fm4027 1.dc03-04 The GENERALS meet the GODS .z41

work in progress .v16

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**Oॐ**m



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**The GENERALS meet the GODS**



**vasiShTha said—**

तस्मिंस्\_तदा वर्तमाने घोरे समर-संभ्रमे । देव-असुर-शरीरेषु गर्तेष्व्\_अभ्र-उदरेष्व्\_इव ॥४।२७।१॥

tasm*n*\_tadA vartamAne ghore samara-sambhrame | deva-asura-zarIreSu garteS*u\_*abhra-udareS*u\_*iva ||4|27|01||

...

**while all this is going.on**

**then**

**there's wild confusion**

**on the battle.field**

**.**

**the bodies of deva.Gods and asura.Darklings lie in their chariots**

**in puddles of blood**

**.**

वहत्सु\_असृक्-प्रवाहेषु गङ्गा-पूरेषु\_इव​\_अम्बरात् ।

vahatsu\_asRk-pravAheSu gaGgA-pUreSu\_iva\_ambarAt |

दाम्नि चेष्टित-देव-ओघ-कृत-क्ष्वेडा-घन-आरवे ॥४।२७।२॥

dAmni ceSTita-deva-ogha-kRta-kSveDA-ghana-Arave ||2||

.

**there was a gangA.River there**

**flowing torrents of blood**

**:**

**a going river underneath the sky**

**when**

**dAma the Rope stirred a horde of Gods in a red fog of painful roars**

**.**

~m.2 Blood flowed from the large and wide bodies of the men like rivers of the heavens.

~vlm.2. Streams of blood, gushed out of their wounds like water-falls in the basin of Ganges; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.

#kSveDa – ear-ringing. #kSvedA – roar (e.g. lion's), battle-cry

\*jd.2 - vahatsu\_asRk-pravAheSu **- flowing blood-torrents** gaGgA-pUreSu iva **- it was like gangA, a going river** ambarAt **- from the sky** dAmni – **on** **dAma the Rope** ceSTita-deva-ogha-kRta-kSveDA-ghana-Arave - **i/ stirring**-**God**.**horde**-**made**-**roar**-**thick**-**noise .**

व्याले निज-कराकृष्टि-पिष्ट-सर्व-सुर-आलये । कटे कठिन-संरम्भ-सङ्गर-रक्ष-पित-अमरे ॥४।२७।३॥

vyAle nija-karAkRSTi-piSTa-sarva-sura-Alaye | kaTe kaThina-saMrambha-saGga-rakSa-pitA-amare ||03||

.

**when**

**vyAla the Dangerous**

**is ready to crush the whole lot of Brightlings in his hand**

**&**

**kaTa of the Mat**

**is tuf enuf on the battlefield to swallow the slaughtered Immortals**

**...**

~m. dAma encircled the ‘devas’ while ‘vyAla pounded all the residences and buildings with his long-reaching hands. kaTa killed the soldiers in fierce battle.

~vlm.3. Byala (Báal) with his stretching arms, was crushing the bodies of the gods; and kaTa was harassing them in their unequal challenge with them.

~sv.3 The demons were unarmed and they were engaged in hand-to-hand combat with the gods. A fierce battle ensued.

\*jd.3 - **vyAla the Dangerous** nija-kara-AkRSTi-piSTa-sarva-sura-Alaye – nija-kara-AkRSTi-piSTa-**all**-**Brightling**-Alaye **kaTa of the Mat** kaThina-saMrambha-saGgara-rakSa-pitAmare – **cruel**-**confusion**-**battle**-rakSa-pitAmare

कठ् #kaTh -> #**kaThina** - कठिन adj. 1 Hard, stiff • cruel, ruthless • <na vidIrye kaThinA: khalu striya: न विदीर्ये कठिनाः खलु स्त्रियः> Ku.4.5 • Inexorable, inflexible. • intense (as pain &c). #**kAThinam** - hardness, sternness •-• k. citta, k. hRdaya - adj. hard-hearted, cruel, unkind. - #**kAThinyam** - hardness, rigidity, stiffness, sternness, severity (N. of a disease) • firmness of character, difficulty, obscurity (of style) -

ऐरावते क्षीण-रवे पलायन-परायणे । प्रवृद्धे दानवानीके मध्याह्न इव भास्करे ॥४।२७।४॥

airAvate kSINa-rave palAyana-parAyaNe | pravRddhe dAnava.anIke madhy*A*hna\_ iva bhAskare ||4||

.

**...**

**airAvata the Oceanic**

**(the God indra's own elephant)**

**whimpering**

**takes to flight**

**as the Demon forces come on the Gods with the heat of the noonday sun**

**.**

#irA -> #irAvat – plentiful -> #**airAvata: -** "produced from the ocean", \*airAvata the Oceanic N. of \*indra's इन्द्र elephant (considered as the prototype of the elephant race and the supporter of the east quarter ; cf. \*nAga नाग - elephant or serpent) MBh. Ragh. Megh. &c

पतित-अङ्ग-व्यथा-आर्तानि प्रस्रवद्\_रुधिराणि च । पयांसि\_इव\_अवसेतूनि देव-सैन्यानि दुद्रुवु: ॥४।२७।५॥

patita.aGga-vyathA.ArtAni prasrava*t\_*rudhirANi ca | payAMsi\_iva\_avasetUni deva-sainyAni dudruvu: ||5||

**.**

**fallen bodies**

**pain-afflicted & streaming blood**

**:**

**like water burst from a broken dam the God.soldiers ran**

**.**

दाम-व्याल-कटास्\_तानि चिरम् अन्तर्हितानि च । अनुजग्मुर्\_लसन्-नादम् इन्धनानि\_इव पावका: ॥४।२७।६॥

dAma-vyAla-kaTA:\_tAni ciram antarhitAni ca | anujagmur\_lasan-nAdam indhanAni\_iva pAvakA: ||06||

.

**as for the Three Generals**

—

**dAma the Rope**

**vyAla the Dangerous**

**and**

**kaTa of the Mat**

—

**they seek the hidden enemy**

**the way a forest.fire seeks a house**

**.**

\*AS: AB commentary explains: "Thus, making crackling sounds accompanied with the sparkles."

\*AB. antarhitAni dUram tirohitAni | ... ||

~vlm.6. dAma, vyAla and kaTa pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.

\*VA. lasannAdam? ~AS: AB commentary explains: bhrAjamAna-adhikSepadhvani yathA syAt tathA • Thus, making crackling sounds accompanied with the sparkles.

\*jd.6 - dAma-vyAla-kaTAs tAni - **and those three, dAma the Rope, vyAla the Dangerous, and kaTa of the Mat** ciram antarhitAni ca - **for-long those in hiding** anujagmur lasan-nAdam - **they pursued noisily** indhanAni iva pAvakA: - **as fire after kindling.**

अन्विष्टान्\_अपि पत्नेन नाल-भन्त-असुरा: सुरान् । घन-जाल-वन-उड्डीनान्\_सिंहा हरिणकान्\_इव ॥४।२७।७॥

anviSTAn\_api yatnena nAlabhanta-asurA: surAn | ghana-jAla-vana-uDDInAn\_siMhA\_ hariNakAn\_iva ||07||

.

anviSTAn\_api yatnena – **them being sought with effort**

nAlabhanta-asurA:

are ...

Darklings

fleeing through forest thickets

ghana-jAla-vana-uDDInAn

siMhA: - **like lions**

hariNakAn\_iva – **like fawns.**

~sv.7 ... looked for the principal gods, ...

~vlm.7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.

~m.6-7 For a long time the three warriors searched for the hiding ‘devas’. In spite of their effort they could not locate ‘devas’. It was like a lion unable to locate the deer hiding behind dense creepers. The three were pleased that they vanquished the ‘devas’.

#anviSTa – anu.iSta, wished.for— sought, required.

अलब्धेष्व्\_अमर-ओघेषु दाम-व्याल-कटास्\_तदा । जग्मु: पातल-कोश=स्थम् प्रभुम् प्रमुदित-आशया: ॥४।२७।८॥

alabdheSu\_amara-ogheSu dAma-vyAla-kaTA:\_tadA | jagmu: pAtala-koza=stham prabhum\_pramudita-AzayA: ||8||

.

**getting no God in that sea of Immortals**

**dAma the Rope & vyAla the Dangerous & kaTa of the Mat**

**then went back to their master in the Netherworld region**

**bursting with the good news**

**.**

अथ देवा विषण्णास्\_ते क्षणम् अश्वास्य वै ययु: । जय-उपायाय विजिता ब्रह्माणम् अमित-ओजसम् ॥४।२७।९॥

atha devA viSaNNA:\_te kSaNam azvAsya vai yayu: | jaya-upAyAya vijitA brahmANam amita-ojasam ||09||

.

atha

devA: viSaNNA: - **the gods**

viSaNNA:\_te kSaNam

azvAsya vai yayu:

jaya-upAyAya - **a means of victory**

vijitA: brahmANam

amita-ojasam

dejected and depressed,

they

at.once

getting their second wind

came for

~m.9. Feeling respite, devas summoned courage and came out of their hiding places. They decided to take counsel from Brahma.

~sv.9..12 The gods prayed to the creator Brahma, who appeared before them at once, and begged him to find a way to destroy the three demons.



<https://www.dropbox.com/s/4yzf4giptz3jym9/red%20moon.docx?dl=0>

RED MOON

an eclipse phenomenon: when the moon blots.out the sun

scattered light from Earth's atmosphere

turns the yellow one red

तेषाम् आविर्\_अभूद्\_ब्रह्मा रक्त-रक्त-आनन-श्रियाम् ।

सायम् रक्ती-कृत-अम्बूनाम् अब्धीनाम् इव चन्द्रमा: ॥४।२७।१०॥

teSAm Avir\_abhUdbrahmA rakta-rakta-Anana-zriyAm |

sAyam raktI-kRta-ambUnAm abdhInAm iva candramA: ||

10

||

**before their eyes**

**was brahmA the Immense**

**wonderfully blood-red=faced**

**in the evening**

**making blue waters one red**

**is the moon over the seas**

**.**

~vlm.10. brahmA then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, tinged with the crimson hues of the setting sun.

~sv.9..12 The gods prayed to the creator Brahma, who appeared before them at once, and begged him to find a way to destroy the three demons.

~m.10 (Listening to their prayers) Brahma materialised in their midst like moon in the waters of sea.

\*jd.10 - teSAm Avir abhUt brahmA - **before their eyes was brahmA the Immense** rakta=rakta-anana=zriyAm - **wonderfully blood-red=faced** sAyam - **in the evening** raktI-kRta-ambUnAm - **as making-red the waters** abdhInAm iva candramA: - **the moon over the seas.**

\*moT. raktena rudhireNa | raktam Ananam yeSAm | te | tAdRzAnAm | sAyam sAyaMsandhyayety artha: | candramaso vA raktIkaraNe kartRtvam jJeyam | udayakAle tasya raktatvAt | tadA sAyam sAyaMsamaya ity artha: || \*moT\_4,27.10 ||

प्रणम्य ते सुरास्\_तस्मा अनर्थम् शम्बर-ईहितम् ।

सम्यक्-प्रकथयाम् आसुर्\_दाम-व्याल-कट=क्रमम् ॥४।२७।११॥

praNamya te surA:\_tasmA anartham zambara-Ihitam |

samyak-prakathayAm AsurdAma-vyAla-kaTa=kramam ||

11||

\*jd.11 - praNamya te surAs tasmai **- the sura.Brightlings honored him** anartham zambara-Ihitam **– wishing ill to shambara** samyak-prakathayAm.Asu: **- they declared it all to him dAma the Rope & vyAla the Dangerous & kaTa of the Mat.**

~m.11-12. ‘Devas’ prostrated before Brahma and narrated to him the calamity in which they were placed along with the story of dAma, vyAla and kaTa. Brahma listened to them with compassion and spoke these words of courage and solace.

~vlm.11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals dAma, vyAla and kaTa, whose doings they fully related to him.

~sv. The gods prayed to the creator Brahma, who appeared before them at once, and begged him to find a way to destroy the three demons.

\* shambara timi.dhvaja: -ध्वजः - the demon #zambara (whose banner is a Whale—killed by indra with the assistance of dazaratha. It was in the fight with this demon that #kaikeyI saved the life of #dazaratha while in a swooning fit and got from him two boons which she afterwards used to send rAma into exile).

तदाकर्ण्य\_अखिलम् ब्रह्मा विचार्य स विचार-वित् । उवाच\_इदम् सुर-अनीकम् आश्वासन-करम् वच: ॥४।२७।१२॥

tadAkarNya\_akhilam brahmA vicArya sa vicAra-vit | uvAca\_idam sura-anIkam AzvAsana-karam vaca: ||12||

.

having heard all this

and having judged,

that knowing judge

brahmA

said this to the Brightling forces

in a voice that gave them cheer.

tad AkarNya akhilam **- having heard it all**

brahmA vicArya sa vicAravit

uvAca\_idam surAnIkam AzvAsana-karam vaca:

~m.11-12. ‘Devas’ prostrated before Brahma and narrated to him the calamity in which they were placed along with the story of dAma, vyAla and kaTa. Brahma listened to them with compassion and spoke these words of courage and solace.

~vlm.12. The judging brahmA having heard and considered all this, delivered the following encouraging words to the host of gods before him.

~sv. The gods prayed to the creator Brahma, who appeared before them at once, and begged him to find a way to destroy the three demons.

शत-वर्ष-सहस्र-अन्ते शम्बरेण हरे: करात् । मर्तव्यम् समरेशस्य तत्-कालम् संप्रतीक्षताम् ॥४।२७।१३॥

zata-varSa-sahasra-ante zambareNa hare: karAt | martavyam samarezasya tat-kAlam saMpratIkSatAm ||13||

.

**after a hundred millenia**

**by an act of hari**

**this shambara gets killed**

**:**

**look forward to that time**

**.**

~m.13 O Devas. Sambara will be killed by hari after hundred thousand years. You will have to wait till that time.

~sv.13 BRAHMA said: O gods, Sambara cannot be killed now. He will be killed after a hundred years, by lord Visnu.

~vlm.13. brahmA said: ""You shall have to wait a hundred thousand years more, for the destruction of Sambara under the arms of hari in an open engagement. \* *(hari in the form of kRShNa destroyed the Demon chief shambara under his feet; as the son of god in the form of Christ, defeated Satan and bruised his head under his feet.)*

\*jd.13 - zata-varSa-sahasra-ante - **after a hundred millenia** zambareNa hare: karAt – **w/ shambara thru the act of hari** martavyam samarezasya - **is to be the killing of zambara** tat-kAlam saMpratIkSatAm **- to that time look forward.**

#ikS -> #pratIkS -> #saMpratIkS - \*saMpratIkSate (ind. p. \*saMpratIkSya q.v.) - to look out for , wait for , await , expect MBh.

दाम-व्याल-कटान्\_एतान्\_अद्य त्व्\_अमर-सत्तमा: । योधयन्त: पलायध्वम् माया-युद्धेन दानवान् ॥४।२७।१४॥

dAma-vyAla-kaTAn\_etAn\_adya tu\_amara-sattamA: | yodhayanta: palAyadhvam mAyA-yuddhena dAnavAn ||14||

.

\*jd.14 –

dAma-vyAla-kaTAn etAn - **these** three **dAma the Rope** & **vyAla the Dangerous** & **kaTa of the Mat** adya tu **- but now** amara-sattamA: **- highest Immortals** yodhayanta: **- battling** palAyadhvam – **run!** mAyA-yuddhena - **with** a **mAyA.Illusion** of war -**magic weapons them dAnava.Demons.**

~m.14 O you the immortals, now retreat doing a take battle with dAma, vyAla and kaTa. Go out of their sight.

~sv.14 It is wise for you to retreat from battle, as if defeated by the three demons.

~vlm.14. You have been put to flight to-day by the demoniac dAma, vyAla and kaTa, who have been fighting with their magical art (and deceitful weapons).

#palAy – to flee, run away, retreat -> \*palAyadhvam - imp. [1] md. pl. 2.

\*jd.14 - dAma-vyAla-kaTAn etAn - **these** three **dAma the Rope** & **vyAla the Dangerous** & **kaTa of the Mat** adya tu **- but now** amara-sattamA: **- highest Immortals** yodhayanta: **- battling** palAyadhvam – **run!** mAyA-yuddhena - **with** a **mAyA.Illusion** of war -**magic weapons them dAnava.Demons.**

युद्ध-अभ्यास-वशाद्\_एषाम् मुकुराणाम् इव\_आशये । अहंकार-चमत्कार: प्रतिबिम्बम् उपैष्यति ॥४।२७।१५॥

yuddha-abhyAsa-vazAt\_eSAm mukurANAm iva\_Azaye | ahaMkAra-camatkAra: pratibimbam upaiSyati ||15||

.

yuddha-abhyAsa-vazAt -

**by force of the practice of war**

eSAm mukurANAm iva **- as of these mirrors**

Azaye **- in place**

ahaMkAra-camatkAra: **- a troublesome ahaMkAra."I"dentity**

pratibimbam upaiSyati **- the reflection will approach.**

~m.15 Since they are by now accustomed to battle, they have need to continue if Ego (which they do not have) will develop in them like a reflection in a minor.

~sv.15 In due course, on account of their engagement in this war, ...

~vlm.15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

गृहीत-वासनास्\_त्व्\_एते दाम-व्याल-कटा: सुरा: । सुजेयम् वो भविष्यन्ति लग्न-जाला: खगा इव ॥४।२७।१६॥

gRhIta-vAsanA:\_tu\_ete dAma-vyAla-kaTA: surA: | sujeyam vo bhaviSyanti lagna-jAlA: khagA iva ||16||

.

gRhIta-vAsanA: tu ete - **but they grasped Imprints**

**dAma the Rope & vyAla the Dangerous & kaTa of the Mat**

surA:

Brightlings

su.jeyam va: bhaviSyanti - **will easily be beat by you**

lagna-jAlA: khagA: iva - **like sky.going birds and the horizon-net.**

~m.16 They will acquire vAsanA.s (because of ego). They will then be easy prey to you like a bird caught in a net.

~sv.16 ... the ego-sense will arise in them.

~vlm.16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

अद्य त्व्\_अवासना ह्य्\_एते सुख-दु:ख-विवर्जिता: । धैर्येणारीन्\_विनिघ्नन्तो देवा दुर्जयताम् गता: ॥४।२७।१७॥

adya tu\_avAsanA hi\_ete sukha-du:kha-vivarjitA: | dhairyeNArInvinighnanto devA durjayatAm gatA: ||17||

.

adya tu a-vAsanA hi ete - **but now these--being without vAsanA** sukha-du:kha-vivarjitA: - **devoid of pleasure and pain** dhairyeNa arIn vinighnanta: - **courageously slew their enemies** devA: durjayatAm gatA: - **the gods having-become hard-to-beat.**

~m.17 Now they do not have vAsanas. They are free from feelings of happiness and sorrow. Thus they destroy enemy with courage and are invisible.

~vlm.17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

~VA. now they (demons) don’t have vasanas, and are not subject to happiness/sorrow; calmly destroying the enemy, o devas, they become difficult to conquer.

~AS: I agree!

~sv.17 Then they will be subjected to psychological conditioning and develop latent tendencies.

\*jd.17 - adya tu a-vAsanA hi ete - **but now these--being without vAsanA** sukha-du:kha-vivarjitA: - **devoid of pleasure and pain** dhairyeNa arIn vinighnanta: - **courageously slew their enemies** devA: durjayatAm gatA: - **the gods having-become hard-to-beat.**

वासना-तन्तु-बद्धा\_ ये आशा-पाश-वशी.कृता: । पश्यताम् यान्ति ते लोके रज्जु-बद्धा: खगा\_ इव ॥४।२७।१८॥

vAsanA-tantu-baddhA:\_ ye AzA-pAza-vazI.kRtA: | pazyatAm yAnti te loke rajju-baddhA: khagA:\_ iva ||18||

.

**they**

**are bound by vAsanA.Imprint-ropes**

**:**

**caught in a Wishing.snare**

**they are seen to be in the world**

**like birds in a net**

**.**

~vwv.1599 Those who are bound by the cords of desire and overcome by the fetters of hopes, are reduced to the state of subjection in the world, like birds bound by ropes.

~vlm.18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

~m.18 Once they come into the grip of vAsanA.s they are bound *by ropes of greed and desire.* They will become like birds caught in a net. They will slide into the bondage of the world.

\*jd.18 - vAsanA-tantu-baddhA: - **they are bound by Imprint-ropes** ye AzA-pAza-vazI-kRtA: - **who are caught in the snare of Wishing** pazyatAm yAnti te loke - **they come to be seen in the world** rajju-baddhA: khagA iva - **like birds in a net.**

ये भिन्न-वासना धीरा: सर्वत्र असक्त-बुद्धय: । न हृष्यन्ति न कुप्यन्ति दुर्जयास् ते महाधिय: ॥४।२७।१९॥

ye bhinna-vAsanA dhIrA: sarvatra asakta-buddhaya: | na hRSyanti na kupyanti durjayAs te mahAdhiya: ||19||

.

**those heroes**

**who have split from these vAsanA.Imprints**

**are always of detached Intellect**

**:**

**they don't rejoice,**

**they don't get angry**

**.**

**such great thinkers are hard to overcome**

**.**

~vwv.1600 Those who are strong-minded (or wise), with their desires removed and their minds unattached everywhere, do not rejoice and do not become angry. Those noble-minded ones are invincible.

~vlm.19. The learned that are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

यस्य अन्तर्-वासना-रज्ज्वा ग्रन्थि-बन्ध: शरीरिण: । महान् अपि बहुशो ऽपि स बालेन अपि जीयते ॥४।२७।२०॥

yasya antar-vAsanA-rajjvA granthi-bandha: zarIriNa: | mahAn api bahuzo 'pi sa bAlena api jIyate ||20||

**.**

**for someone embodied**

**where there is a knotted bondage by the inner-vAsanA-rope**

**he may be big and powerful**

**but he is beaten by a boy.**

**.**

~m.20 Even a child can defeat a person, even if wise, if he is bound by the ropes of vAsanas.

~sv.20 He who is bound by the ego-sense ('me') and by the conditioning of the mind, even if he is regarded as a great man or a man of great learning, can be defeated even by a child.

~vlm.20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

\*jd.20 - yasya zarIriNa: - **of one who is embodied** granthi-bandha: - **there is a knot of bondage** antar-vAsanA-rajjvA - **by the inner-vAsanA-rope** mahAn api - **however big** bahuzas api sa - **however plentiful/powerful** bAlena api jIyate - **he is conquered even by a boy.**

अयम् सो\_अहम् मम इदम् तद्\_इत्य्\_आकल्पित-कल्पन: । आपदाम् पात्रताम् एति पयसाम् इव सागर: ॥४।२७।२१॥

ayam sa:\_aham mama idam tat\_iti\_Akalpita-kalpana: | ApadAm pAtratAm eti payasAm iva sAgara: ||21||

.

**this**

**"he, I, mine, this, that"**

:

**such conceptual imagining is the receptacle of misfortune**

**as the sea is of water**

**.**

~vwv.1605 "This here is me; this here is mine." One who has ideas formed all around in this manner, attains to the state of a receptacle for calamities, as the ocean (becomes a receptacle) for the waters.

~m.21 ‘I am this body’ and such imaginations and thoughts will lead one to calamities. It will be like waters (naturally) flowing into sea.

~vlm.21. The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

~sv.21 In fact, the notions of 'I' and 'mine' are the eager receptacles which receive sorrow and suffering.

इयन्-मात्र-परिच्छिन्नो\_येन\_आत्मा भव्य-भावित: । स सर्व.ज्ञो\_अपि सर्वत्र पराम् कृपणताम् गत: ॥४।२७।२२॥

iyan-mAtra-paricchinna:\_yena\_AtmA bhavya-bhAvita: | sa sarva.jJa:\_api sarvatra parAm kRpaNatAm gata: ||22||

.

iyan-mAtra-paricchinna: **- this-form-defined**

yena **- whereby**

AtmA bhavya-bhAvita: - **the self is future**-**imagined**

bhAvita: bhAvanA-viSayI.kRta: \*moT.

sa: sarva-jJa: api - **even this all-knowing 1**

sarvatra parAm kRpaNatAm gata: - **everywhere has-come to absolute pitifulness.**

~m.22 Even a wise, all knowing person will come to miserable grief by severing himself from the great soul and consider himself to be only the body.

~vwv.1602 That person by whom the Self is conceived to become limited by a fixed measure, is reduced to the greatest wretchedness everywhere (or at all times) though he is all-knowing.

~vlm.22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom. (Why then do you compress the unlimited soul, within the limited nut-shell of your body?). 23. He that puts a limit to his soul or âtmâ, which is unbounded and infinite, both surely reduce his magnanimity or garimâ to the minuteness or anima by his own making.

~sv.22-23 He who identifies the body with the self sinks in misery; he who even envisions the self as the omnipresent being overcomes sorrow.

VA limiting himself this way (thinking I and mine), self comes to (limited) existence? (bhavya-bhAvitaH), and even if such a person is always all-knowing, he goes to great misery.

~AS: I only slightly disagree(:-)) One who formulates one's existing self as limited to only these ego-centered notions, he may know everything, yet he becomes miserable everywhere.

छिद् #chid -> #chinna -> #**paricchinna‑** परिच्छिन्न -p.p.- cut off, divided, detached, confined, limited, circumscribed (p.-tva n.b VR. bh.pur. &c • determined, ascertained Kum • obviated, remedied W.

भू #bhU -> #bhAvya - future, about to be or what ought to become (in later language often used as fut. tense of .bhU • cf. #bhAvin) • to be effected or accomplished • to be apprehended or perceived • to be (or being) imagined or conceived (cf. #durbhAvya) • to be argued or demonstrated or admitted • -> #bhAvyam - (impers) it is to be by (instr,) • it should be understood. -> #bhAvyatA -> #bhAvyatvam - the state of being about to happen, futurity. - y1030.015 • y2019.007 • y6066.020.

भू #bhU -> #**bhAvita- -** (fr. Caus) caused to **be**, produced • transformed into • manifested, exhibited • protected, fostered • cultivated, purified • welldisposed, good-humoured • elated, in high spirits • thought about, **imagined** • inspired by, [felt] • intent upon (tena or comp). • -> #vibhAvita **-mfn.-** (fr. Caus) caused to arise or appear &c.

#zI -> #zaya -> #vizaya -> #vizayIkR - P. -karoti - to make anything an object • to make anything one's own , take possession of (acc.) Hcar.

\*moT. sarva-dur-vAsanAnAM...|| ¶ he bhavya he indra | yena AtmA sva.svarUpam | iyanmAtraparicchinna: | iyanmAtram cAsau dehAdimAtrarUpaz cAsau | ata eva paricchinnaz ceti tAdRza: | **bhAvita: bhAvanA-viSayI.kRta:** | sa: puruSa: | sarvajJa: api sarvatra parAm niratizayAm | kRpaNatAm dInatAm | gata: gacchatIty artha: | dehaniSTho hi dehahitam icchann avazyam eva kRpaNatAm eti ||

अनन्तस्य अप्रमेयस्य येन\_इयत्ता प्रकल्पिता । आत्मनस्\_तस्य तेन\_आत्मा स्व.आत्मना\_इव\_अवशी.कृत: ॥४।२७।२३॥

an-antasya a-prameyasya yena\_iyattA prakalpitA | Atmana:\_tasya tena\_AtmA sva.AtmanA\_iva\_a-vazI.kRta: ||23||

.

\*jd.23 - anantasya –

**of the boundlessly immeasurable**

**by him who**

iyattA prakalpitA **–**

**such an arrangement**

Atmanas tasya - **of the self of him**

by him - **ergo** - tena

AtmA - **the Self**

svAtmanA iva - **as.if by his own.self**

avazI-kRta: **without interference.**

#aprameya – not needing proof

~vwv.1603/23 By whom the limitation of that Self, which is **infinite and immeasurable,** is invented, his self is made dependent only by his own self by that person.

~vlm.23. He that puts a limit to his soul or átmá, which is unbounded and infinite, both surely reduce his magnanimity or garimá to the minuteness or anima by his own making.

~sv.22-23 He who identifies the body with the self sinks in misery; he who even envisions the self as the omnipresent being overcomes sorrow.

*~m.23 One who identifies the soul infinite immeasurable one as his body or himself as an individual loses his self.*

कॢप् #klRp -> #kalpita -> #**prakalpita** प्रकल्पित made, done, prepared, arranged, appointed mbh. KAv. &c • shed (as a tear) Amar.??? • prakalpitA "arranged": a riddle that does not depend on puns or similar wordplay. "Four crows were sitting on a fence. One got shot. How many were left?" Three? Think again. The arrangement here is social behavior + BANG! see Gerow Gloss. for fuller details.

आत्मनो\_ व्यतिरिक्तम् यत् किम्.चिद्\_अस्ति जगत्.त्रये । यत्र\_उपादेय-भावेन बद्धा भवतु वासना ॥४।२७।२४॥

Atmano vyatiriktam yat kim.ci*t\_*asti jagat.traye | yatra\_upAdeya-bhAvena baddhA bhavatu vAsanA ||24||

what is separate from the self

whatever exists in the three worlds

where it is tied to the feeling of what.ought=to.be-done

would-become an Imprint.

\*jd. The root >as is translated as "is, exists", while >bhU is translated "becomes, is being". • #>dA --> #deya what ought to be given-out, displayed; Virtue, according-to the many priesthoods. #adeya improper or unfit to be given, (अम्) a bribe. --> #Adeya --> #upAdeya- उपादेय upa-A\*{a}deya, (\*fuzzy.A ambig.) to be taken or received (A-deya); • not to be refused (a-deya); • to be allowed. • What is acceptable to an opinionated person. •‑• #heyopAdeya #heya-upAdeya to be rejected or accepted; con or pro (quid pro quo) •• idam puNyam this is Holy upAdeyaM, heyam pApam Sin idam tv iti y1030.023;

~m. If there is anything in the three worlds that is in opposition to self, that becomes bound by vAsanA.s due to objective limitation.

~AS: This is rhetorical statement. Whatever there is in the world different from the soul, one may strive to acquire it (upAdeya-bhAvena tatra vAsanA bhavatu!) Thus the implication is that there is no such thing, so there is nothing worth desiring!

आस्था.मात्रम् अनन्तानाम् दु:खानाम् आकरम् विदु: ।

अन्-आस्था.मात्रम् अभित: सुखानाम् आकरम् विदु: ॥४।२७।२५॥

AsthA.mAtram anantAnAmdu:khAnAm Akaramvidu: |

an-AsthA.mAtram abhita: sukhAnAm Akaramvidu: ||

25

||

**once it is set affectively**

**it embodies infinite sorrow**

**.**

**know this**

**.**

**&**

**when not affected**

**know it**

**as the embodiment of pleasure**

**.**

~vwv. Mere concern [AsthA] ... Mere unconcern ...

~vlm. Reliance on ... disinterestedness ....

~m.25 To believe in such objective limitation is the cause of unending sorrow. This is known to the wise people. They also know that not to believe in such limitation is full of happiness.

~vwv.1604 Mere concern [AsthA] is known as the source of endless troubles. Mere unconcern is known as the source of pleasures on all sides.

~vlm.25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

~sv. He whose mind is conditioned can be defeated: in the absence of such conditioning even a mosquito becomes immortal.

\*jd.25 - AsthA.mAtram anantAnAmdu:khAnAm Akaramvidu: an-AsthA.mAtram abhita: sukhAnAm Akaramvidu:

दम-व्याल-कटा यावद्\_अन्-आस्था भव-संस्थितौ ।

तावन्¬\_न नाम जेयावो मशकानाम् इव\_अनला: ॥४।२७।२६॥

dama-vyAla-kaTA yAva*t\_*an-AsthA bhava-saMsthitau |

tAvan­\_na nAma jeyAvo mazakAnAm iva\_analA: ||

26

||

**as long as**

**dAma the Rope**

**&**

**vyAla the Dangerous**

**&**

**kaTa of the Mat**

**are unaffected in their state of being**

**just so long**

**each is a victorious fire sizzling a cloud of gnats**

**.**

~m.26 As long as the triad of dAma, vyAla and kaTa stay without belief in their limitation, they remain invincible. Mosquitoes cannot fight fire.

~vlm.26. As long as the Asuras are independant of worldly things, they must remain invincible; but being dependant on them, they will perish as a swarm of gnats in the flame of wild fire.

\*jd.26 - dama-vyAla-kaTA yAvad anAsthA bhava-saMsthitau tAvan na nAma jeyAvaH mazakAnAm iva analA:

अन्तर्.वासनया जन्तुर्\_दीनताम् अनुयातया । जीतो\_ भवत्य्\_अन्यथा तु मशको\_अप्य्\_अमर.अचल: ॥४।२७।२७॥

antar.vAsanayA janturdInatAm anuyAtayA | jIto bhavat*i\_*anyathA tu mazaka:\_ap*i\_*amara.acala: ||27||

.

**a person**

**with internal vAsanA.Imprints**

**is led by them into**

**misery**

**—**

**but**

**without them**

**a mere gnat becomes a deathless Everest**

**.**

\* "Everest" – I cannot resist this anachronism,

which is "the most Ever", and "ever-rest".

~m.27 People become miserable and are led to grief by vasAnas. Such people are vincible. (Without vasAnas) even a mosquito is like a Meru Hill. It cannot be shaken.

~vlm.27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock.

~sv. He whose mind is conditioned can be defeated: in the absence of such conditioning even a mosquito becomes immortal.

\*jd.27 - antarvAsanayA jantur - **a person with internal vAsanA.s** dInatAm anuyAtayA - **followed with misery** jIta: bhavati - **becomes overcome/habituated** anyathA tu - **but otherwise** mazaka: api - **even a mosquito** amara-acala: - **is an immortal mountain.**

विद्यते वासना यत्र तत्र सा याति पीनताम् । गुणो गुणानि हि द्वित्वम् सतो\_ दृष्टम् हि नामत: ॥४।२७।२८॥

vidyate vAsanA yatra tatra sA yAti pInatAm | guNo guNAni hi dvitvam sato dRSTam hi nAmata: ||28||

.

**where vAsanA is known.to.be**

**there**

**she comes to fatness with a guNa.Quality**

**(for qualities are duality)**

**of sat.BeingSo**

**since it is a dRShTa.Percept with a name**

**.**

~vlm.28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not so the things that are not in existence, as the want of desires (i. e. All what exists, has its increase likewise, but a nullity can have no increase).

*~m.28 Where vAsana is manifest, there it increases to be big. Qualities are possessed by one who can have qualities. Then duality is seen Not when things do not exist.*

अयम् सो\_अहम् मम\_इदम् चेत्य्\_एवम् अन्त: स.वासनम् । यथा दाम.आदya: शक्र भावयन्ति तथा कुरु ॥४।२७।२९॥

ayam sa:\_aham mama\_idam cet*i\_*evam anta: sa.vAsanam | yathA dAma.Adaya: zakra bhAvayanti tathA kuru ||29||

.

**"this, he, I, my, and this.other"**

**:**

**being in such a state within**

**—with such vAsanA.Imprints—**

**(as dAma the Rope & vyAla the Dangerous & kaTa of the Mat)**

**shakra,**

**so they will become**

**:**

**make it so**

**.**

~m.29. ‘I am this body’ one who thinks like that will acquire vasanas. He will be one with vasanas. Devise a way by which the three, Dama and others, think as if having vAsanA.s



[ABRUS\_PRECATORIUS.jpg](http://images.google.com/imgres?q=Abrus+precatorius&hl=en&lr=&biw=1030&bih=592&tbm=isch&tbnid=X9hqsnZ4naPfsM:&imgrefurl=http://www.homeopathyandmore.com/forum/viewtopic.php%3Ft%3D122&docid=eShymYeKJFepbM&imgurl=http://www.homeopathyandmore.com/med_images/ABRUS_PRECATORIUS.jpg&w=800&h=600&ei=Er3bTueTAqby0gHm9uCECw&zoom=1&iact=hc&vpx=726&vpy=173&dur=16530&hovh=194&hovw=259&tx=1&ty=206&sig=100023277502652278379&page=1&tbnh=109&tbnw=146&start=0&ndsp=18&ved=1t:429,r:5,s:0) homeopathyandmore.com

या या जनस्य विपदो भाव-अ.भाव-दशाश्\_च या: । तृष्णा-करञ्ज-वल्ल्यास्\_ता मञ्जर्य: कटु-कोमला: ॥४।२७।३०॥

yA yA janasya vipado bhAva-a.bhAva-dazAz\_ca yA: | tRSNA-karaJja-vallyA:\_tA maJjarya: kaTu-komalA: ||30||

.

**whatever the calamities people come to,**

**whatever states may come or go**

**are crabfruit-thorns of craving,**

**clusters of bitter blooms**

**.**

~m.30 The states of existence and the calamities of the people will be sweet or pungent according to their levels of desire and greed. They are like the soft and thorny parts of a ‘Karanja’ flower.

\*jd.30 - yA:yA: janasya vipada: - **whatever the calamities of people** bhAva-abhAva=dazAz ca yA: - **existence-nonexistence=states whatever states may come or go** tRSNA-karaJja-vallyA: tA - **they are the crabfruit-thorns of craving** maJjarya: kaTu-komalA: - **clusters of bitter blossoms.**

वासना-तन्तु-बद्धो यो लोको विपरिवर्तते । मा प्रवृद्ध-अति.दु:खाय सुखाय\_उच्छेदम् आगता ॥४।२७।३१॥

vAsanA-tantu-baddho yo loko viparivartate | mA pravRddha-ati.du:khAya sukhAya\_ucchedam AgatA ||31||

.

vAsanA-tantu-baddha:ya:loka: **- a world of people bound by the cord of vAsanA** viparivartate

mA pravRddha-atidu:khAya sukhAya

ucchedam AgatA

~m.31 Those who are bound by vAsanA.s will whirl around with intense sorrow being cut off from all happiness.

~vlm.31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

~VA. one who is bound by vasanA.s turn around in world, vasanA.s (lead to) great suffering, cutting it off leads to happiness

~AS: One who is turning around in the world, hanging from the threads of vasana, suffers greatly when it (the vasana threads) grow; he gets happiness when the same are cut.

~sv. The conditioned mind experiences suffering; when rid of the conditioning, it experiences delight.

ab? alamAyudhabhAreNa saMgarabhramaNena ca |

#pravRddha

#uccheda

#vRt -> #parivRt - pari.vRt - turn round, move in a circle, roll (w. hRdaye run in the mind)

#vR -> #vartanam -> #parivartanam -> #**viparivartana‑** – -nI -\*#**viparivartanam -** causing to turn round or to return • #**viparivartanA** - (with or re \*vidyA) a partic. magical formula supposed to be efficacious in causing the return of an absent person KSS. ; #**viparivartanam -** turning round • rolling about, wallowing \*R.

धीरो\_अप्य्\_अति.बहु-ज्ञो\_अपि कुलजो\_अपि महान् अपि । तृष्णया बध्यते जन्तु: सिंह: शृङ्खलया यथा ॥४।२७।३२॥

dhIra:\_api\_ati.bahu-jJa:\_api kulaja:\_api mahAn api | tRSNayA badhyate jantu: siMha: zRGkhalayA yathA ||32||

.

**even a hero**

**even a super=much.knowing-genius**

**even a noble clansman**

**even a great one**

**even such a person is bound**

**:**

**like a lion**

**by his chain**

**.**

**even a hero** ati-bahu-jJa: api - **even a super-much-knowing genius** kulaja: api - **even a noble clansman** mahAn api - **even a great one**

tRSNayA badhyate jantu: - **such a person is bound by craving** siMha: zRGkhalayA yathA - **like a lion by his chain.**

\*moT. var. ... badhyate vivaza: kriyate | tRSNAgrasto hi sphuTam eva vivazo bhavati || \*moT\_4,27.32 ||

~m.32 May they be courageous people, of multifaceted knowledge, born of high lineage, may be great-even so when bound by intense desire, they are like lions fettered in a cage.

~vlm.32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

~sv.32-33-34 Conditioning or craving weakens a person.

#zRGkhala-m a chain, fetter (esp. for confining the feet of an elephant); a lion's chain. vivazatAm eti zRGkhalA-baddha-siMhavat | y4042.034; dhIra:\_'p*i\_*ati-bahu-jJa:\_'pi kulaja:\_'pi mahAn\_api | tRSNayA badhyate jantu: siMha: zRGkhalayA yathA, y4027.032

\*jd.32 - dhIra: api - **even a hero** ati-bahu-jJa: api - **even a super-much-knowing genius** kulaja: api - **even a noble clansman** mahAn api - **even a great one**

tRSNayA badhyate jantu: - **such a person is bound** siMha: zRGkhalayA yathA - **like a lion by his chain.**

देह-पादप-संस्थस्य हृदय-आलय-गामिन: । तृष्णा-चित्त-खगस्य\_इयम् वागुरा परिकल्पिता ॥४।२७।३३॥

deha-pAdapa-saMsthasya hRdaya-Alaya-gAmina: | tRSNA-citta-khagasya\_iyamvAgurA parikalpitA ||33||

.

**on the body.tree-nested** hRdaya-Alaya-gAmina: - **the Heart.place-goers** tRSNA-citta-khagasya\_iyam - **of the craving.affected-bird** vAgurA parikalpitA - **trap imagined.**

~m.33 Desire is like a net cast (to catch) the eagle of mind entering the heart nest located on the tree of body.

~vlm.33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

~sv.32-33-34 Conditioning or craving weakens a person.

\*jd.33 - deha-pAdapa-saMsthasya - **of the body.tree-nested** hRdaya-Alaya-gAmina: - **the Heart.place-goers** tRSNA-citta-khagasya\_iyam - **of the craving.affected-bird** vAgurA parikalpitA - **trap imagined.**

दीनो\_ वासनया लोक: कृतान्तेन-अपकृष्यते । रज्ज्व्\_एव बालेन खगो विवशो भृशम् उच्छ्वसन् ॥४।२७।३४॥

dIna:\_ vAsanayA loka: kRtAntena\_apakRSyate | rajju\_eva bAlena khaga:\_ vivaza:\_ bhRzam ucchvasan ||34||

.

dIna: vAsanayA loka: **- miserable folks by vAsanA**

kRtAntena **by Death the Terminator**

apakRSyate

rajju eva

bAlena khaga: **- by a boy a bird**

vivaza: bhRzam ucchvasan

~m.34 Those who are distressed by vAsanA.s are pulled away by yama, the lord of death like an unconscious bird being led by a child with his rope.

~vlm.34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdlime by a boy; and lies panting on the ground owing to its greediness.

~sv.32-33-34 Conditioning or craving weakens a person.

#zvas ucchvas hiss, pant, gasp, groan, sigh; breathe upwards or out; stop or pause from (abl.), recover; heave (intr.), get loose, open, expand. C. cause to take breath, refresh, lift up; tear, rend asunder, interrupt, disturb.

कृष् #kRS -> #apakRS - draw away, take off; reject, remove; bend (a bow); detract, debase, dishonour.

अलम् आयुध-भारेण संगर-भ्रमणेन च । वासनाया विपर्यासम् युक्त्या यत्नाद्\_रिपो: कुरु ॥४।२७।३५॥

alam Ayudha-bhAreNa saMgara-bhramaNena ca | vAsanAyA viparyAsam yuktyA yatnA*t\_*ripo: kuru ||35||

**.**

**enough of this weapon.wielding and war.waging**

saMgara-bhramaNena ca

vAsanAyA: -

**in their Imprints**

viparyAsam **confusion**

yuktyA

yatnAt ripo: kuru **- effortfully make of the enemy.**

~m.35 O Indra, now there is no use with volumes of weapons and engaging in battle. Try to drive the enemy into the error of ‘vAsana’ by some deception and trick.

~vlm.35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious avarice of your enemies to the utmost.

\*VA. is it "enough of battles (no battles), try to make vasanA.s in enemy" or "by just right amount of battles and fights make vasanA.s in enemy"? Afterwards, he talks about repeated battles, so I vote for the second.

~AS: Enough with weapons and war runs, try to fight intelligently with the enemy called vasana and counteract (viparyAyam kuru) him!

~sv. Hence, you need not feel anxious to fight these three demons.

\*mo. vAsanAyA: ... | viparyAsam vaiparItyam| ... | ripor dAmAde: || sa-viparyAsAm viparyAsa-yuktAm | ripo: dAma.Adi-traya=rUpasya | AyudhAdibhi: tava na kiJcid api setsyatIti bhAva: || \*moT\_4,27.35 || ...bhramaNena ca / vAsanAm saviparyAsAm yuktyaiva tvam ripo: kuru

\*jd.35 - alam Ayudha-bhAreNa - **enough with weapon-bearing and war-waging -** saMgara-bhramaNena ca vAsanAyA: - **in the Imprints error -** viparyAsam yuktyA yatnAt ripo: kuru **- effortfully making the enemy joined with error.**

अन्तरा क्षुभिते धैर्ये रिपोर्\_अमर.नायक । न शस्त्राणि न च\_अस्त्राणि न शास्त्राणि जयन्ति च ॥४।२७।३६॥

antarA kSubhite dhairye ripor\_amara.nAyaka | na zastrANi na ca\_astrANi na zAstrANi jayanti ca ||36||

.

**when the enemy are not disturbed within, Prince of Immortals,**

**not missiles nor fissiles nor epistles can conquer them**

**.**

~m.36 O Lord of the immortals, an enemy who is not agitated inside (courageous) cannot be one by weapons or miracle arrows not even by some war-games.

~vlm.36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy...

दाम-व्याल-कटास् त्व् एते युद्धाभ्यास-वशेन च । अहम्.कार-मयीम् maत्तास्\_ते ग्रहीष्यन्ति वासनाम् ॥४।२७।३७॥

dAma-vyAla-kaTA:\_tu\_ ete yuddha-abhyAsa-vazena ca | aham.kAra-mayIm mattA:\_te grahISyanti vAsanAm ||37||

.

**but dAma the Rope & vyAla the Dangerous & kaTa of the Mat**

**they**

**by.force.of their practice of war drunk on their "I"dentity-mode**

**will connect with their vAsanA.Imprint**

**.**

~m.37 dAma, vyAla and kaTa are now used to engaging in battle. They are now intoxicated with personal victories and hence by sense of ego. This ego has made a deep impression on them. And so it is now a ‘vAsana’ for them.

~vlm.37. These dAma, vyAla and kaTa, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

यदा ते\_अत्य्.अज्ञ-पुरुषा: शम्बरेण विनिर्मिता: । वासनाम् आश्रयिष्यन्ति तदा यास्यन्ति जेयताम् ॥४।२७।३८॥

yadA te\_aty.ajJa-puruSA: zambareNa vinirmitA: | vAsanAm AzrayiSyanti tadA yAsyanti jeyatAm ||38||

.

**when these very ignorant Persons**

**constructed by the shambara.Magician**

**affect this vAsanA.Imprint**

**then they will come to unconquerability**

**.**

~m.38 When these ignorant people (without vAsanas) created (as typal beings) by Sambara, take up this ‘vAsana’, they become vulnerable and vincible.

~vlm.38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain attempts. (The great height must have its fall).

~sv.35-38 Hence, you need not feel anxious to fight these three demons.

मि मि #mi -> #mita मित -> #nirmita निर्मित -> #vinirmita विनिर्मित - constructed, laid.out (e.g. as a garden)

Øtt.char. #zambara: - the demon #zambara (killed by indra with the assistance of dazaratha. It was in the fight with this demon that #kaikeyI saved the life of #dazaratha while in a swooning fit and got from him two boons which she afterwards used to send rAma into exile).

\*jd.38 - yadA te aty.ajJa-puruSA: **- when these very ignorant people** zambareNa vinirmitA: **- constructed by shambara** vAsanAm AzrayiSyanti – **affect this vAsanA.Imprint** tadA yAsyanti jeyatAm – **then they will come to unconquerability.**

तत्\_तावद्\_युक्ति-युद्धेन तान् प्रबोधयत\_अमरा: । यावद्\_अभ्यास-वशत: भविष्यन्ति स.वासना: ॥४।२७।३९॥

tat\_tAva*t\_*yukti-yuddhena tAn prabodhayata\_amarA: | yAva*t\_*abhyAsa-vazata: bhaviSyanti sa.vAsanA: ||39||

.

tat - **that**

tAvat **- thus much**

yukti-yuddhena

**by practice of battle**

tAnprabodhayate amarA:

**the Immortals awaken then**

yAvat **– so much**

abhyAsa-vazata: **-**

**thru the force of constant practice**

**they will become Imprinted -** bhaviSyanti sa-vAsanA:**.**

~vlm.39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.

\*moT. prabodhayata vyavahAra-pradeSu jAgarUkAn kuruta || prabodhayata vAsanAyuktAn kuruta ||

~m.39 So, devatas, engage in a mock battle till these three become impressed with the vAsana of battle.

~sv.39 Do what you can to create in them the feelings of 'I' and 'mine'.

ततो\_ वश्या भविष्यन्ति भवताम् बद्ध-वासना: । तृष्णा\_अ.प्रोत-आशया लोके न च के.चन पेलवा: ॥४।२७।४०॥

tata:\_ vazyA bhaviSyanti bhavatAm baddha-vAsanA: | tRSNA\_a.prota-AzayA loke na ca ke.cana pelavA: ||40||

.

tato vazyA –

**by force of That they will become**

**-** bhaviSyanti bhavatAm

**a state of becoming**

baddha-vAsanA:

**stamped Imprints**

**thirsty cravings**

a.prota-AzayA:\_loke - **in a world strung.on.space**

na ca ke.cana pelavA: - **nor anyhow tender.**

~m.40 Once they come into the grip of ‘vAsana’ they become bound by it. Desire weaves into them. Those who are not bound can never be weak.

~vlm.40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

सम-विषमम् इदम् जगत्-समग्रम्

sama-viSamam idam jagat-samagram

समुपनतम् स्थिरताम् स्व.वासना-अन्त: ।

samupanatam sthiratAm sva.vAsanA-anta: |

चलचल-लहरी-भरो यथा अब्धौ

calacala-laharI-bharo yathA abdhau

अत इह सा\_एव चिकित्स्यताम् प्रयाता ॥४।२७।४१॥

ata iha sA\_eva cikitsyatAm prayAtA ||41||

.

sama-viSamam

**same-different**

idam jagat-samagram

**this world-altogether**

#samupanatam

नम् #nam -> #nata -> #**upanata‑** - bent towards or inwards, brought down, subject, dependent; brought about, existing, present +

sthiratAm sva.vAsanA-anta:

calacala-laharI-bhara:

yathA abdhau

ata: iha - **so here**

sA eva – **she indeed has come unto curability -** cikitsyatAm prayAtA**.**

#viSama #samagra #samupanata #calacala #cikitsya #prayAta

~m.41 his world is rough, rugged and painful because of the self-inflicted vAsanas. And so it has lost its balance. It is like a wavy ocean. This has to be cured.

~vlm.41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing rapacity.

~sv.40-41 [Extreme condensation!] Since they are ignorant creatures of the demon Sambara they will easily fall for this bait. Then they can be easily defeated by you all.

**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

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

**+**

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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)

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fm4027 1.dc03-04 The GENERALS meet the GODS .z41 <https://www.dropbox.com/s/ge2zlc7fbpbr5ve/fm4027%201.dc03-04%20The%20GENERALS%20meet%20the%20GODS%20.z41.docx?dl=0>

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