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# The Stories Explained

**shikhi.dhvaja Fire.crest said—**

मणि-साधक-विन्ध्येभ-बन्धनाद्य्-अमरात्मज । सूचितम् यत् कथा-जालम् पुनर्\_मे प्रकटी.कुरु ॥६।९०।१॥

maNi-sAdhaka-vindhyebha-bandhanAdy-amarAtmaja | sUcitam yat kathA-jAlam punar\_me prakaTI.kuru ||6|90|01||

.

maNi-sAdhaka-vindhya-ibha-bandhan-Adi-amara-Atmaja

sUcitam yat kathA-jAlam

punar\_me prakaTI.kuru

#saMpratipatti

~sv. Holy one, explain the significance of these stories!

~vlm. Please explain unto me, O Divine boy; the purport of the parables of the true and false gems; and the unfettered and paint up elephant, which you have spoken before to me.

**chUDAlA.Topknot said—**

वाक्यार्थ-दृष्टेर्\_निष्पत्त्या हृद्-गृहे चित्त-भित्तिषु । शृणु स्वयम् कथाम् चित्राम् चित्रम् उनुनीलयामि ते ॥४।२३।२॥

vAkyArtha-dRSTer\_niSpattyA hRd-gRhe citta-bhittiSu | zRNu svayam kathAm citrAm citrAm ununIlayAmi te ||02||

.

vAkya-artha-dRSTe: niSpattyA

hRd-gRhe citta-bhittiSu

zRNu svayam kathAm citrAm

citrAm ununIlayAmi te

~vlm.2. Chudála replied—Hear\_me now expound to you the meaning of my stories, and the purport of the words and their senses; which I have stored\_in your heart and mind, for the enlightenment of your understanding.

~sv. The wealthy learned man who went in search of the celestial jewel is you, O king! You have knowledge of the scriptures, yet you are not at rest within yourself as a stone rests in water.

यो\_असौ शास्त्र.अर्थ-कुशलस्\_तत्त्व-ज्ञानेन त्व्\_अपाण्डित: ।

yo\_asau zAstra.artha-kuzalas\_tattva-jJAnena tu\_apANDita: |

रत्न-संसाधक: प्रोक्त: स त्वम् एव महीपते ॥६।९०।३॥

ratna-saMsAdhaka: prokta: sa tvAm eva mahIpate ||03||

.

ya: asau zAstra-artha-kuzala:

tattva-jJAnena tu apANDita:

ratna-saMsAdhaka: prokta:

sa tvAm eva mahIpate

~vlm.3. That searcher\_after the philosopher's stone, was undoubtedly acquainted with science, but had no knowledge of the truth (tatwajnana); he searched the gem but knew not what it was, and the same man is\_thyself.

~sv.2-4 THE BRAHMANA (CÛDALA) said: The wealthy learned man who went in search of the celestial jewel is you, O king! You have knowledge of the scriptures, yet you are not at rest within yourself as a stone rests in water.

तज्.ज्ञो भवति शास्त्रेषु रविर्\_मेरु-तटेष्व्\_इव । तत्त्व-ज्ञाने तु विश्रान्तो न त्वम् दृषद्\_इव\_अम्भसि ॥६।९०।४॥

taj.jJo bhavati zAstreSu ravir\_meru-taTeSu\_iva | tattva-jJAne tu vizrAnto na tvam dRSad\_iva\_ambhasi ||04||

.

tajjJa: bhavati zAstreSu

ravir\_meru-taTeSu iva

tattva-jJAne tu vizrAnta:

na tvam dRSad\_iva ambhasi

~vlm.4. You are versed\_in the sciences as he, and shinest above others as\_the shining sun on the mountain tops; but you have not that rest and quiet, which is derived from the knowledge of truth; and are immerged\_in your errors, as a block of stone in the water.

~sv.2-4 THE BRAHMANA (CÛDALA) said: The wealthy learned man who went in search of the celestial jewel is you, O king! You have knowledge of the scriptures, yet you are not at rest within yourself as a stone rests in water.

विद्धि चिन्तामणिम् साधो सर्व.त्यागम् अकृत्रिमम् । तम् अन्तम् सर्व.दु:खानाम् त्वम् साधयसि शुद्ध-धी: ॥६।९०।५॥

viddhi cintAmaNim sAdho sarva.tyAgam akRtrimam | tam antam sarva.du:khAnAm tvam sAdhayasi zuddha-dhI: ||05||

.

viddhi cintAmaNim

sAdho

sarva.tyAgam akRtrimam

tam antam sarva.du:khAnAm

tvam sAdhayasi zuddha-dhI: **- x =**

~vwv.2068/5. Virtuous One! Know the spontaneous renunciation of everything as\_the wish-fulfilling gem. You, having a pure mind, secure that which is\_the end of all pains.

~sv.5 Cintamani is\_the total renunciation of everything, which puts an end to all sorrow. By pure total renunciation everything is gained. What is\_the celestial jewel in comparison?

~vlm.5. Know O holy man! that it is relinquishing of errors, which is said to be the philosopher's stone; (because they are the only men that have set themselves above the reach of error). Try to get that O holy man! in your possession, and set yourself thereby above the reach of misery.

सर्व.त्यागेन शुद्धेन सर्वम् आसाद्यते\_अनघ । सर्व.त्यागो हि साम्राज्यम् किम् चिन्तामणि.तो भवेत् ॥६।९०।६॥

sarva.tyAgena zuddhena sarvam asAdyate\_anagha | sarva.tyAgo hi sAmrAjyam kim cintAmaNi.to bhavet ||06||

.

sarva.tyAgena zuddhena **- x =**

sarvam asAdyate\_anagha **- x =**

sarva.tyAgo hi sAmrAjyam **- x =**

kim cintAmaNi.tas bhavet **– x.**

~vwv.2069/6. Sinless One! Everything is obtained by pure and complete renunciation. Renunciation of everything is indeed complete sovereignty. What can arise from the wish-fulfilling gem?

~vlm.6. It is\_the relinquishment of gross objects, that produces\_the pure joy of holiness; it is\_the abandonment of the world, gives one the sovereignty over his soul, and which is reckoned as\_the true philosopher's stone.

~sv.6-8 In as much as you were able to abandon the empire, etc., you have experienced such total renunciation.

सिद्ध: सर्व.परित्याग: साधो संसाध्य.तस्\_तव । खर्वी.कृत-जगद्-भूतिर्\_विद्या-स्व.आत्म-उदयस्\_तथा ॥६।९०।७॥

siddha: sarva.parityAga: sAdho saMsAdhya.tas\_tava | kharvI.kRta-jagad-bhUtir\_vidyA-sva.Atma-udayas\_tathA ||07||

.

siddha: sarva.parityAga:

sAdho saMsAdhya-tas\_tava

kharvI.kRta-jagad-bhUti:

vidyA-svAtmodayas\_tathA **- x =**

~vlm.7. Abandonment of all is\_the highest perfection, which you must practice betimes; because it is contemning of worldly grandeur, that shows\_the greatest magnanimity of the soul.

~sv.6-8 In as much as you were able to abandon the empire, etc., you have experienced such total renunciation.

\*AB. kharvI.kRtA tucchI.kRtA ….

संत्यक्तम् भवता राज्यम् सदारधन-बान्धवम् । ब्रह्मणा\_इव जगत्-सर्ग-व्यापार: स्व-निशागमे ॥६।९०।८॥

saMtyaktam bhavatA rAjyam sadAradhana-bAndhavam | brahmaNA\_iva jagat-sarga-vyApAra: sva-nizAgame ||08||

.

saMtyaktam bhavatA rAjyam

sadAradhanabAndhavam

brahmaNA iva

jagat-sarga-vyApAra:

sva-nizAgame **- x =**

~vlm.8. You have O prince! forsaken your princedom together with your princess, riches, relatives and friends, and have rested\_in your resignation; as brahmA the lord of creatures, rested at the night of cessation of the act of his creation.

~sv.6-8 In as much as you were able to abandon the empire, etc., you have experienced such total renunciation.

स्व.देशस्य अति.दूर.स्थम् आगतो\_असि मम\_आश्रमम् । भुवो\_अन्तम् इव विश्रान्त्यै वैनतेय: स-कच्छप: ॥६।९०।९॥

sva.dezasya ati.dUra.stham agato\_asi mama\_Azramam | bhuvo\_antAm iva vizrAntyai vainateya: sa-kacchapa: ||09||

.

svadezasya atidUra-stham

Agato\_asi mamAzramam

bhuvo\_antAm iva vizrAntyai

vainateya: sa-kacchapa:

~vlm.9. You have come out too far from your country, to this distant hermitage of mine; as\_the bird of heaven the great Garuda lighted with his prey of the tortoise, on the farthest mount of the earth. (The legend of (Gaja-kachchhapa borne by garuDa, is narrated at length in the purana)·

~sv.9-11 After renouncing everything, you have come to this hermitage. However, one thing still remains to be renounced — your egosense.

केवलम् सर्व.संत्यागे शेषित-अहम्.मतिस्\_त्वया । मृष्ट-अखिल-कलङ्केन स्व.सत्ता\_इव\_अनिलेन खे ॥६।९०।१०॥

kevalam sarva.saMtyAge zeSita-aham.matis\_tvayA | mRSTa-akhila-kalaGkena sva.sattA\_iva\_anilena khe ||10||

.

kevalam sarva.saMtyAge

zeSita-ahaM-mati: tvayA

mRSTa-akhila-kalaGkena

sva-sattA iva anilena khe **- x =**

~vlm.10. You have relinquished your egotism, with your\_abandonment of all worldly goods; and you purged your\_nature from\_every stain, as autumnal winds desperse the clouds from the sky.

~sv.9-11 After renouncing everything, you have come to this hermitage. However, one thing still remains\_to be renounced — your egosense.

मनो-मात्रे हृदस्\_त्यक्ते जगद्\_आयाति पूर्णताम् ।

mano-mAtre hRdas\_tyakte jagad\_AyAti pUrNatAm |

त्याग-अ.त्याग-विकल्पैस्\_त्वम् खम् अम्भोदैर्\_इव\_आवृत: ॥६।९०।११॥

tyAga-a.tyAga-vikalpais\_tvam kham ambhodair\_iva\_AvRta: ||11||

.

mano-mAtre hRda: tyakte

jagad\_AyAti pUrNatAm

tyAga-atyAga-vikalpai: tvam

kham ambhodai: ivAvRta: **- x =**

~vlm.11. Know that it is only by driving away the egoism of the mind as well as all desires from the heart, that one gets his perfection and has\_the fulness of the world or perfect bliss in himself. But you have been labouring under the ignorance of what is\_to be abandoned and what is\_to be retained, as\_the sky labours under the clouds. (It is not the abandonment of the world, but the greedy desires of the mind, that is attended with true felicity).

~sv.9-11 After renouncing everything, you have come to this hermitage. However, one thing still remains\_to be renounced — your egosense.

न\_अयम् स परमानन्द: सर्व.त्यागो महोदय: । को\_अप्य्\_उच्चैर्\_अन्य एव\_असौ चिर-साध्यो महान्\_इति ॥६।९०।१२॥

na\_ayam sa paramAnanda: sarva.tyAgo mahodaya: | ko\_apy\_uccair\_anya eva\_asau cira-sAdhyo mahAn iti ||12||

.

na ayam sa paramAnanda:

sarva.tyAgo mahodaya:

ka: a'pi uccair\_anya eva asau

cira-sAdhyo mahAn iti **- x =**

~vlm.12. It is not your\_abandonment of the world, which can give you that highest felicity the summum bonum that you seek; it is something else that must be yet sought after by you. (True happiness is a thing of heavenly growth, and\_is\_to be obtained by the grace of God only).

~sv.12-13 If the heart abandons\_the mind (the movement of thought), there is realisation of the absolute: but you are overcome by the thought of the renunciation which your renunciation has created\_in you. Hence, this is not the bliss\_that arises from total renunciation.

चिन्तया\_इति गते वृद्धिम् संकल्प-ग्रहणे शनै: । वात्ययेव वन-स्पन्दे त्याग: प्रोड्डीय ते गत: ॥६।९०।१३॥

cintayA\_iti gate vRddhim saMkalpa-grahaNe zanai: | vAtyayeva vana-spande tyAga: proDDIya te gata: ||13||

.

cintayA iti gate vRddhim

saMkalpa-grahaNe zanai:

vAtyayA iva vana-spande

tyAga: proDDIya te gata:

~vlm.13. When the mind\_is overflown by its\_thoughts, and the heart is corroded by the canker of its desire; all its resignation flies from\_it, as\_the stillness of a forest flies before the tempest.

~sv.12-13 If the heart abandons\_the mind (the movement of thought), there is realisation of the absolute: but you are overcome by the thought of the renunciation which your renunciation has created\_in you. Hence, this is not the bliss\_that arises from total renunciation.

त्यागिता स्यात्\_कुतस्\_तस्य चिन्ताम् अप्य्\_आवृणोति य: । पवन-स्पन्द-युक्तस्य नि:स्पन्दत्वम् कुतस्\_तरो: ॥१४॥

tyAgitA syAt\_kutas\_tasya cintAm apy\_AvRNoti ya: | pavana-spanda-yuktasya ni:spandatvam kutas\_taro: ||14||

.

tyAgitA syAt\_kutas\_tasya cintAm apy\_AvRNoti ya:

pavana-spanda-yuktasya ni:spandatvam kutas\_taro: **- x =**

~sv.14 One who has abandoned everything is not agitated by worry: if wind can sway the branches of a tree, it cannot be called\_immovable.

~vlm.14. Of what avail is\_the abandonment of the world to one, whose mind\_is ever\_infested by his\_troublesome thoughts; it is impossible for\_a tree to be at rest, that is exposed to the tempests of the sky. (Inward passions disturb the breast, as\_tempests rend the sky).

चिन्ता\_एव चित्तम् इत्य्\_आहु: संकल्प-इतर-नामकम् ।

cintA\_eva cittAm iti\_Ahu: saMkalpa-itara-nAmakam |

तस्याम् एव स्फुरन्त्याम् तु चित्तम् त्यक्तम् कथम् भवेत् ॥१५॥

tasyAm eva sphurantyAm tu cittam tyaktam katham bhavet ||15||

.

cintA\_eva cittAm iti\_Ahu: saMkalpa-itara-nAmakam |

tasyAm eva sphurantyAm tu cittam tyaktam katham bhavet

~vlm.15. The thoughts constitute the mind, which is but another\_name for will or desire; and so long as\_these are found to be raging in one, it is in vain to talk of the subjection of the mind.

~sv.15-17 Such worries (or\_movements of thought) alone are known as mind. Thought (notion, concept) is another\_name for the same thing. If thoughts still operate, how can the mind be considered to have been renounced? When the mind\_is agitated by thoughts (worries, etc. ) the three worlds appear to it instantly. As long as\_thoughts are still there, how can there be pure and total renunciation?

चित्ते चिन्तागृहीते तु त्रिजगज्-जालके क्षणात् । कथम् आसाद्यते साधो सर्व.त्यागो निरञ्जन: ॥१६॥

citte cintAgRhIte tu trijagaj-jAlake kSaNAt | katham asAdyate sAdho sarva.tyAgo niraJjana: ||16||

.

citte cintAgRhIte tu trijagaj-jAlake kSaNAt

katham asAdyate sAdho sarva.tyAgo niraJjana:

~vlm.16. The mind being occupied by its busy thoughts, finds\_the three worlds\_to present themselves before it in an instant; of what avail therefore is\_the abandonment of this world to one, when the infinite worlds of the universe are present before his mind.

~sv.15-17 Such worries (or\_movements of thought) alone are known as mind. Thought (notion, concept) is another\_name for the same thing. If thoughts still operate, how can the mind be considered to have been renounced? When the mind\_is agitated by thoughts (worries, etc. ) the three worlds appear to it instantly. As long as\_thoughts are still there, how can there be pure and total renunciation?

चिन्ता\_एव चित्तम् इत्य्\_आहु: संकल्प-इतर-नामकम् । तस्याम् एव स्फुरन्त्याम् तु चित्तम् त्यक्तम् कथम् भवेत् ॥१7॥

cintA\_eva cittAm iti\_Ahu: saMkalpa-itara-nAmakam | tasyAm eva sphurantyAm tu cittam tyaktam katham bhavet ||17||

.

cintA\_eva cittAm iti\_Ahu: saMkalpa-itara-nAmakam

tasyAm eva sphurantyAm tu cittam tyaktam katham bhavet **- x =**

~vlm.17. Resignation flies on its swift penions, soon as it sees a desire to be entertained\_in it; as a bird puts on its wings, no sooner\_it hears a noise below.

~sv.15-17 Such worries (or\_movements of thought) alone are known as mind. Thought (notion, concept) is another\_name for the same thing. If thoughts still operate, how can the mind be considered to have been renounced? When the mind\_is agitated by thoughts (worries, etc. ) the three worlds appear to it instantly. As long as\_thoughts are still there, how can there be pure and total renunciation?

निश्चिन्तत्वम् परम् सर्वम् त्याग आदाय ते गत: । आमन्त्र्यापूजितो जन्तु: स दु:खम् न करोति किम् ॥६।९०।१८॥

nizcintatvAm parAm sarvAm tyAga AdAya te gata: | AmantryApUjito jantu: sa du:khAm na karoti kim ||18||

.

nizcintatvAm parAm sarvAm tyAga AdAya te gata:

AmantryApUjito jantu: sa du:khAm na karoti kim **- x =**

~sv.18 Hence, when such thoughts arise in your heart, your renunciation leaves your heart (like the cintamani leaving the man). Because you did not recognise the spirit of renunciation and cherish it, it left you — taking with it freedom from thoughts and worries.

~vlm.18. It is insouciance and want of care, which is\_the main object of the abandonment of the world; but when you allow a care to rankle in your breast, you bid a fair adieu to your resignation; as one bid farewell to his honoured and\_invited guest.

सर्व.त्याग-गणाव्\_एवम् गते कमल-लोचन । तप:काच.मणिर्\_दृष्टस्\_त्वया संकल्प-चक्षुषा ॥६।९०।१९॥

sarva.tyAga-gaNAu\_evam gate kamala-locana | tapa:kAca.maNir\_dRSTas\_tvayA saMkalpa-cakSuSA ||19||

.

sarva.tyAga-gaNau evam gate kamala-locana **- x =**

tapa:kAca.maNir\_dRSTas\_tvayA saMkalpa-cakSuSA **- x.**

~vlm.19. After you have let slip the precious gem of resignation from your hand, you have chosen the false glossy gewgaw of austerity for some fond wish in your\_view. (All outward observances of rites and austerities proceed from some favourite object fostered\_in the mind, while the pure bliss of holiness is obtained from the purity of the heart only, and without any need of outward acts).

~sv.19-21 When thus you were abandoned by the jewel (spirit of total renunciation), you picked up the glass-piece (austerities and all the rest of it). You began to cherish it on account of your delusion.

त्वया तस्मिंस्\_तपस्य\_इव दु:खे दृष्टि-भ्रम-उदिते । ग्राह्य-एक-भावना बद्धा जल-इन्दौ शशिनो यथा ॥२०॥

tvayA tasmin\_tapasya\_iva du:khe dRSTi-bhrama-udite | grAhya-eka-bhAvanA baddhA jala-indau zazino yathA ||20||

tvayA tasmin\_tapasya\_iva du:khe dRSTi-bhrama-udite **- x =**

grAhya-eka-bhAvanA baddhA jala-indau zazino yathA **- x.**

~vlm.20. I see thy mind\_is fixed\_in wilful pains of thy austerities, as\_the sight of a deluded man is settled on the reflextion of the moon in the waters; (from his error of its being the true moon).

~sv.19-21 When thus you were abandoned by the jewel (spirit of total renunciation), you picked up the glass-piece (austerities and all the rest of it). You began to cherish it on account of your delusion.

अ-वासनमनासक्त्या कृत-अनन्ता स-वासना । आद्यन्त-मध्य-विषमा दु:खया\_एव तप:क्रिया ॥२१॥

a-vAsanamanAsaktyA kRta-anantA sa-vAsanA | Adyanta-madhya-viSamA du:khayA\_eva tapa:kriyA ||21||

.

a-vAsanamanAsaktyA kRta-anantA sa-vAsanA **- x =**

Adyanta-madhya-viSamA du:khayA\_eva tapa:kriyA **- x.**

~vlm.21. Forsaking the indifference of your\_mind, you have become a follower of the prurience of your heat; and chosen for yourself the mortification of an anchorite, which is full of from\_its first to last.

~sv.19-21 When thus you were abandoned by the jewel (spirit of total renunciation), you picked up the glass-piece (austerities and all the rest of it). You began to cherish it on account of your delusion.

अवासनम्-अनासक्त्या कृत-अनन्ता सवासना ।

आद्य्-अन्त-मध्य-विषमा दुःखाय-एव तपःक्रिया ।। २१

VA- by non-adhering to no-vasana state, you made endless state into

ascetic practice, with vasanas, difficult in the beginning, end and

middle, good for sorrow only.

AS:
The word अवासनम् seems to have different possible meanings.

I would suggest:
The action of tapas (तपःक्रिया)  (even when done ) without attachment (अनासक्त्या) or a place to stay at (अवासनम्) and practiced for a very long time (कृतानन्ता) with specific desires (सवासना), only leads to misery (दुःखायैव) , being difficult in the beginning, during and at the end!

अमित-आनन्दम् उत्सृज्य सुसाध्यम् य: प्रवर्तते । मिते वस्तुनि दु:साध्ये स्व.आत्म-हा स शठ: स्मृत: ॥२२॥

amita-AnandAm utsRjya susAdhyam ya: pravartate | mite vastuni du:sAdhye sva.Atma-hA sa zaTha: smRta: ||22||

.

amita-AnandAm utsRjya susAdhyam ya: pravartate

mite vastuni du:sAdhye sva.Atma-hA sa zaTha: smRta: **- x =**

~sv.22 You have replaced the unconditioned and unattached\_infinite consciousness with the futile performance of austerities which has a beginning and an end, alas, for your own sorrow.

~vlm.22. He who forsakes\_the easy task of his devotion to god, which is fraught with infinite bliss; and betakes himself to the difficult duties of painful austerity, is said to make a suicide of his own soul. (The sruti calls\_them self-suicides (atmaghanojánah); who neglect the felicity of their souls).

सर्व.त्यागम् समारस्य न च\_एष साधितस्\_त्वया । तथा दु:ख-एकत्Âज्ञान-बद्धेन वन-सद्मनि ॥२३॥

sarva.tyAgam samArasya na ca\_eSa sAdhitas\_tvayA | tathA du:kha-ekatÂjJAna-baddhena vana-sadmani ||23||

.

sarva.tyAgam samArasya

na ca\_eSa sAdhitas\_tvayA

tathA

du:kha-ekatÂjJAna-baddhena

vana-sadmani

~sv.23 One who abandons infinite joy which is easily attained and engages himself in the acquisition of the impossible, is surely a pig-headed fool and suicidal.

~vlm.23. You betook yourself to the vow of self-resignation, by your relinquishment of all earthly possessions; but instead of observing the forbearance of resignation, you are bound to the painful austerities of your\_asceticism\_in this dreary wilderness.

राज्य-बन्धाद्\_विनिष्क्रम्य प्रसरद्\_दु:ख-पूरितात् ।

rAjya-bandhAd\_viniSkramya prasarad\_du:kha-pUritAt |

वन.वास-अभिधै: साधो बद्धो\_असि दृष्ट-बन्धनै: ॥६।९०।२४॥

vana.vAsa-abhidhai: sAdho baddho\_asi dRSTa-bandhanai: ||24||

.

rAjya-bandhAd\_viniSkramya

**having escaped the bondage of your kingdom**

prasarad\_du:kha-pUritAt

**coming from\_its fulness of sorrow,**

vana.vAsa-abhidhai:

**by the constraints of forest living**

**sAdhu**

baddho\_asi dRSTa-bandhanai:

**you are bound by imagined bonds.**

#kram —> #niSkram —> #viniSkram – vi-nis.kram go out, come forth from (abl).

~vlm.24. You broke the bonds of your princedom, and decamped from the bounds of your realm thinking them as\_too painful to you; but say are you not constrained here to the faster\_and far\_more irksome toils of your\_asceticism, and the unbearable chains of its rigid\_incarceration.

~sv.24 You fell into the trap of this forest-life and did not strive to sustain the spirit of total renunciation. You abandoned the bondage to kingdom and all the rest of it, but you have become bound again by what is known as\_the ascetic life.

#dRz —>#dRSTa -mfn. seen , looked at , beheld , perceived , noticed Mn.MBh.Ka1v.&c. • seen in the mind , devised , imagined MBh.R.

द्वि.गुणा एव ते चिन्ता: शीत.वात-आतप=आदय: । बन्धनाद्\_अधिकम् मन्ये वन.वासम् अजानताम् ॥२५॥

dvi.guNA eva te cintA: zIta.vAta-Atapa=Adaya: | bandhanAd\_adhikAm manye vana.vAsam ajAnatAm ||25||

.

dvi.guNA: eva te cintA: - **for twofold are your worries – you have twice the cares =**

zIta.vAta-Atapa=Adaya: - **like a cool breeze in the heat =**

bandhanAd\_adhikAm manye vana.vAsam ajAnatAm **- x.**

~sv.25 Now you are even more worried than before by cold, heat, wind, etc., and hence more firmly bound.

~vlm.25. I think you are involved\_in much more care to defend yourself from heat and cold\_in the defenceless forest, and have come to find yourself to be more fast bound to your rigours than you had any idea of this before.

चिन्तामणिर्\_मया प्राप्त इत्य्\_अलम् बुद्धवान्\_असि । न लब्धवान्\_भवान्\_साधो स्फटिकस्य\_अपि खण्डिकाम् ॥२६॥

cintAmaNir\_mayA prApta iti\_alam buddhavAn\_asi | na labdhavAn\_bhavAn\_sAdho sphaTikasya\_api khaNDikAm ||26||

.

cintAmaNir\_mayA prApta iti\_alam buddhavAn\_asi

na labdhavAn\_bhavAn\_sAdho sphaTikasya\_api khaNDikAm **- x =**

~sv.26 Foolishly thinking, "I have obtained the cintamani", you have really gained not even a piece of crystal!

~vlm.26. You thought in vain to have obtained the philosopher's stone before, but must have come to find atlast; that your gain is not worth even a grain of glassy bauble.

इत्य्\_एतद्\_अङ्ग मणि-यत्न-कथासमानम्

iti\_etad\_aGga maNi-yatna-kathAsamAnam

सम्यङ्\_मया प्रकथितम् तव पद्म-नेत्र ।

samyaG\_mayA prakathitAm tava padma-netra |

तद्\_बोध्यम् एवम् अमलम् स्वयम् एव बुद्ध्वा

tad\_bodhyAm evam amalAm svayAm eva buddhvA

यद्\_वेत्सि तत्\_परिणतिम् नय चित्त-कोशे ॥६।९०।२७॥

yad\_vetsi tat\_pariNatIm naya citta-koze ||27||

.

iti\_etat\_aGga maNi-yatna-kathAsamAnam

samyaG\_mayA prakathitAm tava padmanetra

tad\_bodhyAm evam amalAm svayAm eva buddhvA

yad\_vetsi tat\_pariNatIm naya citta-koze **- x =**

~sv.27 This is\_the meaning of the first parable.

~vlm.27. Now sir, I have given you a full interpretation of the avidity of a man to pocket the invaluable gem; you have no doubt comprehended\_its right meaning in your\_mind, and now store its purport in the casket of your breast.

**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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**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)

jd. Cantos like this are not to the taste of the modern reader. I'm put in mind of someone explaining a joke after he tells it; or, worse, of medieval commentators on the Song of Songs, that extremely erotic dialog in the Old Testament. It was interpreted as symbolic of Christ's love for the Church. (I won't trouble to argue the interpretation).

 Here the interpretation is not far.fetched, and for that very reason might well have been left to the reader.

DAILY READINGS 28 November

fm4023 1.nv27-28 Canto 4.23 Kingdom of the Wise .z61

<https://www.dropbox.com/s/gpomfjn43b2a4ml/fm4023%201.nv27-28%20Kingdom%20of%20the%20Wise%20.z61.docx?dl=0>

fm6091

x

fm7192

x

Group Page

<https://groups.google.com/forum/#!forum/yoga-vasishtha>

Complete YVFiles

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

.z27

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