sole.Fullness w that one gets to know**

kAla\_ati.vAhanAya\_eva vina\_udAya\_uditA kriyA

~vlm.16. brahmá replied:--Knowledge is no doubt the supreme Good, as it leads to ones acquaintance with the unity of the Deity and the oneness of himself; but action is inculcated to man at the duty of his life, both for the pleasure and passing of his life time.

~sv.16 "Indeed, jnana is supreme for through jnana one realises the one which alone is. On the other hand, kriya has been described in colourful terms, as a pastime.

**17**|o/

अलब्ध-ज्ञान-दृष्टीनाम् क्रिया पुत्र परायणम् ।

यस्य नास्त्य् sम्बरम् पट्टम् कम्बलम् किम् त्यजाम्य् sहम् ॥१७॥

a.labdha-jJAna.dRSTInAm kriyA putra parAyaNam |

yasya na\_asti\_ambaram paTTam kambalam kim tyajAmi\_aham ||17||

.

alabdha=jJAna-dRSTInAm **- x =**

kriyA putra parAyaNam **- x =**

yasya na asti ambaram  **- x =**

paTTam kambalam kim tyajAmi aham **x**

~vwv.2209. Son! Performance (of ordained duties) is the best resort for those who have not obtained the faculty of knowledge. Does that person who has no silk garment, give up his blanket?

~sv.17 If one does not have jnana then one clings to kriya: if one does not have good clothes to wear, he clings to the sack.

~vlm.17. Let them that have not acquired their intellectual light and the sight of the soul, be employed in their duties by their offsprings and fellow creatures; for who that is devoid of a silken robe, will go about naked and not wrap himself with a blanket or coarse cloth.

#**paTTa -** strip

#**kambala** – blanket

**18**|o/

वासना.मात्र-सारत्वाद् sज्ञस्य सफला: क्रिया: ।

सर्वा एव s-फला ज्ञस्य वासना.मात्र-संक्षयात् ॥१८॥

vAsanA.mAtra-sAratvAt\_ ajJasya saphalA: kriyA: |

sarvA eva\_a-phalA jJasya vAsanA.mAtra-saMkSayAt ||18||

.

vAsanA.mAtra-sAratvAt **- x =**

ajJasya saphalA: kriyA: **- x =**

sarvA: eva\_a-phalA: jJasya vAsanA.mAtra-saMkSayAt **- x.**

~vwv.2183/18. Actions are fruitful to an ignorant person on account of their essential nature consisting only of desires. All (actions) are quite fruitless to the wise one due to the destruction of desires alone.

~sv.18 The ignorant are trapped by the fruits of their actions on account of their conditioning (vasana). When the latter is given up, action becomes no-action, whether it is conventionally regarded as good or evil.

~vlm.18. The ignorant that are actuated by their desires and live upon their hopes, meet with their objects as the reward of their action; but the knowing and speculative theorist, having neither any desire in his mind nor action of his body, meets with no reward of either.

\

सर्वा हि वासनाभावे प्रयान्त्य् sफलताम् क्रिया: ।

sarvA:\_ hi vAsanA.abhAve prayAnti\_ a-phalatAm kriyA: |

अशुभा: फलवन्त्यो sपि सेकाभावे लता इव ॥१९॥

a-zubhA: phalavantya:\_ api sekAbhAve latA: iva ||19||

.

**all of Ur actions**

**when without conditioning**

**proceed without fruitfulness**

**:**

**even impure actions which have come to bear fruit**

**become like dry vines in times of drought**

**.**

~vwv.2184, 2189/19. All actions, even those which are impure and fruit-bearing, indeed become fruitless in the absense of desires, like creepers in the absence of watering.

~sv.19-21 In the absence of self-limitation or volition, actions do not bear fruit. Actions by themselves do not generate reaction or 'fruit'; it is the vasana or the volition that makes action bear fruit.

>bhU bhAva abhAva [from a not + bhava being from the verbal root bhu to be, become] Nonexistence, nonentity, negation; applied to the material universe, noumenal substance, or subjectivity. In Kanada's system of negation of individual beings or objects, abhava is classed as seventh in his categories. In Vedanta philosophy, first of the six pramanas (means of obtaining knowledge), and as such corresponds to the fifth pramana, abhAva-pratyakSa, nonperception when applied to the physical, but more accurately apprehension of subjective or spiritual being. …

\*jd.19 - sarvA: kriyA: hi vAsanA.abhAve - **all actions then in the absence of vAsanA.s =** prayAnti aphalatAm - **proceed to fruitlessness =** azubhA: phalavantya: api - **impure ones even when fruitful =** seka\_abhAve latA iva - **are like a vine in the absence of watering**.

\

ऋत्व्-अन्तरे यथा याति विलयम् पूर्वम् आर्तवम् ।

Rtu\_antare yathA yAti vilayam pUrvam Artavam |

तथैव वासना-नाशे नाशम् एति क्रिया-फलम् ॥२०॥

tathA\_eva vAsanA-nAze nAzam eti kriyA-phalam ||20||

.

**as fruit in its season comes to disappear as the season ends**

**so too when Conditioning ends there also ends the fruit it grows**

.

~vlm.20. As the effect of a certain season on plants &c., is displaced by that of the succeeding one; so the fruit of an action, is frustated by its want of its desire (of the object).

~vwv.2185/20 As a thing conforming to the previous season goes to destruction in another season, so also, the fruit of an action attains to destruction on the destruction of desires.

\*jd.20 - Rtu\_antare - **in its season =** yathA yAti - **as comes =** vilayam pUrvam Artavam - **in another season to destruction =** tathA eva vAsanA-nAze - **thus too with the destruction of vAsanA.s =** nAzam eti kriyA-phalam - **the fruit of action comes to destruction.**

**21**|o/

न स्वभावेन फलति यथा शरलता फलम् ।

क्रिया निर्वासना पुत्र फलम् फलति नो तथा ॥२१॥

na svabhAvena phalati yathA zaralatA phalam |

kriyA nirvAsanA putra phalam phalati no tathA ||21||

.

na svabhAvena phalati **- not by nature it fruits =**

yathA zaralatA phalam ???

sarala – saralatA (honesty!) **x**

kriyA nir.vAsanA **- activity without vAsanA =**

putra **- son =**

phalam phalati na-u tathA **- never produces fruit: thus....**

~vlm.21. As it is the nature of kusa-grass never to fructify, though they bear the flowers in time; so my son, no action can produce any fruit without the desire of the main object (as its final cause). (Here chudálá addresses her husband as her son).

~vwv.2186/21 Son! As a creeper of white grass does not produce fruit by virtue of its inherent nature, so also, desireless action does not produce fruit.

~sv.19-21 In the absence of self-limitation or volition, actions do not bear fruit. Actions by themselves do not generate reaction or 'fruit'; it is the vasana or the volition that makes action bear fruit.

#nirvAsana – in the religious sense of "wicked" wish/desire, without vAsanA attachment (but YV extends the sense philosophically to include desiring even socially desirable things). •• nirvAsana-Atmakam jJasya sa jJAnI iti\_ abhidhIyate || y7022.002. • tapasvI kRza-gAtra:\_ ca bhaven\_nirvAsana:\_tathA|| y6085.037. •• <kriyA nirvAsanA putra phalam phalati no..> y6087.021b <~vwv.2186>

**22**|**Ø**

स-यक्ष.वासनो बालो पक्षम् पश्यति न.अन्यथा ।

sa-yakSa.vAsano\_ bAlo\_ pakSam pazyati na\_ anyathA |

स-दु:ख.वासनो मूढो दु:खम् पश्यति न.अन्यथा ॥२२॥

sa-du:kha.vAsano mUDho du:kham pazyati na\_anyathA ||22||

.

**a child with the engram of a ghost**

**sees nothing but a ghost.**

**The fool with the engram of sorrow**

**sees nothing else but sorrow.**

sa-yakSa.vAsano bAlo pakSam pazyati na\_anyathA |

sa-du:kha.vAsano mUDho du:kham pazyati na\_anyathA ||22||

sa-yakSa.vAsana: bAla:

**A child with the engram of a ghost**

pakSam pazyati na\_anyathA

**sees nothing else a ghost**

sa-du:kha.vAsana: mUDha:

**The fool with the engram of sorrow**

du:kham pazyati na\_anyathA

**sees nothing else but sorrow**

~vlm.22. Asthe boy possest the idea of a ghost in his mind, sees the apparition of a devil before him; and as a sick man having hypochondria of his malady, is soon attacked by it: (so everyone meets with what he has in his mind).

~sv.22 Just as the frightened boy thinks of a ghost and sees a ghost, the ignorant man entertains the notion of sorrow and suffers sorrow.

**23**|o/

आकार-भासुरा sप्य् उच्चैर् न ददाति फलम् क्रिया ।

शुभ-अ.शुभा वा तज्.ज्ञस्य फुल्ला शरलता यथा ॥२३॥

AkAra-bhAsurA\_api\_uccai:\_na dadAti phalam kriyA |

zubha\_a.zubhA vA taj.jJasya phullA zaralatA yathA ||23||

.

AkAra-bhAsurA\_api\_uccai:\_na dadAti phalam kriyA **x**

zubha\_a.zubhA vA taj.jJasya phullA zaralatA yathA **x**

#sR – to flow —> **sarala**, —> **zarala** **-adj.-** "Running on", straight (not "crooked") • real (not"sham") • = vigIta; m. - a species of pine tree, Pinus Longifolia. <http://www.scientific-conference.net/plantimages/ImageData.asp?IDN=01-054h&IS=700> •-•> **saralatA** **-f.-** uprightness, honestly, simplicity • saralatva **-n.-** straightness.

~vlm.23. As the kusa grass presents the fair flowers to view, without ever bearing their fruits; so does the speculative theorist mediate of the beauty of his theory, without producing ito by its practice.

~sv. 23-26 Neither the vasana (self-limitation or conditioning) nor the egosense is a real entity! They arise because of foolishness. When this foolishness is abandoned, there is the realisation that all this is brahman and there is no self-limitation.

**24**|o/

वासना च\_इह न sस्त्य्\_एव स-अहंकार.आदि=रूपिणी ।

अ.सत्या\_एव\_उदिता मौर्ख्यान्\_मरु-भूमौ\_इव sम्बुधि: ॥२४॥

vAsanA ca\_iha na\_asti\_eva sa\_ahaMkAra.Adi=rUpiNI |

a.satyA\_eva\_uditA maurkhyAn\_maru-bhUmau\_iva\_ambudhi: ||24||

.

vAsanA ca iha na asti eva

**and the vAsanA.Engram**

sa\_ahaMkAra-Adi-rUpiNI

**in the form of ahaMkaara."I"dentity**

**is quite unreal**

asatyA eva

uditA maurkhyAn

**arisen from folly**

maru-bhUmAv iva\_ambudhi:

**like water on a desert plain.**

~vlm.24. Sikhidhwaja said.--But it is said that all human desire is vain, and its accompanying egoism is a fallacy; and that they are the creatures of our ignorance, like our error of a sea in the burning sands of a desert.

**25**|o/

यस्य मौर्ख्यम् क्षयम् यातम् सर्वम् ब्रह्मेति भावनात् ।

न\_उदेति वासना तस्य प्राज्ञस्य\_इव sम्बुधिर् मरौ ॥२५॥

yasya maurkhyam kSayam yAtam sarvam brahmeti bhAvanAt |

na\_udeti vAsanA tasya prAjJasya\_iva\_ambudhi:\_marau ||25||

.

yasya maurkhyam kSayam yAtam **- whose folly has come to an end =**

"sarvam brahma" iti bhAvanAt - **from the feeling "All is the brahman" =**

na udeti vAsanA - **vAsanA does not arise =**

tasya prAjJasya - **for that wise person =**

iva ambudhir marau - **as w/ water in a mirage.**

~vwv.1995[1936] offers a good example of variant readings by the same translator: vwv.1995 For him [for that wise man] whose stupidity has been destroyed [by the contemplation •/• on account of the direct perception] that everything is brahman, desire does not rise , as a lake [a receptacle of water] (does not appear) in a sandy desert for an intelligent person. - 1936/25. **Desire does not rise** **for that wise man whose stupidity has been destroyed on account of the direct perception that everything is brahman,** as **a receptacle of water** (does not appear) in a sandy desert.

Øtt. #**bhAvanA -** bhAvanA Feeling,thruout in yv.FM • the Becoming of a vAsanA.Affection **•** one of the 24 qualities of the vaizeSikas, "the faculty of reproductive imagination") kaN. (IW. 69) • \*bhAvanA: - (pl. with Buddhists) a mental creation (such as that of the world, seen by it as real, though actually unreal - the second link in the twelvefold chain of causation - the fourth of the 5 #skandhas) dharmas.22 •+• bhAvanA – contemplation (of the brahman.Immensity), direct perception \*y6087.025,vwv.1995/1936.

~vlm.25. So it is to the gnostic theist, whose ignorance is altogether removed by his knowledge of all things as the Divine spirit; such a man of course has no desire rising in his mind, as there is no appearance of the sea in the sands before the eyes of the wise.

**26**|o/

वासना-मात्र=संत्यागाज्\_जरा-मरण=वर्जितम् ।

पदम् भवति जीवो sन्तर् भूयो जन्म-विवर्जितम् ॥२६॥

vAsanA-mAtra=saMtyAgAj\_jarA-maraNa=varjitam |

padam bhavati jIva:\_antar bhUyo janma-vivarjitam ||26||

.

vAsanAmAtra-saMtyAgAt - **after forgoing the vAsanA complex =**

bhavati jIva: antar - **the Living.jIva becomes within =**

jarA-maraNa-varjitam padam - **a state without decay and death =**

bhUyas janma-vivarjitam - **and duly without birth.**

~vlm.26. It is by abandoning his desires, that a person is freed from his bonds of his disease and death; and his internal soul arriving to the perfection of the Deity, is exempted from future birth.

**27**|o/

स-वासनम् मनो ज्ञेयम् ज्ञानम् निर्वासनम् मन: ।

ज्ञानेन ज्ञेयम् अभ्येत्य पुनर् जीवो न जायते ॥२७॥

sa-vAsanam mano jJeyam jJAnam nirvAsanam mana: |

jJAnena jJeyam abhyetya puna:\_jIvo na jAyate ||27||

.

**manas.Mind should be known as vAsanA.Conditioning.**

**jJAna.Wisdom should be known as unconditioned Mind.**

**w Wisdom hvg approached what should be known**

**the Living.jIva is not born again.**

sa-vAsanam manas jJeyam

**manas.Mind is to.be.known as having vAsanA.Engrams**

jJAnam nirvAsanam mana:

**When jJAna.Knowledge**

jJAnena jJeyam abhyetya

**removes what's to.be.known**

punar jIvo na jAyate

**the Living.jIva is not born again.**

~vlm.27. But know the human mind to be fraught with desires, from which the learned-few are only exempt; it is by their transcendental knowledge of the knowable one, that the Divinely wise alone are exempted from their regeneration in this mortal world.

~sv.27 When there is vasana, there is mind; when the vasana ceases in the mind, there is self-knowledge. One who has attained self-knowledge is not born. "

**The brAhmaNa BOY said—**

**28**|o/

ज्ञानम् एव परम् श्रेय इति ब्रह्म.आदयो sपि ते ।

प्राहुर् महान्तो राजर्षे त्वम् किम् अज्ञानवान्\_स्थित: ॥२८॥

jJAnam eva param zreya iti brahma.Adaya:\_api te |

prAhu:\_mahAnto rAjarSe tvam kim ajJAnavAn sthita: ||28||

.

jJAnam eva param zreyas **- jnAna.Wisdom is the very highest good =**

iti brahma.Adaya:\_api te prAhur **- so even the gods tell you =**

mahAnta: rAjarSe **- x =**

tvam kim ajJAnavAn sthita: **- why do you remain unWise? =**

~sv.28 Thus, even the gods, brahma and others, have declared that self-knowledge alone is supreme. Why then do you remain ignorant?

~vlm.28. Chudála replied--It is true, O princely sage! that knowledge is said to be the chief good (summum bonum), by the Gods brahma and others and also by all sapient sages; and notwithstanding thy knowing of this, why is it that thou remainest in this state of thy gross ignorance?

**29**|o/

इत: कमण्डलुर् इतो दण्डकाष्ठमितो वृसी ।

इत्य् sन्.अर्थ-विलासे sस्मिन्\_नमसे किम् महीपते ॥२९॥

ita: kamaNDalu:\_ito daNDa-kASThamito bRsI |

iti\_an.artha-vilAse\_'smin\_namase kim mahIpate ||29||

.

ita: kamaNDalu: x

ita: daNDa-kASTham x

ita: bRsI **- x =**

iti an.artha-vilAse asmin **- these useless toys =**

namase kim mahIpate **- x.**

~sv.29 Why do you think, "This is the kamandalu" and "This is a stick" and remain immersed in ignorance?

~vlm.29. What mean these pots and staffs, these wooden stools and those seats of kusa grass; and why is it, O royal prince! that you delight in these false playings of fools?

Ø #**kamaNDalu** m/n. ‑ a gourd or vessel made of wood or earth used for water (by ascetics and religious students), a waterjar. ‑‑ <http://en.wikipedia.org/wiki/Kamandalu>

Ø #bRsI -f.- (also written \*bRSI बृषी, \*vRsI वृसी, or \*vRSI वृषी) a roll of twisted grass, pad, cushion, (esp.) the seat of a religious student or of an ascetic

**30**|o/

को sहम् कथम् इदम् जातम् कथम् शाम्यति चेति भो: ।

राजन्\_न sवेक्षसे कस्मात् किम् अज्ञ इव तिष्ठसि ॥३०॥

ka:\_aham katham idam jAtam katham zAmyati ceti bho: |

rAjan\_na\_avekSase kasmAt kim ajJa iva tiSThasi ||30||

.

ka:\_aham **- who am I? =**

katham idam jAtam **- how is this born/arisen? =**

katham zAmyati ceti bho: **- how is it ended if so, Sir? =**

rAjan\_na\_avekSase kasmAt **- x =**

kim ajJa iva tiSThasi **x**

~sv.30 Why do you not enquire "Who am I?", "How has this world arisen?" and "How does all this cease?"?

~vlm.30. Why is it that you do not employ your mind to inquire into the questions as to what thou art, and how has this world came to existence, and how and when will cease to exist (in your consciousness of reality). Instead of making inquiries in these solemn truths, you are passing your time like the ignorant in your fooleries only?

**31**|o/

कथम् बन्ध: कथम् मोक्ष इति प्रश्नानुदाहरन् ।

पारावार.विदाम् पादान्\_कस्माद् राजन्\_न सेवसे ॥३१॥

katham bandha: katham mokSa iti praznAn\_udAharan |

pArAvAra.vidAm pAdAn\_kasmAt\_ rAjan\_na sevase ||31||

.

katham bandha: **- how is there Bondage? =**

katham mokSa **- how is there Freedom? =**

iti praznAn udAharan **- asking such questions =**

pArAvAra.vidAm pAdAn kasmAt\_ rAjan\_na sevase **- x.**

~sv.31 Why do you not reach the state of the enlightened by enquiring into the nature of bondage and liberation?

~vlm.31. Why dont you discuss about the natures of bondage and liberation in the company of the learned, and pay your homage at their venerable feet?

**32**|o/

दु:स्पन्द-संविदा शैल-कोटरे क्रियया sनया ।

जीवितम् क्षिपयन्\_किम् त्वम् शिला-कीटवद् आस्थित: ॥३२॥

du:spanda-saMvidA zaila-koTare kriyayA\_anayA |

jIvitam kSipayan\_kim tvam zilA-kITavat\_ Asthita: ||32||

.

du:spanda-saMvidA **x**

zaila-koTare **x**

kriyayA anayA **- by this kriyA.activity =**

jIvitam kSipayan\_kim tvam **x**

zilA-kITavat\_ Asthita: **x**

~vlm.32. Do you want, O prince to pass your life in the discharge of your painful austerities, as some insects finish their days in perforating the stones in which they live?

~sv.32-35 Why are you wasting your life in these futile austerities and other kriyas? It is by resorting to the company of holy ones, by serving them and enquiring of them, that you will attain self-knowledge.

**33**|**Ø**

साधूनाम् सम-दृष्टीनाम् परिप्रश्नेन सेवया ।

sAdhUnAm sama-dRSTInAm paripraznena sevayA |

संगमेन च सा युक्तिर् लभ्यते मुच्यते यया ॥३३॥

saMgamena ca sA yukti:\_ labhyate mucyate yayA ||33||

.

sAdhUnAm sama-dRSTInAm  **- x =**

paripraznena sevayA  **- x =**

saMgamena ca  **- x =**

sA yukti: labhyate x

mucyate yayA  **- whereby he is freed.**

~vlm.33. You can easily obtain the delight you seek, if you will but betake yourself to the service of holy man; and keep company with the tolerant and wise souls, arguing with them on spiritual subjects.

~sv.32-35 Why are you wasting your life in these futile austerities and other kriyas? It is by resorting to the company of holy ones, by serving them and enquiring of them, that you will attain self-knowledge.

**34**|o/

साधूना\_एव समम् ग्रासम् भुञ्जानो वन-कोटरे ।

तिष्ठ sवष्टब्ध-दुश्.चेष्टो धरा-विवर-कीटवत् ॥३४॥

sAdhUnA\_eva samam grAsam bhuJjAno vana-koTare |

tiSTha\_avaSTabdha-duz.ceSTo dharA-vivara-kITavat ||34||

.

**just like a sAdhu**

**enjoying your food in a forest cave**

**remain**

**avoiding bad activity**

**like a bug in its earth-hole.**

sAdhUnA\_eva samam - **just like a sAdhu**

grAsam bhuJjAna: vana-koTare - **enjoying your food in a forest cave**

tiSTha\_avaSTabdha-duz.ceSTa: - **remain avoiding bad activity**

dharA-vivara-kITavat - **like a bug in its earth-hole.**

~vlm.34. Or yon may continue to remain in your grotto, in this forest living on the simple food of holy men; and by abandoning the evil propensities of your mind, abide here as an insect in a hole under the ground.

~sv.32-35 Why are you wasting your life in these futile austerities and other kriyas? It is by resorting to the company of holy ones, by serving them and enquiring of them, that you will attain self-knowledge.

~VA - you only resemble sadhu, staying in this cave in forest, seised

by delusion (wrong actions), like a worm in a hole.

~AS: Stay (तिष्ठ) like a Sadhu, eating grass in a cave in a forest, like a  worm in a hole in the ground having suppressed  all bad (inappropriate) actions (अवष्टब्ध-दुश्चेष्टः)

**vasiShTha said—**

**35**|o/

वसिष्ठ उवाच ।

कान्तया देव-रूपिण्या तथा\_एवम् प्रतिबोधित: ।

अश्रु-पूर्ण=मुखो वाक्यम् शिखिध्वज उवाच ह ॥३५॥

kAntayA deva-rUpiNyA tathA\_evam pratibodhita: |

azru-pUrNa=mukho vAkyam zikhidhvaja uvAca ha ||35||

.

kAntayA deva-rUpiNyA  **- x =**

tathA evam pratibodhita:  **- x =**

azru-pUrNa=mukha: vAkyam  **- x =**

zikhidhvaja: uvAca ha  **- x.**

~vlm.35. Vasishtha related—Being thus awakened to sense by his wife—the Divine boy—sikhidhwaja, melted into tears; and with his face bathed in water, spoke to the lad as follows:--

~sv.32-35 Why are you wasting your life in these futile austerities and other kriyas? It is by resorting to the company of holy ones, by serving them and enquiring of them, that you will attain self-knowledge.

**FIRECREST said—**

**36**|**Ø**

अहो नु बोधितो sस्म्य् sद्य चिरात् सुर-सुत त्वया ।

aho nu bodhita:\_asmi\_adya cirAt sura-suta tvayA |

मौर्ख्याद् आर्य-समासङ्गम् मुक्त्वा sहम् अवसम् वने ॥३६॥

maurkhyAt\_ Arya-samAsaGgam muktvA\_ aham avasam vane ||36||

.

**yes,**

**I am awakened now from my folly**

**–after so long–**

**by you, the son of a god**

**!**

**I forsook my courtly company, and came to dwell here in the forest**

**.**

~vlm. ... and I perceive now that it was my weak-headedness, which drove me from the society of respectable to this lonely forest.

**37**|o/

अहो न मे क्षयम् यातम् मन्ये पापम् अशेषत: ।

यत् त्वम् एव समागत्य संप्रबोधयसीह माम् ॥३७॥

aho na me kSayam yAtam manye pApam azeSata: |

yat tvam eva samAgatya samprabodhayasIha mAm ||37||

.

aho na me kSayam yAtam  **- x =**

manye pApam azeSata:  **- x =**

yat tvam eva samAgatya  **- x =**

samprabodhayasi iha mAm  **- x.**

~vlm.37. Ah! I find now that my mind is purged to-day of its endless sins, which has brought thee to my presence here, and remonstrate with me on my past misconduct.

~sv.36-40 SIKHIDHVAJA said: Aha, I have truly been awakened by you, O sage. I am freed of foolishness. You are my guru; I am your disciple. Pray instruct me in what you know, knowing which one does not grieve.

**38**|o/

गुरुस् त्वम् मे पिता त्वम् मे मित्रम् त्वम् मे वरानन ।

शिष्यो नमस्कारोम्य् sहम् पादौ तव कृपाम् कुरु ॥३८॥

gurus\_tvam me pitA tvam me mitram tvam me varAnana |

ziSyo namaskAromi\_aham pAdau tava kRpAm kuru ||38||

.

you are my guru; and you are

my father; and you are my friend,

beautiful boy! And as for me,

I am your student, and I bow

at your feet. Show me your mercy!

~vlm.38. O beautious boy! I deem thee henceforward as my monitor and father and my best friend forever, and acknowledge myself as thy pupil; wherefore I bow down at thy feet and pray thee to take piety on me.

~sv.36-40 SIKHIDHVAJA said: Aha, I have truly been awakened by you, O sage. I am freed of foolishness. You are my guru; I am your disciple. Pray instruct me in what you know, knowing which one does not grieve.

\*jd.38 - gurus tvam me - **you are my guru =** pitA tvam me - **you are my father =** mitram tvam me - **you are my friend =** varAnana - **o beauitful one =** ziSya: namaskAromi aham pAdau - **your student, I bow at your feet** = tava kRpAm kuru - **Show me your mercy!**

**39**|o/

यद् उदारतमम् वेत्सि यस्मिञ्\_ज्ञाते न शोच्यते ।

भवामि निर्वृतो येन तद् ब्रह्म\_उपदिश\_आशु मे ॥३९॥

yat\_udAratamam vetsi yasmin\_jJAte na zocyate |

bhavAmi nirvRta:\_ yena tat\_brahma\_upadiza\_Azu me ||39||

.

yad udAratamam vetsi  **- x =**

yasmin jJAte **- when which is known =**

na zocyate  **- x =**

bhavAmi nirvRta: yena  **- x =**

tad-brahma upadiza Azu me  **- x.**

~vlm.39. Please admonish me now on the subject of Divine knowledge, as you are best acquainted with it; and whereby I may be freed from all my sorrows, and be settled with perfect peace and bliss of my mind.

~sv.36-40 SIKHIDHVAJA said: Aha, I have truly been awakened by you, O sage. I am freed of foolishness. You are my guru; I am your disciple. Pray instruct me in what you know, knowing which one does not grieve.

**40**|o/

घट-ज्ञान-आदयो\_ज्ञाने विभागा: सन्त्य् sन्.एकश: ।

ज्ञानानाम् परमम् ज्ञानम् कतरत् तारकम् भवेत् ॥४०॥

ghaTa-jJAna-Adaya:\_jJAne vibhAgA: santi\_an.ekaza: |

jJAnAnAm paramam jJAnam katarat\_tArakam bhavet ||40||

.

ghaTa-jJAna-Adaya: **- x =**

jJAne **- x =**

vibhAgA: santi anekaza: **x**

jJAnAnAm paramam jJAnam - **of wisdoms the Supreme Wisdom**

katarat tArakam bhavet - **which is the tAraka.Star.**

~vlm.40. You said at first, that knowledge is the supreme bliss or summum bonum of mankind; now tell me, which is that knowledge which saves us from misery; whether it is the knowledge of particulars which lead us to the acquaintance of specials, or that of the general which brings as to the trancendental. (The former is the inductive knowledge of ascenting from particulars to the universal, and the latter is deductive knowledge of deducing everything from the primitive one).

~sv.36-40 SIKHIDHVAJA said: Aha, I have truly been awakened by you, O sage. I am freed of foolishness. You are my guru; I am your disciple. Pray instruct me in what you know, knowing which one does not grieve.

**The brAhmaNa BOY said—**

**41**|**Ø**

यद्य् .उपादेय-वाक्यो ऽहम् राजर्षे तद् वदामि ते ।

yadi\_ upAdeya-vAkya:\_ aham rAjarSe tat\_ vadAmi te |

यथाज्ञानम् इदम् किम्.चिन् न वक्ष्ये स्थाणु-काकवत् ॥४१॥

yathAjJAnam idam kim.cit\_ na vakSye sthANu-kAkavat ||41||

.

yadi\_upAdeya-vAkya: **- if I can find the right words, I (Royal.Sage) =**

aham rAjarSe tat\_ vadAmi te  **- That tell you =**

yathAjJAnam idam kim.cin  **- according.with jnAna.Wisdom this whatever =**

na vakSye sthANu-kAkavat  **- nor will I croak like a crow on a stump.**

~sv.41 THE BRAHMANA (CUDALA) replied: O royal sage, I shall instruct you if you are in a receptive mood and cherish my words.

~vlm.41. Chudála replied:--I will tell thee prince as far as I know about it, and what may be best acceptable to thee; and not throw away my words in vain, like crowing ravens about a headless trunk.

**42**|o/

अन्.उपादेय-वाक्यस्य वक्तु: पृष्टस्य लीलया ।

व्रजन्त्य् sकलताम् वाचस् तमसि\_इव sक्ष-संविद: ॥४२॥

अन्.उपादेय-वाक्यस्य वक्तु: पृष्टस्य लीलया ।

व्रजन्त्य् sकलताम् वाचस् तमसि\_इव sक्ष-संविद: ॥४२॥

an.upAdeya-vAkyasya vaktu: pRSTasya lIlayA |

vrajanti\_ akalatAm vAca:\_ tamasi\_iva\_akSa-saMvida: ||42||

.

an.upAdeya-vAkyasya  **- of the wrong words =**

vaktu: **- to speak** them in answer to  **=**

pRSTasya  **- a question =**

lIlayA  **- playfully =**

vrajanti

a-kalatAm vAcas  **- x =**

tamasi iva **– as in the Dark =**

akSa-saMvida: **- the eyes to saMvit.Awareness.**

*~sv.42 If one* playfully *instructs another merely in answer* to a query*, when the latter does not intend to receive, cherish and assimilate the teaching, it becomes fruitless.*

~vlm.42. *Because* the words *that are uttered to the impertinent questions of a person and not heeded by him, are thrown in vain; and become as useless to him,* as her eye sight in the dark.

व्रज् #vraj -> ##**vraj** cl. i Par. (dhAtup.8.79) vrajati (m.c. also #te • pf. #vavrAja • aor. #avrAjIt. up • fut. #vrajitA • #vrajiSyati. &c • inf. #vrajitum. mbh • ind. p. #vrajitvA, #vrajya, #vrAjam. &c), to **go**, walk, proceed, travel, wander, move (also applied to inanimate objects • with tam or tena of the road tam of the distance, and tam (rarely tasmin or tasmai) of the place or object gone to • with or re #**pad**bhyAm, "to go on foot " • with **upAnad**bhyAm id. lit. "with shoes " • with **dhury**ai:, "to travel by means of beasts of burden" • with **paramAMgatim**, "to attain supreme bliss " • with **zaraNa**m + tam, "to take refuge him" • with mUrdhnA pAdau and tasya, "to **prostrate** one's self at anyone's feet " • with **antam** + tasya, "to come to the end of " • with anyena, #anyatra. or #anyatas, "to go **another** way or elsewhere " • with **adhas**, either "to sink down [to hell]" or "to be digested [as food]" • with punar, "to return to life") • to go in order to, be going to (tasmai inf. or an adj. ending in #aka. [e.g. #bhojako vrajati. "he is going to eat "]) pAN.2-3.15 • 3.3.10 &c • to go to (**a woman**) for sexual intercourse (acc) mn. • to go against, attack (**an enemy** • also with #vidviSam, #dviSato 'bhimukham, #abhyari. &c) mn • to go away. depart from (abl), go abroad, retire, withdraw, pass (the time) • to **undergo**, go to any state or condition, obtain, attain to, become (esp. with tam of an abstract noun e.g. with vinAzam, "to go to **destruction**, become destroyed " • with chattratAm, "to become a pupil" • with nirvRtim, "to grow happy "[cf. #gam, #yA. &c.] • with sukham, "to feel well" • with jIvan, "to escape alive"): Caus. or cl.10. Par. (dhAtup.32.74) vrAjayati, to send, drive, aitAr • to prepare, decorate dhAtup.: Desid. vivrajiSati: Intens. vAvrajate, #vAvrakti, to go crookedly pAN.3-1, 23

**FIRECREST said—**

\

यद् वाक्षि तद् उपादेयम् मया विधिर् इव श्रुते: ।

yat\_ vAkSi tat\_ upAdeyam mayA vidhi:\_ iva zrute: |

अविचारितम् एव\_आशु सत्यम् एतद् वचो मम ॥४३॥

avicAritam eva\_Azu satyam etat\_ vaco\_ mama ||43||

.

**whatever you say, that should be followed by me like a rule of scripture**

**even without further investigation**

**for your word is my truth**

**.**

~vlm.43. Sikhidhwaja said:--Sir, your words are as acceptable to me as the ordinaces of veda (gospel truth); and though you utter them without previous meditation (extempore), yet I have full faith in them.

\* yad vAkSi **- what you say =** tad upAdeyam mayA **- that should be done by me =** vidhir iva zrute: **- like a rule of scripture =** a-vicAritam evA Azu **- uninvestigated tho they be =** satyam etad vaco mama **- true is this word of mine.**

**Topknot said—**

**44**|**Ø**

यथा बाल: पितुर् वाक्यम् मुक्त-हेतु.उपपादनम् ।

yathA bAla: pitu:\_ vAkyam mukta-hetu\_upapAdanam |

आदत्ते हि तथा.एव त्वम् गृहाण .एतद् वचो मम ॥४४॥

Adatte hi tathA\_eva tvam gRhANa\_etat\_ vaco\_ mama ||44||

.

yathA bAla: **- as to a boy =**

pitur vAkyam **- his father's word is =**

mukta-hetu\_upapAdanam  **-** free-cause-argument - **uttered without need of explanation**

Adatte hi  **- being given =**

tathA eva tvam  **- thus too to you.**

gRhANa **– take hold of =**

etad vaco mama **- this word of mine.**

~vlm.44. Chudála replied--As a boys obeys the words of his father, knowing it to be pronounced for his certain good; so must you receive my words, (knowing them to tend to your best welfare).

#**upapAdana -n.-** the act of causing to appear, effecting, doing MBh. ; bringing near BhP. ; giving , delivering , presenting ; proving or establishing by argument Sarvad. ; explaining , examining L.

**45**|**Ø**

श्रवण​.अनन्तरम् बुद्ध्या शुभम् इत्य् एव भावयन् ।

zravaNa\_an.antaram buddhyA zubham iti\_ eva bhAvayan |

शृणु गीतम् इव त्यक्त्वा हेत्व्.अर्थित्वम् वचो मम ॥४५॥

zRNu gItam iva tyaktvA hetu\_arthitvam vaco\_ mama ||45||

.

zravaNa\_anantaram buddhyA  **- hearing constantly in your buddhi.Intellect =**

zubham  **- is auspicious =**

iti\_ eva bhAvayan  **- so thus feeling =**

zRNu gItam iva **- hear like a gItA.song =**

tyaktvAhetu-arthitvam  **- having abandoned the need for a reason =**

vaco\_ mama  **- my words.**

~vlm.45. Think my advices to be all good for you, after you hear them with proper attention; and hear unto my words, as you hear music without inquiring into their reason or rhyme.

अर्थ् #arth -> #**arthitva** -n.- condition of a suppliant Megh. ; request Malav. KSS.

**46**|**Ø**

स्व.चरित-सदृशम् यथा .उदयन्त्यश्

sva.carita-sadRzam yathA \_udayantyaz

चिर-समयेन विबोधनम् च बुद्धे: ।

cira-samayena vibodhanam ca buddhe: |

भव-भय-सुतरम् महामतीनाम्

bhava-bhaya-sutaram mahAmatInAm

शृणु कथयामि कथाक्रमम् मनोज्ञम् ॥४६॥

zRNu kathayAmi kathAkramam manojJam ||46||

.

sva.carita-sadRzam –

**like your own story =**

yathA udayantya:  **- x =**

cira-samayena  **- for a long time =**

vibodhanam ca buddhe:  **- x =**

bhava-bhaya-sutaram  **- the state of fear easily crossed =**

mahAmatInAm  **- of great thinkers =**

zRNu  **- x =**

kathayAmi  **- I tell a tale about the course of Mind.**

kathAkramam manojJam  **- x =**

~vlm.46. Hear me now relate to you an interesting story of a certain person, whose conduct and character resembled in every way to thine; and who was brought back to his sense after his long aberration. This is a tale to dispel the worldly cares and fears of the intelligent.

**oॐm**

DAILY READINGS fr 24 November

fm4021 1.nv23-24 UNANSWERED QUESTION .z64

<https://www.dropbox.com/s/g51x8i95w045uyp/fm4021%201.nv23-24%20UNANSWERED%20QUESTION%20.z64.docx?dl=0>

fm6087 2.nv23-24 FIRECREST & The BOY .z46

<https://www.dropbox.com/s/e26jra7fwkpd3p1/fm6087%202.nv23-24%20FIRECREST%20%26%20The%20BOY%20.z46.docx?dl=0>

fm7190 3.nv24..26 FAQ rAma's Repose .z89

<https://www.dropbox.com/s/dn87vn74pr31tf5/fm7190%203.nv24..26%20FAQ%20rAma%27s%20Repose%20.z89.docx?dl=0>

Group Page

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

Complete YVFiles

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

चित् संवित्त्या.उच्यते जीव:

cit saMvittyA \_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

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

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि.अभिधम् तत:॥

mAyA.iti.Adi .abhidham tata:||

y3067.021/FM.3.67.21

**Oॐ**m

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**sarga 6.87**

zikhidhvaja uvAca |

सर्गे स्फुरद्भिर् मत्.पुण्यैर् मन्ये संप्रेषितो भवान् ।

अलक्ष्यै: सम्भृतैर् अद्रौ बृहद्वातैर् इव.अम्बुद: ॥१॥

**02**

न केचन तथा भावाश् चेत: शीतलयन्ति मे ।

राज्य-लाभ-आदयो sप्य् एते यथा साधु-समागम: ॥३॥

निरर्गल-रसो यत्र सामान्येन विजृम्भते ।

मुक्त-रागा.आदि-मननम् तत्-कल्पन-सुखाव् sहम् ॥४॥

वसिष्ठ उवाच ।

एवं-वादिनि सा.एव .अस्य वाक्यम्-आक्षिप्य भूपते: ।

भूय: प्रोवाच चूडाला मुनि-दारक-रूपिणि ॥५॥

cUDAlA uvAca |

आस्ताम् एषा कथा तावत् सर्वम् ते वर्णितम् मया ।

त्वम् मे कथय हे साधो कस् त्वम् अद्रौ करोषि किम् ॥६॥

कियत् पर्यवसानेयम् भवतो वन-वासिता ।

सत्यम् कार्यम् च नो सत्यम् वक्तुम् जानन्ति तापसा: ॥७॥

**08 09**

शिखिध्वजो sहम् भूपालस् त्यक्त्वा राज्यम् इह .आस्थित: ।

भृशम् भीतो sस्मि तत्त्वज्ञ संसृतौ जन्मत: पुन: ॥१०॥

**11 12 13 14 15 16 17 18**

सर्वा हि वासनाभावे प्रयान्त्य् sफलताम् क्रिया: ।

अशुभा: फलवन्त्यो sपि सेकाभावे लता इव ॥१९॥

ऋत्व्-अन्तरे यथा याति विलयम् पूर्वम् आर्तवम् ।

तथैव वासना-नाशे नाशम् एति क्रिया-फलम् ॥२०॥

**21**

स-यक्ष.वासनो बालो पक्षम् पश्यति न.अन्यथा ।

स-दु:ख.वासनो मूढो दु:खम् पश्यति न.अन्यथा ॥२२॥

**23 24 25 26 27 28 29 30 31 32**

साधूनाम् सम-दृष्टीनाम् परिप्रश्नेन सेवया ।

संगमेन च सा युक्तिर् लभ्यते मुच्यते यया ॥३३॥

**34 35**

अहो नु बोधितो sस्म्य् sद्य चिरात् सुर-सुत त्वया ।

मौर्ख्याद् आर्य-समासङ्गम् मुक्त्वा sहम् अवसम् वने ॥३६॥

**37 38 39 40**

यद्य् .उपादेय-वाक्यो ऽहम् राजर्षे तद् वदामि ते ।

यथाज्ञानम् इदम् किम्.चिन् न वक्ष्ये स्थाणु-काकवत् ॥४१॥

**42**

यद् वाक्षि तद् उपादेयम् मया विधिर् इव श्रुते: ।

अविचारितम् एव\_आशु सत्यम् एतद् वचो मम ॥४३॥

cUDAlA uvAca |

यथा बाल: पितुर् वाक्यम् मुक्त-हेतु.उपपादनम् ।

आदत्ते हि तथा.एव त्वम् गृहाण .एतद् वचो मम ॥४४॥

श्रवण​.अनन्तरम् बुद्ध्या शुभम् इत्य् एव भावयन् ।

शृणु गीतम् इव त्यक्त्वा हेत्व्.अर्थित्वम् वचो मम ॥४५॥

स्व.चरित-सदृशम् यथा .उदयन्त्यश्

चिर-समयेन विबोधनम् च बुद्धे: ।

भव-भय-सुतरम् महामतीनाम्

शृणु कथयामि कथाक्रमम् मनोज्ञम् ॥४६॥

||

**FM.6.87**

**FIRECREST said–**

1

**it is the flowering of my past good works that brings you here, good Sir**

**:**

**you're like the gathered winds upon a mountain-top,**

**that rise and bring refreshment to the sea**

**.**

02

03 04

**vasiShTha said—**

5

**this being said**

**she had a problem with the EarthLord's words**

**so Topknot soon replied**

**(in the form of the muni.boy)**

**:**

6

**enough of this, put it to rest.**

**tell me instead, sAdhu, what brings you to this mountain**

**.**

07

08 09

10

**I**

**am shikhi.dhvaja-Fire.crest, Protector of the Earth**

**but have abandoned my kingdom**

**to settle here, That.Knower, full of fear for another birth in saMsAra**

**.**

11 12 13 14 15 16 17 18

19

**all of Ur actions**

**when without conditioning**

**proceed without fruitfulness**

**:**

**even impure actions which have come to bear fruit**

**become like dry vines in times of drought**

**.**

20

**as fruit in its season comes to disappear as the season ends**

**so too when Conditioning ends there also ends the fruit it grows**

.

21

22

23 24 25 26 27 28 29 30 31 32

33

34 35

36

37 38 39 40

41

42

43

**what you say,**

**that should be followed by me like a rule of scripture**

**without further investigation tho they be**

**for your word is my truth**

**.**

44 45

46

||

+++

.z46

04|07|\*08|16|09|12|13|\*14|15|\*46|16|17|18|22|27|07|23|24|45|25 26 27|28|29|30|31|32|03|33|16|34|35|36|\*\*37|\*38|39|40|41|42|44|\*45|**46|**\*\*\*\***44|\*33|02|**43|**02|**41|**06|06|08|09|11|**12|\***11|\*13|21|14|\*15|17|**41|**18|21|**27|\***22|23|**33|\***24|**\*46|**25|**45|**26|**07|04|\***28|29|30|**46|**31|32|34|35|\*36|37|38|39|**41|**\*40|\*06|02|\*46|44|\***44|**33|11|\*42|**03|03|**21|**04|